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The Merrimac Incident. The sinking of the American steamer, "Merrimac," at the entrance of Santiago Harbor, which was at first reported to have been effected by Spanish torpedoes, was afterwards learned to be the outcome of a daring and bravely executed project of the Americans to block the entrance of the harbor in which the Spanish fleet, under Admiral Cervera, had taken up its quarters. The "Merrimac" was a collier and is said to have had six hundred tons of coal on board when she was sunk. The credit of conceiving and carrying out the exploit is due to Lieut. Richmond P. Hobson, of the flag-ship "New York." Beside the Lieutenant, the crew of the "Merrimac," composed of volunteers from the ships of Admiral Sampson's squadron, consisted of seven men. In order to carry out Lieut. Hobson's plan it was necessary to run the Merrimac in under the Spanish batteries, which lined either side of the entrance, and when the proper position was reached, turn the vessel across the channel, stop the engines, drop the anchors, open the sea connections, fire a number of torpedoes, placed below the vessel's water-line, and leave her wrecked in such a way as to completely block the entrance to Santiago. The Merrimac was accompanied as far as practicable by a steam launch, which it was hoped might be able to pick up her crew if they were able to make their escape in a boat from this vessel after sinking her. The plan was an exceedingly daring one and in the main it was successful. The time chosen was the early morning of June 3rd, just before daylight. Lieut. Hobson, with his seven intrepid men, succeeded in stealing in under the Spanish batteries until the desired position had been reached. There the Merrimac was sunk and her crew escaped from the vessel. They did not, however, succeed in reaching the American steam launch as they had hoped, but were picked up and made prisoners by the Spaniards. There is some doubt whether the Merrimac was sunk in such a position as to effectually block the entrance to the harbor, but at all events Lieut. Hobson's hazardous project was bravely carried out. The Spanish Admiral, it is stated, was so impressed with the courage of the Merrimac's crew that he sent a boat under a flag of truce to inform Admiral Sampson that the men had not lost their lives, but were prisoners of war and could be exchanged.

Temperance Reform in South Carolina. Among the attempts made in recent years to deal with the liquor problem by National or State Legislation, the "Dispensary Law" of South Carolina has attracted a good deal of attention. Under this law the liquor business of the State was taken entirely out of the hands of private individuals or corporations and made a monopoly of the State under the control of a Board composed of a governor and two other State officials. This Board purchases all liquors, guarantees them to be pure and free from adulteration, and distributes them among persons throughout the State called "dispensars," who sell the liquors under certain restrictions. There is, however, a local option clause by which the law can be made absolutely prohibitory in sections where the people so desire. The law was not generally satisfactory to the prohibitionists of the State who are on principle opposed to any complicity of the government and the people in the evil business. On the other hand it was fiercely opposed by the liquor trade. The law was fought by means constitutional and otherwise, resulting in rioting and bloodshed on the one hand, and on the other in the law being pronounced unconstitutional in some of its features.

The friends of the Dispensary system succeeded, however, in having a new law enacted on similar lines, and the law has been administered with a firmness on the part of the governor, which has discouraged violent opposition. Now the Supreme Court of the United States has declared the second law illegal in part. What the final result will be is not apparent, but it is said that there is a prospect now that the men who favor high license rather than prohibition may unite with the prohibitionists of the State to secure a prohibitory law. Prohibitionists, of course, condemn the Dispensary system because it involves the complicity of the State in the liquor business, but the system is also opposed on other grounds. It is said that under it drunkenness and crimes of violence have increased rather than diminished, that the system of inspection, designed to protect the public against adulterated liquors, has proved a farce and that system has tended to promote political corruption.

Unhappy Spain. The war now in progress between Spain and the United States is even to the latter country, with all its immense resources, a very serious business. To men who do all their fighting in the newspapers or on the floors of Congress, the business of taking Cuba from the Spaniards might seem to be of the nature of a mere holiday excursion, but the schoolmaster of experience is teaching a different lesson. Already, we are told, the war has involved an extra expenditure for the United States of \$300,000,000, and Senator Hale, of Maine, desires to put on record as estimating that, if the war shall continue a year, it will have cost the country not less than \$700,000,000. The United States can, no doubt, afford such an outlay in a good cause, though her reflecting citizens will be apt to think that a war which involves such expenditure of wealth, to say nothing of the loss of brave lives, can be justified only if it is clearly shown that it was involved in a stand for righteousness which the nation could not in honor avoid taking. But if the war is serious for the United States, what shall be said of it in relation to Spain? Before she entered upon this most unequal contest with the young Titan of the west, the state of her finances were supposed to indicate that the brink of ruin had been reached. In the nature of the case the war is a hopeless one for Spain. Her government appears to be utterly incompetent, and it is therefore not surprising to hear that her people have grown weary and discouraged under the ever increasing burdens which bootless wars and an incapable administration of public affairs are binding upon them. Genor Moret, formerly Spanish Secretary of the Colonies, is quoted by the Madrid correspondent of the London Morning Post as saying in the course of an interview: "The government does not know where it is going. Moreover, there is no person in Spain who can tell the outcome of the present situation, which is far more grave than is generally confessed. The government has no fixed plan. It allows matters to follow their own course, heedless of the consequences. The ship of state is drifting. Today the confusion is complete. This is concealed as well as possible, but if the truth ever becomes known the most serious complications may result. A campaign in favor of peace has begun in the press and is progressing among the populace. I am confident that if a plebiscite were held peace would be unanimously voted even by the soldiers." One can see little prospect of a clear sky for Spain. Even after the present conflict shall have come to an end, nothing seems more probable than that the country will be torn by internal dissension and devastated by civil war.

Canada and the Mother Land. A London correspondent of a leading New York paper writes that the most popular English novelist of the day has assured him that he would personally welcome Canada's annexation to the United States, since that would remove the only probable cause of serious trouble between the two nations. The said popular novelist averred that he dare not give expression to such a sentiment in public, since if he did so, his life would not be worth living in England. The people of this country will hardly thank this distinguished man of letters for uttering his profound observation even in the sacred privacy of a London correspondent's ear. Canada is quite willing to be a sister to her big neighbor, but her maiden heart is not yearning for more intimate relations. These colonies have always loved the old Mother Land across the sea, and though there have been times when it seemed that the mother was somewhat slow to recognize the rights of her growing daughters to think and act for themselves, yet they have never felt that it would be a right or wholesome thing for them to quarrel with British rule. And now that Canada may fairly say:

"Daughter am I in my mother's house
But mistress in my own,"

she more than ever appreciates her position as daughter of the Empire. Nor is there any reason to suppose that Great Britain values the connection less highly than does her colony. Whether, therefore, the very cordial feeling toward Great Britain, now happily prevailing in the United States, shall, as we hope, continue, or whether it shall prove to be spasmodic, the bonds which unite this Dominion to the parent land are not likely to grow weaker but stronger.

Australian Federation. The despatches received do not make very plain the result of the plebiscite just taken in the Australian Colonies on the question of federation. The people of five colonies—New South Wales, Victoria, South Australia, Western Australia and Tasmania—voted upon the question of federation. Queensland, the large colony occupying the north-eastern part of the island continent, had not proposed for the present to enter the Confederation. Of the five colonies which voted, four appear to have accepted the terms of federation which had been arranged in convention after protracted discussion, but the vote of New South Wales, the wealthiest and most populous of the colonies, has been unfavorable. This colony had been the prime mover for confederation, but the terms demanded by the smaller colonies appeared likely to press heavily upon New South Wales, and her Legislature accordingly made the acceptance of the terms conditional not only upon a majority for confederation, but also upon at least eighty thousand votes being polled in the plebiscite. The result gives a majority for Confederation, but the required number of votes was not polled, and, therefore, if a federation shall be formed, New South Wales will, for the present at least, have to be counted out of it. The two colonies, New South Wales and Queensland, contain a somewhat larger population than the four colonies which have voted for Confederation. It remains to be seen what course the latter will pursue. It may be that they will organize a federal government, hoping that the other colonies will come into it after a time, or it may be that they will not think it wise to confederate independently of New South Wales. In any case, however, it would seem that an Australian federation is an event which can hardly be indefinitely postponed.

The Measure and the Motives of a Noble Life.

An Address delivered under the auspices of the Y. M. C. A., in Acadia College Hall, Wolfville, Sunday evening, May 24th, by Rev. J. D. Freeman, M. A.

The question of supreme importance to every human being is, or ought to be, "How shall I make the most of Life?" In order to answer the question wisely it is necessary to carry in the soul a clear and true conviction concerning the value and design of life. No architect builds better than he plans; no poet sings nobler than he dreams; no painter puts on canvas more of beauty than his soul conceives; and no life rises in nobleness above the thoughts of life which reign within the soul. So it seems to me that at a time and place like this, we cannot be more profitably engaged than in considering in a serious way the theme which I have chosen; viz.: "The Measure and the Motives of a Noble Life."

I would have you accept as a guiding principle, that the true measure of a noble life is first the quality and after that the quantity of the service which it renders to the world. This was the unit of measurement employed by the Son of God, who came to set up on the earth the standards of the skies. He gave Heaven's measuring rod into the hands of men when He declared, "Whosoever would become great among you shall be your minister, and whosoever would be first among you shall be your servant." Moreover, by that same rule, He sought that men should measure Him. "He took upon Himself the form of a servant." Though he dare stand up before earth's lordliest and cry "I am a king," He declined not to bend before earth's lowliest and say, "I am in the midst of you as he that serveth." While he regarded it not above his right to claim, "all authority in heaven and on earth," He deemed it not beneath his dignity to wash His disciples' feet. "The Son of Man," He said, "came not to be ministered unto but to minister." No man ever lived who was less a time-server than Jesus, but no man ever lived who so grandly served his time. He was never servile, but He was ever serving. As a servant he taught and healed the multitudes. As a servant He hung upon His cross. As a servant He sits today in the upper sanctuary, at the right hand of the Majesty in the heavens. It is on the ground of service rendered to humanity He claims the love loyalty of the ages. According to the Christ, unquestionably the true measure of nobleness is service.

In facing this conception it is important that we discriminate intelligently between service and labor. Service means more than labor. A man may perform herculean tasks and yet render no true service. One of the saddest things in life is the fact that so much of the world's toil falls, from one cause and another, to class, as service. Much of the world's work for instance, is done in a careless, slovenly, slipshod way. The mason daubs with untempered mortar and the wall is ruined. The physician makes a faulty diagnosis and the patient dies. The machinist passes over a flaw in a car-wheel and the train is wrecked. The preacher omits the vital elements of the Gospel and immortal souls are left in darkness and impotence. This is not service but botchery if not butchery. Again, many of the works of men are designedly destructive and devilish. Napoleon, that fiery prodigy of war and conquest, was the hardest working man of his day, but he was the scourge not the servant of his time. Or, labor may be essentially selfish and again it falls below the rank of service. The fountain and the whirlpool both toil ceaselessly but to wondrously different effects. The fountain yields up its contents for the blessing of the world, pouring forth its streams to make the grasses grow and slake the thirst of man. The whirlpool, though doomed to an endless round of action gives nothing forth, but draws all things that come within its reach into its own vast vortex to feed its insatiable maw. There is an immense amount of activity among men of the whirlpool sort. We may call it work, but it is unworthy the name of service. Still again, a man may work under the sheer compulsion of necessity and now he is no more a servant but a slave. Forced labor is serfism not service. The unwilling toiler is a thrall. Christ's thought for man is that he shall be neither a drone nor a drudge, but a workman with a free spirit, a clear vision, an unselfish aim. Yes, service is vastly more than labor. As one has well said, "Service is labor baptized, anointed, inspired, lifted up out of greedy ruts and consecrated to large and beneficent human purposes."

I would remind you at this point, that what I have just termed the true measure of nobleness was also, in Christ's day a new measure of nobleness. The common sentiment of his contemporaries ran directly counter to this high conception. To live at ease; to lie in warm baths; to loiter on soft couches; to be lulled by dreamy music; to be sprinkled with delicate perfumes; to be fanned by attendant slaves; to be garlanded with flowers; to feast on ingenious dishes; to sip rare wines; to view spectacular displays in the arena; to levy tribute upon the whole world for one's personal enjoyment—such was the sensual, selfish, rotten ideal of life throughout the Roman Empire in the first century. And it need not surprise us to find it so. It was the legitimate product of the religion of the time. The pagan supposed that even the gods themselves were lapped in luxury and ease. If his gods lived for self-indulgence, why should not he? Tennyson delineates with a true hand the idea of deity

which prevailed in the first century, when he makes the lotos-eaters.

"Swear an oath, and keep it with an equal mind, In the hollow lotos-land to live and lie reclined, On the hills like gods together, careless of mankind, For they lie beside their nectar and the bolts are hurled Far below them in the valleys, and the clouds are lightly cur'd Round their golden houses girdled with the gleaming world; Where they smile in secret, looking over wasted lands, Blight and famine, plague and earthquake, roaring deep and fiery sands, Clanging fights and flaming towns and sinking ships and praying hands, But—they smile."

Place that conception of deity over against the revelation of God which Jesus Christ brought into the world, and what an utter contrast you have! Take those pictures in the gospels which represent incarnate deity opening the eyes of a blind beggar, or healing a loathsome leper, or weeping at the grave of Lazarus, or dying on a Roman Cross to redeem mankind from death! These ideas of Godhood are as far as the poles asunder. If they move men at all they must move them in opposite directions. Would you compare samples of their produce. Think of Paul, toiling, suffering, preaching, praying, penning immortal epistles, and then think of Nero, puffed and pampered, with painted face and lyre in hand, drunk with the adulations of the rabble in the theatre. I will not ask which you consider the nobler picture, which comes nearer your ideal, but I will ask you to remember that each of these men was what his religion made him. Each was true to the motto of his life. Paul's motto was, "I owe myself to the world, and he lived up to it. Nero's motto was, "The world owes everything to me," and he lived down to it. Hence it came to pass that Paul lived for achievement; Nero lived for enjoyment. Paul's ambition was to serve; Nero's to be served. The one is of the essence of Christianity; the other is of the essence of heathenism.

I have been pointing to the fact that before Jesus came there was no place for a true measure of nobleness in the prevalent conception of God. It should be remembered also that there was no place for such a measure in man's thought of man. Every doctrine of God has its congruous doctrine of man. The idea of service as the measure of greatness is founded upon the conception of the universal brotherhood of man, and that in turn, is the product almost exclusively of the gospel of Jesus with its revelation of the fatherhood of God. As a matter of fact, the idea of humanity as a race of brethren was scarcely mooted in the pre-Christian ages. Prof. Max Müller says, "The word 'mankind' never passed the lips of Socrates or Plato or Aristotle." It is true that as the smaller states of the old world were gradually swallowed up in the Roman Empire, the idea of a world state and a world citizenship began to dawn, and a few noble humanitarian utterances were inspired. Cicero once said, "Nature prescribes that a man consult the interests of a man for the reason that he is a man." Marcus Aurelius Antoninus said, "My nature is rational and social. My city and country, so far as I am Antoninus, is Rome, but so far as I am a man it is the world." And the poet Terence once shook the Roman theatre with applause as he cried, "I am a man and whatsoever concerns man concerns me." Grand says these, but for the most part sayings only. They never became general, they never fruited in beneficent action, they were not embodied in humanitarian institutions. They were simply so many green blades here and there, shooting up from good seed which had fallen upon the rock, and because they had no deepness of earth they withered away. What was needed to give rootage and body and vigor to the idea of service as the measure of life, was an underlying conception of the unity of the human race. This was Christ's gift. He taught that men were brothers and because they were brothers they should serve each other. They were kindred to one another, therefore they should be kind to one another. He conceived of the human family as a vast organism in which each individual was a member with some part to perform for the common good. Hence he denied to any man the right to be an idler amid the tasks of humanity. His doctrine aims at sweeping away all parasites and excrescences and calls upon every man, in the name of humanity, to fill a useful place, to act a noble part, to render an adequate service. It is only when we accept the Christian idea of man that we are ready to accept the Christian idea of service. The story of Diogenes and his lamp is often quoted as indicating the degeneracy of Greece in the philosopher's day. I think it should be made to do a different duty. That old story speaks not of a degenerate Greece, but of a blind Diogenes. The secret of the philosopher's difficulty lay not in the worthlessness of the people he met but in the miserable lamp he carried. He carried the smoke-blackened lamp of a heathen conception of humanity, and for that reason his search was fruitless. Had he looked upon his countrymen in such a light as streams from the gospels, he would have found men all about him, to serve whose interests he might even have abandoned his tub.

