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No. 21.

The Quebec Bridge. The Scientific American states that the new Cantilever bridge which is to be built over the St. Lawrence at Quebec will exceed in the length of its main span the two great suspension bridges across the East River at New York as well as the celebrated cantilevers that stretch across the Frith of Forth at Queen's Ferry. The Brooklyn bridge measures a few feet under 1,600 feet between the towers; the New East River bridge between the same points of measurement will be exactly 1,600; the two main spans of the Forth bridge are 1,710 feet in the clear, while the Quebec bridge is to have a central span of 1,800 feet. It is stated that the contract for the bridge has been secured by the Phoenix Iron and Steel Company, of Phoenixville, Pa., at a price of four and a half millions. "It is significant," says The Scientific American, "that in spite of the oft repeated statement that all subsequent bridges of this magnitude would be constructed on the suspension principle, the new Quebec bridge is to be of the cantilever type. The old objection of lack of stability which formerly held against suspension bridges has disappeared. The principles of the suspension type are better understood, or, shall we say, better applied, than they were, and with the improved materials that are now available, it is possible to give suspension bridges of the largest size all the rigidity which can reasonably be asked for. As regards the question of economy, the cantilever is by far the more costly type, the difference in cost increasing at a multiplying ratio of the increase in length. In view of this fact it is probable that the adoption of the cantilever type at Quebec was due to the local conditions."

Premier Bond no Annexationist. A despatch was sent forth recently from the St. Johns, Nfld., correspondent of the Associated

Press to the effect that Premier Bond, of Newfoundland, would contest the next election in that colony on the platform of annexation to the United States. The despatch was very generally published by the newspapers of Canada and excited comment in various quarters. We are pleased to observe that Premier Bond now emphatically denies the truth of the statement. In a letter published in the St. John Telegraph of Thursday last Mr. Bond says: "The statement that I purpose contesting the next election on the platform of annexation to the United States is utterly unfounded." The people of Canada and of the Empire will be glad to be assured that there is no disposition on the part of the present Premier of Newfoundland, and probably not on the part of any other of its public men, to sever the ties which bind the colony to the Motherland, and this is the more gratifying in the face of the fact that, from a financial point of view, Newfoundland would no doubt have much to gain from union with the United States. Of course Canada would strenuously oppose and the Imperial Government would certainly veto any such scheme. But however hopeless the project might be, the existence of a growing sentiment in favor of it would be a cause of great annoyance and embarrassment both in Canada and Great Britain.

The Indian Famine. It is difficult for us to form any adequate conception of the extent and severity of the famine with which India is at present visited. In the native States the suffering is widespread and terrible, while the poorly organized and badly administered relief work is altogether inadequate to save great numbers of the afflicted people from absolute starvation. In the British Provinces the number of people receiving relief is

probably considerably larger than the whole population of Canada. More than a month ago Lord Curzon, the Viceroy, said, "We are now engaged in relieving in one form or another nearly 5,000,000 persons." Comparing the present famine with that of 1897, Lord Curzon showed that at the greatest intensity of the latter, which was in May, 700,000 persons in the Central Provinces were in receipt of relief, while this year in the same Provinces, which now as then is the region of greatest scarcity, 1,500,000 persons were receiving relief at the end of March. In one district alone, that of Raipur, 500,000 persons, 30 per cent. of the population, were upon relief at that date. In four districts in Bombay 20 to 30 per cent. and in the Ajmere-Merwada Division 20 per cent. of the entire population were in a similar condition. In answer to critics of British rule in India who contend that the pressure of land taxation upon the resources of the people is responsible for the poverty and suffering of the people in times of scarcity, Lord Curzon shows how impossible it would be by any modification of the present revenue system (leaving aside the question whether such modification would be desirable or, feasible) to enable the agricultural population to stand the shock of a calamity at once so sudden and so devastating: "The wheat crop in India averages six million tons, and is worth at least £24,000,000. This year the estimates received from the province point to a crop of about 3,000,000 tons. Even if we allow that the money value of these 3,000,000 tons in a famine year is greater than an ordinary year, we yet cannot put the losses of the Indian agriculturist on this one crop alone at less than from £8,000,000 to £10,000,000. Take another great staple crop, cotton. The Indian cotton crop averages in value £12,000,000 sterling. This year its outside value does not exceed £5,000,000, or a loss of £7,000,000 sterling. The third great crop is oilseeds, namely, linseed and rapeseed. It ordinarily covers 18 millions of acres. In the present year this crop is practically non-existent outside Bengal and the Northwestern Provinces and Oudh. These losses, great as they are in relation to the annual produce of India as a whole, are still greater in relation to the famine in the regions to which it is particularly confined. I will take the case of a single province. A very careful return of this year's harvests of food-grains has just been received from Bombay. On a very moderate computation the loss to the cultivators in that Presidency, as compared with the value of the harvests in preceding years, has been £15,000,000. They have also lost about \$3,000,000 on their cotton crop. What they have further lost in the matter of cattle it is impossible to conjecture, but the figures must be enormous. These facts appear to me to be sufficient in themselves to explain how it is that the present famine is so terrible, and the distress so great, and how impossible it would be for any Government to anticipate the consequences of a visitation of nature on so gigantic and ruinous a scale."

Presbyterians and Creed Revision. The General Assembly of the Presbyterian church of the United States is now holding its

annual meetings in St. Louis. The honor of presiding over the Assembly—which it is said is much sought after in the denomination—has fallen to the Rev. Dr. Dickie, of Philadelphia. The withdrawal of Prof. McGiffert from the Presbyterian church has delivered the Assembly from any apprehension of a heresy trial this year. But the subject of creed revision will likely occupy the attention of the Assembly. Dr. Hillis, of New York, successor of Henry Ward Beecher and Lyman Abbott, has recently withdrawn from the Presbyterian church be-

cause he felt no longer able to accept certain parts of the Westminster Confession. The sections to which Dr. Hillis especially objected are the following:

3. By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained unto everlasting death.

4. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either decreased or diminished.

There is probably no Protestant body in the world which, if it were today formulating a creed *de novo* would incorporate in it these statements or their equivalents, and it is said that a number of Presbyteries have sent overtures to the General Assembly, praying it in some way to relieve them of the burden of subscribing to these sections which it is declared are no longer believed by the great body of Presbyterians. Whether or not the Assembly will take any action in reference to these overtures remains to be seen. It is not improbable, however, that it will appoint a committee to consider the subject and report to the next annual meeting. Any proposal to modify the present Confession would doubtless encounter powerful opposition in the Assembly, but if the body is to maintain its organic unity, it would seem essential that something shall be done to give relief to a large and growing number of Presbyterians who, with Dr. Hillis, feel themselves no longer able in good conscience to accept the Westminster Confession in its entirety.

The War.

The great event of the week is connection with the war is the relief of Mafeking, of which note is made in another article. Though up to present writing official confirmation is still lacking, and such meagre accounts as have been received from other sources are more or less conflicting, there seems to be no reason whatever to doubt that relief reached the beleaguered town on Tuesday or Wednesday of last week. From all other points the news is of a highly encouraging character. Lord Roberts has been holding his position at Kroonstad, perfecting his arrangements for the advance into the Transvaal, which is expected to take place very shortly. General Buller has advanced to Laing's Nek, having occupied Newcastle without meeting opposition from the enemy who have entreated hastily, so that Natal is now reported to be practically free from the Boers. On the eastern side of the Free State, Generals Rundle and Brabant have been moving northward, driving the Boers before them. They have passed through Ladybrand, a district rich in grain and stock, which the Boers had occupied and whence they had been drawing supplies. From official sources it is learned that General Rundle has occupied Clocolan, the enemy falling back on Senekal and Picksburg, and from an unofficial source the report comes that General Brabant has captured 1500 Boers at Clocolan. On the western side of the Free State, General Methuen is marching up the southern bank of the Vaal river, and General Hunter's force, having already entered the Transvaal, is making its way up the northern bank. The latter at last reports was at Christiansburg. General Methuen had advanced from Boshof, some 70 miles, to Hoopstad, which is about 22 miles southeast of Bloemhof, the Transvaal town which is the next position in General Hunter's line of march up the Vaal river. General Broadwood, who commands a division under Lord Roberts, has occupied Lindley without opposition. The Colonial Mounted Infantry under General Hutten, surprised and captured Commandant Botha and 23 others, 30 miles north of Kroonstad on Thursday. Surrenders of small bodies of Boers at different points are reported. At Hoopstad Gen. Methuen secured 250 rifles and 400,000 or 500,000 rounds of ammunition. All reports agree that the Free Staters are very badly demoralized, and the Transvaalers, it is said, are also getting sick of the war and anxious for peace. Rumors of a plot against President Kruger in order to compel peace are current. It is also reported that President Kruger has again addressed Lord Salisbury proposing terms of peace. This is very likely to be true. The Transvaal Government is probably hoping that its commissioners now in the United States may be able to secure something in the way of intervention, which shall obviate the necessity of unconditional surrender to Great Britain. The reception which the Boer delegates have met with both in New York and Washington, has been quite flattering to their hopes. They will find plenty of orators, including numerous Congressmen, who are more than ready to twist the lion's tail for their delectation, and to play with the Boer delegation for party political purposes, but so far as their expectant embrace anything of tangible value to the Boer cause, they are likely to be disappointed.

Missionary Furloughs.

"And he said unto them, come ye yourselves apart into a desert place and rest a while."—MARK 6: 31.

In this portion of these living words of our living Master a picture is presented to us which is worthy of our examination. We see Jesus in the centre and around him his travel-stained and weary co-workers. His sympathetic eyes rests upon them with such tenderness that they at once know that they are welcome. His attitude speaks louder than words and says I know you are weary and I am glad you have come back. They catch the meaning of his significant glances and at once feel at home and at ease in their Master's presence, so much so that instead of apologizing for coming they begin and tell him all they did and all they taught—not in a boasting way but because they knew that he was interested in all they had been doing. Then his lips part but he does not ask why did you not stay longer? Why did you come home so soon? But he did say you are tired and needing a rest. You cannot rest here. Come away into the quiet of the desert. Then we read that they did so.

Some who had not been out and did not know what it was to be out as these men and as Jesus did might have said: No Master there is not any time for desert trips and rests until the work is all done and until the world hails thee as Lord. So many people need teaching. The souls of men are so precious and the time is so short that a trip into the desert, and the time and money thus spent will be a dire calamity to the work which thou has come to establish and to which thou hast set these people apart. These things would have been said in all good intention and, with their short vision, a true interest in the work and should not be judged too severely by us who are alike short sighted; but he who knew most about this matter and could weigh the value of the future of these men's lives as well as the present, did not say go and rest a while, but said come, and himself going with them, authorized by his word and justified by his very presence for all time to come the season of rest for the weary heralds of the Cross. No doubt the present need was clear to the mind of Christ in a degree that it could not be to any other; but the future to him was just as need as the present, so that while some who could not see this as clearly as he could might honestly think that the time and money spent in this desert trip as great loss, he could and did count it a great gain. Jesus was a true economist, not only in time and money but also in the lives of his preachers, and he saw that the element of rest must enter into the economy of life and power and usefulness. None like him could and did teach and practice self-sacrifice and hard work. He could and did count and value the moments of time in the light of eternity as could no one else. He saw and felt the need of making every moment count for the best interest of the souls of men as no one since or before has felt or seen; so when he called a halt to rest a while he must have done so not only out of considerations for the bodily welfare of his people but also for the good of men then and now. A few days, weeks or months, as the case may be, at that time may have added a great many more days than they lost, besides adding increased energy and hence usefulness and profit. In this we see that Jesus wanted to make the lives of his preachers last as long and be as profitable as possible. He did not consider it economy to sacrifice the lives of these men when a few days and a little money would be the price of a rest for them. If we could look over the shoulder of Jesus and see in his secret books the reason for this invitation we would see, no doubt, that it was for the good of the generations then living; and if we could follow the result of this rest we would see that the influence has not died away even yet, but that we are reaping the benefit to an amazing extent.

It has been written and often repeated that history repeats itself, and it seems to be true. The circumstances may differ, but while men are in the present state they will be subject to the infirmities of the flesh. As long as this is so we can rest assured that to those who grow weary in the flesh in the Master's service these words are as truly spoken as they were to those first disciples. Not only that, but as it is our duty and privilege to obey every other command or invitation it is also our duty and privilege to obey this one.

In the light of this truth we can the more easily give up one who has for more than eight years been preaching Christ and him crucified to the perishing Telugus, and whom the Lord has called home to rest a while. Most, if not all of us, have been fearing that the Lord would make it necessary for our esteemed follow-laborers, Brother and Sister Morse, to go aside and rest a while. We have been conscious that the work and climate have been making a rest, in the near future, necessary. We as well as they hoped that it would not be this year, but if the call of the Master came before we wished it, we knew that it must be better for all concerned that it is as it is. I say in the light of this truth it is easier to give up our brother and sister for a time for so it is the will of the Master whose they are and whom they served faithfully and well these years.

The writer has felt with many that a great calamity befalls this work when a co-worker has been removed

for a season, but he cannot think so any longer since it has been in the plans of the Master that it should be so, and He never plans for disaster to his cause. We will miss their presence and counsel, but when they and the work will gain by what is to be our temporary loss, surely all can say amen to God's ways, which are so much better than ours. Since this furlough is ordained of God for his glory and the good of men, surely we cannot think it a calamity if we have to do without their fellowship, and surely any one cannot think it a calamity if some of the Lord's money has to be spent. Any way I feel that no one has any right to dictate to the Lord how he should order his affairs or spend his substance. We are today reaping the benefit of the disciples' furlough into the desert, and we should be willing to let the generations following us reap the benefit of this, as truly God ordained and Christ sanctioned rest. When we reflect that the Lord has more capital invested in this missionary enterprise than any one else can have, and that therefore he has more interest in the work, we should cease from feeling according as sense and sight would dictate, and let faith fill the heart with gladness, knowing that his ways are not our ways and that his thoughts are not our thoughts. God's highway to victory has often been along what men called the highway to defeat, and what has been will be. So true is this that what we often regard as a great misfortune is really necessary for success. Thus we ask or are asked—Why have our brethren to go home? The reply comes, "Even so Father for as it seemed good," not bad, "in thy sight." So in this case we can say because of the infirmities of the flesh Bro Morse was called to his native land for a rest. If any one asks why the Lord did not let these disciples of his day and the missionaries of today stay in the harness until he came or until they fell asleep we can answer that he thought and still thinks too much of the world lost in sin, and he placed and places too high a value on the work and lives of his servants to let them labor so as to live out but half their days.

Bro. Morse leaves us not by choice but of necessity. He tore himself away from home and friends and native-land at the command "Go ye," and now he tears himself away from his own children in the Lord in obedience to the just as imperative "Come ye" of Jesus. The former was a command as of a general of a king, the latter is an invitation more sympathetic than that of a mother, but both coming from the same source requires the same prompt obedience. If he had not obeyed the former he would have brought a blight upon his life that would have remained though forgiven; if he had not obeyed the latter he would have been guilty of crippling his usefulness and shortening his days without excuse. But this is only one of the "might-have-beens" thank God.

In closing I wish just to mention what is too sacred for any except their own hands to write about, but I am sure they will forgive me for mentioning the fact that since they came to these shores they have seen two of their darling children become victims to this unfriendly clime. Their first born was only to stay a few days and then go home. Then, no later than last summer, their dear little Frances came and won our hearts and then carried them with her within the pearly gates and thus proved how "a little child shall lead them." So they have made their offering of themselves and theirs for the redemption of those lost and careless Telugus. Pray that they may speedily recover their usual strength and come to us again in the fullness of the blessing of the gospel of Christ.

Palkonda, April 4, 1900.

JOHN HARDY.

How to Pray.

BY REV. E. S. WISHARD.

There is a prayer that moves the arm that moves the world. How is it? Can we secure from God, by prayer, the things we need? Can we have answers to prayers which will not only transform our own life, but all life about us? A lady once said to me: "Why can I not get answers to prayer? I have been praying for one particular thing for years, but get no answer. How is it? Why is it?"

Can we pray so that we can secure the things we ask? Is prayer only a ceremonial, or is it a power? Said Moody: "I would rather be able to pray like Daniel than preach like Paul."

All Bible teaching, all Christian experience, absolutely declares that God is not only the hearer but the answerer of prayer. In answer to prayer he has saved every rescued soul. In answer to prayer he has healed the backsliding of his people in all the ages. He has poured out his Spirit, quickened his people, revived the dying graces of his church. The duty and privilege of his people is to come to him by prayer at all times, in all places, for all things. "Men ought always to pray," said our divine Intercessor, who opened the way for every soul to the mercy-seat.

But how shall we pray? This is a troubled and troublesome question that rises in many hearts and minds. "Oh that I knew where and how I might find him!" Well there is a way—there is a how. God has very clearly

taught us how, if we will listen to his instruction. Several things are very clear.

"We must come to him reverently if we would be heard and answered." Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth, therefore let thy words be few." It is not possible for the human heart to desire a multitude of things earnestly at the same time. Prayer without desire is mockery. Hence "let thy words be few." We are not heard for our much speaking, but for our much believing. Two or three of God's great gifts supply all our spiritual wants. The coming of the Holy Spirit into our lives insures our repentance, our faith, our separation to God, the enlargement of our vision, the empowering of our lives, our enrichment in all the graces.

It is said that Martin Luther prayed many hours every day. And all men who have wrought successfully for God have been men of prayer, men who spent much time in prayer. But they were not the men who spent their time in constructing long prayers. They rather pleaded importunately for one or two things. Moses prayed for the honor of God. Elijah's prayer that brought fire from heaven and overthrew the prophets of Baal, was offered in two sentences of have a dozen clauses. (See Kings 18: 36, 37. Read it.) He had no doubt done a great deal of praying before, but it was one thing that he had prayed for—the overthrow of idolatry.

Jacob prayed all night but it was for one thing—a blessing—that God would save him from the anger of Esau. Daniel's prayer that sent Israel out of captivity is not three minutes long, as it is recorded. (Dan. 9) It was a prayer of two parts, which indeed are one—confession and entreaty. Nehemiah "sat down and wept and mourned certain days, and fasted and prayed before the God of heaven;" but he was praying for just one thing—the restoration of the city, of his father's sepulchers, and of the gates that had been burned with fire. He did not travel all over the universe to find topics to weave into his prayer.

Follow the apostles a little way in their work, and learn how they prayed. Peter and John are arrested for healing the cripple in the name and by the power of Jesus, and for preaching Jesus to the people. They were imprisoned over night, and on the next day they were examined, rebuked and threatened. The Sanhedrim "commanded them not to speak at all nor teach in the name of Jesus." When they were released they went to their own company—people generally go to their own company—then went to God in prayer. They prayed for courage—"Grant unto thy servants that with all boldness they may speak thy Word," and that "Wonders may be done in the name of thy holy child Jesus." That is, they asked that God would confound his enemies. The answer came straight, direct, to the point. Their petition was recognized in the "shaking of the place where they were assembled together, and they were all filled with the Holy Ghost, and they spake the Word of God with boldness." They received just what they had sought.

Paul was a man of prayer. His prayers were specific. He could say with the Psalmist: "One thing have I desired of thee—that will I seek after." And with the great overmastering desire he could say, "This one thing I do." He prayed constantly for his brethren, his own converts, but did not ask many things for them—mainly that they might know the love of Christ and his redeeming power. A few things, but great things, are what the people of God need.

When Paul asked his brethren to pray for him, he narrowed his request down to a few specific things. He wanted courage to open his mouth boldly, that he might make known the mystery of the gospel for which he was an ambassador in bonds. His prayers for others reached to those few things, upon which all Christian life is built; and for himself that he "might know him and the power of his resurrection."

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and inquire in his temple." Communion with God—life in him covers all want.—Herald and Presbyter.

JOHN HARDY.

How Spurgeon Found Christ.

Written By Himself.

BORN TWICE—DIED ONCE.

I had been about five years in the most fearful distress of mind, as a lad. If any human being felt more of the terror of God's law, I can indeed pity and sympathize with him. Bunyan's "Grace Abounding" contains, in the main, my history. Some abysses he went into I never trod; but some into which I plunged he seems to have never known.

I thought the sun was blotted out of my sky—that I had sinned so against God that there was no hope for me. I prayed—the Lord knoweth how I prayed; but I never had a glimpse of an answer that I knew of. I searched the Word of God; the promises were more alarming than the threatenings. I read the privileges of the people of God, but with the fullest persuasion that they were not

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for me. The secret of my distress was this: I did not know the Gospel. I was in a Christian land, I had Christian parents, but I did not fully understand the freedom and simplicity of the Gospel.

I attended all the places of worship in the town where I lived, but I honestly believe that I did not hear the Gospel fully preached. I do not blame the men, however. One man preached the divine sovereignty. I could hear him with pleasure; but what was that to a poor sinner who wished to know what he should do to be saved? There was another admirable man who always preached about law; but what was the use of ploughing up ground that wanted to be sown? Another was a great practical teacher. I heard him, but it was very much like a commanding officer teaching the manœuvres of war to a set of men without feet. What could I do? All his exhortations were lost to me. I knew it was said, "Believe on the Lord Jesus Christ and thou shalt be saved," but I did not know what it was to believe in Christ.

I sometimes think I might have been in darkness and despair now had it not been for the goodness of God in sending a snowstorm one Sunday morning, when I was going to a place of worship. When I could go no further, I turned down a court and came to a little Primitive Methodist chapel. In that chapel there might be a dozen or fifteen people. The minister did not come that morning; snowed up, I suppose. A poor man, a tailor, or something of that sort went up into the pulpit to preach.

Now, it is well that ministers should be instructed, but this man was really stupid, as you would say. He was obliged to stick to his text, for the simple reason he had nothing else to say. The text was, "Look unto me, and ye shall be saved, all the ends of the earth." He did not even pronounce the words rightly, but that does not matter.

There was, I thought, a glimpse of hope for me in that text. He began thus: "My dear friends, this is a very simple text indeed. It says, 'Look.' Now, that does not take a great deal of effort. It ain't lifting your foot or your finger. It is just 'look.' Well, a man need not go to college to learn to look. A man need not be worth a thousand a year to look. Any one can look; a child can look. But this is what the text says. Then it says, 'Look unto me.'"

"Aye," said he, in broad Essex, "many of ye are looking to yourselves. No use looking there. You'll never find comfort in yourselves. Some look to God the Father. No; look to Him by and by. Jesus Christ says, 'Look unto Me.' Some of you say, 'I must wait the Spirit's working.' You have no business with that just now. Look to CHRIST. It runs: Look unto Me."

Then the good man followed up his text in this way: "Look unto Me; I am sweating drops of blood. Look: unto me; I am hanging on the cross. Look! I am dead and buried. Look unto Me; I rise again. Look unto Me; I ascend; I am sitting at the Father's right hand. O, look unto Me! look unto Me!"

When he had got about that length, and managed to spin out ten minutes or so, he was at the length of his tether. Then he looked at me under the gallery, and I dare say, with so few present, he knew me to be a stranger. He then said, "Young man, you look very miserable." Well, I did; but I had not been accustomed to have remarks made on my personal appearance from the pulpit before. However, it was a good blow struck. He continued: "And you will always be miserable—miserable in life, and miserable in death—if you do not obey my text. But if you obey now, that moment you will be saved."

Then he shouted as only a Primitive Methodist can, "Young man, look to Jesus Christ!" I did "look."

There and then the cloud was gone, the darkness had rolled away, and that moment I saw the sun; I could have risen that moment and sung with the most enthusiastic of them of the precious blood of Christ, and the simple faith which looks alone to Him. Oh, that somebody had told me that before!

TRUST CHRIST, AND YOU SHALL BE SAVED.
It was, no doubt, wisely ordered, and I must ever say: "Ever since by faith I saw the stream Thy wounds supplied for me, Redeeming love has been my theme, and shall forever be."

Our Lord's Self-Restraint.

BY W. H. WOODS.

The silences of the Bible have often been remarked upon, and are, indeed, one of the minor evidences of its superhuman origin. The same inspiration that directed Moses in the beginning directed John also in the end, and is responsible as well for the concealments as for the disclosures which the Scriptures make. John, as we know, and Moses, as we may well suppose, could have told a longer story if it had been permitted.

Now here is this reserve of the Bible more noticeable than in the Gospels. We find it here, not only in what the evangelists say, or, rather, what they do not say, about their Lord, but in the eloquent pauses in Christ's own speech as well. This is something more than mere reserve. It is a repression, a self-restraint that marks all our Saviour's utterances to his friends and to his enemies alike.

It is seen in the first place in his intercourse with his disciples. There is here an entire absence of the terms of endearment usual in familiar intercourse between friends. Jesus had friends, we know, personal friends in the narrowest sense of the word; and he loved them with exceeding tenderness. Moreover, it is impossible not to believe that his love toward them was far more discriminating, separating, and individualizing, than the love of ordinary men. He loved the Jews more than the Gentiles, the Apostles more than the Jews, the three more than other Apostles, and John more than Peter and James; but not the Jews, nor the Apostles, nor John does Jesus himself anywhere call the "beloved." That title they freely gave to each other, and to John pre-eminently, by their Lord's authority; but his own best name for them is friends.

Perhaps there is here for us a lesson of reciprocal duty. Something of the same reserve should characterize our approaches to our Saviour. The familiar adjectives of endearment that are often applied to Christ in public prayer have little warrant either in divine or inspired example.

Again, there is in our Lord's speech almost an entire absence of humor. Personally, the writer would be willing to leave out the almost. His public ministry began, and may almost be said to have ended, with a feast; and the consummation of all his work for men is set forth under the image of a wedding supper. Jesus was no kill-joy. Who doubts that it was the smile of his face that won the little children out of their mothers' arms into his own? The world saddened him, not he the world. The final darkness round his cross was, in a sense most true, neither of his own nor his Father's making. It was the shadow of men's sins across the skies, an eclipse of God by his own creatures, even as the moon puts out the sun. God has no shadows.

And yet all this may perfectly consist with the gravity of the gospel story. Whatever, even of gentle playfulness may have been in the private speech of our Lord, has been repressed, we maintain, in the recorded Word. And in our own more thoughtful moments it is so that we would have the record left. Humanity can lack a laughing Christ. One that can weep for us and with us is still the Redeemer who draws all men to himself.

Finally, there is in our Lord's speech nothing to wound the self-esteem of his hearers. It is not meant that Jesus for an instant tolerated human pride, or allowed to human guilt the qualified approval of his silence. No man ever disclosed the human heart to itself with such utter and terrible faithfulness as did Jesus of Nazareth. But he neither belittled it with ridicule nor stung it into fury with sarcasm. He humbled men, but he did not humiliate them. Even his denunciation of the Pharisees in all its stern severity lacks one element so difficult for mere men to keep out of their rebukes—the element of contempt. There is no effort on his part to make the culprit feel mean as well as guilty. Denounce sin as he does, and faithfully warn men of the certainty of punishment for sinners, he nowhere professes to despise them. This is one of the characteristics that makes approach to Christ easy for men, easier far than approach to any mere man. It was in part, no doubt, this very absence of contempt and scorn, even in his severest rebuke, that brought the outcasts of his time in crowds around him. Moved as he could be, and was, by a holy indignation at what he saw around him, his anger, unlike ours, did not sting and harden; and it is this, we repeat, that makes it easier to confess to him the greatest sin than it is to acknowledge what is, in comparison, a mere foible, to some other sinner like ourselves.—Interior.

Missions in the Twentieth Century.

A Forecast.

BY REV. W. R. L. SMITH.

The plainest indications are that the Twentieth is not to be a theological century. Not that all of our doctrinal problems should have been settled, or that theological inquiry should have lost its zest. Theology is the queen of the sciences, and shall ever be, so long as the nature of God and man and their relations to each other, remain the supreme subject of human thought. Venturing to forecast its distinctive religious characteristic, I think the coming century will be intensely practical. Christian ministers, Christian people and their churches, will be in esteem more for their good works than for the professed soundness of their creeds. The sounding brass of the controversialist is destined to fall into innocuous desuetude! The heresy-hunter will have to change his vocation, and the heresy trial will go to the museum of antiquities. For some people, it will be a time of walling and gnashing of teeth, and yet for all that, we hail with joy the dawning of the century of immense Christian beneficence.

Our Lord worked for men. He served humanity in all of its interests. He fed the hungry, healed the sick, and taught the ignorant. There was a wideness in his mercy, like the wideness of the sea. His ideas of comprehensive service to all men have never been fully grasped. Their larger apprehension is certain to be one

of the chief glories of the age just before us. The ministry of practical love is going to brighten the lives of the poor and the needy, and him that hath no helper. Its solacements are to touch the sad hearts of the widow and the orphan, and skeptical men are to be silenced by the demonstration that Christianity is a life as well as a creed. Amelioration, the betterment of all human conditions, will mark the fuller entrance of Jesus' views of service. We are going to have better schools and colleges, better laws and purer politics, better homes and churches. For God's unfortunate ones, we shall see multiplied asylums, hospitals and orphanages. Christianity is here to serve men. She was born to carry on the broad beneficence which Jesus Christ began.

The Providence of God has greatly stimulated the practical enterprise of the church, by the example of science. Every scientific discovery is mustered instantly into the service of men. Steam has laid a network of railroads over our country, and has plowed, with the keels of ten thousand vessels, all the paths of the ocean, in order to enrich and bless the multitudes of men. Electricity draws us in swift carriages, lights us, carries our conversation to friends far and near. Science is an angel of help sent from God. She works for all. And, thanks for a growing intelligence, it is now well known that there is no warfare between this angel and the archangel of religion. The Twentieth century will not be much disturbed by the clamor of antiquated scientists and theologians, who stupidly insist on putting eternity between these two radiant daughters of God.

Christianity is his pre-eminent servant. She works for man, for the whole man. It follows, inevitably, from these anticipated facts, that the next hundred years is to be filled with an unparalleled missionary activity. The Ecumenical Council in New York City is the best index, in the history of the church, of deepening sympathies and arousing energies. The whole Christian world will hear that trumpet call to duty. Truly may we sing with a holy exaltation:

The morning light is breaking;
The darkness disappears;
The sons of earth are waking
To penitential tears;
Each breeze that sweeps the ocean
Brings tidings from afar
Of nations in commotion,
Prepared for Zion's war.

One of the incidental results of this widened view of Christian ministrations is going to be the pacification of jarring sects. In the great work of the Master, the servants of God shall have their vision purged to behold the incompleteness of His doctrine, and the glorious unities of a vast redeemed brotherhood. Theological rancor and insincerity will droop and die. Christian charity and truth will flourish under the sun. The prospect is thrilling. The Baptist position and the Baptist brotherhood, if we do our duty, will come increasingly into honor and power.—New Baptist Argus.

"The Gospel Outside the Gospels."

PROF. S. C. MITCHELL.

Whenever our faith is disturbed by the analysis to which the four evangelists are at times subjected by scholars, we should do well to remember that our Lord "shewed himself by many infallible proofs."

I. We are not dependent solely on the record of the four evangelists for our knowledge of the facts in Jesus' life. "If our New Testament," says Prof. Gilbert, "began with the Book of Acts, we could still form a tolerably complete outline of the life of Jesus." In most instances these statements in Acts and the Epistles were written earlier than the earliest of the four gospels, and hence have the utmost significance. Any Bible reader who wishes can easily piece together this biography of Christ embraced in the letters and Acts.

II. There are, moreover, beside the New Testament, many writings which confirm our knowledge of what Jesus said and did. So numerous are these authors that we cannot mention even all their names. Passing over Tacitus and Josephus, we find in the writings of Justin Martyr a pretty complete summary of Jesus' life. Justin was born at Plavia Neapolis, near the site of the ancient Sichem. About 147 A. D., he addressed two apologies to the Emperor Antoninus Pius, and he also published a dialogue with Trypho, a Jew. This Justin does not refer to the four gospels by name, though he draws from Memoirs of Jesus, a term borrowed from the title given by Xenophon to his reminiscences of Socrates. One will find in Fisher's "Grounds of Theistic and Christian Belief" (p. 191 f.) an outline of Jesus' life compiled from Justin's works.

III. Turning aside, however, from all references to particular writings and questions of their authenticity, what shall be said of the proof which a transformed world gives to the central facts in Jesus' life? The living epistles from Paul and John to the present day are perhaps the best witnesses of the divine force that dwell in our Saviour. A blazing track of light is seen and felt in all history subsequent to Calvary. Manners have been softened; laws have been improved; international rights established; hospitals and orphanages founded; science immeasurably advanced; freedom secured; education brought to the door of the humblest; slavery abolished; literature and art permeated with the noblest conceptions of life and duty; home made the citadel of the individual's security and the fountain of all holy inspirations; missionary enterprises animated by the most unselfish beneficence, encircling the globe; and untold millions of men alive whose supreme aim in life is to fulfill the law of love. Christendom is an effect whose cause is Christ.—The Baptist Argus.

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Mafeking Relieved.

News of the relief of Mafeking was received in London Friday evening and was quickly transmitted to all parts of the globe, calling forth demonstrations of great joy in hundreds of cities and towns of the Empire. The despatch came from Pretoria, through the Associated Press, and simply contained the information that, after the Boer laagers and forts around Mafeking had been severely bombarded, the siege was abandoned, a British force from the South taking possession of the place. The date on which the relief force entered Mafeking was not given nor any other particulars. The London War Office had no confirmation of the news from official sources, but this was to be expected, as the intelligence would doubtless reach Pretoria at least a day or two earlier than it could reach Lord Roberts at Kroonstad. As the news had been impatiently expected for many days it was generally received as trustworthy, and the great metropolis abandoned itself to expressions of joy, which, if possible, exceeded the demonstrations on the occasion of the relief of Ladysmith. The joy of London has been shared by all parts of the empire. The siege of Mafeking will take place among the great military events of history, and the name of Baden-Powell will take high rank among the military heroes of Great Britain. For qualities of leadership—the high courage and calm confidence which inspires courage and confidence in others, indomitable hopefulness and cheer, masterly resourcefulness and strategy and the grim determination never to submit or yield while resistance is possible—these are the qualities that have enabled the defender of Mafeking to bring the beleaguered town with its little garrison through a siege of seven months, though constantly beset by a powerful force of the enemy, armed with heavy artillery and in possession of all the resources of modern warfare. A London despatch of Saturday morning says: "London's millions spent half the night in the streets. Sober, plegmatic London is beside itself with emotion. Gusts of patriotism have set the town quivering twice or thrice before during the war, but nothing has equalled tonight's hundred square miles of almost furious demonstration. It was a curious thing for the onlookers to see solemn, gray-haired men toss their opera hats into the air and join in the hurricane of cheers when a wreath-crowned banner, with the portrait of Colonel Baden-Powell on it, was borne along Picadilly. Smart women in broughams waved Union Jacks out of the windows. Conventional family parties stopped at street corners to take part in singing 'God Save the Queen' and 'Soldiers of the Queen.' Everywhere were good-feeling and an astounding roar of human voices."

London's joy has been shared by every loyal portion of the Empire. The people of Canada fully participate in the general gratulation. They have watched with intense interest and profound admiration during the progress of the siege the heroic defence of the indomitable commander supported by the men whom he had disciplined and inspired with his own cheerful and unconquerable courage, and they had hoped, even when there seemed little ground to hope, that the defenders of Mafeking might be enabled to endure until help should come.

Doubtless Colonel Baden-Powell will be rewarded with the honors with which Britain is accustomed to acknowledge the deeds of her heroic sons, but the place which he has won in the hearts of his countrymen will be more to him, we may believe, than any factitious distinctions. The value of the defence of Mafeking is not to be measured simply by its importance in a military sense. It has upheld the prestige and the best traditions of British arms, it has shown that England has not yet ceased to produce men of military genius and the highest qualities of leadership. It will shine for all the empire as an example of heroism and an inspiration to lofty service, which Britons will not easily permit to be forgotten.

As we go to press some news from official sources is at hand respecting the relief of Mafeking. The relief expedition was organized by General Hunter and led by Col. Mahon. It left Kim-

berly May 4th, marching at the speed of about 30 miles a day. On the 13th Col. Mahon had a hard fight with a Boer force which had followed and endeavored to head him off. The British had 5 killed and 24 wounded, and the Boers lost more heavily. From the official despatches it appears that the relief was effected either Thursday or Friday. Col. Baden-Powell won a crowning triumph by repulsing a determined assault of the Boers on the 13th and capturing Commandant Eloff, a son-in-law of President Kruger, and 107 others including 9 officers and a number of French and Germans.

Parables of the Kingdom.

Each of the three parables which are comprised in our Bible lesson for the week, illustrates in broad outline a particular phase of truth relating to the kingdom of heaven among men.

In the parable of The Wheat and the Tares, our Lord recognizes without any doubt or question the existence of evil in the world. Its origin he leaves in mystery, only intimating that it is the work of an enemy. It is hard to see how anyone can harmonize the teaching of this parable with the theory that sin is only a negative thing, and that evil is but good in the making. A man with malice in his heart sowing evil seed, the growing and ripening tares, the children of the evil one,—all these seem distinctly positive in character. The tare or darnel is not a stalk of wheat in the making. Both in the story and in the interpretation, the two are radically different both in nature, in fruit, and in the end which awaits them.

It is God's purpose that good and evil—the kingdom of God and the kingdom of the evil one—shall for this age or dispensation remain in the world side by side. There are reasons for this which it is no part of the purpose of the parable to declare. Men have foolishly sometimes endeavored to improve upon God's plan in this matter. They have sought sometimes, on the one hand, to separate the Christian community entirely from the life of the world, seeking in the seclusion of monastic life, security from the annoyances and dangers which come from contact with evil men. This is like pulling up the wheat to transplant it into some place where no evil seeds have been sown. The attempt has not been a success. The transplanted stalks have had for the most part but a stunted growth, and it has been discerned also, that no walls of convent or monastery could be built so high that the enemy which sows evil seed could not scale them. Then also, in strange disregard of the teaching of Jesus, men acting in his name have sought by the cruel hand of persecution to extirpate evil from the world, and thereby have proved their inability to distinguish between wheat and tares, persecuting often to the death in the name of God the truest and the noblest of his saints.