If now we raise the question how far this idea of service as the measure of nobleness has won recognition among men during these Christian centuries, we shall not lack evidences of its widespread influence. One most interesting and significant fact is the extent to which the idea has stamped itself upon and wrought itself into our language. The energy and popularity of an idea may be pretty accurately gauged by the place it wins for itself in the language of a people. Language is the warehouse where thought products are stored. I was interested the other day in a little word study by one who was showing how the thought of service as the test of greatness had ruled in the selection of English titles of distinction. The king, for instance, is etymologically, can-nine, the man who can, that is the able man, the man best fitted to serve. The Duke is dux, the leader, that is the man who serves at the fore-point. The marquis is the man appointed to patrol the boundaries or marches of the enemy and hence the first to meet invasion or advance against the foe. The earl is elderman or alderman, the man of fundal experience and wisdom, and hence fitted to be the shield and counsellor of the people. Baron is from baron, to bear, the original sense being that of one who could bear, as being strong and robust. Prime Minister means, of course, head servant. It may be freely granted

that these titles are often worn unworthily, yet this does not rob the fact which we have noted of significance. These titles with their noble meanings as standards set up in advance of our actual social system beckoning us to better things. It is related that on a field of battle a color sergeant advanced with the regimental flag far beyond his own lines. The officer commanding the regiment, fearing the loss of the flag, yet unwilling to attack the enemy, shouted "Bring that flag back!" But the sergeant, with the battle spirit flaming in his heart, waved the flag above his head and shouted back "No, but bring the men up to the flag!" It is doubtless true that the idea of service as the measure of nobleness is a banner waving far in front of our lives today, yet it is a banner which shall never be furled, nor borne back in retreat, nor borne down in defeat; a blood-stained banner, upheld by the pierced hand of the Captain of salvation, inciting a redeemed race to even nobler deeds; a banner which after it has led the church of God to her final victory here, will be planted on the ramparts of the City of the Skies, to cheer the Church triumphant in her higher service through unending years.

I have dwelt at length upon this thought of service as the measure of nobleness, because I am addressing young men and women who are acquiring the ability to serve and at the same time incurring the obligation to serve in a special degree. The College exists for the development of power. The College is not a patent running machine for packing a specified amount of knowledge into more or less empty heads as one would pack sawdust into a barrel; the College is rather an incubator at whose warm, throbbing breast the embryonic powers of young life are quickened and brought to the birth. This College, because it is a Christian College, aims to do even more than that. It addresses itself to the magnificent task of not only arousing life to potency, but training it in sympathy with the mind of the Master. It would not only command and discipline the energies of its students, but enlist them for service under the banner of the Cross. I regard it as a singularly beautiful thing and the finest compliment which the Class of '98 could pay this College, that it has so far apprehended the relation between culture and service as to hang above our heads the motto, "Studentus Servire." No coming Class can ever strike a finer note than that. It pledges this Class to the employment of the noblest means for the attainment of the noblest ends. It represents a discovery which this Class has made during its undergraduate career, the discovery that culture means power to serve, and power to serve involves obligation to serve.

Few young people enter College with a true idea of the responsibilities of education. They enter these halls with the thought that education promises place and power and emoluments and pleasant affinities. A great and lasting work has been achieved if between matriculation and graduation the student learns and accepts with thankfulness the truth that education means obligation. No student ever graduates free of debt. You may pay your tuition fees, your board and laundry and tailor and book bills, but you go out from the College loaded down with debt. In debt to the College, in debt to the country, in debt to the world. If you want to keep out of debt stay out of College. But then you would need to stay out of everything else that has any educative or quickening influence in it. You would need to stay in your cradle. The only absolutely debt free human beings are new born babes and idiots. Knowledge is power and power is debt. The more you know the more you owe to God and man. And yet, as we have seen, this is not a gloomy prospect. Herein lies the very dignity and value of human existence. To own our debt, to pay the interest on it promptly and cheerfully, day by day, in the golden coin of willing service, and then when death forecloses the mortgage to surrender body, soul and spirit to the God who gave them that he may do with you as seemeth good to Him—to do this is to take life at its highest and best. Culture obligates to service, but service is the measure of nobleness.

"Poor vaunt of life indeed
Were man but made to feed
On joy, to solely seek and find and feast;
Such feasting ended, then
As sure an end to men;
Irk care the crop-fall bird? Frets doubt the maw cram-
m'd beast?"
Rejoice we are allied
To that which doth provide
And not partake, effect and not receive!
A spark disturbs our clod;
Nearer we hold of God
Who gives, than of his tribes that take, I must believe."

Shame on the youth who goes out from an institution like this into an age like this to dawdle his days away; to stroke with soft fingers the velvet side of life; to lounge about in easy places; to coddle his passions; to nurse æsthetic fancies in life's cosy corners! He is a consummate fool. He may be able to jabber in French, or lisp Italian, or Bray in Latin but he is an ignoramus, and a disgrace to his Alma Mater. Such a creature is no true member of society. He is but a parasite, an excrescence upon the body politic, and the best thing that can happen to him is to be so squeezed between the thumbs of poverty on the one hand and contempt on the other that his foul humors may be expelled and his power to harm reduced to the minimum. If any man would be great among you let him serve.

I have spoken thus far of the Measure of a Noble Life; let me now place before you what I conceive to be the Motives of a Noble Life.

First, Faith in God.
"I believe in God the Father, maker of heaven and earth, and in Jesus Christ His Son," is the first article of the Apostles' Creed. And it is the first article in the Creed of every life that spends itself in service.

"There are 'mid this loud stunning tide
Of human cares and crimes,
With whom the melodies abide
Of everlasting chimes;
Who carry music in their heart
Through dusty lane and wrangling mart,
Plying their daily tasks with busier feet,
Because their inmost souls some holier strain repeat."

Send your ear to these lives and listen and you will discover that the "holier strain" is this: "I believe in God and in Jesus Christ His Son!" It was by the instigation

of faith that Gladstone in an age when it was a thing of the Bible to be reverential awe. Who stepped aside into the bared head and on b in Jesus Christ His S faith has ever been muscles and paraly Faith threads the sou was by the power of service to humanity pressure of his work doing it for God. H the thought that sweet satisfaction gave Him to do the earthly toil and w faith in God!" It v before your soul the visualizes the invis finest issues. Witho creak and grind like levels. Under the n are alleviated, drudg belted with power fr upon a higher and cl its true range and a chariot of toil to the The second motive Man.

This service is a "hope." Write it do tained servitude of rendered is by patien he only has heart for tinueance. Pessimism doing for the world songs, tills no fields, Pessimism stalks thro scare men from their whatever it touches. man. Like the Ven cōntrive but no hand should we have to thought than that w played out world? If of gold has gone, and to think of the earth with the ashes and b is to lay an icicle ac all warm enthusiasms no place to pessimism of hope. When tem a pilgrimage to Calva its crimsoned cross! ment of the Redeem is the battle standar the sun-dial of the ag ing, not up but down is that vibrant tuning catch and evermore; the ground tone of th the universe with pra the century that is a splendid optimism of that the world is wor capacity for God, that ever humble, shall be gives life its true rang range forward, hope n past, but of the ages strain of our serving, Quaker poet prophet:

"Hail to
Hail to
Forward
All that
Ring, bel
The joy
Sound, tr
Your tr
Parcel an
I keep
Fore-reac
And sh

The third motive is man. This last is th "If I have not love faith," It rocks a c else can stoop so low, toll so long as love. That is the lesson of Jesus rendered was pre Christ has taken hold many cords. He appr imagination and the which he puts the hea the power thrills that of sin is the central co the heart. Jesus might mount every morning walked upon the sea, transfigured himself be. Each noon he could h revealed his form stan things, nor all of them truth and goodness. Jacob's well, and the grave, and the blood of His whole life proclaim is the supreme power. This also is the testi mony of all true literat book that has won a p affections of the world heart of love. Who in Ulysses sailing over stea foes, but Æneas, th loyal to the humblest t "Little Minister?" I man who hovers about humble, patient, gentl

of faith that Gladstone rendered his incomparable service. In an age when it was fashionable to sneer at the inspiration of the Bible he uncovered before the Book in reverential awe. While contemporary critics were seeking to undermine the foundations of Christian faith, he stepped aside into the silence every morning to say with bared head and on bended knee, "I believe in God and in Jesus Christ His Son." No man or nation emptied of faith has ever been genuinely great. Heretic cuts the muscles and paralyses the nerves of heroic endeavor. Faith threads the soul with the sinews of strength. It was by the power of faith that Jesus rendered His own service to humanity. He was ever lifting the heavy pressure of his work by reminding Himself that He was doing it for God. His soul found rest and buoyancy in the thought that it pleased the Father. It was in the sweet satisfaction that He had finished the work God gave Him to do that He folded His hands from His earthly toil and went to die upon His Cross. "Have faith in God!" It will inspire you for service by holding before your soul the "recompense of the reward." Faith visualizes the invisible and attempers the soul to the finest issues. Without this faith your soul is doomed to creak and grind like some decrepit cart along life's lower levels. Under the magic of faith the frictions of the soul are alleviated, drudgery disappears, the whole being is belted with power from above and the whole life swings upon a higher and clearer plane. Faith in God gives life its true range and attachment upward, hitching the chariot of toll to the morning star.

The second motive which I would name is, Hope for Man.

This service is a "Work of faith" and a "patience of hope." Write it down as a maxim, you can get no sustained service out of a discouraged man! All real service rendered is by patient continuance in well doing. But he only has heart for continuance who has hope in continuance. Pessimism? What has it ever done, what is it doing for the world? It paints no pictures, sings no songs, tills no fields, digs no mines, builds no cities. Pessimism stalks through the world like an evil ghost to scare men from their tasks. It mutilates and demoralizes whatever it touches. A man without hope is a maimed man. Like the Venus de Milo he may have a head to contrive but no hands to perform. What encouragement should we have to serve, if we entertained no better thought than that we have fallen upon the fog end of a played out world? If we are to tell ourselves that the age of gold has gone, and the age of clay has come? If we are to think of the earth as a mighty urn, fast filling up with the ashes and bones of men, and soon to be sealed for everlasting darkness? To accept a doctrine like that is to lay an icicle across the naked breast, that will smite all warm enthusiasms down with fatal chill. Let us give no place to pessimism! Grant no quarter to the assassins of hope. When tempted to discouragement let us make a pilgrimage to Calvary, and lay our hands of faith upon its crimsoned cross! That cross is the towering monument of the Redeemer's hope for humanity. That cross is the battle standard for the sons of hope. That cross is the sun-dial of the ages, whereon the shadows are creeping, not up but down as day grows brighter. That cross is that vibrant tuning fork, from which the world may catch and evermore renew the song of hope. It strikes the ground tone of the grand new song destined to fill the universe with praise. Oh, my brothers, let us go into the century that is about to dawn, in fellowship with the splendid optimism of Jesus Christ. He will teach us that the world is worthy of our service. That it has a capacity for God, that the results of all time serving however humble, shall be sure, manifest and abiding. Faith gives life its true range upward, hope gives life its true range forward, hope makes us heirs not only of the ages past, but of the ages to come. Amid the sweat and strain of our serving, it will enable us to sing with the Quaker poet prophet—

"Hail to the coming singers!
Hail to the brave light-bringers!
Forward I reach and share
All that they sing and dare.

Ring, bells in unrequited steeples,
The joy of unborn peoples!
Sound, trumpets far-off blown,
Your triumph is my own.

Parcel and part of all
I keep the festival,
Fore-reach the good to be
And share the victory."

The third motive is Love: Love for both God and man. This last is the crowning qualification for service. "If I have not love I am nothing." But love never faileth." It rocks a cradle, it redeems a world. Nothing else can stoop so low, or reach so far, or lift so hard, or toll so long as love. "He serveth best who loveth most." That is the lesson of the gospel. The service which Jesus rendered was pre-eminently a "labor of love." The Christ has taken hold of humanity at many points and by many cords. He apprehends the reason, the wonder, the imagination and the conscience. But the cord upon which he puts the heaviest strain, the cord along which the power thrills that plucks the man from out the grasp of sin is the central cord of love, which he winds about the heart. Jesus might have preached a sermon on the mount every morning. Each evening he could have walked upon the sea. Each midnight he might have transfigured himself before the wondering gaze of men. Each noon he could have ascended into the heavens and revealed his form standing in the sun. But none of these things, nor all of them would have moved the world to truth and goodness like the words of love he spake at Jacob's well, and the tears of love he dropped at Lazarus' grave, and the blood of love he shed on Calvary's cross. His whole life proclaims with emphasis divine that love is the supreme power for service.

This also is the testimony, often the unconscious testimony of all true literature. Search for the hero in any book that has won a permanent place for itself in the affections of the world and you will find a man with a heart of love. Who is the hero of the Odyssey? Not Ulysses sailing over storm-vexed seas to vanquish mighty foes, but Eumæus, the swineherd whom love makes loyal to the humblest tasks. Who is the hero of Barrie's "Little Minister"? Not Gavin Dishart, I ween, but a man who hovers about upon the rim of the story, the humble, patient, gentle, but glorious old Domine in the

glen. He is the hero of the book because his is the biggest heart in the book.

And that which is the lesson of the Gospel and the testimony of literature is the ultimate verdict of history. The names of the mighty may be moved up and down upon the bead roll of fame while history is in the process of making, but at its final count the names of those who have loved most take highest rank. The laurel of mankind's lasting favor is reserved for those who have loved, not might for might's sake, nor art for art's sake, nor even truth for truth's sake, but for those who have loved man for God's sake, who have served man by serving God, and served God by serving man.

Yes, "love never faileth." It conquers all things. This world will never be saved by the frosty sparkle of the intellect. It will not accept the help of the strongest hand if that hand be cold. It waits and longs for love. It will accept love thankfully from the highest or the humblest. If thy heart is frost-bound, know that service is impossible to thee. But thou canst turn aside and thaw it out in the warm sunshine of the love divine. Then your life will become a living, laughing stream of blessing, falling in power upon the wheels that have waited for its coming, floating the hopes that have stranded in their course, filling the vessels that will carry cheer to thirsty homes, flushing all its banks with verdure, flowing musically along under the darkness of every night, flashing out silverly in the light of every day and finding its completion at last in the ocean fullness of the life beyond.

These, it seems to me, are the sufficient motives for a life of service: firm faith in God; high hope for man; a burning love for both God and man. Faith will give life its true range upward. Hope will give life its true range forward. Love will give life its true range outward. "And now abideth Faith, Hope, Love, these three, and the greatest of these is Love."

At Minas Basin—Upon Second Thought.

Although Dr. Rand's poems have already won generous admiration at the hands of the critics, they have two marked characteristics which deserve more than passing notice. The first of these is their youthful buoyancy of spirit, and the second their deep spiritual insight.

At first sight it seems remarkable that a man who has begun what is sometimes termed "the evening slope of life," should have produced a volume of poems at all. It is seldom indeed that the poetic faculty first finds expression so late as in the present instance. And the wonder grows as we read. Surely it is not age that sings in "June":

"My heart thrills like the wilding sap to flowers,
And leaps as a swollen brook in summer rain
Past meadows green to the great sea untold.
O month divine, all fresh with falling showers,
Waft, waft from open heaven thy balm for pain,
Life and sweet Earth are young, God grows not old!
Surely there is the very fullness of manhood's vigor in the lines:

"Look me! the banners of the holy road
Shake in the battle's roar; sweet duty's call
Wings all my spirit like a soaring lark."

Surely that heart must possess the secret of undying youth that can say:

"Quick youth a new world shews to us, as fall
Upon earth's golden possibilities
The dimming dusks of aging hours,—'tis his
To cry: "O upward still Time's voices call."

The secret, however, is an open one. Dr. Rand is a Christian poet, and as such looks upon life as a continual "renewal":

"Ah thus, true soul assailed of life, thou ey'at
'Mid thy enduring work, the quickening Christ,"

It has been said that religious poetry is necessarily of a low order, for the reason that purely spiritual themes do not readily lend themselves to poetic forms of expression. But the transcendent poetry of some parts of the Bible, the many noble hymns that adorn our language, and the rich imagery of a Christian poet like Browning, are sufficient to convince us, not only that these themes may sometimes take the most beautiful forms, but that they naturally and actually demand them. In this connection, one of Dr. Rand's critics has already pointed out his affinity both with Browning and with the nature poetry of the Hebrew Bible. In a large proportion of his poems, perhaps the best of them, he is above all a seer of God; and the fine poetic quality of his visions seem to confirm the suggested kinship. Their beauty and spiritual significance can only be fully appreciated by careful reading of the whole, but a few examples may be given.

The enchantments of a woodland green culminate in a consciousness of the all-pervading Presence.

"God's arbor, this enchanted Glen!
The air is sentient with His name;
Put off thy shoes from off thy feet,
The trees are bursting into flame!"

A red rose is:
"Love's oriel where through my eyes diacreet
May look far in beyond the outward sight
And, unconsumed, see His fiery flame."

And,
"The silence of the wheeling heavens by night
By day, is but the pealing anthem sweet
Beyond the pitch of my dull ears to hear,
While veiling shadows are the excess of light
That marks the goings of His power so near,
And hides Love's regal presence on His seat."

The prism suggests that
"The noonday Truth
In its sevenfold beam,
Is the Christ, sandal-shod;

As on life's plains and wolds
His soul's prism unfolds
The white thought of God,
In human passion divine."

The sight of waves in the sun inspires an exquisite fragment that is truly named "Revelation."

"As rising waves, rich jeweled by the sun,
In movement link their brilliants each to each
And flash their glories in one crest of light,
E'en so, unvelled, the Eternal One
Did shew Himself by signs and glimmering speech
Then flashed in Christ His love-lit glory bright."

The sonnet entitled "The Veiled Presence" reveals a still deeper insight. In some respects it reminds one of Wordsworth's incomparable sonnet "On Westminster Bridge." It has already been quoted in the MESSENGER AND VISITOR, but it will bear many repetitions.

"An ashen grey touched faint my night dark room,
I flung my window wide to the whispering lawn—
Great God! I saw Thy mighty globe from gloom
Roll with its sleeping millions to the dawn.
No tremor spoke its motion swift and vast,
In hush it swept the awful curve adown,
The shadow that its rushing speed did cast,
Concealed the Father's hand, the Kingly crown.

Into the deeps an age has passed since then,
Yet evermore for me, more humble grown,
The vision of His awesome presence veiled,
Barns in the flying spheres, still all unknown,
In nature's mist-immantled seas unsailed,
And in the deeper shadowed hearts of men."

When Dr. Rand's poems first appeared, a most discerning and appreciative critic in the Canadian Baptist clearly proved their right to be called true poetry. I think the examples I have given—some of them the same as in the article referred to—not only still further enforce that right, but at the same time emphasize their more distinctive quality of spirituality. BLANCHÉ BISHOP.

Tidings From Afar

OFF FOR BIMLIPATAM.

Tekkall is not one of our hottest stations; it is only four miles from the sea and therefore we have a lovely breeze in the evenings. If our mission house were built it would not be necessary to leave the station on account of the excessive heat. But as our present buildings there are not very comfortable for the hot season, I decided to come to Biml. Bro. Hardy and I are here together (Biml) and are keeping house by ourselves in the "Rest House." He came up to Tekkall to make me a little visit, and found Tekkall so nice that he concluded to stay and study there till I came down here. It would certainly have been amusing if you could have seen our travelling appurtenances. It is no case of "a hand-satchel and an overcoat" in this country. Probably it would be more like a camping out party on their way to the lakes. Two ox-carts are called and our stuff piled "clear to the roof." By the way, it is well to remember that an ox-cart in India has a roof; it is shaped like a gipsy wagon roof. Let me give a catalogue of the things we have to take with us in India on a journey of 5 miles or 500. There is the earthen water jug (reminding one of the jug we used to take to the hay field on a thirsty August afternoon in the home-land), and then the bundle of camp cots, the folding table, the folding chairs, the lantern and lamp box, the roll of bedding, the provision box, the kitchen box (with cooking utensils), the trunk with some clothes and books, etc. As the weather is getting very hot we take the night train from Nowpada. Let me introduce you to our Indian travelling apartments on the "Poga Bundy" (smoke cart). We travel third class. By the way, one of our missionaries was recently asked why we travel third class? He replied: "Because there is no fourth." The compartment is something like a box stall into which I fancy they would put tigers and bears, etc., on a circus train. If you were to take one of our baggage cars at home and slice it up into compartments by cross walls, making about four such in the one car, and then make a door to enter each compartment at the side of the car, you would have our Indian third class compartment. The seats are board benches, with folding benches above to put your luggage upon. These are hinged to the wall, and held in a horizontal position by chains from the roof. We open our roll of bedding and make up as soft a place to sit (or lie) as possible. The jolting one gets on these trains is capital for indigestion, but it makes one act as if he were either drunk or had the "rickets." Ah, well, even this rickety car (so unlike the first class C. P. R. or the Flying Bluenose on the D. A. R.) is infinitely ahead of the ox-cart method of travel to which we had to become accustomed by long necessity. We prefer the hard seated, dust begrimed, rickety third class car to the first or second principally because it is cheap, and we do not want to burden the denomination with any unnecessary expense. Some might say, you know, "those missionaries have a soft time of it at our expense."

OUR PLANS FOR THE HOT SEASON.

Mr. Morse has promised me that he will go up to Tekkall and give me a "lift" in return for my help down here at this time. We plan to continue daily preaching in the town and near villages so that it will not be a

(Continued on page 8.)

Messenger and Visitor

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S. McC. BLACK, EDITOR.
A. H. CHIPMAN, BUSINESS MANAGER.
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The Secretary-Treasurer of the Minister's Annuity Board makes some statements in another column which deserve consideration on the part of individuals and churches. If half of our 400 churches should take up a collection for this work the result would doubtless place funds in the hands of the Board sufficient to meet the claims of annuitants for the year. These are claims which surely ought to be met, and when this can so easily be done, it is surely wrong to withhold what is due when it means so much to the annuitants and their families.

The days of extreme self-sacrifice on missionary fields, even to the cruellest forms of martyrdom, are not wholly of the past. The harrowing stories which have come of late from Africa, of torture and death suffered by Christian missionaries in Sierra Leone, bear eloquent testimony to the faith and courage of men and women who have not counted their lives dear that they might proclaim the unsearchable riches of Christ to the benighted peoples of that dark continent. Dr. Butner and wife, with four other American missionaries, of the United Brethren body, were recently in New York City, returning from Sierra Leone, where their denomination has had a mission since 1855. They had been driven out by persecution, having just escaped with their lives. These missionaries are from Shenghe, the headquarters of the mission. At Rotafunk, five missionaries—Rev. I. N. Cain and wife, and three ladies—had been put to death by the natives, after having been treated with great barbarity. At each of two other branch-stations a missionary and his wife had suffered a similar fate, and besides these several colored missionaries had been killed. The uprising has resulted in the breaking up of the mission for the present, involving the destruction of a large amount of property, besides the loss of so many consecrated lives ruthlessly sacrificed to heathen fanaticism and cruelty.

The value of preaching is not to be measured by the range of knowledge which it indicates on the part of the preacher or by graces of diction and delivery, although all these are valuable as accessories. The value of preaching is rather in its effective presentation of some truth of God to the everyday and everlasting needs of men. The sermon must not merely please and inform, it must call men to repentance, and inspire to faith and righteousness. Dr. W. H. Faunce, of New York, writing in the Biblical World on Expository Preaching, says: "The sermon belongs not to the literature of knowledge but to the literature of power. These things are written . . . that ye might have life." The communication of life is the preacher's task. Goodness does not consist in reading how other men were good, but in achieving something now and here. . . . The call of Amos is the call that comes to many a country lad today; the vices of Solomon's day are the vices of London and New York; the betrayal of Christ is a present tragedy, and the new Acts of the Apostles is now being written. He who realizes that the good within the Bible is the good within our own perplexed life, individual, social, national, and dares to apply the visions of the old time to the problems of the new, is in the true apostolic succession, and holds the keys of the kingdom of heaven."

There has been for some time past a feeling—perhaps it is a growing feeling—among our Baptist brethren in the United States, of the North, that the system on which their denominational work is organized, which places the management of the great general enterprises of the denomination in the hands of societies not directly and closely representative of the churches, is on the whole less satisfactory than a system, like our own, in which the management of such enterprises is committed to a body composed wholly or principally of dele-

gates from the churches. It is believed that the more directly representative method by which the church, through their delegates, have a part in the management of affairs tends to promote a more general and more intelligent interest in the missionary and other operations which are supposed to enlist, and which certainly need, the support of the denomination at large.

The Watchman, of Boston, in the course of some remarks upon the recently held anniversaries at Rochester, gives expression to the sentiment alluded to above. "Our anniversary meetings," the Watchman says, "are not regularly delegated bodies. Practically any one who chooses to be present can vote on any question. In such a body it is entirely conceivable that if a great question of missionary policy were discussed and voted upon, the decision would not represent the sober judgment of the denomination at all. Unconsciously the distrust of the decision of meetings organized on such basis has affected the character of the meetings. No one wants such a meeting to decide to abandon a missionary field, though occasionally new departures, involving a great enlargement of the work have been resolved upon by these bodies. Possibly no mistakes have been made, but our system has not guarded against them. Practically we guard against such mistakes by taking away the deliberative character of these meetings. We believe that it would be to the great advantage of our missionary work if the Anniversary Conventions could be changed from mass-meetings to deliberative bodies. . . . Such a body could discuss great questions of missionary and denominational duty and policy, and would give a powerful impulse each year to an intelligent interest in missionary work."

Zion's Herald, of Portland, is not in accord with the Watchman's views on this subject. The Herald intimates that the constitutions of the great societies of the Northern Baptists make provision for delegates and that, in the Missionary Union at least, repeated attempts have been made to get the churches to appoint delegates and to have seats reserved especially for these delegates at the annual meetings, but that the result of such attempts has not been encouraging. "The seats reserved for the delegates have been conspicuously vacant and the utmost efforts of the ushers to keep other people out have been ludicrously ineffectual." The Baptists of the North, it is intimated, have not been trained in the methods of deliberative assemblies. The town meeting, not any representative body, is the model which the churches have followed. The Herald thinks that the Northern Baptists have got along very well under this system, certainly as well as their brethren of the Southern Baptist Convention. This latter statement certainly does not go beyond the fact, though it can hardly be accepted as conclusive evidence that denominational interests are more satisfactorily cared for through societies and annual mass-meetings than through a more directly representative system.

The Lord is Risen.

"The Lord is risen." . . . With these words upon their lips, and with this thought filling all their hearts and thrilling every pulse of their being, the women from the empty sepulchre, their faces reflecting still the glory of the angelic vision, departed quickly, with fear and great joy, and ran to bring his disciples word. Surely, in all human history, there has never been wrapped up in four short words a fact of mightier significance. And surely women had never been so highly honored as to be commissioned to be the first heralds of this new gospel, to utter the word which was to be the rallying cry of despairing disciples and the great battle cry of the suffering and conquering church.

The records which the evangelists give concerning the death and resurrection of our Lord suggest two things which it may be helpful to notice in connection with the Bible lesson of the week. There is first the disposition of human nature to doubt, and its slowness of heart to believe the divine word concerning the things which belong to the Kingdom of God. Jesus had more than once declared to his disciples that he would not remain among the dead, that on the third day he would rise again. But his words seem to have had little or no effect to relieve the darkness that overwhelmed them when they saw their Lord hanging upon the Cross. The women had gone forth on that third day, not to greet a

risen Saviour, but to embalm a dead body, and some of the disciples found it hard to believe in the reality of their Lord's resurrection, even when it had been declared to them by their brethren. And still the Lord must find reason to rebuke his disciples for their slowness of heart to believe the divine word which has been spoken for their guidance and their hope. We permit our vision to be bounded by material things. We see the dark cloud and forget that, beyond the thick vapors which enshroud the earth, are the eternal sun and stars. When the present affliction presses sore upon us, we sometimes quite forget the exceeding great and precious promises. The second thought in this connection is that God is infinitely better to his children than their fears. His thought is higher than ours as the heavens are above the earth. To the bereaved and sorrow-stricken disciples it seemed that Calvary meant calamity and despair. But when the night was past and the sun that rose with Pentecost filled all their souls with light and power, they perceived that Calvary meant redemption and victory and glory. It is not the doubt and the despair of his people that God's purpose realizes, but their faith, their hope, their needs. Jesus was always assuring his disciples that from their Father in Heaven, they could not hope or expect too much, and that in His love they could not trust too securely.

In the risen Lord the church finds perpetual leadership and inspiration. In the closing verses of the lesson are heard the words of him who is declared to be the Son of God with power by his resurrection from the dead. Humiliation, suffering, death are past. The enemy is under his feet. He is king in heaven and on earth; and, in the exercise of all authority, he commissions his apostles to go forth and subdue the world in his name. We do well to think of the suffering Saviour and to receive with contrite, grateful hearts, all that his death purchased for us. But we need a fuller, more potent consciousness of fellowship with the risen and triumphant Christ. We need to get Stephen's vision of the Christ at the right hand of God, the vision of the conquering Christ which Saul of Tarsus experienced on the Damascus road, John's vision of the Lamb that had been slain standing in the midst of the Throne. We need to study and understand the teaching of Paul in reference to the mystical burial and resurrection of believers in Christ as symbolized in their baptism, by which they are buried unto sin and raised to newness of life in Christ. And we need to understand that He who stands at the doors of men's hearts, knocking for entrance, is not only the Saviour but the Lord of the world, before whose judgment seat all men and nations must stand.

Acadia University.

CHANGES IN THE COLLEGE STAFF—NEW APPOINTMENTS.

At the meeting of the Board of Governors of Acadia University held on Thursday, the 4th inst., at Wolfville, various changes were made in the College staff, and two new appointments were decided upon.

Prof. D. F. Higgins, after a long and honorable career, resigned the chair of Mathematics on account of advancing years and waning strength. In accepting his resignation, the Board appointed him Professor Emeritus for life. He will, however, during the ensuing year at least, continue to do a small portion of mathematical work.

Prof. F. R. Haley submitted his resignation of the chair of Physics, which was accepted. The Board then appointed him to the chair of Mathematics, made vacant by Dr. Higgins' retirement. It is understood that during the next year Prof. Haley will direct the work of Mathematics and Physics both.

Mr. Cecil C. Jones, of New Brunswick, a member of the Senior class of Harvard University, was appointed Instructor in Mathematics and Physics for one year, on the foundation of the Alumni professorship. In making this arrangement for the year, the Board acted in conference and concurrence with a special committee of the Alumni Association. Mr. Jones is reputed to be a young man of strong personality, of noble character and excellent scholarship. He made a brilliant record at the University of New Brunswick in Mathematics and Physics, being graduated as gold medalist in that department. He has continued his studies at Harvard with equal success.

The chair of Chemistry and Geology having become vacant through the retirement of Prof. Coldwell earlier in the year, the Board proceeded to fill this vacancy by the appointment of Mr. Ernest Haycock as Instructor. Mr. Haycock was a distinguished member of the Acadia class of '96. His record as an undergraduate was exceptionally high all round, and his interest and attainments in Science especially marked. Since leaving Acadia he has spent two years at Harvard specializing in the departments named above. He will receive the M. A. degree at Harvard this spring. His work there has been unusually satisfactory, and the Professors of Science in that University recommend Mr. Haycock as a man of great promise, able, scholarly, earnest and possessed of the true scientific spirit. Mr. Haycock's appointment as Instructor is for a term of two years, at the end of which time, if mutually satisfactory, the appointment will be raised to a professorship.