One other thing especially this parable makes plain. The evil in the world which so perplexes Christian faith is not forever. The world is Christ's wheat field, and the time is coming when it shall be cleansed from all that defiles. An enemy has intruded, and the results of his malicious work are seen on every hand. But this is still God's world and Christ has redeemed it from the thraldom of Satan. The purpose of God cannot be thwarted by the malice of an enemy. The cleansing of the world involves separation of the evil from the good. Again and again this prophecy of separation is heard in the parables of Jesus, and, from the solemn and repeated emphasis with which he dwelt upon it, must we not conclude that it is of tremendous importance? There must be separation of tares from wheat, of chaff from grain, of the worthless fish from the good, of the goats from the sheep; everything that offends and all that work iniquity are to be gathered out of the heavenly kingdom, that in it the righteous may shine forth as the sun.

In the parable of The Mustard Seed, another phase of the truth concerning the kingdom is set before us. Here it is its growth from very small beginnings to great results. The little seed that a man takes and plants in his garden seems a very insignificant thing, but what wonderful potentialities are wrapt up in it! From apparent death it bursts into life, overcomes gravitation, lifts itself upward, sends its roots downward, nourishes its life upon the soil and the sunshine, transmuting mineral substances into its own organic structure and by them nourishing its own life. How wonderful this development

is, even though the miracle is being constantly repeated before our eyes! So with the seed of the Kingdom sown in the world,—it seemed insignificant enough men thought as they saw it planted. The noble and the learned and the mighty for the most part would have nothing to do with it. A religion which centred in the cross—the symbol of shame and degradation—and was preached by Galilean fishermen,—what could the world want of that? But the world did want it, and does and will continue to want it with an ever increasing consciousness of the fact that it is the Heaven-sent answer to the heart that cries out for God. The greatest and the best of men have bowed adoringly before "the sweet wonders of that cross."—For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

In the parable of The Leaven, our Lord teaches the multiplying and permeating power of Christianity. The leaven hid in the dough gradually permeates and changes the character of the whole lump. So Christianity in the heart of human society, though apparently so insignificant in comparison with the great mass, is not lost in it or destroyed, but gradually permeates the world and changes it to its own character. To change the figure, the light that came into the world through Jesus Christ is not overcome by the darkness, but shines more and more unto the perfect day. This is the natural interpretation of the parable, and it is nothing against this interpretation that leaven is generally used in the Scriptures as symbolical of evil. The Son of Man is Lord of all symbols. The serpent is usually significant of evil, but Jesus used the uplifted serpent as illustrative of the uplifted Saviour. A bad sense attaches to the word "thief," but our Lord spoke of the coming of the Son of Man as the coming of a thief in the night. It is not the quality of leaven, as good or evil, upon which the force of the parable depends, but upon its fermenting, permeating, and transforming character. Ever since Pentecost, Christianity has manifested itself more or less powerfully as such a fermenting, permeating, and transforming power. The hope of the world is in this truth. God's salvation reaches men through men. It is through the touch of regenerate life upon the unregenerate that the world is being brought to Christ. It is not by speaking to men directly out of heaven, but by speaking to them through human hearts filled with his love that God saves the world. How important that every individual life, every home, every church, should be in the largest possible degree a centre of this divine transforming influence!

Editorial Notes

—The Church of the Pilgrims, Brooklyn, N. Y., has called as the successor to Dr. Storrs, Rev. H. P. Dewey, D. D., who has been for twelve years pastor of the South (Congregational) church of Concord, N. H.

—It is related that a missionary once asked his people to sing the hymn "Go, labor on," in a translation which he had made for them, and that he was afterwards horrified to find that his version had signified to them "Go grumble on." It is suggested that there are congregations in which the missionary's version would be a very appropriate one.

—A few days ago in Toronto, a boy thirteen years of age shot his father dead with a pistol, because the father opposed the boy's plans for spending the summer. The coroner's jury accepted the statement of the boy that he did not intend to kill his father, but only to frighten him into letting him have his way, and accordingly, the boy stands charged with manslaughter instead of murder. The jury also intimated their belief that the boy had been prompted to the commission of his terrible deed by the reading of pernicious literature. This is an incident which carries its lesson on its face.

—The sixth annual report of the Seamen's Mission Society of St. John, gives an encouraging account of the work accomplished in connection with that excellent institution. The mission is well worthy of the sympathy and support of the Christian people of the city. Many are showing their good will toward it by contributions of money and in other practical ways. Larger contributions from the public would enable the mission to do a still greater work. The very generous contribution of \$500 has been received during the year from Miss E. I. Kinnear, which has enabled the society to close its books without a deficit on the year's operations. But as so large donations are not likely to be received every year, it is very desirable that the number of contributors shall be increased.

—Rev. J. H. Saunders, of Ohio, Yarmouth, writes: "Our dear brother, the Rev. G. C. Crabbe,

died at his home on Saturday. A note which weeks ago was sent to our Messenger. Our brother Master here and kept on permitted. go down at night we show Lord calls his grief on their lieve, the church service. The service. To received. To creest symp

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died at his home in Deerfield, Yarmouth County, on Saturday, the 12th, in the 35th year of his age." A note which appeared in these columns a few weeks ago will have prepared the readers of the MESSENGER AND VISITOR for this sad intelligence. Our brother had desired to live and work for the Master here. He fought bravely against disease and kept on working as long as his failing strength permitted. It seems sad to us that his sun should go down at noon, but if we could look within the veil we should doubtless see that whenever the Lord calls his servants away, there is no cause for grief on their account, since for them, we can believe, the change means fuller happiness and higher service. The loss is to those who are so sadly bereaved. To the afflicted family we extend our sincerest sympathy.

"Qualifications for Medical Work" was the subject of a paper presented at the Ecumenical Conference by Dr. F. Howard Taylor of the China Inland Mission. The qualification upon which Dr. Taylor laid strongest emphasis, was that the medical missionary should be thoroughly imbued with the spirit of Christ. Without this he would fail as a medical missionary. He should be a man of sound and vigorous health, able to withstand the vicissitudes of climate, and of a sane mind, able to view all missionary problems from a common sense standpoint. Dr. Taylor urged upon all young men contemplating this class of work, the importance of qualifying themselves with the utmost thoroughness if they wish to become successful soul-winners.

—The exercises of Anniversary Week at Wolfville this year, promise to be of not less interest than usual. The Faculty is to be congratulated upon securing a man of so widely recognized ability as Dr. Kerr Boyce Tupper to take a prominent part in the programme. Wolfville of itself will well repay a visit in the leafy and blossoming month of June, and the closing exercises connected with the different institutions afford very great attractions. Naturally the number of visitors increases from year to year. For many Baptists who attend these exercises for the first time and observe the evidences of the denomination's work in the field of higher education, the anniversary is a revelation. The special rates which the railway lines offer make the trip to Wolfville a comparatively cheap one, and those who can should go once at least and see what an Acadia Anniversary is like. It is a prudent thing, however, to engage accommodation beforehand, as Wolfville's hotels and boarding houses are apt to be taxed on such occasions to their full capacity.

—In his great address on "The Demands of the Twentieth Century," recently delivered before the Baptist Union of Great Britain and Ireland, Dr. John Clifford, of London, puts the Baptist position in reference to baptism with the forcefulness of conception and expression that might be expected from him. We quote a few sentences: "Our distinguishing note, let it never be forgot, is not immersion. That is the express teaching of the Book of Common Prayer, and as scholars now admit, it is also the practice described in the New Testament, and ought to be the regular ritual of the obedient clergy of the Church of England, if there were any. Why men will not cease misrepresenting us on this matter I cannot understand. We do not monopolize the baptism, and have no wish to do so! All the 'great' churches give it a place as well as ourselves. No, our distinction is in this, that we insist in placing the 'inward' and spiritual grace before the outward and visible sign.' We say the man himself must be right before there is any value at all in his acceptance of baptism. He must be a loyal disciple of Christ, a conscious possessor of spiritual life. That is our supreme contention. From that position we cannot recede a single inch. Here we take our stand, and by requiring this as an indispensable pre-requisite, we shut and bolt the door against all superstition, effectively witness for the reality and inwardness of religion, and place ourselves in line with all the forces that will cleanse and uplift the Christianity of England and the world in the twentieth century."

—The Baptist Commonwealth of Philadelphia is ably edited, and grows stronger from year to year. The Commonwealth, we are pleased to observe, is quite pronounced in its sympathy with Great Britain in the present war in South Africa. It is well aware, however, that in this it does not voice the unanimous sentiment of its country. "Vast numbers," it says, "in this country sympathize with Great Britain, but the major portion apparently, both of journals and people, are on the opposite side." "The Commonwealth" shows that the State over which President Kruger presides is in no true sense of the term a republic. Its government has shown itself to be in some respects both despotic and cruel. The people who espouse the cause of these South African "republics" are misled by a name, "while the principles of freedom, with which we ought to sympathize, are represented by the other side." "The Commonwealth" believes that the United States is missing an opportunity of the greatest magnitude in failing to show friendship for Britain at this time. "We feel," it says, "that it will be a disaster to the world to have these two great nations, that ought to move onward side by side, drawn apart thus needlessly, and as it seems to us, unworthily. . . The nations of Europe today that are hostile to England are really hostile to America. At heart there is no real friendship for her either at Paris or Berlin. . . Those who are

more than glad to put the lion in leash, would likewise rejoice to be able to clip the eagle's wings. It may yet be that in the progress of our development we shall need the friendship of Great Britain, which now we seem so ready to push aside. But whether we do or not, the severance of these two nations akin in spirit, in purpose and civilization, is preëminently to be deplored."

A Forward Movement.

A TWENTIETH CENTURY THANKSGIVING FUND.

Baptists the world over have ever been missionary in spirit, in aim and endeavor. They would be untrue to their origin if they were anything else or less. Like their Master and Founder they feel that they 'must be about their Father's business.' He came to save the lost, that is the work of the Christian church. To it all her God-given powers are to be directed, and no effort is to be spared until the great work is done. Baptists stand for some things. Their mission in the world is not ended. The 'Fathers,' as we love to call them, had their work cut out by Divine Providence, and what they did was done well. We have entered into their labors and are enjoying the fruit of their patient toil in planting Baptist churches in these Provinces by the sea. In 1800 the Baptists were a few and feeble folk, without learning or influence or social position. They were a despised and persecuted sect, everywhere spoken against. To-day, in numbers, in wealth, in influence, in social standing and in education, they are not a whit behind their brethren of other names. The beginning of a new century is a fitting time to make a new start. Already in the matter of the higher education a Forward Movement has been made with most gratifying results. A sum of \$60,000 has been pledged toward the endowment fund of Acadia College, one-half of which has already been paid.

It is now proposed to begin a campaign for the raising of at least \$50,000, for Home and Foreign Missions. The sum is small, too small, it ought to have been \$100,000, which is well within the ability of our people to raise within the next two years. Plans are being matured which will be presented to the different Associations this summer, after which the canvass will begin in earnest. It is proposed to obtain the name of every member of our Baptist churches to this fund, as also every adherent to Baptist principles. In view of what others have done in this and the mother-land, of the needs and possibilities before our people, of what has been done for us, by Him whom we call Master and Lord, during the century that has gone, and especially in view of the bright future before us as a people, there will be a hearty and generous response to the appeal which is about to be made, for an advance in mission work both at home and abroad. There is no reason why these Provinces should not be dotted from end to end by Baptist churches, and our mission to the Telegus in India affords a splendid opportunity for extension. Already a good start has been made. The next 25 years will see a great advance. Brethren, let us gird ourselves for the work that lies before us, and go forward, strong in the grace that is in Christ Jesus.

J. W. MANNING.

From Halifax.

The Rev. Mr. Schurman has received an appointment from the Imperial authorities as Baptist Chaplain to the Halifax Garrison. This, so far as I know, is the first Baptist appointment to a chaplaincy to regulars in Canada. By virtue of his office he has ready access to the barracks, and is not regarded as an intruder in any soldier's room. A good ferret is this new chaplain. At first there appeared only sixty soldiers of the Baptist stripe, but further research has revealed about forty more, so that now the denomination has at least one hundred fighting men in Halifax. The Baptists in the Dominion who have sons here, may feel assured that Mr. Schurman will do all in his power to help them along in the right way. In the afternoons and evenings, when off duty, the soldiers are allowed to go to any Sunday school or church service. As a matter of fact they avail themselves of this liberty. In this way the other Baptist ministers become acquainted with them, and are in a position to co-operate with Chaplain Schurman in doing good to the visitors.

These Canadian boys differ from the typical soldier familiar to the streets of Halifax since 1749. The over-the-sea soldier is plump, stiff, and machine-like. Put him in citizens clothes and he would still be known as a soldier. The Canadian red coat does not carry so many pounds avoirdupois, is lithe, wiry and alert. He would be a better match for the Boers in device and skill in difficulties. The breeziness of his Canadian home is in his make-up and manner. In him is more self-reliance, more faith in his own wisdom and resources than in his English cousin in scarlet. From Paardeburg on, the world will respect the Canadian soldier, and for good reasons. In him are the qualities of the intelligent, persistent, and no-surrender fighter.

"Whom the Lord loves he chastens." It has fallen to the lot of the family of the much beloved Rev. W. E. Hall to have a large measure of severe illness. Miss

Hall a short time ago was suddenly attacked with fever, which made the brain its centre. For a time her life was in great peril, but the prospect of restored health is now encouraging. Mrs. Hall who, until about a year ago had robust health, has been more or less an invalid for these months past. But God's grace in the home and a host of sympathizing friends make the burden bearable. Discipline! discipline!

I experienced a funeral day on the D. A. R. Men from Halifax, a strange assortment, were passengers that morning. From the West to the point of meeting, Kentville, the same mixed company appeared. But when they put on small white aprons all was explained. Canons, D. D.'s, and M. D.'s, of the Episcopal church, Judges, Baptists, Methodists, and Presbyterians, donned the white sign of Masonry. They had gathered at Kentville to carry the remains of a venerable brother to his last resting place at Auburn, Aylesford. There the deceased, Rev. Mr. Avory, had spent many years as rector. There in that quiet spot his Masonic brothers laid him away under the symbolic forms of the order, to rest until disturbed by the trump of God. I know nothing of Masonry from personal experience, but its exhibition that morning looked like an illustration of the brotherhood of man, so much talked of these days, and so little acted upon. It is the watchword of a host of eloquent declaimers, in the splendor of whose rhetoric can be seen a sword pointing at the heart of orthodoxy. But Masonry that day was doing and not saying brotherhood of man.

But this was not all. Crossing the train going west, bearing these Masons in charge of their deceased brother, was the one east bound, bearing the lifeless body of one of the best Marys that ever lived since the Mary of Marys died. Behind this Mary Chipman, now Mary Parker, the deceased wife of our dearly beloved brother, Rev. D. O. Parker, is a history which, could it be unrolled, would be a deathless impulse to every living parent to store up wealth in their boys and girls, rather than in barns and banks.

On the 6th of May, 1834, Eliza Ann Chipman wrote this in her diary, "May the death of dear little Mary be eternal life to some soul!" The mother had enjoyed that treasure only four months. But the Lord gave Eliza Ann, the wife of Rev. William Chipman, another Mary. This was the Mary who was in her last sleep coming over the D. A. R., to find a resting place beside the dear parents and the little sister who have been asleep for these years past. Only the clay slumbers. The spirits have life in a degree above our ability to estimate. That Eliza was the daughter of Deacon Holmes Chipman, whose excellences, Edward Manning were he on earth, could tell better than anyone now living. Back of him was his godly ancestor who first came to this country. Twenty volumes of diary filled with life's incidents, prayers, and holy records, testify to the genuineness of his piety. Deep searching was made in the old colonies for genuine piety in some of the Congregational churches. Before the wife of this ancestor of diary fame could be admitted to membership, a deputation of deacons visited her and made a thorough examination and they were well satisfied. From that godly ancestry came the Mary, followed by her husband, our brother Parker, to the Pleasant Valley, where so many of the true and the great wait patiently the final act in the great salvation.

When Eliza Ann found the second Mary in her arms she said, "I desire to thank and praise the Lord, and to devote my life which he has made his care to his glory." The two Marys have had their first and last meeting. They do not part there. Eliza and William are there too. In early life I knew this Mary. If a purer spirit breathes on earth than she, I know not of it. The full force of a pious ancestry was turned upon her soul, and she cultivated it till the end. Now the harvest! What a harvest! Her end was the end of her father and mother; and through a succession of fathers and mother's back over centuries perhaps.

A soul that breaks with its heredity force of sterling piety, and when the wrench is made successful, and the break comes and the strength of the devil's battery turned on, has lost ground most difficult to regain. Look out for the boys and girls.

But there was a Martha in the vision that day as well as a Mary. A solitary passenger from Halifax that morning was on his way to Melvern Square to see the dead shut out of sight, Martha the last of his sisters. This was the wife of Joseph Dimock Goucher of Melvern Square. Across the orchard a few days before and his brother, Deacon Henry Goucher, had parted with his wife, a daughter of the late Rev. Obed Parker. Heredity again! Over that distance so soon covered by rail between Nictaux and Wolfville, went Nathaniel Parker and his wife on horse back in 1779 to get to Rev. Nicholas Piersen's Conference Meeting at Wolfville to tell "the dealings of God with their souls." They told them; were accepted by the little church and were baptized. How that grand old puritan Baptist and his wife have enriched the country with devout men and women, and ministers not a few. Hold the children along the course in which the full tide of God's blessing through heredity will be a force to bear them on and on up the celestial way.

That is the comfort of Deacon Henry Goucher. What a wife and mother! Yes, and it is easily accounted for. Calm and peaceful were the last days of Joseph's wife's mother. If there was any defect in the next mother back of her, my childish eyes did not see it. I see her now in her arm chair in her Nictaux home. How sunny her smiles! What a luxury to kiss her radiant cheeks. Dimock Goucher's wife went to sleep, as her holy mother, Elizabeth Saunders, did; as her grandmother, Lydia Rhodes, did. Could the line be followed back to Ruth Alden and John her father, the ancestors of Mayflower fame, doubtless the lives and the death-beds would be all alike.

The mayflowers bloomed around Martha's grave, and made the air odorous. The grand-children cried and sobbed around this coffin that disappeared among the mayflowers, as did the grandchildren around the grave of Lydia Rhodes. She is a grandmother, indeed, over whose silent form the grandchildred, the little boys and girls, weep. Here is something for mothers and grandmothers to aim at.

REPORTER.

* * The Story Page * *

Steal Away From Jesus.

BY ANNIE R. FITCH.

"Have you decided the question, Belle?"

"No, Mother, I haven't. You see I don't want to break with the girls and lose all influence over them. It is just six months since our pastor suggested that I take these four girls as my special work, to influence them in a friendly way and try to gain them over to Christ and the church. Thus far as you know I have taken the aggressive. I have called upon them, I have invited them all to tea with me at different times, and at my suggestion we have taken long walks together. Now the girls are beginning to respond. I have evidently found favor with them, and this is the first time they have asked me to join them in any of their pleasures. If I refuse I fear I may be closing the door to all further influence with them."

"What about the gentlemen of the party," asked Mrs. Clayton. "Do you consider them good company?"

"Well, mother, three of them at least are irreproachable, I think, but I am afraid the other two may be inclined to indulge a little in whiskey and cigars sometimes, and that is just the point that worries me. Of course Mrs. Robb, Ada's mother, goes as chaperon, that is all right, but after the drive to H—the plan is to stop at 'Allan's Hotel' for refreshments."

"Is it not possible that the young men may have temptation placed before them at this hotel? I believe Allen does not keep a temperance house."

"Yes, mother, there is a possibility, though I should think not a probability. Oh dear! there is just doubt enough about the whole thing to distract and puzzle me when I try to decide what is right. Tell me, mother, what shall I do?"

The mother longed to set the heart of her loved daughter at rest, and yet she felt that this must be a matter between the tempted soul and its succoring Saviour; so she merely said, "Have you told it to Jesus? He must decide for you my dear."

Belle made no reply, and the mother moved quietly about the room, singing softly, "Steal away, steal away, steal away to Jesus;" but Belle was by this time so busy with her own perplexing thoughts, that she heard the sweet words as in a dream.

Suddenly she was awakened from her dream. Five-year-old Benny who had been playing with his blocks in one corner of the room, raised his baby voice on high and was lustily singing the words, "Steal away, steal away, steal away from Jesus."

Benny's version of the beautiful words pierced like a sword through Belle's heart, and she hastened to correct him.

"Benny, you must not sing the song that way, it is 'Steal away to Jesus.'"

"Well, I don't care what it is. I think it's Steal away from Jesus, and I think it's right, too."

"But Benny, we don't want to steal away from Jesus, for he's our best friend, you know; we want to steal away to Jesus and tell him everything."

But Benny's opinions were not so easily changed, and on this point a concession was all that could be gained; so he remarked very sagely, "I only says 'Steal away from Jesus,' but I means 'Steal away to Jesus.' Do you mean Steal away from Jesus, when you say Steal away to him? I think mine's the best way then."

Benny continued to sing his song in his own way, and as Belle listened, her life for the past four or five months passed in review before her, and she saw where she had in many instances stolen a little away from Jesus, which at the time she justified as laudable concessions to keep friendly with the girls, that she might influence them for good.

Leaving Benny and his song which she felt she could no longer bear, Belle sought the quiet of her chamber, and there stole away to Jesus, more truly than she had been conscious of doing for many days. Confession was made, and his Spirit and strength sought to help her gain these jewels for him, without stealing away from his side.

The glow of renewed consecration in Belle's heart had by this time reached her face.

Hurrying down stairs she caught up brother Benny, and hugged and kissed the little fellow until he didn't know what to say or do, but, feeling that the situation demanded some return, he said as Belle was turning away.

"Belle, I guess I'll sing your song the way you likes it after this, if you want me to."

Belle lost no time in seeing the girls and explaining to them why she had decided not to go on the drive.

"You see, girls, I'm a Christian, my vows are made to the Lord, and I want to be true to them. It would not be right for me to join in placing temptation before any one; and as the girls listened so attentively to all she had to say, Belle found herself using the strength she had gained by stealing away to Jesus, and she begged the girls to join with her in resisting evil in Christ's name and strength."

Silence fell upon the little group when Belle ceased her pleading, and then Cora Bates said, "Girls we will go on the drive and come home to lunch at our house. I'm not a Christian exactly, but I haven't felt quite right myself about going to the hotel."

To this plan the girls, including Belle, agreed.

Belle found in after days that her influence with these increased, from the time she took this decided stand before them; and a year had not passed before they were all earnestly working with her to gather in gems for the Master's crown.

Light in Darkness.

BY EUNICE SHEERMAN.

We believe in the resurrection of the body and the life everlasting, but there is nothing we realize so little. We grieve for lost good as if this life were all; and lay away our dead, forgetting the resurrection. At times some soul is found, strong to lay hold of the promise, to such a pilgrim, even the Valley of the Shadow into which no earthly ray can penetrate, may be aglow with the light of heaven.

An instance of this transforming power of faith came under my observation recently while I was spending a summer in the hill country of Connecticut. The little hamlet was one of those quaint, old places where half a dozen surnames suffice for half a hundred families, all the people are either "related" or "connected," and every neighbor is full of knowledge, interest, and sympathy for every other. The settlement had neither post-office nor railway station; so the daily mail with an occasional telegram, or express package, was brought by any man, woman or child whom business or pleasure despatched during the day to the large town, five miles distant. The small school-house served very well as a general distributing office.

Here, one afternoon, a yellow envelope was brought addressed to Miss Annie Robinson, and Mamie Heath was dismissed from school in view of the unusual exigency, to carry the message a mile further to her grandmother's house. She skipped gaily up the road, proclaiming to every one she met:

"Uncle Malcolm must be coming home. Nobody else ever sends telegrams to Aunt Annie."

An hour later another story flew from mouth to mouth. Malcolm Robinson was ill—very ill, or no message would have reached the farm to disturb the aged mother. Every one knew how considerable he had always been of her, ever since his father's death, sixteen years before, had left him the head of the family. Young though he was, he had already attained a position of trust and responsibility in a large manufacturing house, and his salary kept the wolf from the door, while the younger children were growing up. He induced Hugh and Samuel to remain upon the farm, and incited them to new development of the resources. His watchful care snatched James from the danger of the city life into which at one time he plunged recklessly. His generously educated Harriet for the position she held in a flourishing seminary, and provided Jean and Cornelia with their housekeeping outfits when they married and settled in their native village. Annie, the youngest sister, had already received exceptional advantages of study and travel. Malcolm had never married; but it seemed as if the hard strain of his life were nearly over, and brothers and sisters all looked forward to the time when he should make a home of his own, prosperous and peaceful as he had made for them.

Now he was ill. Before sunset Annie was on her way to his bedside. Cornelia Avery came with her baby to take her sister's place at night; and in the morning Jean Heath left house and dairy in charge of her twelve-year-old Mamie, to care for and comfort the aged invalid mother during the day. And instructions were sent with Annie, and after her, to bring the sick man home to be nursed and revived by home care and love. Days passed and he came not. Annie's letters brought no encouragement. Only in the mother's heart, hope never died.

"Annie was young," she said, "and apt to look on the dark side. Cooler weather would bring relief." Anything rather than that Malcolm was dying. The others knew. It was no surprise to Jean Heath when she took from a passing neighbor Annie's brief message that all was over. But she leaned against the gate with a deadly heart-sickness at thought of breaking the news to her mother. She had tried to prepare her for the worst; and fear and pre-arranged had fallen upon unheeding ears. How could she say, "Malcolm is dead?" When she returned to the house Mrs. Robinson, overcome by the heat of the afternoon, had fallen into a quiet slumber. It was growing late. Jean stepped into the long kitchen and, swiftly and without clatter of dishes, laid the table for supper, then sat down on the door-step to await her brothers' return from the fields. They came at last, sturdy young men, slow of speech, used to hard work

but not to grief, and shrinking as their sister did, from sight of their mother's woe. And Samuel advised, "Let us wait for Cornelia, she has gentle, tender ways; she will know what to say."

But Cornelia came late, and hushing her sleeping baby in her arms. Neighbors dropped in, before and after, with words of sympathy or carefully spoken foreboding; and the old lady answered them with persistent cheer and the assurance that Annie would surely come with Malcolm in a few days at farthest. Then her early bedtime came, and all said:

"Let her sleep in peace; she will be stronger to bear it in the morning."

Night brought little rest to the stricken household. At intervals Cornelia stole into her mother's room and often found her restless and awake. The house was early astir, for the chores must be done and the hired men despatched to the day's work; though Hugh and Samuel would stay at home to prepare for the coming of the dead. From long habit Mrs. Robinson rose for her early breakfast. With trembling hands Cornelia dressed her and wheeled her in her armchair to the table. After breakfast Cornelia deftly covered the table and arranged the room for prayers. Then the hour had come. Hugh sat down as usual at his mother's right hand, and opened the Bible to read the allotted portion of the day. It chanced to be the Twentieth Psalm.

"The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee. Send thee help from the sanctuary, and strengthen thee out of Zion."

He read through his tender prayer and the victorious response of the faith merging into prayer again: "Save, Lord, let the King hear us when we call." He closed the book and would have knelt when Cornelia's sweet, clear tones arrested the general movement.

"Let not your heart be troubled; ye believe in God, believe also in me."

She repeated three verses, paused and began again at the twenty-sixth verse, the promises of the Comforter, and went to the close of the wonderful chapter. Then she looked at Hugh.

"Pray," she said. Hugh was not gifted in prayer, but they all felt a great burden and a great need; and he expressed it in his quiet, halting speech. It was a cry for help and strength in time of trouble, an asking for the presence of the Comforter, a thanksgiving for the mansions into which the Saviour was gathering his own.

Mrs. Robinson, unable from her infirmity to kneel, had sat during the prayer with bowed head. She did not move at its close. Had she at length comprehended? Cornelia laid her gentle hands upon the gray head.

"Mother, 'The Lord hear thee in the day of trouble' Mrs. Robinson looked up and turned slowly from one to the other.

"Is family worship over?" she inquired. "Hugh has forgotten to pray for Malcolm."

"There is no need," he stammered, "since—yesterday afternoon—"

Cornelia's staid voice went on: "He walked with God, mother, and he was not, for God took him."

A strange light came into the aged face as of transfiguration.

"God is merciful," she said slowly. "He knew I could not give up my first-born. I asked life for him, and he has given him length of days for ever and ever. I shall part from all the rest of you, but not from him." The old voice was calm and steady as Cornelia's. But the others who had kept strong feeling under control so long at last gave way. She looked with gentle surprise upon their grief—her only thought—that he who had labored so hard and long had entered into the Lord's rest, to which she was herself so near. Her thought became the thought of all. They laid him in the little churchyard, thanking God alike for his life and death. They had loved him fondly and contentedly when his days had been passed far from them in the bustling town, they felt that he was nearer and nearer, dwelling in the Heavenly City.—New York Observer.

Make One's Self Necessary.

"If I were only necessary to somebody," lamented a girl, the other day, "I should have something to live for, but, if I were to drop out of the world tomorrow, it would not make any real difference to anyone."

"But there is your father," said an older friend.

"Yes, but he is away at his business all day, and often out of the city. Jane, our old cook, does the house-keeping, and he really could get along just as well without me. He is so wrapped up in his business anyway that he scarcely notices he has a daughter."

"Is Jane's housekeeping good?" asked the other.

"Not very. When father has to entertain his friends, he takes them to the club—but he would rather do that, anyway."

"Well," said her friend, "you are evidently making yourself as unnecessary as possible, my dear child."

"What do you mean?"

The Young People

"I mean that you are avoiding every opportunity you have—and they are many—of making yourself necessary to your father. You let a servant make the home instead of doing it yourself. You take the attitude that your father doesn't notice you, when you ought to be noticing him instead. If I were you, Mabel,—and I do not say this unkindly—I would put all thought of self away, and study the situation entirely from his side. I would make his home so comfortable and his table so dainty that he would be proud to bring his friends there, as I know he used to do. I would show myself loving and responsive always, even though your father is an undemonstrative man. I should even interest myself in his business, since he is so absorbed in it. But I think you would soon find that he has an interest in other things, too, that you have never tried to meet. I believe that, in six months, by these simple means, you would make yourself so necessary to your father," with a twinkle of fun in her eye, "that Jane could never hope to equal you!"

But Mabel did not smile. Truth is not always comfortable to hear.

"I've had a new view of myself in your looking-glass, Mrs. Dashiell," she said, "and I don't believe I know how to be necessary to anybody. But, at any rate, I've got my eyes open to the reason why!"

As Mabel is an energetic girl, the next year will probably see a victorious rival to Jane fully developed in the little household.—Forward.

The Children's Gift

Earl and Daisy were two dear little children of seven and nine who lived on a farm, with plenty of chickens, cows, sheep, and horses; but they never thought much how nice all these things were, as they fed the chickens and ran errands for the family, or played merrily about on the grass that formed a green carpet under the trees during the warm summer days.

"Tomorrow is mamma's birthday," said papa, one morning at the breakfast-table. "I think we must have a chicken pie in honor of the day."

"And a birthday cake, too," said little Earle, as he remembered the nice one he had when he was seven years old.

Mamma smiled as she looked at the earnest face of the little one.

Next morning, as papa was going away, to his work, Daisy asked: "Papa, can't Earle and I do something to earn some pennies?"

After thinking a moment, he said: "Why yes; old Brindle has lost her bell in the wood pasture, and if you can find it, I will give you five cents each."

"Let us go, Earle," cried the little girl, and away they ran, eager to begin the search. It was no easy task, for there were so many thickets in the pasture that it took a long time to look into each one; but the children ran hither and thither, peering into this place and that, in hope of soon earning the promised reward. When they were nearly tired out, Earle spied the bell in some bushes, where the strap had caught. Worned and hungry after their morning's work, they trudged homeward, and in a little while were rejoicing over their ten bright pennies.

Mamma asked: "What are you going to buy with your money? For I suppose you will spend it when you go for the mail this afternoon."

"It's a secret, mamma," they replied, as they smiled at each other. "Wait until we come home."

Every little while during the afternoon, Daisy or Earle would run into the house and ask if it were not time to go to the village.

At last their mother said: "It is three o'clock now, and you can go if you wish."

She watched them running down the road holding each other's hand, and wondered what they intended to purchase with their pennies; for they usually told her all their plans. In an hour, she could hear through the open window their happy voices and shouts of fun as they ran across the porch.

"See, mamma," they called as they ran into the room, and Daisy held up a pretty white handkerchief—"see what we bought for you—a birthday present," and they smiled radiantly through the dust that covered their flushed little faces. "Isn't it lovely?"

"Why, it's beautiful, my darlings," said mamma, with a sudden tugging at her heart, as she gathered each little form into a loving embrace.

Her appreciation of their gift filled the children with delight, and Daisy remarked, with a sigh of contentment, "I think birthdays are lovely."—Michigan Advocate.

A London physician at a meeting of the medical society stated that extraction or excision of teeth was unnecessary. He was enabled to cure the most desperate case of toothache, he said, unless the case was connected with rheumatism, by the application of the following remedy to the diseased tooth: Alum, reduced to an impalpable powder, two drachms; nitrous spirits of ether, seven drachms; mix and apply to tooth.

EDITOR, R. OSGOOD MORSE.

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Prayer Meeting Topic.

B. Y. P. U. Topic.—Have Patience, Matt. 18: 21-35.

Prayer Meeting Topic—May 27.

"Have Patience."—Matt. 18: 21-35. The selected scripture does not suggest patience so much as it does "forgiveness." Indeed, the parable of Jesus was intended to illustrate mainly forgiveness; patience is only incident to it. Of course, one must be patient in order to forgive; so we shall try to direct the treatment of the scripture as suggested in the topic, though we may with fitness consider the subject of forgiveness.

PETER'S QUESTION.

He has not been the only man to raise that question. The matter of forgiving one another comes home to every heart. I have been surprised sometimes to find among God's people those who would not speak to each other; who come and go, with never a recognition that they are children of God, and are supposed to be lights to the world. The spirit of "feeling," which is a polite way of expressing hatred, is often manifested by those who pray every day: "Forgive us we forgive." How often shall we forgive? When does patience cease to be a virtue? It should be borne in mind here that we are considering patience with other people, and not patience considered as "meekness" under trial, etc. When it is permissible to say: "I have done with you—I can never forgive you, you have gone too far; with me you have committed the unpardonable sin;"—when can a Christian say that?

JESUS' ANSWER.

It was a most significant answer; reaches beyond anything we have been led to consider. "Until seventy times seven" means practically this: You must always forgive; you can never indulge in any spirit of hatred. "Getting even" is the Lord's business, not yours, or mine. If any have wronged us, it is our business frankly and fully to forgive. If you want to know how to treat an enemy read Romans 12: 20. We shall never get to that place of impartiality when we can judge our brother; let God judge him, while we forgive him. We are to consider ourselves, lest we also need forgiveness—which we do.

"Teach me to feel another's woe, To hide the fault I see; That mercy I to others show, That mercy show to me."

W. H. CRISTWERT, in the Baptist Union.

How to Cultivate Patience.

Patience is a virtue that can be cultivated; intemperance a vice that can be overcome. How can it be done? Here are a few practical suggestions:—

- 1. In the quiet hour, alone with God, confess your fault, and ask strength to overcome it; study the subject in your Bible; meditate on the infinite patience of Christ; strive to realize that your failings and defects are as trying to others as theirs are to you.
2. Whenever you are under special provocation, lift your heart silently but quickly to Jesus, and claim his promised help and strength.
3. If at any time you "fall from grace" and give way to impatience, at once confess your fault to your heavenly Father, and promptly ask his forgiveness. If possible, retire to your prayer-closet and lay the whole matter before him. Perhaps nothing is more helpful in overcoming besetting sins than the habit of instantly confessing them. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."
4. Use your daily trials as a means of grace. Rightly borne, they are helps, not hindrances, to the attainment of a patient spirit. James says, "Count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." And Paul writes to the Romans, "We glory in tribulations also; knowing that tribulation worketh patience."—Selected.

Do not fail to read this splendid report. Evidently, Pastor Jenkins not only preaches but does.

Chester.

Our Juniors sent in forty two C. C. C. examination papers this year, and nearly all cover the three C's. This is better than last year. I was told by headquarters that I had the largest single club of Junior Baptist Union papers issued from the office. My club consists of one hundred names going into as many families. I wish that all our pastors would take hold of this work among the boys and girls. It pays. The Sunday Schools cannot do all that ought to be done. W. H. JENKINS.

No tonic will be more stimulating to our young people than a careful reading of the superb address given below. It was delivered at the Convention of our brethren in the Northwest last year. Read it! Read every word!!

The Baptist Individual.

PASTOR J. F. VICHERT.

The Baptist individual is here. He has a long and honorable history. Attempts have been made to crush him out, but he has always survived, and I am disposed to think that it is a case of the survival of the fittest. His first parents were companions of Christ. Before

our Saviour left the earth He gathered his followers about him and gave to them a great commission. That commission was the charter of the first Baptist church in Jerusalem, and constitutes the charter of a regular Baptist church in any age and any land. Diaz, in Cuba, desirous of uniting his converts in a church organization, and being ignorant of any form of organization, save the Roman Catholic, which did not suit him, studied this commission and its practical working out as exemplified in the New Testament. The result was a Regular Baptist church. The Roman Catholic church may denounce Diaz as a heretic, but he is right in the direct line of Apostolic succession and has done in the nineteenth century what Peter did in the first. On the day of Pentecost, Peter stuck right by the instructions which Jesus Christ had given him. He worked out there the principles outlined in the Great Commission. Every time you get those principles embodied in an individual, you have a Baptist. The Baptist individual, as he ought to be, is the perfect product of the Great Commission. Let us examine that commission to see what enters into his making.

The first thing spoken of is discipleship. "Go make disciples of all the nations." A disciple is one who believes in Jesus Christ and follows him. Such were called his disciples then; such are his disciples now—men and women who have been born again by faith in the living Christ. The Baptist individual then as a product of that commission is an individual who has been born again. That is absolutely essential to being a Baptist. There are some denominations to which a man can belong without being born again. There are several representative denominations to which a man may belong if he has had the good sense to have pious parents, for their statement of doctrine declares that "the visible church is composed of those who believe together with their children." So a man may be born a Presbyterian, he may be born a Methodist, he may be born an Episcopalian, but he has got to be born again to be a Baptist. I am glad that is true, for the natural man bears a very bad character, and according to Christ he cannot enter the kingdom of God. He ought not to be in the church and will only curse the church which receives him.