Both Mr. Jones and Mr. Haycock are Christian men, and members of Baptist churches. It is believed that they will bring not only fine intellectual qualifications to their work, but that positive Christian temper which will make a substantial addition to the life forces of the College.

T. TRONTER.

Early in the year church clerks by the for the ministers, response was not given the pastors.

So far 43 churches brothers and sisters tions amounted to a total \$218.28. The donors and the church July the Board will in the treasury. The Board that he did after suffering for low with consumptive children. This is a have borne the burden. Will not the and sisters come to tions quickly, please at once. The need July.

The Board would generally to pray. Kneel in your churches pastors pray for the to the Throne of God and you will give it don't delay.

I have sent a statement Will the donors please AND VISITOR. If you know before the audience Halifax.

Pandita Ramabai Friday evening the the house was packed with woman of the B audience on behalf in their degradation and phenomenal.

The special provid when she was but a away from the stor educated their daughter moves in a mysterious how strangely the h The howling of wild the denizens of the v beauty of the tropical ally on the intellige Her retentive memon philosophical lore another source of kni gaged her train in into which the Holy The audience was de

The District Comm the Cornwallis St. c ately was not in to business in the after McGregor, reported seems to him larg missionary work, he of the churches dur a member of the grad the Sackville, Lucas mond's Plains field.

In a part of these stat A resolution was su ing the breaking of l exhibition for horse r make the people of N ing sport and its gam Intense feeling exist

The Law and order attention to this subj conclusion that there among the people. A to the ministers, requ of the sacredness of l the community depen law. They regard Justice for the Provin a law which he help clearly placed before VISITOR, in the deliv found in its issue of Province will consid have a chance to expr gatherings through t winter. The whole of the Legislature will b bargain made with th

In the evening at th meeting was held. It Chute, W. E. Bates, stated briefly and clea views of Baptists. H tion and satisfaction. Mr. Bates' subject. F comprehensive and co seriousness and anim He has unusual skill tion, by showing to Heaven may be lik audience feel that he was offered for his su

The Rev. Mr. Robin his church, in connec He is now having a rai sent out, asking citizen to raise the mortgage c debt. It is to be hope

Halifax is brushing summer travel. Large from the United States

Appeal for Help for Annuitants.

Early in the year circulars were sent out to all the church clerks by the Annuity Board, asking for collections for the ministers, widows and orphans' fund. As the response was not general circulars were then sent to all the pastors.

So far 43 churches have taken collections and 11 brothers and sisters have sent in donations. The donations amounted to \$32.15, the collections to \$186.28, the total \$218.28. The brethren of the Board thank the donors and the churches for their gifts. On the 1st of July the Board will send to the annuitants all there is in the treasury for the purpose. One brother writes the Board that he is disabled by consumption, that his wife after suffering for two years with sciatica is also very low with consumption. They are surrounded by helpless children. This is an extreme case. Aged brethren who have borne the burden and heat of the day are very needy. Will not the churches and benevolent brethren and sisters come to the help of the Board. Take collections quickly, please. Send in all you can to the treasurer at once. The needy will look to the Board on the 1st of July.

The Board would ask the churches and Christians generally to pray for these lonely brethren and sisters. Kneel in your closets and pray for them. Will not the pastors pray for them when they lead their congregations to the Throne of Grace. Do this, brethren and sisters, and you will give all the Lord requires of you. Please don't delay.

I have sent a statement of all that has been received. Will the donors please look it over in the next MESSENGER AND VISITOR. If there are any mistakes please let me know before the auditor goes over the accounts.

Halifax. H. M. SAUNDERS, Sec'y-Treas.

From Halifax.

Pandita Ramabal lectured in St. Matthews church on Friday evening the 3rd of June. Although it was raining the house was packed with eager listeners. This Christian woman of the Brahmin class appealing to an English audience on behalf of the 22,000,000 of Hindoo widows in their degradation and state of despair was both pathetic and phenomenal.

The special providence of her father and mother seeing, when she was but a child, to the wilderness, so as to be away from the storm of public sentiment while they educated their daughter, is a note-worthy event. "God moves in a mysterious way his wonders to perform." How strangely the home in the forest affected the child. The howling of wild beasts by night, the looking upon the denseness of the woods and the luxuriant wealth and beauty of the tropical climate by day, wrought effectually on the intelligence and sentiment of the little girl. Her retentive memory became a storehouse of vedic and philosophical lore. But her ways were directed to another source of knowledge. The Christian faith engaged her trained intellect and appealed to her heart into which the Holy Spirit of God had poured light. The audience was delighted with Pandita.

The District Committee held its monthly meeting with the Cornwallis St. church. Pastor Robinson unfortunately was not in town. The committee transacted its business in the afternoon. The Missionary, Rev. P. S. McGregor, reported his first month's work. The field seems to him large and the work great. Beside his missionary work, he has been rendering service to some of the churches during the month. Bro. S. C. Freeman, a member of the graduating class at Acadia, has come to the Sackville, Lucas Settlement, Fall River and Hammond's Plains field. Bro. Asaph Writman still preaches in a part of these stations half of his time.

A resolution was submitted to the committee, condemning the breaking of law in leasing the speed track of the exhibition for horse racing, and also for the attempt to make the people of Nova Scotia partners to this demoralizing sport and its gambling and drinking accompaniments. Intense feeling exists in connection with this matter.

The Law and order League of this city has given its attention to this subject. They have been driven to the conclusion that there is a sad lack of respect for law among the people. A circular has gone forth from them to the ministers, requesting them to preach on the subject of the sacredness of law, and how much the welfare of the community depends upon the careful observance of law. They regard it as alarming when the Minister of Justice for the Province gives his influence to disregard a law which he helped to enact. The whole matter is clearly placed before the readers of the MESSENGER AND VISITOR, in the deliverance of the Evangelical Alliance, found in its issue of last week. The people of the Province will consider this subject carefully, and will have a chance to express their opinions, at their annual gatherings through the summer and in petition next winter. The whole country will surely be stirred up and the Legislature will be petitioned to cancel this illegal bargain made with the Halifax Riding Club.

In the evening at the Cornwallis St. church, a public meeting was held. It was addressed by the Revs. A. C. Chute, W. E. Bates and P. S. McGregor. Mr. Chute stated briefly and clearly the ecclesiastical and doctrinal views of Baptists. He was listened to with much attention and satisfaction. "Ye are the body of Christ," was Mr. Bates' subject. His address was "clear, compact, comprehensive and cogent," and delivered with becoming seriousness and animation. Mr. Bates reveals in analogies. He has unusual skill in sounding out the truths of revelation, by showing to how many things the Kingdom of Heaven may be likened. Mr. McGregor made the audience feel that he is an evangelist. Special prayer was offered for his success.

The Rev. Mr. Robinson had some material help for his church, in connection with Dr. Lorimer's lecture. He is now having a rally Sunday. Circulars have been sent out, asking citizens to give a dollar each. He wants to raise the mortgage of \$1,400, and pay up a \$200 current debt. It is to be hoped he will succeed.

Halifax is brushing up, so as to be prepared for the summer travel. Large numbers of tourists are expected from the United States.

REPORTER.

Travel in Palestine.

DEAR EDITOR.—Our party under the personal leadership of Mr. Clark, whose ability, especial fitness as the director of a Palestinian party, are becoming so well known in America, has completed the Holy Land part of our tour. It has been the event of our lives. One of the things that for years and years we have had in mind and hope, and now that it has been accomplished we wish to record our thankfulness to our Heavenly Father, for the privilege accorded, and for the loving care over us during the days, when in making our way through the land, we were exposed to dangers both seen and unseen. Since landing at Gibraltar 13th March until this present, the 22nd April, we have not had to raise our umbrellas on account of rain. Every day has been fine. Our company has been able to pursue the journey each day and in accord with our itinerary prepared while yet we were at home. Just now we are Westward bound, having left Beirut for Constantinople last evening. While anchored at Cyprus and after a short time on shore I take advantage of the quiet for a few lines for the MESSENGER AND VISITOR.

I only wish I could put on paper at this time, and in such a way as in heart I desire, this trip through the land of all others the most interesting, and associated with the tenderest and most sacred associations. We have gone through it as much as we could in our limited time. From Joppa on the Mediterranean, east to Jericho and the Dead Sea. To the south of Jerusalem we went to Bethlehem and Hebron, and north of the City of David, through Samaria and Galilee, as far as Dan, thence across the head waters of the Jordan to Caesarea Philippi—now Banias. This I presume was the northern point reached by our Lord in his earthly ministry. Thence east ascending the high slopes of one of Hermon's shoulders, and across the Hauran country, the great grain growing section of Syria, to Damascus. Thence in a westerly direction to Beirut, climbing to the snows of Lebanon, while beneath us the terraced hillsides are beautiful with verdure and flowers. On this part of our touring we stopped off at El-Mallaka and took coach for Baalbec, eighteen miles distant, that we might visit ruins that have called forth exclamations of wonder, and surprise from all who have visited them.

The most of this touring was done on horse-back, and you can rest assured it was no easy work to men and women unaccustomed to this kind of locomotion, to be in the saddle for two weeks. Our way led us most of the time along the most primitive of bridle paths, through a country noted for its high hills and deep valleys, paths that were next to impassable because of rocks, and where even the sure footed Syrian horses we rode, must have again and again trembled for their own lives, if not for the safety of those whom they so patiently carried. There were times when our prudence was exhibited in our dismounting, leading the way up some height or down into some deep valley. The picturesqueness of such a journey can better be imagined than described with pen. As highly colored as had been our imaginations from boyhood of the beauties of Palestinian scenery, now that our eyes have seen the hills and vales, the peculiarly varied geological formations of the same, the lofty mountains, Hermon and Lebanon, capped with snows, the lovely embosomed Lake of Galilee, the unsurpassed for beautifully situated plains of Bethlehem, Sharon, Jezreel, the situations of such cities as Jerusalem and Nazareth, the glimpses of hill sides terraced to the top, and giving intimations of marvellous fertility, and can truly say my expectations in these directions have been more than realized. I was prepared for many a disappointment. The land is no longer as it was in the days of Israel's greatness, or even when under Roman rule in the time of our Lord's ministry. You feel the depression in travelling, that comes from not passing the dwelling houses of the tillers of the soil. Now we have weary stretches and no house. For safety even the men who plough the fields, and those who care for flocks, congregate in some village far away it may be from that portion of the land they cultivate, or the pastures to which day by day they lead their flocks. Then, for causes known to your readers, the land is not so populous as in the past. While Palestine could support at least 2,500,000, I think the present population is only 600,000.

FERTILITY.

The fertility of the land impressed me. The first glimpse of Sharon was a surprise. It is true there are barren portions, hillsides that are bare as the limestone rocks can make them, and you have to exercise a great amount of faith, to believe that there was ever a time when these were productive in vines and figs, and olives; yet we saw hills that were the same as these, terraced and thereby the soil saved from being washed away by the heavy rains, and these were giving us surprising evidences of splendid harvests. The imperfect manner in which the soil is worked, and then that it should give such returns adds another to our list of surprises. These Eastern people follow the customs of the past. The only plough we saw used, was the one-handed plough of which we had read. I saw no sign of a harrow, cultivator, scythe, mowing or reaping machine, the fact is time is of no account. What the fathers did is good enough for the sons. Even along the railroad from Damascus to Beirut, you will see grain carried to market in the old time slow way, on the back of the little donkey or the slowly moving camel. That there should be returns even from these valleys so attractive in natural situations is remarkable. But one instance: We rode from the old city of Jezrul on the south side of the Valley of Jezrul, to Shunem on the north side, at the base of

little Hermon, and all that way we passed through a grain field that Canada's richest soil will hardly surpass, and yet this soil has been cropped and cropped for thousands of years, merely tickled may I say with the little plough, and never a thought of adding to its productiveness by any artificial enrichment. There being no forests, the manure is gathered by the women, and made into cakes for fuel, instead of being given to the soil.

Our touring was not marked by any incidents of special character. We learned under circumstances favorable and unfavorable, that this kind of vacation had in it more of the real than the unreal. It was more like work than pastime. That it was sober earnestness, demanding endurance and nerve, rather than just for the fun of the thing. To ride under the hot sun when the thermometer is more than 90 in the shade, when limestone hillsides and the glittering sands along your way almost blind you, when the mouth is parched and every bone in your body is tired, is what we experienced on the way down from Jerusalem to Jericho and the Dead Sea.

To see the white tents now not far away and where we know we can rest, where a thoughtful cook has waiting your arrival a hot cup of tea, and where within a beautifully gotten up tent is prepared for you on an iron bedstead and a restful bed with its invitation to rest and sleep; to be wakened in the early morning so refreshed that you wonder that you could have ever been weary or could ever be tired again, was of the character of our evening and morning experiences. There was only one night when we were at all disturbed by what was unusual. It was when a Bedwin thief, trying to steal one of our pack mules, and being detected fired once or twice at the guard. This was not a pleasant awaking, especially as we knew many of these fierce nomads were in the vicinity. Some one asked our dragoman, Solomon, if he was not alarmed, and he coolly said there was no cause for alarm at all "only a mule that wanted to get stole." For my own part I always felt safer when we had some of these Bedwins for night guards than any others, on principle that it "takes a thief to catch a thief." Always when camping near their village three or four of them were sent by their Sheik for which of course they were paid. This is wise, then if anything goes wrong, anything stolen, the whole village is held responsible by the government.

The people of the land are generally poor. Their homes are the abodes of poverty. I should think it a struggle to live at all. They are an oppressed people. The taxes consume the greater part of what they produce. Some one acquainted with these things told me that all that is left to a poor man is some 15 or 20 per cent. of his earnings. On this little he supports his family. Well indeed for him that it does not cost him much to live. They are inveterate beggars. The cry "Baksheesh" seems born with the children, and if one is not old enough to articulate that word it will hold the little hand for "Baksheesh." No matter what you pay a man to do something for you he expects "Baksheesh" in addition. Beggars call for it, old and young, strong and weak, each, all, expect the tourist to constantly give, give; and when your pity is moved by some special case and your heart responds you only find that you have wakened a hornet's nest around your ears, and you say I won't be guilty of this offense again.

I have wondered can anything be done for such people. I have had doubts such as never before. And yet I've seen exceptions. But, oh, the yielding up demanded of those who give themselves to such work! Our missionaries who labor for such as these, should have our sympathies and prayers, and these intensified into an earnestness a thousand times greater than is usual among us. The life of missionaries to Orientals must be depressing indeed. And yet for such a people our blessed Lord labored. From among these he won to his side both men and women whose lives were completely transformed. His power is the same to day and the needs of suffering, sin-sick humanity are not less now than when He was here—than when He gave his marching orders "Go into all the world." But it is not my purpose to moralize.

PLACES OF INTEREST.

There are many places of marked interest to the visitor. I wrote you of Jerusalem. I shall not soon forget our parting view of the city. We had started on our northern tour. Reaching the top of Scopus, we turned our horse's heads towards the city, and gazed transfixed on the city of all others most interesting. How beautiful in that early morning, looked the hills of Moriah and Zion. How sacred seemed that garden at the foot of Olives. How the heart swelled as we looked once more and for the last time, on that "skull-shaped knoll," just outside the Damascus gate. Then we sang "The Sweet Bye and Bye" and turned our steps towards those historic parts of the north.

Bethlehem, to the south of Jerusalem was very interesting to us, not so much because of the church of the nativity and the various things seen and told us there, as for the glimpse of the beautiful plains where the shepherds "were keeping their flocks at the advent," and those fields once the possession of Boaz, and where the Moabitess Ruth gleaned.

Nazareth, as first seen after a hard, hard climb, up a long steep and stony hill, Nazareth as we gazed upon it the morning of our leaving it, halting on a hill some 300 or 400 feet above the now beautiful town. How active is the mind. We see the old threshing floor, for ages the common play ground of children, there He played, up this hill how often He climbed, these nature scenes. His eyes gazed upon. Around this place of all other centres interest, for here so many years of His earthly life was spent.