The next thing I learn about the individual who is a product of this Commission is that he is baptized, and baptized after becoming a disciple. He makes profession in this significant ordinance of his change in life and character. This at once distinguishes the Baptist individual from most others. You know that a great many set this ordinance aside altogether, and many others administer it to babes who can discern nothing of its comfort, who cannot obey, cannot believe, cannot profess anything. To us it seems that they have perverted the ordinance and robbed it of its true meaning. In the making of a Baptist as in the Commission faith comes first, then profession of that faith in our Lord's appointed way, and that way, I believe, is the immersion in water in the name of the Father, Son and Holy Ghost. I believe that our Saviour used the word which expressed his meaning exactly. There is no doubt as to the meaning of that word, and Dr. Schaff expresses the unanimous testimony of scholarship when he says: "In regard to the form of baptism the impartial historian is compelled, both by exegesis and history, substantially to yield the point to the Baptists." I feel like Trasmus who said: "I had rather raise cabbages than be a scholar who did not agree with the leading voices of his age." Further, if I dared depart at all from what Christ had authorized, I would go over at once to the Roman Catholic church and give up trying to sit on the fence midway between Scripture and tradition.

There is one step more in the Commission. The individual born again, baptized, to be taught to observe all things whatsoever Christ has commanded. The working out of that completes the making of the Baptist individual. In it there are three things:

First, the individual is taught the aim of teaching is to impart knowledge and develop intelligence. People overlook this part of the Commission. Time was when instead of teaching individuals they stretched them on the rack, poured molten lead down their throats or burned them at the stake. That is past, but even now some overlook the fact that Christ said "teach." They want to hand things down from parent to child. What was good enough for the father is good enough for the son. But what the world needs today is an intelligent Christianity. Ignorance is the source of weakness and the mother of bigotry. You never will have strong character until you have intelligent faith. The Irishman's rule for making a cannon was to take a hole and pour molten iron around it. You can never build strong character around negotiations.

Further, if a man is successfully taught he is required to use his own powers of thought and judgment. His individuality is emphasized and developed. He is to become fully persuaded in his own mind, and not accept things because other people happen to be fully persuaded in their minds. No man and no set of men have a right to dictate to his conscience. The working out of the command to teach ensures the fullest recognition of the individual and gives to him the largest liberty.

Teach what? A creed? A set of dogmas? "Teach what I have commanded." Mr. Moody was once asked about his creed by representatives of a certain church. He replied, "my creed is already in print." They asked where they might find it. "In the fifty-third chapter of Isaiah," was his response. Do you want to know the Baptist individual's creed? This is it: "All things whatsoever I have commanded you."

I am glad that as a Baptist I don't have to wear old clothes. It may be true that clothes do not make the man, but at the same time clothes may mightily hamper and worry him. A lot of the heresy trials which are exciting our brethren in other denominations are due to the fact that they are trying to make the men of today wear clothes made by the theological tailors of past generations.

Better than any creed is the Scripture which creeds seek to formulate: The Scripture suited to all men and to all ages; the Scripture inspired and interpreted by the Holy Ghost; that is the Baptist creed.

Foreign Missions.

W. B. M. U.

We are laborers together with God.

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

PRAYER TOPIC FOR MAY.

For Vizianagram that the gospel seed long and patiently sown there may spring up and yield an abundant harvest of souls. For our lady missionary there that she may speedily acquire the language and be prepared for work.

Notice.

All Aid Societies that have changed their secretaries this year will please send a card to the Pro. Sec'y, N. B., giving name and post office address of the new officer. Also, will all the Mission Bands in N. B., please send a card to the Pro. Sec'y, giving names of president and secretary. Do not delay. How and where is Mrs. Archibald? M. S. COX, Pro. Sec'y.

Kingston, N. S.

Sunday April 22nd, was the annual roll-call in our little church, and our Aid Society was asked at that meeting to give a report of our work for the year. The Society has been carried on in a quiet way during the year, yet we trust some work has been done for the Master. We have held our monthly meetings as regularly as unfavorable weather and bad roads would permit. The meetings were more interesting this year than usual. This may in part be owing to an increased interest manifested in our lady missionaries on the Telugu field, which has brought us into closer touch with them, and given us an insight into their work, which has been most helpful. We have a membership of twenty-eight paid members, not so large a membership as we would wish. Death entered our little Society during the year and claimed a loved and valued member. On December 10, 1899, Mrs. A. D. Foster passed into the "Sabbath rest" that "remaineth for the people of God." She possessed a beautiful Christian character. Although our sister was not able to attend our meetings as it pleased the Lord to lay her in a bed of suffering for many weary months, yet our loss is felt almost the same, because all through her illness she helped us with her love and sympathy. She was a beautiful example of Christian patience and resignation. We are thankful that others are coming in to take the place of those that are taken. At our February meeting we had two new members with the promise of more as soon as the roads got better and the weather warmer. We realize that never before in the history of the church are there so many "open doors" for Christian work as now, in the closing year of the nineteenth century. We desire to have a share in winning India for Christ. Our great need is prayer and an unwavering faith in God.

SECRETARY.

Woodstock, N. B.

The W. M. A. S., of the Woodstock Baptist church, held an Easter thank offering service on Tuesday evening, April 17th. Mrs. Martin, wife of our pastor, gave a very interesting and instructive Bible reading, and the pastor gave an address on mission work in the church. The other features of the programme were music, singing by the male quartette, and readings on the subject of missions. An offering was received during the session.

MAY 1st. B. P. SHERWOOD, Sec'y.

Melvorn Square.

It is my painful duty to convey the sad intelligence of the death of one of the most valued members of our Aid Society. Mrs. Henry Goucher was one of the first members, and since 1894, our beloved and faithful president. Timid and shrinking, as she thought on account of her lack of ability, yet never shirking the duties developing upon her. We feel that her loss in the church and Aid Society are irreparable. Our numbers are few and we can ill spare so valuable and reliable a worker. We think it can truly be said of her, "She hath done what she could." Her memory in her home and community, are fragrant with good works and kindly sympathy. When death more than once entered her home, and made a severe trial of her faith in God, she patiently submitted, and could say: "Thy will, not mine, be done." Our Heavenly Father has decreed that our way to everlasting happiness, should be through the wilderness of affliction. May God comfort the sorrowing friends left behind. Mrs. J. T. BARSS, Sec'y.

Foreign Mission Board.

NOTES BY THE SECRETARY.

The Ecumenical Conference for Foreign Missions.

The Conference just closed in New York might justly be called great. It was great in its aim and scope, great in its interest and effects. The attendance was large, the interest was deep and well sustained to its close. It was impossible to mingle with these throngs from day to day without becoming infected with missionary enthusiasm. Frequently would the writer say to himself, "would that more of the pastors of our churches were here to catch the spirit of this great gathering." As one has said—"It was a great demonstration of unity,

fervor, strength and faith." To stand among 5000 people whose hearts are all touched with mission fire while they sing "From Greenland's Icy Mountains," would make the coldest heart thrill and throb with strong desire. It was a fitting thing that the chairman of the Executive, having the meetings in charge, should be connected with the oldest missionary organization in America, the A. B. C. F. M. It was also fitting that the President of the great Republic should be honored by an invitation to open the Conference. He did his work well, but ex-President Harrison who presided did better. He gripped the meaning of the great gathering as only a man imbued with the spirit of his Master could grip it, and in all his addresses he showed his interest in, and his appreciation of the work of foreign missions.

At 2.30 p. m. on Saturday, the 21st, Carnegie Hall was filled from the floor to the top of the fifth gallery. The famous singer, Geo. C. Stebbins, led the great audience in singing "All hail." The platform was crowded with foreign missionaries, 700 of whom had come from the ends of the earth to be present at the greatest missionary gathering the world has ever seen. Representatives were present from nearly 200 missionary societies in Europe and America amounting to 1600. Besides these were many invited speakers, swelling the number of accredited messengers to at least 2500.

A storm of applause burst forth as a side door opened and Dr. Judson Smith, of the "American Board," led in the honorary presiding officer, Ex-Pres. Harrison, who called upon Dr. Mable of the Missionary Union to lead in prayer. The address of welcome was delivered by Dr. Judson Smith, which was responded to by Rev. Wardlaw Thompson for the British delegation, Dr. Schreiber for the Germans, the veteran Jos. King for the Australians, and Rev. Jacob Chamberlain in behalf of the 700 missionaries present, he being one of the oldest. Among other things he said, "that the time has come for each church to support two pastors, one for the thousands at home, and one for the myriads abroad."

The evening session was given up to a reception by Pres. McKinley. It was a great scene. Every seat was filled and thousands turned away. Every one rose when the Presidential party was ushered in—and such a clapping of hands and waving of handkerchiefs you never heard and saw. When quiet was restored, the aged Dr. Jessup introduced the President of the United States who welcomed the Conference to the country. He did his work neatly and fittingly as was expected. He was followed by Gov. Roosevelt, who in his "Rough Rider" and manly style gave a hearty welcome on the part of the State and city, after which Ex-Pres. Harrison was called upon to respond, which he did in a graceful and happy speech. It was felt by some of us that it would have been more fitting to have had a foreigner make the response, but there was doubtless some good reason why this was not done.

On Sunday, more than 300 pulpits in New York and surrounding country were supplied by missionaries and visitors. The writer had the privilege of filling the pulpit of Rev. W. J. Swaffield, in Jersey City. Mr. Swaffield has a fine congregation and is succeeding admirably in his work and is greatly beloved by his people.

On Monday, the real work of the Conference began. For nearly two hours before the time to begin thousands were crowding the doors of Carnegie Hall. The opening address was by our own Dr. Strong, of Rochester, N. Y., which was most admirable in conception and delivery. His subject was "The Authority and Purpose of Foreign Missions." In closing he said, "There is but one authority for Foreign Missions, that is Christ, there is but one purpose in Foreign Missions, that is Christ."

J. Hudson Taylor, who nearly a half century ago founded the China Inland mission, next spoke on "The Source of Power." He said, "Ye shall be indued with power" is as true today as at Pentecost. We are commanded to be filled with the Spirit. Power and authority come from God. It is not lost time to wait on God. In 1886 we of the Inland Mission were in need of guidance. We came together and waited on God in prayer for 100 new missionaries and for 10,000 pounds. At the end of the year we got the missionaries, 100 of them, but instead of 10,000 pounds we got 11,000 pounds. God is an available power, an inexhaustible power, contact with this power by the hand of faith is the condition of success.

(Concluded next week.)

Special Offering. FAMINE RELIEF.

Mrs. Andrew Lee, \$10; Mrs. C. I. McLane, \$2; W. M. A. S. Bridgeport, \$10.17; Beatrice E. Keddy, \$6; Miss Hattie Howard, \$5; Lizzie Finnis, \$1; Willie Finnis, \$1; Dartmouth S. S., \$13.50; Hon. A. F. and Mrs. Randolph, \$20; Mrs. Laura Crawley, \$5; M. Alice Clark, \$10; Y. M. C. A. Acadia College, \$11.70; A. H. Jones, \$10; W. M. A. S. 1st Yarmouth church, \$13.73; Charlotte Sherwood, \$3; Mrs. D. F. Parker, Newport, \$1; Country Harbor church, \$8.30; Goshen church, \$3.70; Mrs. Harvey L. Kinney, \$1; John Nichols, \$5; Rev. E. J. Grant, \$2; Mrs. M. W. Brown, \$2; S. McC. Black, \$4; Mrs. E. Huntingdon, \$1; J. S. Tritts, \$2; Mrs. M. L. Sweet, \$1; A friend, \$1; St. Martins church, \$37.41; Temple church, Yarmouth, \$30; Charlotte town church, \$38; New Glasgow church, \$15; Jas. I. Allaby, 50c; R. M. Sipprell, \$50; Charles Crisp, \$2; Christian workers, Little River, \$5.06; Woman's Thank offering, \$5; Arcadia church; S. A. Cook, Chibogue church, \$6; Margaree church, \$9.17; Germain St church, \$15; A friend, St. John, \$1; Immanuel church, Truro, \$58.58; (Per Halifax Herald, Port Morien church, \$20.88; Mira church and workmen at Mira Beach, \$18.20; Homeville

church and others, \$16.35; North Brookfield, Queens County, \$20; Rev. W. E. Hall, \$5; Rev. W. H. and Mrs. Robinson and children, \$3; Isaac's Harbor and Goldboro, \$64; Guysboro church, \$30; Roachval Section, \$1.50—\$31.50; Oxford port proceeds of concert per Lieut Oxley, \$13.78—\$182.71; Athol W. M. A. Society \$7.50; Oak church, \$17.41; Wilmot S. S. for E. M. C., \$9; Shediac church, \$6; Dorchester church, \$12.70; Lake George S. S., \$9; Beaver River S. S., \$15.40; Port Maitland S. S. and congregation, \$32.24; Cambridge N. S. S. S., \$4.10; Mrs. C. W. Manzer, \$20; Bass River church, \$41; Charlottetown church, \$18; John Moser, \$3; A church member, \$1; Rev. I. Wallace, \$1; Mrs. Jane Daniels, \$1; Grafton church, \$25.20; Middleton church and S. S., \$34.56; Sydney church and S. S., \$87.80; Upper Stewiacke church, \$7.40; Moncton church, \$57.50; Onslow West church, \$50; Flora Clark, \$2; Cavendish church, \$5; Forbes Point S. S., \$10.60; Greenfield M. B. Kings Co. N. S., \$5; Kentville S. S., \$20; Great Village, \$19.90; De Bert, \$18.20; St. Martins 2nd, \$19.20; Port Hillford S. S., \$4; A McLellan, \$1; Mrs. Alfred Knowlton, \$2; Ivan Slack, \$1; Samuel Field, 50c; Mrs. F. H. Johnston \$2; Mrs. J. Bittle and others, \$7.95; Greenfield, Queens County, N. S., \$5; A friend (Upham), \$4; Charlottetown, \$5.30; Springhill, \$14. Total, \$1216.19. Before reported, \$229.68. Total to May 9th, \$1445.17.

GENERAL.

Emma E. Estabrooks, \$1; Mrs. R. H. Heffel, (Idaho), \$2; Charlottetown Junior Union, \$25; A Lover of Mission, (Lewisville), \$10. Total, \$38. Before reported \$5319.10. Total to May 9th, \$5357.10.

BURGUST.

Mrs. Mary W. McCully, \$25; Mrs. John Nichols, \$100; Leander Skinner, \$100; Mrs. Nancy Fulton, \$350. Total \$575. to May 9th.

J. W. MANNING, Sec'y-Treas., F. M. B. St. John, May 9th.

Letter from Rev. J. H. Saunders.

On the first Sabbath in April, 1858, after a few months previous service, I entered upon the pastorate of the Ohio church. This was my first pastorate. It was my privilege to continue in this relation some thirteen years. Some of the happiest years of my ministry were spent here, the memories of which are many and pleasant. After an absence of some twenty-nine years, I returned, and am now in the second year of my second pastorate. Forty-two years have brought many changes both to myself and to this dear people. While many, very many of our earlier associates have passed on to the upper sanctuary, a goodly number of those who came into church membership during my first pastorate are among the pillars of the cause today. Their voices are heard in the social service, their offerings swell the contributions of the church regularly, their love to Zion is constant and manifest. Between my first and second terms of service the Lord has favored his people with faithful undershepherds. The fruits of their labors are seen on every hand. Large accessions to the churches have been made—I advisedly now say churches—for unhappily there are now two churches where there was only one, and where there is only territory and material for one church. On this field—originally a part of the second Yarmouth church—there has never been other than a Baptist church; and at any time in its history only a few persons of any other religious persuasion. But all this failed to prevent a very unhappy division of the people. At an expense of some \$10,000 two places of worship have been built, when the necessities of the people would have been better met by one house at half the cost. And all this largely for the gratification of personal willfulness, the fruitage of which is now being seen to be far from the glory of God. By the grace of the Heavenly Father the old feud has disappeared and the brotherhood is dwelling in peace under one pastor. All are praying and hoping that the time is not far away when there will be one fold as well as one undershepherd. This would largely increase the influence of the church in its winning power with the unsaved. This doubtless would greatly improve the ideals of church life in our young members. We now, in common with too many of our churches, have large church rolls and a small working force. We have few "open visions" and few conversions. In our North Temple church we have a Sabbath School that is in some particulars very hopeful. We have a class of faithful, prayerful workers. In benevolence we lead the church. During the year we have raised for "famine fund" some forty-two dollars—for missions about the same amount. To raise up a generation of generous givers is a worthy purpose. J. H. S.

South Ohio, May 14, 1900.

"Deride Not Any Man's Infirmities."

Most infirmities come from bad blood and are cured by Hood's Sarsaparilla. Every person who has scrofula, salt rheum, catarrh, dyspepsia or rheumatism should take Hood's.


Erysipelas—"I would strongly urge the use of Hood's Sarsaparilla for erysipelas or any scrofulous disease. I have received great benefit from it for the former complaint. It is an excellent blood purifier." Mrs. H. D. West, Church St., Cornwallis, N. S.



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

reach how the A blue after t h e n e r v from you A Sa puri give to t h e a l t h i t y T will olde land old pari T the of A bott kind If yo and do can be freely ply, w EDITOR MR In 72 gran and Anglican Methodist C Presbyterian that the who upon Govern under review ings or thro example—it time ago tha travelled on a ficate,—their teachers, Nu female teach like privileg ant nurse with the R. C. bro so should all ers. It is abe of Canada sh and squarely ment of the in your last AC TRAVEL The Domin from all stati Parraboro, re single first cl and 6th good Boston at re 5th good to re The Nova issue return first class far 5th, good to re The Inter through ticke where through 1st, 2nd, 4th, be obtained w duly certified title to a free good to return 9th. Those c not issue thro Windsor Junction scate plan as

BLUES



Ever have them? Then we can't tell you anything about them. You know how dark everything looks and how you are about ready to give up. Somehow, you can't throw off the terrible depression. Are things really so blue? Isn't it your nerves, after all? That's where the trouble is. Your nerves are being poisoned from the impurities in your blood.

Ayer's Sarsaparilla

purifies the blood and gives power and stability to the nerves. It makes health and strength, activity and cheerfulness.

This is what "Ayer's" will do for you. It's the oldest Sarsaparilla in the land, the kind that was old before other Sarsaparillas were known.

This also accounts for the saying, "One bottle of Ayer's is worth three bottles of the ordinary kind."

Write the Doctor.

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

About Free Passes.

EDITOR MESSENGER AND VISITOR:

In re granting of free passes to Catholics and Anglican bishops, Superintendents of Methodist Conferences and Moderators of Presbyterian synods, is it not about time that the whole question of granting passes upon Government railways should come under review at our denomination gatherings or through the public press. As an example—it came to my knowledge some time ago that all of the Catholic sisters travelled on a clergyman's half fare certificate,—their day school teachers, music teachers, Nuns, etc. Now to be fair every female teacher in the land should have the like privilege and so should every Protestant nurse without exception. And as all the R. C. brothers travel in the same way so should all of our male Protestant teachers. It is about time that the Government of Canada should be asked to deal fairly and squarely with all classes in its management of the people's property, as "Lex" in your last issue rightly suggests.

Yours truly,
ONE WHO KNOWS.

Acadia Anniversaries.

TRAVELLING ARRANGEMENTS

The Dominion Atlantic Railway will issue from all stations, including St. John and Parraboro, return tickets to Wolfville at single first class fare on June 2nd, 4th, 5th and 6th good to return until 9th, and from Boston at rate of \$3.50 on June 1st and 5th good to return until 10th.

The Nova Scotia Central Railway will issue return tickets to Middleton for one first class fare on June 1st, 2nd, 4th, and 5th, good to return until 9th.

The Intercolonial Railway will issue through tickets to Wolfville on stations where through tickets are on sale, on June 1st, 2nd, 4th, 5th and 6th. Certificate to be obtained with the ticket, which when duly certified by the undersigned will entitle to a free return ticket at Wolfville, good to return up to and including the 9th. Those coming from stations that do not issue through tickets, may purchase to Windsor Junction or Halifax, on the certificate plan as above and agents at Windsor

Junction and Halifax will honor certificates for free return tickets from those stations. A. COBURN, Sec'y. R. Com. Wolfville, May 6th.

Personal.

The Main St. pupil, St. John, was supplied by Rev. Geo. R. White of Hantsport, N. S. His many friends here are glad to see him looking so well. Mr. White visits St. Martins this week and will preach at Main St. again next Sunday.

The Maritime Province men who graduated in Theology at McMaster University recently are: N. A. Whitman, Waterville, N. S.; J. I. Manthorn, Mill Village, N. S.; J. H. King, St. John, N. B.; C. C. Anderson, Sackville, N. B.

Rev. C. R. B. Dodge, of Bellows Falls, Vt., has many friends among the readers of the MESSENGER AND VISITOR who will hear with deep regret and sympathy of his sad bereavement in the death of Mrs. Dodge, which, as will be seen by our obituary columns, occurred on May 7th. Mr. Dodge, we learn, is at present among friends in Annapolis County. We desire to extend our sincerest sympathy to Bro. Dodge in his great loss.

Notices.

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

N. F. MARSHALL,
Chairman Ent. Com.
Middleton, May 17th.

The Albert county Quarterly Meeting will meet with the Hopewell Cape section of the Hopewell Baptist church June 5th, at 2 30 o'clock. The Rev. C. W. Townsend will preach the quarterly sermon; missions will be spoken to by Rev. H. H. Saunders; temperance, Rev. John Miles; education, Rev. Milton Addison. We hope to see a goodly number present.

F. D. DAVIDSON, Sec'y.-Treas.

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

W. CAMP, Moderator.
J. F. BLACK, Clerk.

First National Baptist Convention of Canada
Winnipeg, Man., July 5 to 13, 1900.

For the National Gathering of the Baptists of Canada very liberal arrangements have been completed by the Canadian Pacific Railway. The educational advantages of a trip to Winnipeg, situated in the centre of the great Canadian Northwest wheat district, is well worth all the expenses of the journey.

The following is an outline of the railway arrangements:

RATES.

Delegates, wives of delegates and daughters of delegates are to be issued one way first class

tickets to Winnipeg at one way lowest first class fare, and standard railway convention certificates to be issued therewith.

GOING DATES.

Tickets to be sold good to go June 20th to July 15th inclusive, to be limited not good after July 8th.

RETURN TRIP.

Certificates must be signed in Winnipeg by the Secretary of the Convention, and on surrender to agent, tickets to be issued back to original starting point good till August 15th under:

If route to Winnipeg has been via all rail, ticket to return the same route to be issued free, or, if desired, ticket to return via Lake Route to be issued on payment of \$4.50.

If route to Winnipeg has been via Lake, ticket to return the same route to be issued on payment of \$9.00, or, if desired, ticket to return via rail to be issued on payment of \$4.50.

The one way first class limited all rail rates to Winnipeg from the principal points in the Maritime Provinces are as follows:

St. Stephen, N. B.	\$60.50
Pictou, N. S.	\$47.50
Woodstock, N. B.	\$1.50
North Sydney, C. B.	\$7.50
Fredericton, N. B.	\$1.25
Halifax, N. S., via I. C. R.	\$5.50
St. John, N. B.	\$6.50
Halifax, N. S., via D. A. R.	\$3.50
Moncton, N. B.	\$6.50
Wolfville, N. B., via D. A. R.	\$3.50
Truro, N. S.	\$4.50
Yarmouth, N. S.	\$1.50
New Glasgow, N. S.	\$4.75

Cost of double berth in palace sleeper Moncton or St. John to Montreal \$2.50, Montreal to Winnipeg \$3.00, or double berth in tourist sleeper Montreal to Winnipeg \$4.00.

SIDE TRIPS FROM WINNIPEG TO KOOTENAY AND PACIFIC COAST POINTS.

The Canadian Pacific is arranging to give delegates round trip tickets to Kootenay and Pacific Coast points at rate of single fare for the round trip. Tickets will be on sale at close of the Convention, and will be limited to reach Winnipeg, returning, so that passengers can reach their original starting points up to and including August 15th as named above.

Rates from Winnipeg to be about as follows:

Vancouver, B. C., or Victoria, B. C.	\$40.00
Tacoma, Wash., or Seattle, Wash.	\$0.90
Nelson, B. C.	\$46.00
Greenwood, B. C.	\$8.50
Roseland, B. C.	\$5.00
Revelstoke, B. C.	\$6.00
Banff, Alb.	\$1.40
Edmonton, Alb.	\$5.05
Calgary, Alb.	\$7.35
Moosejaw, Assn.	\$6.65

For any further information as to routes, train service, berth rates, etc., or for time tables, maps and descriptive literature, write to, A. J. HEATH, D. P. A., C. P. R., St. John, N. B.

The Annual Reunion of the Alumnae Association of Acadia Seminary, will be held on Monday, June 4th, at 7 30 p. m., in Alumnae Hall, and the business meeting on Tuesday, June 5, at 4 p. m., in a classroom of the Seminary.

BLISS F. JOHNSON, Sec'y.
Wolfville, May 18th.

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

our best, but need the careful and prompt co-operation of all to insure its accomplishments. JOHN BURTT MORGAN, Pastor.

There will be (D. V.) a meeting of the Board of Governors, of Acadia University, in the Chapel of the College, on Tuesday the 5th of June at 7 30 p. m. The Board will meet also on Thursday, the 7th, at 9 a. m. S. B. KEMPTON, Sec'y.
Dartmouth, May 16th.

The Western Association of N. B., will convene with the Blissfield Baptist Church, at Doaktown, N. B., Friday, June 22nd, 2 30 p. m. All churches which desire to forward with their letter a donation for denominational work, are requested to register the same. All letters are required to be sent to my address, before the 15th of June to enable me to prepare a digest.

C. N. BARTON, Clerk.

Meductic, York Co., N. B.

The Carleton, Victoria and Madawaska Quarterly Meeting will convene with the Baptist church at Centreville, Carleton county, on Friday June 15th at 7 30 p. m. A good programme is being arranged and a large attendance requested.

H. P. CALDER, Sec'y.-Treas.

The Cumberland Co. Quarterly meeting will convene with the River Hebert church May 29th. From 3 to 4 p. m. of the following day will be devoted to the W. M. A. S. A large attendance is requested.

A. F. BAKER, Sec'y.
Oxford, N. S., May 14th.

Programme of Anniversary Exercises at Wolfville, June 3rd to 6th. Sunday, June 3rd, 11 a. m.—Baccalaureate Sermon by Rev. Kerr Boyce Tupper, D. D. LL. D., of Philadelphia. 7 p. m.—Address before college Y. M. C. A., by Dr. Tupper. Monday, June 4th, 7 30 p. m.—Lecture before the Senate of the University, by Dr. Tupper. Tuesday, June 5th, 10 30 a. m.—Class Exercises by Graduating Class. 2 30 p. m.—Closing exercises of Horton Academy. Usual exercises with address by Rev. D. H. Simpson. 7 30 p. m.—Closing exercises of Acadia Seminary. Usual exercises with address by Mrs. Chas. Archibald of Halifax, vice-president of the Women's National Council. Wednesday, June 6th, 10 15 a. m.—Closing exercises of the college.

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The new illustrated "Diamond Dye Rug Book" can justly claim the largest circulation of any book ever issued in Canada. It tells how to make pretty and useful Hooked Mats and Rugs from old wool or cotton rags, underwear and pieces of cloth. This interesting little book shows handsome colored designs of new Mats and Rugs and tells you how to send for them. Post free to any address. Wells & Richardson Co., 200 Mountain St., Montreal.

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The Sunday School

BIBLE LESSON

Abridged from Peloubets' Notes.

Second Quarter.

THE TWELVE SENT FORTH.

Lesson X. June 3. Matt. 9:35 to 10:8. GOLDEN TEXT.

It is not ye that speak, but the Spirit of your Father which speaketh in you.—Matt. 10:20.

EXPLANATORY.

I. THE SPIRITUAL HARVEST FIELD.—Vs. 35, 36. JESUS WENT ABOUT ALL THE CITIES AND VILLAGES. This was his third evangelizing tour. He did not remain in one place till all were converted and made perfect, but having gathered the harvest that was ripened in one place, he left those fields to ripen further while he gathered the harvest that was already ripe in other places.

His Threefold Work. (1) TEACHING IN THEIR SYNAGOGUES, where he could best reach the people on the Sabbath. He taught divine truths, and unfolded the Scriptures to them with new and deeper meanings. (2) PREACHING THE GOSPEL OF THE KINGDOM. Herald, proclaiming far and wide the good news of the kingdom, that it was at hand, how to enter it, what it would do for all who came into it. (3) HEALING EVERY SICKNESS, positive disease, severe, dangerous, even violent. The Greek word, *nosos*, is akin to the Latin, *nocere*, to hurt. EVERY DISABLED. Greek, "malakia," weakness, debility; from "malakos," soft, weak; hence it refers rather to chronic cases.

The Pressing Need. 36. WHEN HE SAW THE MULTITUDES. Many more than any one person could reach or help. HE WAS MOVED WITH COMPASSION. Thus the Father "so loved the world." Infinite love and compassion is the keynote of the gospel, the motive for missionary work and all deeds of helpfulness. WERE SCATTERED ABROAD. Not dispersed, but thrown down, prostrated by disease, by weariness, by sin, by hunger of soul, as soldiers are prostrated on the ground by their enemies. AS SHEEP HAVING NO SHEPHERD. Those who should have been their shepherds, who professed to be such, were no true shepherds, but hirelings, who ate the sheep they should feed.

II. THE DEMAND FOR MORE LABORERS.—Vs. 37, 38. THEN SAITH HE UNTO HIS DISCIPLES. To all who accepted him as well as to the twelve. THE HARVEST TRULY IS PLENTIFUL. Not merely "those who will actually be saved, but men in general, who, unless gathered and saved, will perish like wheat that is not reaped." BUT THE LABORERS. Those who were willing and were qualified to gather in this harvest. ARE FEW, compared with the greatness of the work. There were not enough to do the work.

38. PRAY YE THEREFORE. You who are in training for the work, you who are to be laborers in the harvest, and realize the greatness of the need and the difficulty of the work.

All who are interested in missions of any kind should take heed to this precept of Jesus. THAT HE WILL SEND FORTH. "The word is stronger: "thrust out, force them out," as from urgent necessity.

III. THE SELECTION OF THE TWELVE FOR SPECIAL TRAINING AND WORK.—Vs. 1-4. I CALLED UNTO HIM HIS TWELVE DISCIPLES. Whom he had chosen some time before, just previous to the Sermon on the Mount. The number was according to the twelve tribes of Israel. In v. 2 they are called THE TWELVE APOSTLES. "Apostle" means "one sent forth" on a mission, "a messenger." "Our word 'missionary,' derived from the Latin, likewise signifies 'one sent.'" "Disciples" are learners, scholars, those who go to school, as here to Christ, the great Teacher. It was needful that these twelve should be both apostles and disciples. They could not be fitting messengers (apostles) unless they had been learners, and their work as messengers of the gospel was a means of their learning more.

2. SIMON . . . CALLED PETER (the rock), AND ANDREW, were brothers, and among the first five disciples of Jesus (John 1:34-45). JAMES . . . AND JOHN were also brothers, and named by Jesus, Boanerges, sons of thunder, probably describing "their fiery, vehement temperament."

3. BARTHOLOMEW is undoubtedly the Nathanael of John 1:45. JAMES is the modernized form of Jacob. LEBEAEUS is the same as THADDEUS, and as Judas (Jude) the son of James (R. v.), in Luke 6:16.

4. SIMON THE CANAANITE means not "of Canaan," nor "of Cana," but "the Zealot," "a party of fanatic nationalists among the Jews, leaders of the national revolt against the foreign yoke." JUDAS ISCARIOT, i. e., man of Kerioth, a town of Judah. Hence he was the only one of the disciples who was not a Galilean.

IV. THEIR QUALIFICATIONS.—These twelve common men, fishermen, a publican, a Zealot, are a very interesting and helpful study, as we see them becoming apostles of world-wide influence, foundation stones of the kingdom of God. The charcoal was changed into diamonds. They had their faults, but the faults were flaws in a jewel, not the crudeness of charcoal.

V. 1. HE GAVE THEM POWER. The word signifies both "power" and "authority," or "right." Even if it were not evident that here both ideas are included, we find both words expressly used in the parallel passage.

VI. THEIR METHODS OF WORK.—Vs. 5, 6. First. The Limits of Their Field. 5. GO NOT INTO THE WAY OF THE GENTILES. Do not take any road that leads to the surrounding nations, as for instance the cities of Tyre and Sidon. CITY OF THE SAMARITANS. Though nearer than the Gentiles. The time had not come for this more distant work, but it would come later.

6. GO RATHER TO THE LOST SHEEP OF THE HOUSE OF ISRAEL. These belonged to the flock of God, but had wandered far away and were lost.

THIS LIMITATION (1) was only temporary. (2) The soil of the Jewish nation had been prepared for the good seed for generations, and here it would be easiest to put the good seed into the soil and get it rooted and growing. (3) They were not yet prepared to understand the universality of the gospel. (4) They were best acquainted with these people. Our own town and city is the best base of operations. Begin at home and then reach out into "the wide, wide world."

8. HEAL THE SICK. Sickness and demon possession were fruits of sin, object lessons of sin. Jesus came to undo the works of the devil. By healing sick bodies through his disciples, he proved his power and willingness to heal sick souls, cleanse leprosy hearts, raise the dead in sin, cast out all the devils of iniquity. FREELY YE HAVE RECEIVED. Jesus had charged nothing for what he had done. He came from heaven freely, he gave his life freely, he brought salvation to the disciples freely. FREELY GIVE, of that which cost you nothing. Be like your Master, filled with his spirit of love.

Heart Palpitation.

A Quebec Lady Released From Great Suffering.

She Had Tried Many Medicines Without Avail, But Ultimately Found a Cure Through the Use of Dr. Williams' Pink Pills.

Few bodily afflictions are more terrible than disease of the heart. To live in constant dread and expectation of death, sudden and with last farewells unspoken, is for most people more awful to contemplate than the most serious lingering illness. The slightest excitement brings suffering and danger to such people.

For several years Mrs. Gravel, wife of P. H. Gravel, foreman in Barry's cigar factory, St. John's suburb, Quebec was such a sufferer, but thanks to Dr. Williams' Pink Pills she is again in the enjoyment of good health. Mrs. Gravel says:—"My general health was bad for several years, my appetite was poor, and I was easily tired, but it was the frequent sharp pains and violent palpitation of my heart which caused me the greatest alarm. I tried many medicines, and was treated by several doctors, but in vain. Finally I became so poorly that I was not able to do any household work, and was frequently confined to my bed. At the suggestion of one of my friends I decided to try Dr. Williams' Pink Pills. After taking a few boxes I began to gain new strength and vigor. The pains in my heart were less frequent and less severe, and in every way my health was improving. I continued using the pills until I had taken eight boxes, when I had completely recovered my health. I have gained in flesh; my appetite is good and I am able to do all my housework without feeling the awful fatigue I was before subject to. I am very thankful to Dr. Williams' Pink Pills, for they have truly released me from much suffering, and I hope that others may be induced to try this wonderful medicine."

Dr. Williams' Pink Pills' cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapper bearing the full trade mark, Dr. Williams' Pink Pills for Pale People. If your dealer does not keep them they will be sent postpaid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

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A number of our churches have adopted this system of raising funds for various objects, and with united voice say, "It is the simplest and best!"

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H. E. JEFFERSON, J. P.,
Berwick, N. S.
P. S.—This property is considered to be one of the most picturesque, healthy and fruitful locations on the line of railway in the Annapolis Valley. H. E. J.

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From the Churches.

Denominational Funds.

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

PLEASANTVILLE, N. S.—We baptized one on Sunday the 6th of May and four on Sunday 13th and received one by letter May 15th.

HOMEVILLE, C. B.—Five persons were baptized into the fellowship of the Homeville church and one was received on experience on Sunday, May 13th.

NEW GLASGOW.—Miss Lillie Greenough was baptized on May 13th. Mr. Edmund Ogden from the West Brook church, Mr. and Mrs. Frank Tingley and Mrs. Rufus Tingley from the Albert church, and Mrs. Fred Chambers from the Windsor church, have recently been added by letter to our membership.

WALTON, N. S.—It was my privilege to baptize three more at Brookville last Sabbath. The occasion was a very impressive one. The Lord is greatly blessing the labors of Bro. McCabe. Pastor Weathers' health is improving, we hope he will soon be able to perform the full amount of work.

LOCKPORT.—On a recent Sunday, Rev. J. B. Woodland, the pastor at Lockport, baptized eleven young people at that place. Several others have been received by the church and await baptism, with more to follow.

FREEMPT, N. S.—Since we last reported four persons have been baptized, three in Freemport and one in Tiverton. Two persons in Central Grove have experienced religion but have not as yet been baptized.

ST ANDREWS, CHARLOTTE CO., N. B.—Sunday, April 29th, was a red letter day for this place. I am told by those living here 30 years, they never saw such an interest religiously.

KEMPT, N. S.—It was my happy privilege at the close of the evening service last Lord's Day at Westfield, to give the right hand of fellowship to Bro. and Sister Allen Martin.

EDMONTON, ALBERTA.—Our annual church meeting came May 2. The reports showed one of the best years in the history of the church. Sixteen were added by baptism.

debt, thanks to help of Eastern friends we have reached the place where we can and will make pastoral support the one great local object, and thus we hope soon to relieve the Board of all grant.

MELVERN SQUARE, N. S.—Here in this beautiful quiet village, it seems, strange to us that we now have our home, and without a public charge! For 35 years we have been giving our strength to the Lord's work, without a vacation of any length, save when enduring two periods of sickness.

Dedication of New Church at Waterside, Albert County, N. B. Sunday May 13th, was a red-letter day in the history of the Baptists at Waterside, for on that day they dedicated their new house of prayer to the worship of God.