The Galilean Sea, who can tell the hush that crept over us as we first gazed on its quiet waters, the emotions as we sailed on it from Tiberias to the site of ancient Chorazin? Other places in that northern tour, both in Samaria and Galilee brought to mind events in the Master's life, and drew our hearts out in holy consecration to Him. And not alone those places made sacred from association with the life of Jesus, but the many points of interest in connection with the history of Israel of the Old Testament times.

But my letter is already too long. I hope you and your readers are enjoying the presence of His "indwelling spirit," whom having not seen we all love and try to serve.

Cordially yours,

G. O. G.

Mediterranean Sea, near Cyprus, April 22nd.

The Story Page

Occurrences.

SCENE No. 1.

MAPLEWOOD LAWN TERRACE, OHIO.

"Well, Colonel, how goes the temperance battle? Do you think it right to grant a license for a large sum, to enable the holder to keep temptations in the way of the people, especially the young?"

"Well, Doctor, as to your first question, my opinion is that the battle will be a very long one, and to the second question I say, liquor will be sold, and we might as well derive some benefit for Municipal purposes since it is bound to be sold. People are not compelled to drink, and, for my part, I do not approve of a pledge, nor see why persons should be so weak-minded as to require such protection. I would not thank anybody to keep a key to my stomach. We should eat and drink in moderation, etc."

"But, Colonel, what about St. Paul's injunction to keep the weak brother by our self-sacrifice of even needful things?"

"Oh! as to that, each individual is supposed to possess common sense, and should use it for his own guidance."

"Well, Colonel, you have a fine lot of smart boys (three were present—the eldest of these was a professor of music)—have you no fears for them in this world of temptations?"

"Not a bit. Let them follow my example. I have used, very moderately, a little wine for the stomach's sake, as Timothy was advised to do, and am none the worse. Occasionally I indulge in a little stronger to brace up my nerves for military duties."

SCENE No. 2.

Enter Col's wife. "Good morning, Mrs. Wilson! Lovely day this."

Sadly, and with down-cast eyes.—"Good morning, Sir. I have called on a sad errand, Judge, requiring your professional services. My dear boy of seventeen has become so addicted to drink that he has been excluded from the College, and I can do nothing with him, so I am compelled to have him placed under control in the Reformatory, and to our old family friend I come for help."

"Sorry, sorry, my dear madam. I will see the necessary papers are prepared, though I am not a teetotaler." Exit Mrs. Wilson.

To himself. "Too bad; too bad. Foolish boy, to lose his splendid opportunities. But we must keep up our revenues, and get the license fees, even though a few mothers must mourn the loss of dear ones."

SCENE 3.

"Dear husband, what shall we do with Frank, he is so dissipated, and I do so pity Nellie—his young wife."

"Do; the scamp! I have no patience with him. Why in fury can't he do as I have told him over and over again to drink moderately, as I do, and not make a fool and a beast of himself. I keep a key to my appetite. Yes; he is a weak-minded, poor boy. Too bad, after the thousands we have spent in his collegiate education."

"Husband, don't you think it would help save him if you were to give up your moderate indulgence, and set him an example?"

"Oh, fudge! Yes; of course I could do so, but I have always opposed pledge work, and supported our high license system as a financial policy, and to control the bad business."

"Oh, dear, dear! it really is too bad that two of our boys must be sacrificed to help sustain this horrid saloon-death business," said the heart-stricken mother.

SCENE 4.

Enter Colonel. "Royal weather this,"

"Yes; but not royal with me. Do you know, Squire, that I feel as cross as two files. Am in trouble."

"Sorry, sorry. What can I do for you?"

"I called, Sir, to ask your aid in a very unpleasant matter. My eldest son, failing to profit by the good example I have set him, viz., using intoxicants in moderation, has actually become a helpless drunkard (a disgusting term), and so I feel compelled to take our papers of "Property Control." His poor wife (an only child), had the misfortune to lose her parents in that terrible steamboat explosion, and the poor child, between this sad bereavement and Frank's hard drinking, sank under the load and passed away."

SCENE 5.

Oh, husband, this is dreadful! Awful! My poor heart will burst, I fear. How can I stand it? May the dear Lord help us! oh! oh! oh!!! Sobs, deep and heartfelt, followed.

Come, dear wife, don't cry so. We have used our children well. Spent lots of money on them, and it is only the condition of thousands of others who fail to profit by the good example set them by their parents."

"Oh this cursed, damnable liquor business. May the God of justice reward those who have ruined two of our

dear boys. Here lies our rum-murdered boy, a victim to the monster." Curtain drops.

Sad funeral! and yet the misguided father keeps on with his so-called moderation. Just a little larger dose, and a little more frequent, to kill this queer feeling caused by our domestic trouble, etc.

SCENE 6.

London, G. B., Grand Hotel. "Well, Judge, I am simply delighted with this old city. My first visit—truly a world in itself. I thought we had fine cities on our side of the water, but truly London knocks the spots out of us."

"Glad to meet you, Colonel, and greet you; shall be pleased to help you enjoy your visit to our city and country."

"Thanks!" Enter Mrs. Judge Bassett. "Happy to meet you, Colonel."

"Yes, Colonel, this temperance reform is progressing here, but you American and Canadian people are far in advance of us. Drink is ruining our working people, and those in higher circles are not exempt. How to get rid of the awful curse is puzzling the minds of our best thinkers. For my part (and my husband is with me), we have positively discarded the liquor from our house."

"Well, my dear madam, I cannot go quite so far. I have always used just a little stimulus as I felt the need. In fact would not care to have another keep a key to my stomach. I hold that every person should eat and drink in moderation what a kind Heavenly Father has provided."

"Well, Colonel, what about one's example to others, and less resolute ones; thousands of such are falling victims in this and other lands."

"Well, as to that, each individual is responsible for his or her own acts."

"My dear sir, you would form a different opinion if the unwelcome destroyer entered your home as it did ours, taking a dear boy of only twenty-five and laying him low in death. Yes, sir, we changed our customs, though all too late to save him—our darling—but we hope to help others from falling." Exit Colonel.

Thus, in brief have I told a story of real life, events which actually occurred. Similar sad scenes are being enacted all over the world—hundreds of thousands falling victims to the traffic and yet many professedly good people are found to bolster up the wicked system.

CLOSING.

Children, be determined to fight down this monster who spares not the high nor the humble.

The Colonel referred to yet lives, and still indulges, though less moderately. The lost son is rarely ever named in this still stylish residence.

The other son came out of the Reformatory cured, and is settled in a pleasant home of his own, with a devoted wife—escaped, as Job said, "by the skin of his teeth." His own good mother, a mother in Israel, is ever so thankful, but still in secret and in silence mourns the loss of her first-born, whom the destroying angel left lifeless.

Let the above narrative nerve you one and all to stand by your pledge and motto: Love, Purity and Fidelity, and help save the weak and erring by so doing.

The Professor once occupied a prominent position, was a first-class musician, possessed a large estate, had a noble wife, was himself a kind-hearted individual, yet gradually, then rapidly fell a victim to the drink which his misguided father advocated a moderate use of.

AUNT MARY, in Forward.

A Sailor Boy.

"Messenger boy!"

"Sir?"

"Go below and tell the executive officer it's 'all hands furl sail.'"

"Aye, aye, sir?" and away scurries the lad with his message.

On a big man-of-war there are no more useful members of the crew than the boys. They are usually homeless street arabs who are picked up by kind hearted officers and sailors and offered a home in the navy. And a home it is indeed for them. They have good comfortable clothes, plenty to eat, the finest bed in the world to sleep in (a hammock), and get paid besides.

One boy I knew in the navy was the son of a widow; his father had been a Lutheran minister in Washington, D. C., and had died, leaving a large family with but little to support them, and when the chance was offered for a home in the navy it was gratefully accepted by both the boy and his mother. He was about fourteen years old, small for his age. He had been nurtured in a home of culture and refinement, and when he came among the great, burly, rough men, where there was no mother to hear him say his prayers and tuck him away at night his timid heart sank, his lip curled, and his eyes

brimmed with tears more than once. But he was a brave, manly little chap, and the men all soon learned to respect and love him.

On a man-of-war instant and unquestioned obedience is the first lesson taught. Eddie Lukowitz had no trouble in learning this lesson, so he got along well with the officers. The captain kept his eye on him, and seeing he was "good timber," as they say at sea, appointed an intelligent seaman to be school-master, and Eddie went to school on the ship and learned as fast as any boy.

Every advantage was given him to become proficient in the lower branches of scholarship. At the same time, young as he was, he was drilled in seamanship, small arms, and gunnery.

It was not all work and no play by any means, for he went ashore at every port with some steady companion, and on board the ship he had the free use of the library, which was full of books dear to a boy's heart. He went with me up the Nile, and a happier boy I never knew than when he was on that trip.

He never forgot his mother, and every week sent her a loving letter, and scarcely a mail-bag reached the ship that did not bring a letter to him from her. His hammock swung in a quiet corner, and every night before he went to bed he read a chapter in his Testament and said his good night prayer. It was an effort for him to do that at first, but the men soon saw that his devotions were sincere, and they respected and honored him all the more for the stand he took. He was truthful, prompt, honest and cheerful at all times and under all circumstances. He improved faithfully his opportunities, and it was not long before he was advanced from grade to grade, as he showed himself competent, and when I left the ship, three years afterward, he was captain of the mizzen-top, in charge of that part of the ship. All his duties were executed with fidelity and zeal. That was the reason he got along so well, and it made his diversions from duty a fourfold pleasure.

The early training of a conscientious Christian father and the prayers of a loving mother were a great comfort and help to the forlorn little boy as he grew into young manhood. He was a shining example of the value of Christian life in a place where it was very hard to profess and maintain it.—Morning Star.

One Woman's Work.

This story, taken from The Youth's Companion, will bear reading more than once by active Christian workers:

Mrs. Parr is an active worker among the poor. Last year she went abroad and apportioned her charitable labors among her friends. Mrs. Olney, a shy, home-keeping little woman, she asked to take her class of women-convicts in the city prison.

"I have been too busy for outside work," said Mrs. Olney. "How do you manage with these women?"

"Oh, it is easy enough. The turnkey opens the cell doors, and I sit at the end of the corridor. I sing a hymn, read a chapter, and talk to them of their sin and need of repentance. I can't say," she added, frankly, "that I have ever found much good result from it, but it is my duty to plant and to water. It is God's work to give the increase."

Little Mrs. Olney was too timid to undertake this wholesale sowing of seed, but she remembered that there were different kinds of planting.

When she went to the prison she asked for one cell to be opened. It was that of Black Lize, undergoing a year's sentence for stealing. The gentle little woman set down beside the prisoner, heard the story of her drunken husband, saw the marks of abuse on her back, and touched the depths of her ignorance, her fury, her passionate affection for the few human beings who had been good to her. Lize had no handicraft; she could not cook, nor even scrub well.

"I will teach you to knit," said her new friend. "You can knit socks here and earn money for your child."

Another cell was opened that day, two others the next week. She made herself the friend and confidante of these women. After she had taught them to trust her, she talked to them of God, and led them to believe that he cared for them. She kept her hold upon them after they were set free. If there was anything in this world which was true to them, it was this little woman, and the Master whom she served.

A mistake of many well-meaning reformers is that of dealing with the poor and criminals as classes, not as individuals. The physician does not prescribe for a whole ward, but for each sick man. Souls cannot be healed in legions any more than bodies.—Ex.

When a man begins with "What I am about to say will be said in kindness," he means to make himself disagreeable.—Life.

Special low rate drives, side trips, Convention. The each day's expense JULY, 1898.

Table with columns for destinations (e.g., Montreal, Toronto, Buffalo, Ottawa) and services (e.g., Passage Ticket, Breakfast, Sleeper, Street Cars).

Table with columns for times (e.g., 2.00 p. m., 2.15 p. m.) and services (e.g., Enrollment, Devotion, Chair Routine, Paper, Song Service, Reading, Addresses).

Buffalo '98 Trip.

Special low rates have been secured for meals, lodgings, drives, side trips, etc., while going to and from the great Convention. The following is an itemized estimate of each day's expenses:

Table with columns: JULY, 1898, MEALS, OTHER EXPENSES, DAILY EXPENSES. Rows include: Passage Ticket, ST. JOHN to BUFFALO and Return, On Pacific Express, Sleeper, St John to Montreal, MONTREAL Queens Hotel, Street Cars and Mountain Rwy, to Lachine & Ret (Shooting Rapids), Sleeper Montreal to Toronto, On Buffalo Exp. Breakfast in Buffet, NIAGARA FALLS Tower Hotel, Expenses seeing the Falls, Side trip to Lewiston and Queenston, Arr Buffalo, N. Y., BUFFALO, N. Y., OTTAWA, ONT., Russell House, Street Cars and Ferries, Sleeper Toronto to Ottawa, OTTAWA, ONT., Sleeper Ottawa to St. John, On ATLANTIC EXPRESS, C. P. R. Short Line, Grand Totals, Allow for tips and extras.

If two passengers occupy only one berth in sleeper the cost for the round trip will be only \$4.25 each instead of \$9.50, saving \$4.25. By taking a luncheon box for the first two meals you can save \$1.25. Less \$5.50. Total \$4.50. Passengers from points east of St. John can make estimate for their sections by adding difference in cost of ticket, and one meal going and one or two more on the last day out, according to their destination.

- TRANSPORTATION LEADERS for 1898. Nova Scotia Western Association B. Y. P. U. Program. FRIDAY, June 17th. 2.00 p. m.—Enrollment at the Sec. Treas. Desk. Distribution of Badges. 2.15 p. m.—Devotional Exercises. Led by Rev. H. A. Giffin. 2.45 p. m.—Chair taken by Pres. Rev. W. L. Archibald. ROUTINE BUSINESS. (a) Reading of Minutes. (b) Calling List of Delegates. (c) Reading of the Constitution. (d) Appointment of Nominating Committee. (e) Digest of Reports from Societies. (f) Discussion of Reports. (g) Election of Officers. (h) New Business. 3.30 p. m.—Paper, "The Relation of the Young People's Society to the Church," Rev. J. W. Brown. Discussion led by Rev. H. S. Shaw and Rev. C. R. Freeman. 4.15 p. m.—Paper, "The S. L. C. a necessity for our Young People," Mr. S. Rogers. Discussion. 4.45 p. m.—Question Box. Conducted by Rev. G. J. C. White and Rev. J. W. Tingley. Adjourn. FRIDAY, 7.30 P. M. 7.30.—Song Service, led by Rev. E. Quick. Prayer by Rev. C. P. Wilson. 7.45.—Reading of Minutes of previous session—Choir. 8.00.—Addresses of Welcome: (a) The Mayor of Yarmouth. (b) Milton B. Y. P. U. Capt. H. Cann. (c) Response, Rev. G. W. Schurman. 8.30.—The Choir. 8.35.—Addresses: (a) The B. Y. P. U.—"A Backlook." Rev. F. M. Young. (b) The B. Y. P. U.—"An Inlook." Rev. W. F. Parker. (c) The B. Y. P. U.—"The Outlook." Rev. Lew. Wallace. 9.05.—The Choir. 9.10.—Address: "Getting and Giving." Rev. E. L. Steeves. 9.25.—Address: "Motives for Work." Rev. D. H. McQuarrie. 9.40.—Banner Exercise. Reports from Counties. 10.10.—Adjournment.

The Young People

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

B. Y. P. U. Prayer Meeting Topic—June 19. Saying and Doing, I John, 2:3-6, 3:18-19. How may we know that we know God? that is really know Him as our Father, Saviour, Redeemer. John gives this answer, "By keeping His commandments." He is not afraid to use plain language "He that saith I know Him, and keepeth not His Commandments is a liar and the truth is not in him, but whose keepeth His Word, in him verily hath the love of God been perfected. Study carefully this word Keep, Keeping, Keepeth. What is it to keep the Word of God? Dr. McLaren says "there is one way of keeping that Christians ought to practice a great deal more than they do. And that is by thinking about it, reading their Bibles, saturating their minds with the truths of the Gospel, and carrying them about with them, as their possession, their strength and their peace." The Psalmist says "Thy word have I hid in my heart that I might not sin against thee." The word was kept for a special purpose, that it might be a power to guide and govern the life. It follows therefore that the Word of God is not kept unless it is obeyed.

Keeping is obedience, and obedience makes one a doer of the Word. The Apostle teaches us that lip profession or confession is of no value in itself, the life must move and be in harmony with the confession. "He that saith he abideth in Him, ought himself also to walk even as he walked." Notice the point here, Jesus is the vine, the disciple a branch, abiding in Him the branch is filled with life from the vine. The fruit of the life will be the same in kind as that which was manifested in the life of Christ. Changing the figure, the moving, propelling power in the life, will be the life of Christ. As Paul said "I live, yet not I but Christ who dwelleth in me. When you are on board a steamship you go in the same direction that the propelling power moveth the ship. Abiding on or in the ship you move as the ship moveth. Abiding in Christ, you walk even as He walked, Chapter 3:18-19. Notice the immediate context. "Whoso hath the worlds goods and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" Then the tender appeal "my little children, let us not love in word, neither with the tongue but in deed and truth." James says, "If a brother or sister be naked and in lack of daily food, and one of you say unto them, go in peace, be ye warmed and filled, and yet, with the means to help at hand, give nothing, what doth it profit? The well to do farmer deacon down on his knees in the poor widow's cabin praying for her, that God would help her, while all the time, poor woman she was thinking of his cellar full of potatoes. And his prayer did not get beyond the bridge of his nose, until he went home and sent her a bag of potatoes. It is so easy to say, "Go in peace, be warmed and filled." No draught upon the purse. Words are cheap. It is hard to make a coat out of them, or to get a barrel of flour out of them. John would teach us, "My little children it is well to say the right thing, but having said it, be sure that you do it. When you make your vow unto the Lord be sure that you fulfil it. Having pledged yourself to take part in some way in the young people's meeting be sure and keep your pledge. "When thou vowest a vow unto God defer not to pay it, for he hath no pleasure in fools; pay that which thou hast vowed." Ecc. 5:4. My little children having said that you would remember, and to the extent of your ability attend and help in all the services of the church, do this, be faithful to your covenant and the Lord will bless you in the doing. "Hereby," in the way of consistent, conscientious obedience to the teachings of your Saviour, "Shall you assure or persuade your heart before Him." This is the witness of a good conscience before God. J. T. BURTON.

FINANCES. The following amounts have been received into the Maritime Treasury since the report of Oct. 27, 1897, viz: Great Village, N. S. 75 cts.; Burlington, N. S. \$1.40; Bridgewater, N. S. \$1.00; Billtown, N. S. \$2.00; Gaspareaux, N. S. \$1.00; Aylesford; N. S. \$3.00; St. John,

Main St. \$3.00; Tryon, P. E. I. \$2.00; Halifax, West End, \$1.00; Sackville, N. B. \$4.10; Sackville, N. B. Bethel, \$3.00; Halifax, First, \$4.00; Moncton, First, \$6.00; Yarmouth, N. S., Temple, \$1.00; Fairville, N. B. \$1.15; Truro, Prince St., \$2.25; Charlottetown, P. E. I. \$2.82; Sussex, N. B. 70 cts.

AMOUNTS PREVIOUSLY REPORTED. Milford, N. S. 51 cts; Halifax, First, \$5.58; Wolfville, N. S. \$3.60. Will the other societies please send their contributions to me as early as possible.

STATISTICS. Rev. George A. Lawson, Asst. Sec'y, 29 1/2 Allen St. Halifax N. S., will receive the statistics from the local societies. Suitable forms will be sent out at once. Will secretaries see to it that these forms are properly filled out. Mailed direct to Mr. Lawson, during June. DR. CHIVERS VISIT.

Plans for Dr. Chivers tour of the Maritime Provinces are being rapidly perfected. The dates will be August 5, to August 20 inclusive. Will the workers where the rallies will be held make all possible preparations for the largest success. H. C. ESTABROOK, Sec'y-Treas. Petitcodiac, N. B. June 4.

Our Juniors.

Liverpool, N. S. We, "The Liverpool Baptist Juniors," have been organized about nine months. We first numbered about 40, but new members have lately joined, and now we have a membership of 51. Our one regret is that we have only seven active members, but we hope that in another nine months, many will hear the voice which is continually calling them, and become active members. We are much interested in our union, and proud of it. We are especially pleased and hopeful for the boys in our union. In many places and cases there are so few boys, but we have quite a goodly number. Then again we know that we have good cause to be proud of our leaders. They have labored very faithfully, and taught many useful, and beautiful lessons. Apparently, so far, these seed seem to have fallen upon "stony soil" or by the "wayside," but in reality they have taken root, and will bring forth good fruit, and that in abundance. We have lately had a missionary meeting, and an interesting programme was prepared. The collection amounted to \$1.20. We have during the past week taken our examinations. Some took two or three courses and some only one. About 20 took the papers. Most of the juniors have been following the Bible readings carefully. We have lately obtained badges. Our badge is red ribbon, with the letters L. B. J. U., standing for Liverpool Baptist Junior Union, gilded on it. We formed a new committee on May 29th. This is the "Flower Committee." There are nine members besides the chairman, and it is their duty to see that flowers are brought to the vestry every Sabbath, and to take them to the sick and thus help to brighten their lives, and remind them of God's care for them. Each officer has been doing his duty faithfully and well. We hope that the Juniors who read this report will not forget to pray for the "Liverpool Juniors." SUSIE F. WRIST, President.

Charlottetown, P. E. I. A Junior Union has been organized in connection with the Baptist Church at Charlottetown, P. E. Island. Officers and committees have been chosen. Everything is in working order, and promises good results. The officers and leaders of committees are as follows: President, Rose Bethune; Vice President, Lutie Nicholson; Secretary, Brenton Sullis; Assistant Secretary, Gertie Pipplayson; Treasurer, Pearl Dingwell; Organist, Flora Clark. Committees: Membership, Bessie Scantlebury; Devotional, Lida Scantlebury; Missionary, Tutu McLeod. BRENTON SULLIS, Secretary.

A Strange Mistake. Said the old speckled hen To her little ones, ten— "And there wasn't a happier mother in town— Pray, be careful and look, Should you go near the brook, For if you fall in you will certainly drown." Now, the very next day, As they trooped out to play, They caught in the distance a silvery gleam; And away they all went, As by common consent, Till the whole half a score had been plunged in the stream. Oh! the cackling and cries: Oh! the mother's surprise; Don't you think 'twas a pity she couldn't have known That the farmer's lad Jake Had made a mistake, And given her duck's eggs in place of her own? —Sophie E. Eastman.

Hair Hints

It is much easier to keep the hair when you have it than it is to restore it when it's lost. If your hair is "coming out" it needs instant attention. The use of **AYER'S HAIR VIGOR** will promptly stop the hair from falling, and stimulate it to new growth.

"Some years ago my hair began to fall out and I became quite bald. I was advised to try



Ayer's Hair Vigor

and had used it but a short time when my hair ceased to fall out and a new and vigorous growth made its appearance. My hair is now abundant and glossy.

THOS. DUNN,
Rockville, Wis.

Notices.

The Central N. S. Association will meet at Hantsport, June 24th, 27th. First session, Friday, at 2 p. m. An excellent and full programme has been arranged. Delegates will get the usual reduction in fares on the railways and ferry boat. Don't forget your standard certificates. Will every pastor or clerk let me know at once the names of all who will attend from their respective fields or churches and how they will come. Those whose names are received early enough will be located and notified of the name of their entertainer. Please don't overlook this. Send names of those who will attend, and do it at once if you please.

D. E. HATT, Hantsport.
Ch. Com. Arrangements.

The annual session of the Western N. S. Associational B. Y. P. U., will convene with the Milton (Yarmouth) Baptist church on June 17th. Unions will please elect delegates, and send their reports with offering at once to the undersigned.

Digby, N. S. B. H. THOMAS,
Sec'y-Treas.

All delegates to the Prince Edward Island Baptist Association, which meets with the North River church on Friday, July 1st, are requested to send their names to Robinson Warren, North River, also state whether you will come by train or by steamer, carriages will be provided to meet those who come by train or steamer, in Charlottetown.

JACOB BAIN,
Church Clerk.

The N. S. Central Association will meet at Hantsport on Friday, June 24th. Will the clerks of the several churches within our associational limits please make a special effort to have their church letters in the clerk's hands not later than the 15th inst. Don't leave them to be sent in by your delegates, as this very much embarrasses the clerk in his work. A little prompt effort and a three cent stamp is all that is required of each.

Aylesford, N. S. J. B. MORGAN,
Clerk.

The next Quarterly Meeting of Pictou and Colchester Counties, will be held with the church at Central New Annan, June 20th and 21st. A well filled programme has been arranged. The first session meets on Monday evening and there will be three sessions on Tuesday.

O. N. CHIPMAN, Sec'y.

Delegates attending the Prince Edward Island Association, to be held at North River, July 1st, 4th, can obtain return tickets from all stations on the P. E. I. Railway, to Charlottetown by payment of one first class fare, provided on returning, they present a certificate signed by the

clerk of the association. Tickets will be good from June 30th until July 5th.
Com. on Arrangements.
Charlottetown, May 30th.

Travelling Arrangements for Nova Scotia Western Association.

Delegates coming by way of either The Yarmouth S. S. Co., Yarmouth, and Shelburne S. S. Co., Insular S. S. Co. or Coast Railway, pay one fare and will be returned free on presentation of certificate of attendance properly signed. Those coming by Central Railway may buy tickets for one way, at Lunenburg, Mahone, Bridgewater, New Germany, and Springfield for one fare, first class, obtaining also Standard Certificates. Should ten or more attend, these certificates entitle holders to free return, if less than that number, half fare will be charged. The Dominion Atlantic Railway will return delegates free who have bought first class tickets coming and have provided themselves with Standard Certificates, when buying tickets to Yarmouth. Ten or more must attend by this line, also to take advantage of this rate. Respectfully submitted.

J. R. FRITZ,
C. B. CAIN,
Com.
Yarmouth, June 3rd.

The P. E. Island Baptist Association will meet with the North River church on Friday, July 1st, at 10 o'clock a. m. All letters from the churches to be sent to Rev. J. C. Spurr, Pownal P. O., not later than June 20th. ARTHUR SIMPSON, Sec'y.
Bay View, P. E. I., May 28th.

J. B. MORGAN, Clerk.
Aylesford, N. S., May 28th.

The blank statistical church letter forms have gone out to the clerks of churches, when filled up mail to the clerks of association.
GEO. A. McDONALD,
Halifax, May 14.

N. B. Eastern Association, and the Sunday School Convention and B. Y. P. U. in connection therewith, will convene with the Point Midgic church at Midgic, Westmoreland Co., N. B., on the following days in July next. To wit, the Sunday School Convention on Friday, the 15th; the Association on Saturday, the 16th, and the B. Y. P. U. on Monday, the 18th. The hours at which they will first convene, together with all information concerning travelling arrangements will be announced later in the MESSENGER AND VISITOR.

F. W. EMMERSON, Clerk.
Sackville, N. B., May 20th.

The N. S. Western Association meets with the Milton Baptist Church in the town of Yarmouth on Saturday, June 18th. The Reception Committee earnestly request that all pastors and delegates who purpose to attend this association will advise us of this, on or before the 10th day of June; that lodgings may be provided for them. Kindly address,

Mr. W. H. TURNER, Ch. Clerk.
Box 439, Yarmouth.

The fourth annual session of the N. S. Central Associational B. Y. P. U. will be held in the Baptist church at Hantsport, on Friday evening, June 24th, at 7.30. A programme will appear in the "Young People's" column of the MESSENGER AND VISITOR next week. Each Young People's Society is entitled to one delegate. In a church where no such society exists the church shall be entitled to one delegate. Blank forms have been forwarded to all the societies. The local secretaries will kindly fill in and return these forms by June 5th, this is important as the Secretary is dependent upon them for the "Digest." According to constitution "delegates shall be admitted only on credentials certified by an officer of the Young People's Society or by the clerk of the church in which no Young People's organization exists."
GEO. A. LAWSON, President.

All Associational forms to the churches of the N. S. Western, should be mailed to Rev. F. E. Bishop, assistant clerk, Port Medway, Queens Co., as the clerk has removed from its association, and handed over the work to him.
Z. L. FASH.

The Nova Scotia Western Baptist Association will meet in 48th annual session with the Milton Baptist church of Yarmouth on the third Saturday of June at 10 o'clock a. m.

H. N. PARRY, Moderator.
F. E. BISHOP, Assis. Clerk.
Port Medway, May 23rd.

The next session of the Western Baptist Association will be held with the Florenceville Baptists, Car. Co., N. B., beginning on the fourth Friday in June, 24th, at 10 o'clock a. m. The churches are requested to send their letters a week in advance to C. N. Barton, Florenceville, Carleton Co., N. B. All delegates attending the Association will please send their names on postal

Analogy...

The man who would not allow a barber to dictate the cut of his beard, should ask himself why he allows a tailor to dictate the cut of his clothes. This he practically does allow when he buys his suit "to order" before it is made.

Who can tell from a piece of cloth and a fashion plate how any such theoretical combination will look when made up? Who can tell, even when it is made up, without trying on, how such a suit will influence its wearer's appearance? One-eighth of an inch difference in the curve of a hat brim makes it becoming or ugly.

Who, then, would buy a hat from a picture, and from the felt alone, when he could (for less price) select from a score of ready-made shapes that which most improved his appearance — trying on the actual hat before purchasing it.

Apply this to "Fit-Reform" and save 50 per cent of your tailor's bills.

**\$10, \$12, \$15, \$18,
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SAINT JOHN, N. B. HALIFAX, N. S.

card, stating whether they will come by train, or drive, to C. T. Hendry, Florenceville, N. B., in order that accommodation be provided for them during the sessions.
C. N. BARTON, Clerk.
Millville, York Co., N. B.

The N. B. Southern Baptist Association meets with the Kars Baptist church, on Saturday, July the 9th. The pastor of the church and committee on travel, will doubtless give further notice.
G. R. WHITE, Moderator.

The time of meeting of the Eastern Association, had to be changed, on account of there being no steamer from Mulgrave to Boylston, Thursday, and she will not arrive in time to have a session on Friday evening. The meetings will likely close on Monday evening. Delegates can go from Boylston to Mulgrave on Tuesday, but there is no boat on Wednesday. Close connection is made between boat and train. The fare by boat from Mulgrave to Boylston is \$1.50. A programme of proceedings will be issued in due time.
Canso, June 10th. T. B. LAYTON,
Sec'y.

Only seven churches in the N. S. Central Association have as yet complied with the request of the clerk, to forward their church letters promptly. Will the pastors see to it that this matter is not further neglected. A little prompt effort will help us very materially, and contribute to the profit of our Hantsport gathering on the 24th inst.
J. B. MORGAN,
Aylesford, N. S., June 11. Clerk.

The N. S. Eastern Baptist Association will meet with the church at Boylston, Guysboro county, on Saturday, July 9th, at 10 o'clock a. m. Will the Clerks of all our churches prepare the letters for the Association, and forward them to me before July 1st. Delegates who travel by the

I. C. R., who pay first class fare to Mulgrave, will be returned free, providing they have a certificate from starting point, signed by Station Agent and the Secretary of Association. Return tickets will also be given to those who will go by steamer from Mulgrave to Boylston, for one fare.
Canso, N. S. T. B. LAYTON,
June 10th. Sec'y of Association.

All persons intending to be present at the Eastern Association to be held at Boylston, July 9-12, are hereby earnestly requested to send in their names at once, either to the undersigned or to Deacon Anderson, in order that they may be located and notified accordingly. We shall try and accommodate all who come; but those who delay to send in their names early may have to be located in the more distant homes; while those who neglect altogether to notify us of their coming, — well, we better make no promises to them except that we shall try and find some place for them in Guysboro Co.
R. H. BISHOP, Pastor.