The following ministers were present, and assisted in the dedication: Revs. J. H. Hughes, C. W. Townsend, S. C. Moore, F. D. Davidson, I. N. Thorne, and the pastor, Rev. Milton Addison.

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Light (Rev. 21 : 23), he showed how essential to all spiritual illumination is the substitutionary sacrifice of Jesus.

In the evening the Rev. F. D. Davidson delivered a most earnest and practical discourse, on God's building (1 Cor. 3 : 9), which held the close attention of a large audience.

At each service Pastor Addison made an appeal in behalf of the amount of \$300, required to clear the entire indebtedness, and he proved himself to be an adept in the art of begging.

Mr. Addison has done great things in church building, this being the second house dedicated on this field during his pastorate. He is much beloved by his people, and they have given tangible expression to their appreciation of his services by placing in the vestry, a large and handsomely framed copy of his portrait.

The Yarmouth county Baptist Quarterly Meeting convened with the church at Port Maitland on Tuesday, May 15th, at 10 a. m. President Saunders. A paper on "Baptism" by Rev. E. T. Miller, was read and discussed.

bers." The following resolution which was spoken to by Revs. Saunders and Parker, speaks for itself. It was unanimously adopted:

"Whereas, this Quarterly Conference has heard with great pleasure that the Lord is leading the Baptists of this place to seek closer church relations,

Therefore resolved that we put on record our hearty sympathy with this movement; and that we stand ready to unite in fellowship with our Free Baptist brethren in the work of the Lord, on the platform already agreed upon by these churches; which is the basis of union accepted by the Conventions of these bodies in 1887."

The sisters had a very interesting meeting from 4 to 5 p. m.

E. T. MILLER, Sec'y. Treas.

Cash for Forward Movement. Dr A J McKenna, \$25; Edgar Hardy, \$12.50; Henry Stenderson, \$1; Miss Bessie E A Hatfield \$5; Mrs Peter Warren \$1.25.

Baking Powder Economy

The manufacturers of Royal Baking Powder have always declined to produce a cheap baking powder at the sacrifice of quality.

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Samples of mixtures made in imitation of baking powders, but containing alum, are frequently distributed from door to door, or given away in grocery stores.

May MILL... Rev. W. Mill Cove. PETTY May 13th... T. W. Davidson. PHILLIPS at Tracey... J. A. Rol... Frederick... Mrs. I. M. GOGGIN Lena, inf... ALBERT Syphers inst., Cha... BLAKNEY Orley, aged... MARY MABEL moreland... BAKER... Winalow brother... usefulness... service. MCRREA May 11th... daughter... comfort th... CORBETT after a lon... Johnson C... a member... place and... endured th... ful disease... her days r... cause of Ch... in her Sav... drew near... Her husban... main to ch... HEWITT April and... R. Hewitt... Hewitt, M... to Massac... where the l... elined. M... had been a... ford church... life, being... only sons... ter, with h... relief in B... coming on... ford. With... down at th... during his l... to with lovi... sufferer, an... Lord called... HARRIS... wallis, Run... her 65th y... ter of F. B... After a mar... a husband... large circle... kind mother... efficient wife... poor will m... a member of... her tenth y... God's presen... last illness... she fully tr... her life when... had not be... service was c... tell, assisted... he presence

MARRIAGES.

MILLER-COOLEN.—On May 10th, at the Baptist parsonage, Chester, N. S., by Rev. W. H. Jenkins, William Miller, of Mill Cove, to Glyde Coolen of Hubbard's Cove.

PETTYGREW-BENNETT.—At Springhill, May 13th, by Rev. J. W. Bancroft, William Pettygrew and Mrs. Margaret Bennett.

TURNER-TINGLEY.—William N. Turner of Albert, and Emily Tingley of Harvey, were married May 15th, by Rev. F. D. Davidson at Riverside, N. B.

PHILLIPS-SEELY.—On the 15th inst., at Tracey, Sunbury Co., N. B., at the residence of the bride's mother, by the Rev. J. A. Robertson, Richard Louis Phillips, of Fredericton, to Lottie May, daughter of Mrs. I. M. Seely.

DEATHS.

GOGGIN.—At Elgin, N. B., April 29th, Lena, infant daughter of Albert Goggin.

ALBRIGHT.—At the home of her nephew, Syphers Cove, Queens Co., N. B., on 8th inst., Charlotte A. Albright, aged 80.

BLAKNEY.—At Elgin, N. B., April 20th, Orley, son of Douglas and Amanda Blakney, aged 11 years.

MARSHMAN.—At Forest Glen, Westmoreland County, N. B., April 27th, Mabel, aged 6 months, child of Joseph and Mary Marshman.

BAKER.—At West Jeddore, May 9th, Winslow Baker, aged 18. This young brother was just blooming into Christian usefulness, when he was called to a higher service.

McCREA.—At Caledonia, Albert Co., on May 11th, after an illness of over three months, Lucey Ellen, aged 11 years, daughter of John McCreA. May the Lord comfort the sorrowing family.

CORBETT.—At Port Lorne, May 12th, after a long illness, Avis Eleanor, wife of Johnson Corbett, aged 58 years. She was a member of the Baptist church in this place and a true Christian. She patiently endured the suffering caused by the dreadful disease consumption, and to the end of her days retained a deep interest in the cause of Christ. Her faith and confidence in her Saviour grew stronger as the end drew near, and she died happy in his love. Her husband, son, and two daughters remain to cherish her memory.

HEWITT.—At Port Hillford, N. S., on April 2nd, in the 60th year of his age, John R. Hewitt, son of the late Deacon James Hewitt. Mr. Hewitt and family removed to Massachusetts some ten years since, where the health of the family rapidly declined. Mrs. Hewitt, who for years had been a valued member of the Port Hillford church, being the first to depart this life, being quickly followed by the two only sons. Last October, the only daughter, with health greatly impaired, sought relief in British Columbia. Mr. Hewitt coming on a visit to relatives in Port Hillford. Within a few days he was stricken down at the home of his brother, where during his long illness he was ministered to with loving devotion. He was a patient sufferer, and was ready to depart when the Lord called.

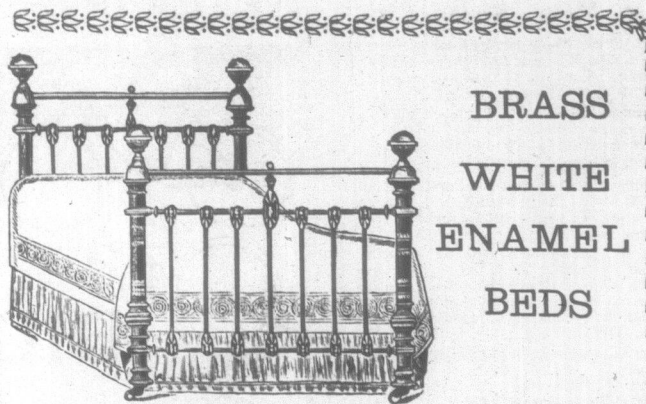
HARRIS.—At Sheffield's Mills, Cornwallis, Basice, wife of W. E. Harris, in her 68th year. Mrs. Harris was a daughter of F. Bishop, formerly of Gaspereaux. After a married life of 48 years she leaves a husband, five daughters, two sons, and a large circle of friends. Mrs. Harris was a kind mother, a good home-maker, and an efficient wife. She was kind to all. The poor will miss her. Mrs. Harris was not a member of any church, yet went back to her tenth year when first conscious of God's presence in her soul. During her last illness which was long and painful, she fully trusted in him who came into her life when a child, and whose presence had not been withdrawn. The funeral service was conducted by Rev. C. H. Martell, assisted by Rev. W. N. Hutchins, in the presence of a large number of friends.

MINARD.—At his home in Kempt, very early Sabbath morning, Mr. Allen Minard passed unexpectedly away to his heavenly home after a brief attack of la grippe, aged 69 years. Brother Minard was baptized by the late Rev. James Parker, and united with the Billtown Baptist church, subsequently with the Baptist church in Kempt. He leaves a widow, three sons, and three daughters, all members of the church, except one. Brother M. was an intelligent man, a constant reader, and will be very much missed in the home, social and church life. He was held in high esteem as many testified in following his remains to their last earthly resting place. May the dear Master sustain and comfort the bereaved ones.

GROSS.—At his home in Penobscis, on the 12th inst., after an illness of several months, Mr. Joel Gross, aged 63 years. Mr. Gross had been station master at Penobscis for about 30 years, which position he filled with entire satisfaction winning the confidence and respect of the community and making hosts of friends in different parts of the province. He leaves a wife, three daughters and three sons to mourn their sad loss. At Hillsboro, his former home and native town, he leaves two brothers and three sisters. Another sister and brother live in California. Mr. Gross was a son of Deacon Isaac Gross, who for many years was a consistent member and officer of the 1st Hillsboro Baptist church. Mr. Gross was a noble man, kind and generous. He will be greatly missed, not only because he was a good citizen but because he was a generous friend of every good cause. He was a liberal supporter of the Baptist church. His funeral service, which was conducted in the Baptist church, was perhaps the most largely attended of any seen here for many years, friends coming from many adjacent communities, speaking strongly of the esteem in which the departed was held. May the God of all comfort, sustain these sorrowing friends in this time of their bereavement.

PUSHER.—On the morning of May 3rd, at the home of his daughter, Dea. William Pushee of the Antigonish Baptist church fell asleep in Jesus. He was baptized some 50 years ago by the Rev. John Whidden, and held the office of deacon with much faithfulness and acceptance for 43 years. Few laymen to-day have such a knowledge of the Bible as he possessed. Although he had not the training of the schools, he could expound the Word most clearly and to the edification of the members of the church. His inner life was nourished and enriched by the precious truths of inspiration which he so firmly grasped. For the last few years, as his earthly tenting-house was breaking down under the weight of age, he often longed to depart and be with Christ. A few days before his spirit took its flight, he sang one of his favorite hymns: "I am thine, O Lord, I have heard thy voice." His last words were: "I am just waiting for him to come." A memorial service was held in the church, where he had so often worshipped, and the pastor spoke from the words found in 2 Tim. 1: 12. We shall miss our aged brother, but we rejoice to know that he has entered that "house not made with hands, eternal in the heavens."

PARKER.—Mrs. Mary Chipman Parker, wife of Rev. D. O. Parker, passed to her heavenly home April 30th. She was the daughter of Rev. William Chipman of Pleasant Valley, who for so many years was pastor of the Second Cornwallis church. Reared in a home of purest Christian influence, she grew up beautiful and strong in her devotion to all that was noble and right, to "whatever things were pure and lovely." In early life she was baptized by her father, and ever afterwards lived to adorn her Christian profession. Well fitted in every way by home training, education, and Christian character for the position of a pastor's wife. She was married to Rev. D. O. Parker, and for some years shared his labors in the work of the Lord. Returning to Berwick with her husband at the failure of his health, she resided here for many years, greatly beloved by all and exercising a wide influence for good. Later she



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

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lived in Wolfville, and during the last two years of her life in Dorchester, Mass. Mrs. Parker leaves a husband and three children to mourn her loss. One Rev. D. L. Parker, is in the pastorate in the Western States. Two daughters are in Dorchester, Mass. After a brief service at the home the remains were brought to Berwick and laid to rest in the Village cemetery. A discourse from John 17: 24, was delivered at her funeral. Much sympathy is felt for the bereaved family, and prayer from many who loved the deceased is offered in their behalf.

BAXTER.—At Atlanta, Cornwallis, N. S., April 13th, of pleuro pneumonia, John A. Baxter, aged 48 years. Bro. Baxter was one of the most industrious and successful farmers in the Cornwallis Valley. He was also engaged in mercantile pursuits for several years with equal success. He was a man of noble parts, and in all his business transactions his nobility of purpose and integrity of character shone most conspicuously. As a citizen he was held in high esteem, and by his departure the entire community sustains a great loss. At the close of 1894, our brother made a public profession of his faith in Christ, uniting with the Cunard Baptist church. His reticent disposition and quiet manner made him a man of deeds rather than of words, but his true Christian manliness appeared in all his religious life. The cause of God was to him a matter of every day service, and although living three miles from the church, his place was seldom vacant in brightest sunshine or in drifting storm. His ready hand and willing heart always bore a large part of every burden, and the bright, happy face, cleared away many a cloud from the weary and heavy laden. To mourn their loss he leaves a wife, daughter of the late Deacon Wm. Thomas, and sister-in-law of Rev. E. E. Daley, three children, an aged father and mother, two sisters, and a large circle of friends. The funeral service was conducted by his pastor, Rev. C. H. Martell, and was largely attended by friends from different parts of the country to pay their last tribute of respect.

DODGE.—At the Baptist parsonage, Bellows Falls, Vermont, Martha J. DeLaney, beloved wife of Rev. C. R. B. Dodge, fell asleep in Jesus, on the evening of Monday, May 7th. Mrs. Dodge was born in Upper Steiwacke, N. S., being the only daughter of the late William F. Cox and Rebecca W. Cox. She was married to Rev. C. R. B. Dodge on Sept. 1st, 1881. Mr. Dodge had two pastorates in Nova Scotia, covering a period of nearly five years. Ten years ago he came to Bellows Falls where he has remained ever since. During all the years of these three pastorates, Mrs. Dodge has been most zealous in her efforts to assist her husband in the Master's work. She was a wayfarer in every Christian enterprise, sparing neither time nor strength. No one took a deeper interest in the prosperity of the church than Mrs. Dodge. No sacrifice was too great for her to make, if any good could be accomplished thereby. Her sympathies went out to all who were in need, irrespective of class or creed. Quietly and surely she enshrined herself in the hearts of those with whom she mingled, and her removal causes universal sorrow in the community. Her

funeral took place on Wednesday, May 9th, and was largely attended. The beautiful floral offering, representing the various departments of village life, and the falling tears of so many in the vast congregation, proclaimed more eloquently than words Mrs. Dodge's relation to the community. Rev. J. H. Robbins, of Concord, N. H. preached the sermon. He was assisted in the service by the pastors of the Methodist, Congregationalist, and Universalist churches of the town. Much sympathy is expressed for the sorrowing friends, especially for the bereaved mother and father, who could not be present during her last illness.

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Thick Water,
Swellings,
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"A PERFECT FOOD—as Wholesome as it is Delicious."

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"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.

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

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ESTABLISHED 1780.
Branch House, 6 Hospital St., Montreal.

News Summary

Mr. Frank Todd caught a sea salmon at St. Stephen Wednesday weighing eighteen pounds. That is the second big one caught by Mr. Todd this year.

Fire at Camden, N. J., on Sunday destroyed the farmers' market house, ten stores and about fifty small dwellings, causing a loss estimated at \$200,000.

Since 1886 the corn production of the United States has increased more than 122 per cent, while the production of wheat has increased nearly 350 per cent.

Cholera continues to rage in the famine camps in India. There have been 403 deaths in three days at Mandivee, and so numerous are the cases at Gidre that it is impossible to collect the bodies. These lie for days in the sun.

The War office last Tuesday issued an abstract of British casualties since the beginning of the war. This shows a total of 27,035, exclusive of the sick in the field and the invalids, including the wounded sent home who number 8,901.

By the narrow margin of two votes the State Legislature on Wednesday decided against abolishing the death penalty in Massachusetts, the roll call responding 86 against to 84 in favor. When the bill was considered in 1899 the vote was 3 to 1 against it.

By the breaking of the gear of an elevator in the soap works of Pugsley, Dingman & Co., of Toronto, Saturday, John Haggerty was killed and Thomas Dennis badly hurt. Dennis saved his life by clinging to the elevator rope. The elevator fell four stories.

Mr. T. P. Hetherington, son of Mr. Thomas Hetherington, ex-M. P. P., has resigned his position as manager of the Nixon Company's agricultural implement agency, Fredericton, and has accepted a Dominion government appointment on a Yukon surveying party.

One death and four prostrations were caused by the heat Monday May 14, in Chicago. The maximum temperature was 86. This was the weather office record, but the thermometers on the street level were three or four degrees higher. Alexander Boost, 56 years old, was found dead in his room, succumbed to the heat.

The work of rebuilding at Hull has assumed extensive proportions. The E. B. Eddy Company has over 200 men at work building temporary quarters and removing walls of the storehouse adjoining the match factory. The company expects to be manufacturing paper inside of three months. The sulphite mills are now running night and day.

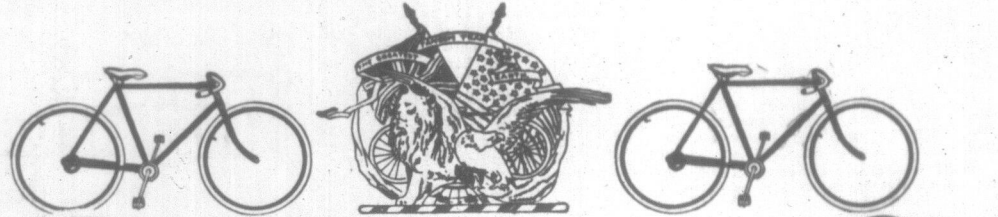
Copenhagen cable says that the Voorland, the organ of the Danish Government in that city, states that Denmark is considering a plan to put an end to the Danish West India Islands' muddle by placing the islands in the hands of a cherished company, which will conduct their affairs under the Danish flag and thereby cut off Germany as well as the United States from obtaining possession of the islands.

Recently a delegation of officers and others connected with the exhibition associations in the maritime provinces waited on the minister of railways and asked the exhibits be carried to and from the places of exhibition on the government railways free of charge. The Liberal members of the three provinces accompanied the delegates. Hon. Mr. Blair has decided to give free transport to and from the principal exhibitions for any exhibits that are not sold.

Yarmouth was visited Monday night of last week by a terrific thunder and lightning storm, one of the worst experienced here for some years. During the night the house of Mr. Ralph McDonald, on South East Street, was struck by lightning. Mrs. McDonald and two children were alone in the house, but miraculously escaped injury. It was found this morning that the bolt had struck the chimney, splitting it down to the cellar. Some of the shingles were stripped off the roof and the corner board torn from the corner post. The roof started to burn, but a heavy rain quickly extinguished the flames.

Ex-President Cleveland, in the forthcoming College Man's Number of The Saturday Evening Post, discusses the oft-asked question, Does a College Education Pay? and makes out a strong case in favor of giving a young man the advantages of a university training. Other contributors to this special double number are: President Patton, of Princeton; President Jordan, of Leland Stanford; President Butler, of Colby; President Angell, of Michigan, and President McClure, of Lake Forest. The fiction features are by Ian MacLaren, Jessie Lynch Williams, Charles M. Plandrau, Stanley Waterloo and W. L. Alden. The College Man's Number of The Saturday Evening Post will be on all news stands May 24.

Tall oaks from little acorns grow. Neglected colds often bring pneumonia and lung diseases. Adamson's Botanic Cough Balsam will stop your cold almost instantly. Neeger falls. 25c at all Druggists.