P. S.—Those who prefer hotel accommodations can probably be suited at Guysboro town some four miles down the river.
R. B.

At the annual meeting of the Congregational Missionary Society in Toronto, Charles Cushing, of Montreal, was elected president. F. W. Cox, of Nova Scotia, C. E. Braithwaite and Dr. George of New Brunswick, were elected on the executive committee.

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chest, always ready, always efficient, always satisfactory; prevent a cold or fever, cure all liver ills, sick headache, jaundice, constipation, etc. 35c. The only Pills to take with Hood's Sarsaparilla.

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C. GATES, SON & Co., Middleton, N. S.
DEAR SIR,—Please pardon my delay in answering yours of weeks ago. Yes I have no hesitation in recommending your

Invigorating Syrup.

During the fall and winter of '96 and '97 I was greatly distressed with indigestion. I tried several remedies, each of which gave me no relief. I was advised to try your Invigorating Syrup, which I readily did and have felt grateful ever since to the one who gave me such good advice. The very first dose helped me, and before half of the first bottle was used I was completely cured. I have not been troubled with the disease since. I have taken occasion to recommend your medicine publicly upon several occasions, and heartily do so now. You are at liberty to use this in any way you please.
Yours truly,
(Rev.) F. M. YOUNG,
Pastor Baptist Church, Bridgetown, N. S.

Special Rates for Teachers

During the summer months a special course in Commercial subjects will be taught at Whiston & Frazee's College. Certificates of proficiency will be awarded at the close of the term.
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Puttner's Emulsion give great relief and comfort to the sufferers.

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

13 RUNNING SORES.

Mr. Stephen Wescott, Freeport, N. S., found (Bur) ock Blood Bitters a wonderful blood purifier and gives his experience as follows: "I was very much run down in health and employed our local physician who attended me three months, finally my leg broke out in running sores with fearful burning. I had thirteen running sores at one time, from my knee to the top of my foot. All the medicine I took did me no good, so I threw it aside and tried B. B. B.; when one-half the bottle was gone, I noticed a change for the better, and by the time I had finished two bottles my leg was perfectly healed and my health greatly improved."

The Home

The Old-Fashioned Garden.

People who have always bought their violets and camellias from the florist, or had them raised in conservatories under domes of glass, know little of the love old-fashioned people have for the old-fashioned flowers. But many a man as he goes by the windows down street where are displayed the brilliant colors of blooms, forced two months ahead of their season by steam heat and electric light, knows a twinge of home-sickness for the old "door-yard" where bloomed, in the order God Almighty set for them, crocus and daffodil and cinnamon rose, hollyhock and tiger-lily, until max balls and tiny white chrysanthemums closed the floral year.

To our mind a flower out of its own place seems almost a profanation. Portia was right when she exclaimed: "How many things by season seasoned are, To their right praise and true perfection." There is no real beauty to a crimson tulip peeping out of a frost-covered window at a snow bank. When the epicure has come to that point when he can call for "incubator" chickens in February instead of welcoming spring broils in June, he has reduced his world to one gastronomic dead level of satiety. There is no more beauty in a hot-house hyacinth than there is taste to a cold storage egg.

But the old-fashioned garden used to keep pace in its floral calendar with the procession of the months. While the mould was still half frozen, crocuses and snow-drops would lift up their pretty forms and colors, half the time nipped by the frost before their petals faded. Then came the jonquils and the daffydown-dillies, and the grape hyacinths, whose perfect blue no other flower ever matched. Not far behind was the low lying pansy and the stately "crown imperial," which latter flower we have not seen for years. The grass pinks were among our best friends, and their fragrance was almost as delicious as that of the trailing arbutus.

We remember well that there were thirty varieties of hardy roses in the old home garden, for we had counted them often enough to know. The yellow rose was always first in season, and the Michigan rose last. The Burgundy rose was not over a foot high at its best, while the Baltimore Belle covered the whole side of a house and climbed up to the chamber windows. The Rose of York and Lancaster, with its streakings of red and white, seemed to the eye of a child as miraculous as the water turned to wine.

Perhaps the old-fashioned garden still exists. If it does we would give more to see it than to see the Flower Festival on the Riviera at Nice, or under the orange trees of Riverside, California. What banners of blue its fleur-de-lis displayed; what sunsets of flame its stately hollyhocks painted! What has become of the blessed old flowers? Should we discover the happy Eden where they yet bloom, we promise ourselves a pilgrimage to bow before the shrine they still adorn.

But their disappearance from our modern life is not the worst of it. With them have gone out not a few of the virtues and graces which made their hour beautiful as themselves. It is all very well to live in a day of steam and electricity and higher criticism, to say nothing of buzzing telephones and squeaking phonographs; but there are times when we would give more to read the big Bible by a great hearth-fire, and hear the frogs in the distant marsh, than to live on the avenue or know by heart the learned expositions of a man who is familiar with fourteen Isaiahs.—The Interior.

Beauty in Age.

A dear old lady of eighty-three is she who is described by Kate Sanborn, in "A Truthful Woman in Southern California," as "Grandma Wade." She says:

"I have known several interesting octogenarians, but never one that surpassed her in loveliness, wit and positive jollity. She still has her ardent admirers among men, as well as women, and now and then re-

ceives an earnest proposal from some lonely old fellow. The last of these aged lovers, when refused and relegated to the position of a brother, urged her to reconsider the matter, and make it a subject of prayer. But she quietly said:

"I'm not going to bother the Lord with questions I can answer myself."

One day when she was choked by a bread crumb at the table, she said to the frightened waiter, as soon as she could regain her breath:

"Never mind if that did go down the wrong way. A great many good things have gone down the right way this winter."

She is invariably cheerful, and when she is parting with her son for the winter, she says:

"Well, John, I want to know before you go just what you have left me in your will."

Even when ill she is so bright and hopeful that a friend once exclaimed:

"Grandma, I do believe you would laugh if you were dying!"

"Well" she said, "so many folks go to the Lord with a long face, I guess he will be glad to see me come to him smiling!" —Guardian.

Cotton Dresses.

Make a good supply of plain cotton dresses and aprons early in the season, before it is time to prepare more elaborate gowns. Skirts and all summer underwear should be certainly out of the way before May. There is nothing gained and a great deal lost in putting off this plain sewing until late. If this work is done early in the spring it will not be half so hard to do as it is if it is left until the warm days of late spring or early summer. It saves time, when several persons are working together, to adopt the method of shops and each one take one part of the work. The cutter should cut, the hemmer hem, and the stitcher use the machine. It saves time, even when one person is working, to cut out a number of garments of the same kind at once and do first all the work of one kind on them; then all the work of another, until the work on all is done. There is always time lost in changing work—in "getting one's hand in again." A woman who is sewing every day soon finds that her hands lose their cunning if she drops her work for any length of time, and it takes some time before she can do it as well as before. The moral, therefore, is play when you play, rest when the rest time comes, but work steadily at any task you have to do when you do work, if you would do your work with the least labor. It is the dropping of work and picking it up that wears on the strength more than steady labor.

Let There Be Light

Thrown on the Subject of Home Dyeing.

There are dyes—the world-famed Diamond Dyes—that crown our labors and home dyeing work with perfect success, and there are imitations and worthless dyes that bring ruin and disaster wherever they are used.

There are dyes—the chemically pure and scientifically prepared Diamond Dyes—that have brought blessings to millions of homes for long years, and there are the vile preparations and mixtures of imitators who, as far as style of package is concerned, get as near the "Diamond" as they dare go. But what shall be said of the contents—the ingredients—that the women of Canada are asked to dye with? Little more can be added to what has so often appeared in the press of the country. These imitation dyes are simply deceptions; they are adulterated and dangerous preparations, hurtful to the hands of the user, and destroyers of valuable garments and materials.

The manufacture of Diamond Dyes is reduced to a science, and today they are the only dyes that dare guarantee their work—that dare proclaim certain victory for every user who will follow the plain directions. Diamond Dyes have a wide-spread popularity; other brands of dyes are hardly known outside of the greedy, long-profit dealers who sell them to the unsuspecting public. Avoid all imitation package dyes as you would avoid spurious coins.

and K. D. C. Pills—the Great Twin Remedies for Indigestion and Dyspepsia. Free sample to any address. K. D. C. Company, Ltd., New Glasgow, N. S., and 137 State St., Boston, Mass.

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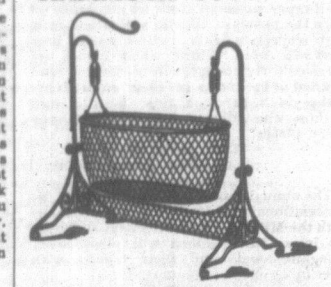
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Here is one of many testimonials:
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Geo. B. MEADOWS, Esq., Toronto:
DEAR SIR,—It affords me a great deal of pleasure in stating that the "Little Beauty Hammock Cot" purchased from you has been very satisfactory, and I consider it one of the greatest conveniences we have, as it is so popular with the children, who seem to take to it at once. It takes up very little room and can be easily moved from place to place as required. I would not be without it under any circumstances, and can recommend it as a very useful and convenient article.
Yours Respectfully,
MRS. W. F. MONTAGUE.
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Keep your looking for Christ unto e

As we come we shall find in studying th Let us gaze at as he walked teaching. Le his coming from the manger cr rection, and t see his portra his perfect c Gospel.

We have b we will study means as the God, both in the world. T both. The sa —the comple his heavenly I THE GREAT for the found the kingdom show their ne as the incarnat the temptatio of grace, the apostles, the h the resurrection of the Holy Sp WRITTEN R or the whole sheets of paper upon the black ions on the li printed on she writing the an to the scholar begins.

The followi in a number of writing pap 1. Where wa 2. Give the long ag 3. What was 4. In what t his child 5. What trad 6. How old preach? 7. Who prep 8. How man 9. In what 10. What was 11. Name its 12. How man 13. What gre 14. Where w city)? 15. How man again?

CLASS REVIE The "Sunday 1897, contain of review. "N is 'coming new of in arousing A teacher in Sunday Scho Fredric L. Sch viewing last qu young childre simple questio paper about a wide. With th in the Sunday bundle of slip questions one order and sequ question draw ing another. answered the c correctly than the method pr were drawn, ea to have the lar end. The te answer a simp says that ther throughout, an before so deep exercise."

CHARACTER events in the lif can strive to fo Lord in our m qualities we h works? From moral qualitie circumstances? lo at his humility, his

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Second Quarter.

REVIEW.

Lesson XIII. June 26.

GOLDEN TEXT.

Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life, Jude 21.

As we come to the close of Christ's life, we shall find great profit as well as interest in studying the "life of Christ as a whole." Let us gaze at the picture of the dear Lord as he walked about Palestine working and teaching. Let us see his whole life from his coming from the Father in heaven, and the manger cradle, to the cross, the resurrection, and the return to heaven. Let us see his portrait, the marvelous picture of his perfect character as revealed in the Gospels.

We have been studying the parts; now we will study the whole, and see what it means as the foundation or the kingdom of God, both in the individual heart, and in the world. The same principles underlie both. The same results are to be reached,—the complete sway of Jesus Christ and his heavenly laws and heavenly blessings. THE GREAT PRINCIPLES. Next stage for the foundation principles upon which the kingdom of God must be built, and show their necessity. Such, for instance, as the incarnation, the childhood example, the temptation, the baptism, the miracles of grace, the teachings, the training of apostles, the heavenly laws, the atonement, the resurrection, the ascension, the promise of the Holy Spirit.

WRITTEN REVIEWS.—Provide the class, or the whole school, with pencils and sheets of paper, and then read out, or write upon the blackboard a selection of questions on the life of Christ. Or have them printed on sheets of paper with spaces for writing the answers, and distribute them to the scholars just before the exercise begins.

The following questions have been used in a number of schools, printed on sheets of writing paper, six inches by nine:

- 1. Where was Jesus born?
2. Give the date of his birth (or how long ago).
3. What was his mother's name?
4. In what town did he spend most of his childhood and youth?
5. What trade did he learn?
6. How old was he when he began to preach?
7. Who prepared the way before him?
8. How many years did he preach?
9. In what country?
10. What was his chief city?
11. Name its three chief divisions.
12. How many apostles did he choose?
13. What great sermon did he preach?
14. Where was he crucified (place or city)?
15. How many days after was he raised again?

CLASS REVIEW BY DRAWING SLIPS.—The "Sunday School Times" for May 29, 1897, contains the two following methods of review. "Natural curiosity as to what is 'coming next' may be taken advantage of in arousing and holding the interest. A teacher in the Woodland Presbyterian Sunday School of Philadelphia, Miss Fredrica L. Ballard, recognized this in reviewing last quarter's lesson in her class of young children. She wrote nearly fifty simple questions, each one on a slip of paper about six inches long and an inch wide. With the class gathered around her in the Sunday School hour, she held the bundle of slips in her hand, and read the questions one by one in their numbered order and sequence of thought. The first question drawn was answered before drawing another. The scholar who first answered the question correctly, or more correctly than others, kept the slip. So the method proceeded until all the slips were drawn, each scholar making an effort to have the largest number of slips at the end. The teacher was not obliged to answer a single question herself. She says that there was the best of feeling throughout, and that the class was never before so deeply interested in a review exercise."

CHARACTER REVIEW.—Having the chief events in the life of Christ well in mind, we can strive to form a spiritual picture of our Lord in our minds. What are the moral qualities we have seen in his words and works? From which of them did the moral qualities shine forth, and under what circumstances? Among these are: His love, his patience, his gentleness, his meekness, his self-control, his wisdom, his humility, his trust in God.

Years of Agony and Suffering.

Result of Kidney and Female Complaints.

Paine's Celery Compound Gives Mrs. Stone a New Life.

She Strongly Recommends the Medicine that Banished Her Troubles.

Paine's Celery Compound the Only True Cure for Kidney Disease.

WELLS & RICHARDSON CO., GENTLEMEN:—For more than twelve years I was afflicted with kidney, female and stomach troubles, and had been attended by five doctors, and tried medicine after medicine, without any good results. My sufferings a year ago from the kidneys and stomach were dreadful. I was in such a state that I could not live, and concluded there was no use trying other medicines. However, I was advised to try Paine's Celery Compound. Before I had finished the first bottle I had improved very much, and after the use of a few more bottles I had not been so well for many years, and am now at a different person. The use of Paine's Celery Compound also banished my nervousness. I can therefore recommend Paine's Celery Compound to any one suffering from kidney, female and stomach troubles.

Yours truly, MRS. GEORGE STONE, Eganville, Ont.

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Advertisement for Pyny Pectoral, a cough and cold remedy. Includes text: 'FOR all the ailments which attack the Bronchial Tubes and Lungs, Bronchitis, Hoarseness and affections of the Throat, is found in the modern and wonderful preparation known as Pyny Pectoral.' Also mentions 'Coughs and Colds' and 'Cured while you think'.

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THE SHERWIN-WILLIAMS CO., PAINT AND COLOR MAKERS, 100 Canal St., Cleveland, 225 Stewart Avenue, Chicago, 21 St. Antoine Street, Montreal.

is stain ground in varnish. It stains the wood and varnishes it in one operation. It is made in the following colors: cherry, oak, mahogany, rosewood, walnut, ebony. It is prepared ready for the brush and very easy to put on. We recommend it for furniture, and bric-a-brac and any of the woodwork about the house; also for floors.

It can be used over painted surfaces, if a suitable ground color is put on first. Sample cards and booklet sent free to any address.

To the Heirs, Executors, Administrators and Assigns of Albert Schofield, late of Fairville, Parish of Lancaster, City and County of Saint John and Province of New Brunswick, Dominion of Canada, Millman, deceased, and to all others whom it may concern.