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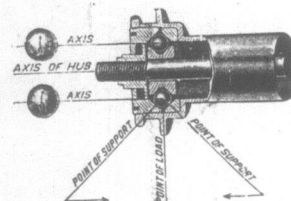
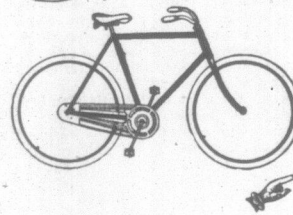
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Some of these are closed for certain localities but there are still good agencies to secure. Write at Once.

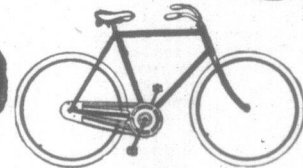
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E. & D. 4 point bearing which is guaranteed for three years.



Handicap your Cough!

Don't wait a few days to see if it will "wear off"; it is much more likely to become dangerous and it will undoubtedly be much more difficult to cure. The longer you permit it to prey upon the delicate membranes of your throat, bronchial tubes and chest, the more you render yourself susceptible to other attacks and to chronic pneumonia or consumption.

Adamson's Botanic Cough Balsam

is an infallible remedy: for more than 30 years it has been curing the worst cases and it will surely cure you. 25 CENTS AT ALL DRUGGISTS.

The Canadian Almanac For 1900. A Valuable Index To Things Canadian. This national publication, in which for 53 years The Copp, Clark Co., Limited, of Toronto, have supplied Canadians, and the outside world as well, with just about all that is worth knowing concerning this country, is this year presented in an imposing volume of four hundred pages of carefully compressed and closely printed information about Canadian Industries and Institutions and every matter of commercial and industrial interest. The Historical Diary for the year is of particular interest, giving in an incredibly small space all the principal events of this very important year. A unique feature of the new Almanac is a list of Titled Canadians, with their ranks and orders. This is the first time that such a list has been compiled, and may be considered as the beginning of a Canadian De Brett. Certainly the Canadian Almanac is growing larger and more complete every year, until it is now difficult to see where it could be added to or improved. The price, however, still remains, as in past year, 25 cents.

Mr. Abram Grantham's barn and dwelling house at Aroostook Junction together with some fifteen tons of pressed hay, a cow, etc., was burned on the 21st inst. Mr. J. Manzer's hay presses were also burned.

Dr. J. Woodbury's Horse Liniment, FOR MAN OR BEAST HAS NO EQUAL

As an internal and external remedy.

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

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156 POPULAR SONGS WITH WORDS AND MUSIC COMPLETE. A great collection of the world's popular songs. Price 10 cents, post paid, including our catalogue of sheet music and popular books. Agents wanted everywhere. Address: MESSIAH MUSIC Co., Toronto, Ont. (Illustrate this page.)

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The Farm.

Spring Farm Recipes.

Cut out the following recipes and do not write for information which you should have pasted up on your barn wall:

First—Good grafting wax. Take four pounds of rosin, two pounds of beeswax and one pound of tallow. Cut your beeswax into small pieces, break up your rosin and then slowly melt them all together. While melting stir them well, and use precaution about getting your mixture on fire. Pour the melted material into pans which have been oiled, and then set away for use. Every barn should have a special room or at least a large closet for the storage of this class of material. Grafting wax should be annually applied not only to new grafts, but to cracks and wounds on fruit trees. When applied make it quite warm, so that it will run slightly before being applied. If in this condition it can be most conveniently and rapidly applied with a brush.

Second—Bordeaux Mixture. Take four pounds of copper sulphate and four pounds of quicklime, and dissolve in a barrel of forty or fifty gallons of water. For use on potatoes increase the copper sulphate to six pounds. This mixture is not an insecticide, but strictly a fungicide. Its object is to destroy those germs which attack either fruit or tree. It should be always on hand from very early in the spring until winter. It is often desired to use Bordeaux in connection with an insecticide; in that case add to the above mixture four ounces of paris green or london purple. In this case you have a mixture for destroying leaf eating insects and those fungi that attack fruit or tree.

Third—It is advisable frequently to use a copper mixture, after fruit has developed some size, that will not stain the fruit. For this purpose use five ounces of copper carbonate and two quarts of ammonia in the same sized barrel of water. This mixture is suitable for use in a greenhouse.

Fourth—The common paris green mixture is made by mixing one pound of paris green or london purple and one pound of lime in two hundred gallons of water. The quantity of lime may be considerably increased. For a fifty gallon barrel take one-eighth of a pound of paris green or london purple.

Fifth—Kerosene emulsion is made by churning together two gallons of kerosene oil, half pound of hard soap and one gallon of rain water. The water must be hot. Churn together until the whole is a semi-fluid mass. When you desire to use, take one pint of the emulsion to a pair of water for washing trees. Take from one-fourth of this amount when you wish to apply the mixture to such insects as hop lice. Two tablespoonfuls stirred in a pail of water will be found efficient in killing rose slugs. Some care must be taken not to apply the emulsion too strong, or it will burn foliage.

Kerosene emulsion should be applied at any time when sucking insects are at work, or when the bark of trees is effected by scab. It is both insecticide and fungicide. All of the above mixtures should be kept on hand and ready for application.

As a rule, make your first spraying of arsenical mixtures before the buds begin to break. Make the second one just after the petals have fallen, the third about ten days later and the fourth ten days after that. In all cases it is advisable to have your first application include Bordeaux Mixture, because fruit are liable to appear very soon after foliage as good well under way in the spring. It will always do a vast amount of harm before it is detected. Fungous development must be looked for at almost any time throughout the summer, according to the weather. Whenever the conditions are favorable it will be developed one year on the apple trees, another on grapes and another on plumbs.

The application of sprayed mixtures is very largely increasing. No one can succeed in fruit growing without the accept of the necessity. The apple we must spray for the coding moth, bud moth and scab. The cherry must be sprayed for rot, for aphids and for slugs. The curculio must

be dealt with by jarring. The currant must be sprayed for mildew and with hellebore solution for worms. With this mixture apply a portion of kerosene emulsion. The gooseberry treat as you do the currant. The grape should be frequently syringed to prevent fungous diseases of different kinds. The peach needs fungicide for leaf curl and mildew, as well as rot of the fruit. Deal with your pears very much as with your apples. The plum should be syringed for aphids and for fungous diseases. Spray your potato for scab and for blight. The raspberry and blackberry spray for anthrax, but dig out the red rust and burn it. Spray your strawberry for rust. Spray your tomatoes for rot and blight, and your roses for mildew, slug and aphid.—(E. P. Powel.

* * *

Extermination of Locusts.

The Cape department of agriculture publishes in its journal on account of successful efforts to exterminate locusts by inoculating them with the locust disease fungus. The fungus is prepared and sold for 12 cents a tube to all applicants living in Cape Colony. In one case more than 100 locusts were inoculated and then distributed among a swarm. Next morning and the following days large numbers of dead locusts were found, and microscopical examination revealed the fact that death was due to the fungus. It is stated that those districts in Cape Colony where these inoculation measures are not taken are much more infested with locusts than those localities where the treatment is carried out.

* * *

In Newfoundland.

Great Work on the Island Inaugurated by Dodd's Kidney Pills.

Kidney Disease being Driven from Newfoundland—A more Wonderful Medicine never known here—John Brooks, of Lushes Bight, Cured.

ST. JOHN'S, N.F.L.D., May 21th.—From all parts of the island comes word of the work being done by the great remedy, Dodd's Kidney Pills. Kidney diseases have always been considered the most dangerous ailments to which the people of Newfoundland were subject. No satisfactory or certain treatment had ever been known here, and Dodd's Kidney Pills have proved a blessing of which the whole country is fast availing itself.

The large number of diseases which Dodd's Kidney Pills are known to cure is to be explained only in one way. Bright's Disease and Diabetes are local maladies of the kidneys themselves. Rheumatism, Heart Disease, Dropsy, Sciatica, Lumbago, Neuralgia, Bladder and Urinary Troubles, Women's Weakness and Blood Diseases are all caused by the bad action of the kidneys—a fault Dodd's Kidney Pills promptly correct.

John Brooks, of Lushes Bight, Little Bay Island, writes as follows:—

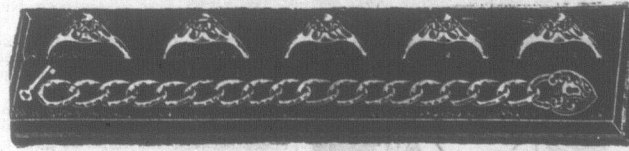
"I have been a sufferer this ten or twelve years. I have used lots of different medicines such as used for pain in the stomach, pain in the back, pain in the side, but all to no effect. I do not know what was the matter. There was no doctor here to tell any one. I got an account of Dodd's Kidney Pills from a lady friend of mine and a sample of them and they did me so much good that as soon as I could I bought a box, and before I used one box I was cured, and I can say it was Dodd's Kidney Pills I owe my health to."

* * *

Stratford, 4th Aug., 1893. Messrs. C. C. RICHARDS & Co.

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

Given Away Free



In order to introduce our Assorted Steel Pens we are giving away Watches and Chains, Rings, Bracelets, Autoharps, Jack Knives, Fountain Pens, Air Rifles, Cameras, Chairs, Clocks, Skates, Sleds, and numerous other beautiful premiums. LADIES, BOYS and GIRLS send us your full name and address and we will send you 12 packages of our assorted Steel Pens to sell among your neighbors and friends at 60c. per package. When sold remit us amount due, \$1.20, and we will forward premium you select from our mammoth catalogue which we mail with goods. Send to day. Address: STANDARD WATCH & NOVELTY CO., Dept. H., ST. JOHN, N. B.



Corticelli Skirt Protector should not be used as a binding—it is a physical impossibility for any kind of a binding to outwear a skirt.

Corticelli Protector Braid should be sewed on flat—not turned over—one or two rows of stitching—one at upper edge of braid and the second near the bottom of the skirt.

Put on thus it is a real "protector"—its perfect shade match makes a desirable bottom finish for any skirt.

Sold everywhere 4 cents a yard.

The genuine has this label.

Corticelli

A Friend's Advice.



When you find your kidneys out of order, when your back aches and pains and gives you endless misery, when you have to rise often in the night and endure tortures during the day—take a friend's advice. Get a box of

DOAN'S KIDNEY PILLS.

There are lots of people in your town, who have been cured by this remedy.

Mr. T. Sarchet, merchant tailor, Brockville, Ont., says they cured him of a severe attack of backache and kidney trouble.

They cured Mrs. E. Ford, St. Thomas, Ont., of dropsy.

Mrs. Wm. McNeill, 93 St. James St., St. John, N.B., says they cured her of distressing backache, from which she suffered for over six months.

From nearly every city and town in the Dominion we get statements similar to the above. People who have used them are always glad to say a good word for Doan's Kidney Pills.

CANADIAN PACIFIC RY.

FOR PASSENGER and FREIGHT RATES and STEAMER SAILINGS to the Cape Home Gold Fields, FOR SPACE IN

Tourist Sleeper

From MONTREAL every THURSDAY at 9.45 a.m.

FARM LANDS

IN THE CANADIAN NORTHWEST. For openings for GRIST MILL, HARDWOOD SAW MILL, CHEESE and BUTTER FACTORIES, Prospectors and Sportsmen, write to A. J. HEATH, D. P. A., C. P. R., St. John, N. B.

SEND For two Copies of the "arked" 25c. New Testament.

An edition of special value, much better binding than the one sold at 10 cents. Pastors would find them especially useful.

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BE SURE

BE SURE and get our BARGAIN prices and terms on our slightly used Karn Pianos and Organs. BE SURE and get the aforesaid before buying elsewhere. WE MUST SELL our large and increasing stock of slightly used Karn Pianos and Organs to make room for the GOODS WE REPRESENT.

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101, 103 Barrington Street HALIFAX, N. S.



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A Lady of Quality

knows real value and genuine merit; and will use SURPRISE Soap for this reason.

QUALITY is the essential element in the make up of SURPRISE Soap.

QUALITY is the secret of the great success of SURPRISE Soap.

QUALITY means pure hard soap with remarkable and peculiar qualities for washing clothes.

Largest Foundry on Earth making
CHURCH BELLS CHIMES & PEALS
Finest copper and tin only. Terms, etc., free.
McSHANE BELL FOUNDRY, Baltimore, Md.

Spring Weather Weakness

Try as you may, you cannot escape the weary, worn out, don't-care-to-work feeling that accompanies spring weather.

Brain is not as clear as it ought to be; there is languor and listlessness instead of energy and activity.

Burdock Blood Bitters is what people need this weather.

It sets the liver, bowels, and kidneys acting, whereby all poisons are eliminated from the system; cleans the tongue, improves the appetite, purifies and enriches the blood.

MISS MARY J. IRWIN, Holland, Man., writes:

"I have used Burdock Blood Bitters as a spring medicine for three years now and don't think there is its equal anywhere. When I feel drowsy and tired, and have no desire to eat, I get a bottle of B.B.B.

"I think it purifies the blood and builds up the constitution better than any other remedy."

Home Mission Board.

At the regular Monthly Session of the Home Mission Board, held on May 8th, the following resolution was passed:

Resolved, that this Home Mission Board express its sympathy with the Tabernacle Church in its effort to secure a more convenient and attractive edifice, and commend their case to the liberality of the denomination at large.

A. H. PATTERSON.
St. John, May 21st.

News Summary

The Empress Eugenie has entered her seventy-fifth year, having been born on May 5, 1826.

The Welland Canal will be permanently patrolled by a squad of Dominion police in future. The militia now guarding the canal will be withdrawn at once.

Mr. Chamberlain will announce Monday in the House of Commons that the differences between the Imperial government and the Australian delegates over the commonwealth bill have been amicably settled.

The members of the Quebec city council on Wednesday voted \$5,000 to Mayor Parent as a mark of appreciation for the valuable services he has rendered to the city since he became head of the municipal administration.

A very sad drowning affair occurred Friday on Grand River. Paul Robarge, of Como Ridge, who lumbers for Keswick & Sons, was drowned by falling in after saving a young man by the name of Rosignol, who fell in. He leaves a widow and eight children.

Mayor Macdonald, of Toronto, on Thursday dismissed Chief Thompson, of the city fire brigade, on the finding of Judge McDougall that up to 1899 he had taken an active part in politics. The chief says he will ignore the authority of the mayor and hold office pending a vote by the council.

Total amount of insurance on the life of the late Michael Dwyer, Halifax, was \$50,000. The settlement involved a cheque for \$20,000 and four contracts of \$10,000, in favor of the four daughters of the deceased, which provide an income of \$500 a year for each of them during lifetime and \$10,000 each at death.

The Shah of Persia will arrive in London about July 2, and is to be the guest of the Queen at Buckingham Palace. It is proposed he shall make a tour through England and Scotland, visiting such representative places as Oxford, Birmingham, Liverpool, Glasgow and Edinburgh, and he may possibly spend a few days in Ireland.

Nineteen years ago Lord Roberts received the thanks of both Houses of Parliament for his march from Cabul to Kandahar. He is the only man living entitled to wear two Victoria Crosses. His own he wears on his left, but—according to army regulation—the Cross earned by his son he is not only allowed, but commanded to wear on the opposite side.

Returns of Canadian trade, export and import, for the ten months up to the end of April shows a total trade of \$297,952,825, a gain over the returns for the same months of the previous year of \$22,875,453. A feature of the showing is the splendid balance between exports and imports. The former stand at \$148,355,451 and the latter at \$149,598,316. The increase in imports has been \$24,355,251 and in exports \$18,520,202.

A despatch to the New York Herald from Yokohama says: The best informed people are of the opinion that although Japan and Russia may squabble over points of strategical advantages these differences will not for a long time lead to war, and that Korea will be the buffer state between the two powers for years and that the only chance of Japan being pushed into war, is by the possible approaching financial crisis.

A London cable to the New York Sun says: in the House of Commons yesterday Mr. Samuel Smith, member for Flintshire, raised a discussion of the character of the plays recently placed on the stage in England. He moved for a stricter supervision. He complained that foul, corrupting plays were increasing in London and the provinces. Some of them were so low, he said, that no honest actor would touch them with a pitch-fork.

The irrepressibility of genuine applause was pretty well illustrated at one of the sessions of the Methodist general conference, the other day when a resolution was introduced forbidding this sort of a demonstration in Methodist assemblies. The discussion of the subject had no sooner begun than someone began to applaud, and the applause increased in volume until even the introducer himself was moved to laughter, and the resolution was not pressed.

For the first time since the rebellion the House of Representatives on Friday passed a measure to pay confederate soldiers for losses growing out of the civil war. It was a bill to pay the confederate soldiers who surrendered at Appomattox for the loss of horses and other personal effects taken from them in violation of the terms of Lee's capitulation to Grant, by which officers and men of Lee's army were allowed to retain their baggage, side arms and horses.

Sunday School Convention.

At a meeting of the Annapolis County Baptist Sunday School Convention, convened on special session with the Union Conference of Baptist churches of Annapolis and Kings counties at Melvern Square on Tuesday evening, May 15th, Rev. E. L. Steves presiding, addresses were delivered as follows: Rev. E. P. Caldwell on "The Success of the Sunday School Teacher," Rev. Mr. Simpson, "The Opportunity of the church," Rev. C. W. Corey, "The Rewards of the Sunday School Teacher." Remarks made by Bros. E. Bartheaux and E. M. Clay. On motion Rev. E. L. Steves, E. P. Caldwell, C. W. Corey, L. Wallace and secretary were appointed to draft and submit a plan of grading for Sunday Schools. L. W. ELLIOTT, Sec'y. Clarence, May 19th.

Receipts of Associated Alumni of Acadia College from June 8, 1899 to May 16, 1900.

Wm L. Hall, Dr Foster MacParlane, Revs C H Martell, W V Higgins, J W Brown, J W Webb, J G A Belyea, A H Lavers, J D Freeman, A F Newcomb, A Chipman, J T

Eaton, Isa Wallace, S B Kempton, Miss Ada M Hayes, Miss M L Sawyer, Miss Eva L Andrews, H S Ross, Archibald R Tingley, E R Morse, J T Prescott, Jeremiah S Clark, Rev M C Higgins on account N B Branch \$1 each. Dr C H Morse, E H Moffat, J B Calkin, Dr S L Walker, L K Payzant, Mrs G B Cutten, Revs C B Freeman, E E Daley, J W Rutledge, B H Thomas, G R White, O N Chipman, G W Schurman, A A Shaw, J H Bars, G P Raymond, J J Armstrong, \$2 each. Dr J B Hall, E F Parker, Revs P R Foster, E L Gates, E J Grant, G B Cutten, A H Armstrong, Robt Frizzle, \$3 each. Revs T Trotter, W B Boggs, W C Vincent, E E Gates, Dr H Bert Ellis, Dr E S Harding, N A Rhodes, \$4 each. E M Chesley, W F Fitch, A P Shand, J E Bars, Revs Dr J C Morse, E P Caldwell, H P Whidden, A T Dykeman, M P Freeman, W H Robinson, \$5 each. Revs Z L Feh, Geo E W Whitman, W C Goucher, \$6 each. A V Pineo, \$6.10 com paid over. Rev Selden Cummings, T S Rogers, \$7 each. Rev R O Morse, \$7.50; Prof Elder, \$12; Miss Sophia A Bishop, \$30. W. N. HUTCHINS, Sec'y, Treas. Alumni. Canning, N. S., May 16.

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