NOTICE is hereby given that there will be sold at Public Auction, at Chubb's Corner, (so called), in the City of Saint John, on SATURDAY, the sixteenth day of July next, at twelve o'clock a.m., the following leasehold lands and premises with the buildings and improvements thereon situate, lying and being in Fairville, in the said Parish of Lancaster, with the appurtenances, being one of the lots demised and leased in the lease from one George F. Harding to one Isaac A. Griffiths, and known as lot number seven, and described as follows: "situate and being in Fairville, Parish of Lancaster City and County of Saint John and Province of New Brunswick, and 'Place, at a point on the said reserved road 'south-westerly from the public high-way, leading through Fairville at the south-west corner of lot number six, on a plan of lots 'laid out there by the said George F. Harding, 'thence south-easterly along the westerly side line of said lot number six, one hundred and 'twenty (20) feet or until it strikes the dividing line between the said lots leased to the said Isaac A. Griffiths and the lands of William Harding; thence south-westerly along 'said dividing line forty (40) feet; thence north-easterly at right angles with said dividing line one hundred and twenty (20) feet, or 'until it strikes the southerly side line of said 'reserved road; thence north-easterly along 'the southerly side of said reserved road forty ' (40) feet to the place of beginning, making one 'lot of land hereby demised or intended so to 'be of forty (40) feet by one hundred and 'twenty (20) feet, and known as lot number 'seven, with the buildings and improvements thereon being, and all appurtenances thereto 'belonging as by reference to the said indenture of Assignment of Lease, from the said 'Isaac A. Griffiths to the said Albert Schofield will more fully appear."

The above sale will be made under and by virtue of Power of Sale contained in a certain Indenture of Mortgage, dated the second day of January, A. D. 1892, made between the said Albert Schofield of the one part, and the undersigned, Thomas H. Wilson, therein described as of the same place, Druggist, of the other part, for securing the payment of certain moneys therein mentioned, default having been made in payment of a part thereof, contrary to the provided therein contained for the payment thereof, which said Mortgage is recorded in the Registry Office for the City and County of Saint John, in Libro 45, Folio 824 to 827.

For terms and particulars apply to the Mortgagee's Solicitor, Dated at Fairville, Saint John County, N. B., this fifth day of May, A. D. 1898. J. R. ARMSTRONG, THOS. H. WILSON, Solicitor for Mortgagee.

THE LIFE OF J. M. Cramp, D.D.

Late President Acadia College. REV. T. A. HIGGINS, D. D. A handsome volume of nearly four hundred pages. This two dollar book will be sent to any address in Canada for the small sum of sixty-two cents; and to the United States for seventy-two cents.

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Advertisement for Odorama tooth powder. Text: 'THE BEST MOUTH TONIC IN THE WORLD. Odorama THE PERFECT TOOTH POWDER. IT LEAVES THE MOUTH IN A MOST DELICIOUS STATE OF FRESHNESS. DRUGGISTS 25 CENTS.

ODOROMA IMPARTS Beauty to the teeth, Fragrance to the breath, And that rosy, healthful color to the gums. It is pronounced by expert chemists, THE PERFECT TOOTH POWDER.

THE RAVAGES OF CONSUMPTION.

The White Plague on the Increase.

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

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

STRENGTH CAME BACK.

The Anvil once more rings with the strokes of his hammer.

Mr. Thos. Porteous, the well known blacksmith of Goderich, Ont., tells how sickness and weakness gave way to health and strength. "For the past four years my



nerve have been very weak, my sleep fitful and disturbed by dreams, consequently I arose in the morning unrested. I was frequently very dizzy and was much troubled with a mist that came before my eyes, my memory was often defective and I had fluttering of the heart, together with a sharp pain through it at times. In this condition I was easily worried and felt enervated and exhausted. Two months ago I began taking Milburn's Heart and Nerve Pills, since that time I have been gaining in health and strength daily. They have restored my nerves to a healthy condition, removed all dizziness and heart trouble, and now I sleep well and derive comfort and rest from it. That Milburn's Heart and Nerve Pills are a good remedy for Nervousness, Weakness, Heart Trouble and similar complaints goes without saying." Price 50 cts. a box at all druggists or T. Milburn & Co., Toronto, Ont.

Laxa-Liver Pills cure Dyspepsia.

From the Churches.

MONCTON, N. B.—Ten more were received into fellowship of the First Baptist church at our last communion. COM.

ZION CHURCH, YARMOUTH, N. S.—I am pleased to be able to report an increase of spiritual life in this church. Our Sunday congregations are large and attentive, and our week night services well attended and deeply interesting. On Sunday evening of June 5th, it was our privilege to welcome 17 new members, and we are hoping that others will follow their good example. Our gifted and warmhearted brother, Rev. A. F. Baker, came to our help for a little while and greatly strengthened our hands in the Lord. Bro. Baker is the evangelist of the H. M. Board by whom he is held in very high esteem. If Bro. Baker continues in the work of an Evangelist, we predict for him a more than ordinarily successful career. We ask the prayers of the brotherhood, for God's blessing upon this old and honored church of Christ.

J. H. FOSNAV.

HEBRON, N. S.—Last Sabbath was the third anniversary of our pastor's settlement with us. In his morning sermon, he reviewed the work done during the three years of his present pastorate, which is as follows: Money for old debts and improvement of church property, \$1282.00; benevolent purposes, \$1028.00; current expenses, \$550.00. Total \$4860.00. Sermons preached 318, pastoral visits 1200, prayer meetings held 136, conference meetings 36, special services 56, lessons taught in B. Y. P. U., and in Sabbath School 156, funerals attended 18, and marriage ceremonies performed 5, number added to the church, by baptism 24, by letter 3; total 27. The number of additions may seem small to some, but when it is remembered that this field has been well evangelized by previous pastors, there now being less than 50 non-professors above 15 years of age connected with Baptist families on the whole field, the showing is not too bad. The pastor enters upon his fourth year with a hopeful outlook. COM.

LITCHFIELD AND HILLSBURN.—I have recently spent a few days with the Litchfield Baptist church. My visit was thought to be timely and useful, and the church seems now to be entering upon a career of renewed prosperity. On Saturday evening last in a special conference of the church two additional deacons were chosen, viz., Brethren Westley Turner and Charles Burnie. Bro. Samuel Sprout, who has long and faithfully filled the position of deacon, but who in consequence of the infirmities of age, desires to be relieved from the responsibilities and cares of the office, nominated these brethren and his nomination met with the unanimous approval of the church. In the same meeting one person was received for baptism and at the close of the Sabbath morning service was baptized. It was a pleasure to me to meet, in the morning service, my aged brother Rev. H. Achilles of Parker Cove, who still loves the ways of Zion and rejoices in her prosperity. Rev. A. F. Baker, our General Missionary, has been holding special services for about three weeks, at Hillsburn, the adjoining neighborhood and his ministry has been greatly blessed of God. It was my privilege to co-operate with him for a few days and to witness the baptism by him on Sabbath, May 29, of 4 promising young men, 3 of whom are heads of families. Bro. Poole, Licentiate, of Acadia College, is to supply these churches for the next 4 months and enters on his work under favorable auspices. JUNE 7. IRA WALLACE.

The Alumni Association.

The Associated Alumni held their thirty-eighth Annual meeting in College Chapel, Wolfville, on Wednesday, June 1st. Hon. H. R. Emmerson, M. P. F., presided. The report of the Executive showed an attendance in the University during the year of 141 students, an increase of 17 over the previous year. The freshman class numbering 57 was the largest in the history of the University. The total attendance in the three institutions was 319. The Treasurers reported showed collections for the year as follows: Fees, \$228, subscriptions \$393 and a contribution from the New England Branch of \$200 additional. There is now a deficit due the Board of Governors from the Association, amounting to \$1672.30.

On the recommendation of President Trotter, a committee was appointed to confer with the Board with power to concur in any proposals the Board might make with a view of cancelling the deficit, and readjusting the present obligations of the Association in such a way as to prevent the recurrence of a deficit.

Hon. H. R. Emmerson, M. P. F., Rev. G. J. C. White, M. A., N. A. Rhodes, Esq., and Rev. J. W. Manning, B. A., were nominated as representatives of the Association on the Board of Governors.

Officers were elected as follows: President, E. W. Sawyer, B. A.; Vice-President, Rev. C. W. Corey, B. A.; Secretary-Treasurer, Avard V. Pineo, L.L. B.; Executive Committee, C. R. H. Starr, Esq., P. W. Gordon, B. A., Rev. W. N. Hutchins, M. A., J. B. Hall, Ph. D., J. P. Herbin, B. A., and Principal I. B. Oakes, M. A.

It was resolved to arrange for an Alumni Dinner to be held on the afternoon of Graduation Day, next June.

P. E. Island Conference.

The P. E. Island Conference, met with the church at Cavendish, June 7th and 8th. Owing to the nearness of Association, the attendance was not large, Belmont, Summerside, Tryon, North River, Kingston, Charlottetown, and Alexandra being the only churches represented. Tuesday evening was devoted to the subject of Home Missions. Pastor Grant, of Summerside, presented some reasons, why we should be interested in Home Missions. He favored the weekly offering as one of the best means of sustaining the interest. Pastor Spurr gave an outline of the work done by the Maritime Convention through the Home Mission Board.

Wednesday morning was devoted to reports of churches, and other business. Tryon, Bonshaw, North River and Charlottetown all reported baptisms. Other reports were most favorable. Applications for grants from the H. M. Board, to Souris and the Fairview, and St. Peter's Road group were approved; the former for \$40, the latter for \$140.

Owing to the removal of some of our pastors since the last Association some changes were recommended in the chairmen of Associational committees. Also Pastor Grant was asked to preach the Association sermon in the absence of Pastor Robinson, and his alternate Pastor Warren. A committee was recommended in addition to regular standing committees, to draft a provisional programme for the coming Association.

The afternoon was taken up with the discussions of "The uses and abuses of our Young People's Societies," introduced by Pastor Corey, and "The Coming Plebiscite," introduced by Pastor Grant. Strong views were advanced on both sides, of both of these questions. But on the whole, considerable harmony of opinion exist in the mind of the brethren with regard to the value of the B. Y. P. U., in church life, and as well with regard to our duty to our country, in the coming plebiscite. The following resolution was unanimously adopted:

In view of the fact that the Dominion Parliament, has asked the people of Canada, to express at the polls their views, for and against a prohibition law.

Therefore resolved, that we, the Baptist Conference of P. E. I., urge upon our people the importance of making the majority in favor of Prohibition as large as possible.

The Quarterly sermon was preached by Pastor Browne, of North River, from the words "Never man spake like this man." It was full of thought, and strongly evangelistic and we hope and pray has awakened thoughts, that will bear fruit. A most happy, and spirited, evangelistic service was led at the close, by Pastor Corey. After appropriate votes of thanks, from the visiting brethren, the Conference adjourned to meet at Tryon in September.

C. W. JACKSON, Sec'y

Chalot's Court/ Quarterly Meeting.

Conference was held with the church at Ledge Dufferin on May 25th.

The Rev. Mr. Morgan, pastor, was appointed to the chair. Much regret was felt at the absence of the president, Rev. W. C. Goncher, on account of severe illness. Many and fervent were the prayers offered for his recovery.

Reports were received from the several

fields in the County, and nearly all were of a very encouraging character. Oak Bay field, including Oak Bay, Ledge Dufferin, Bartlett's Mills, Rolling Dam, St. David's Ridge and the Meadows, congregations were reported good and several additions by baptism. It in all, and the letters, will show even a larger ingathering upon this field. Bayside is also visited by Pastor Morgan. Some changes upon this field were thought advisable, and after an interesting discussion it was decided to have all matters with regard to preaching stations finally adjusted, if possible, at an adjourned meeting of the Conference to be held at Oak Bay on June 14. Reports were also received from Pennfield and Beaver Harbor, showing that the pastor, Rev. T. M. Munro, has been much encouraged in his work. The congregations are good, Sunday School, prayer meetings and B. Y. P. U. well sustained; several additions by baptism. Bailey and Dewolf's Corner, at present not occupied, reported as having six important preaching stations, and the requirements of this field will be carefully considered at the meeting of June 14. The brethren there will kindly send a delegation so that all the facts may be before the brotherhood. St. Stephen reported through quite a large delegation in the evening. Everything appertaining to our cause in this town is in a flourishing condition, under the faithful labors of Pastor Couchner. In view of all the past we can truly say, what hath God wrought? The church and congregation have generously granted their pastor an extended vacation, paying all his expenses to Europe. It is hoped that the Great Head will restore our brother to health and that many more years of useful service are in store for him and the people he serves. St. Stephen is a fine town, its people industrious and liberal, and under such conditions we need not wonder at its prosperity.

The needs of the St. Andrews field, including Bocabec, Bayside, etc., were commented upon, and will again come to the conference.

The St. George field including Upper Falls, Mascarin, L'Etang, etc., reported, etc., reported. There have been additions by baptism at St. George, Upper Falls, Mascarin, and several others are

If your children are well but not robust, they need Scott's Emulsion of Cod-liver Oil.

We are constantly in receipt of reports from parents who give their children the emulsion every fall for a month or two. It keeps them well and strong all winter. It prevents their taking cold.

Your doctor will confirm this.

The oil combined with the hypophosphites is a splendid food tonic.

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

BERRIES Should be plainly addressed. Drop a Postal Card to the 1-p-10-Date COMMISSION MERCHANT D. & W. WHIDDEN HALIFAX, N. S. And he will mail you SHIPPING CARDS.

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awaiting the ordinance at one or two of the places named, and Sabbath Schools are maintained upon this field at present. Some of the brethren sustaining these institutions with commendable zeal and earnestness. Bocabec is also visited by the pastor. Upon the whole the Quarterly meeting was very encouraging and an earnest desire expressed to have its meetings regularly sustained, Sabbath School work coming in for a good share of attention. The friends of the Ledge did everything in their power to make the visit agreeable. The singing was good and the neat little church was beautifully decorated with cut flowers and potted plants. A sermon was preached in the evening, after which an interesting and as we trust a profitable social service was held. After which the meeting adjourned to meet at the time and place already spoken of. A. H. LAVERA, Sec'y.

BLACK SUITS When it comes to a Black Suit you want to be sure of the cloth, linings, workmanship and fit. We have the cloths and linings, our own importing from England; we employ the best tailors to be had; and have the skill and experience necessary to assure you of a satisfactory stylish fit. Therefore we solicit your trade. A. GILMOUR, Merchant Tailor. 68 King St. St. John, N. B. Established 1841.

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June 15... EATOR-PAR... age, Kentville... Nobles, Erno... Parker, of Bro... TAYLOR-CR... the Baptist pa... B. N. Nobles... of Coldbrook... WHITE-SAU... Co., N. S., S... Saunders, Su... Saunders, bo... BERRYMAN... of the bride's f... on the 8th inst... E. Berryman... of Woodstock... CLARKE-CA... Centreville, Ju... assisted by R... L. Clarke to... Centreville... WOODWORTH... inst., by Rev... dence of the... Woodworth to... St. John... BAKER-HUN... June 1st, by E... Baker to Win... Halifax Co., N... STAIRS-WRI... Alfred Wright... Rev. W. J. Ru... Stairs to Ada... shaw, York Co... LITTLE-MOX... the bride's pare... by Rev. W. J... Little, of Woo... of Benton Ridg... GIRTRIDGE... eaus, on the... Williams, Peter... VanBuskirk, all... N. S... THOMPSON-T... 15th, by Eld... Thompson, to S... WOOD-SMITH... by Elder P. D... May Smith... PHILLIPS.—... DeNoyce, the i... William and Flo... McCUMBER.—... May 20th, Will... years and three... seven children to... and indulgent b... MCGREGOR.—... 19th, Rev. J. W... the Baptist chu... McGregor form... number of years... WALKER.—At... Co., N. S., May... Florence A. Wal... months, dearly l... Mrs. Alex. Walk... "Jesus is calling... best." May God... ents, brothers an... CANN.—At Big... B., on May 25th... wife of James C... her age. The de... the Stubbart fan... the late Deacon Jo... Sydney Baptist c... John R. Stubb... Her death occur... illness borne with... patience. She de... glorious resurrect... GREEN.—On J... fatal accident the... Baptist church h... efficient clerk an... Wilmot Green. ... also lost a faith... was in the very pr... old. He leaves a... WALKER.—At Big... B., on May 25th... wife of James C... her age. The de... the Stubbart fan... the late Deacon Jo... Sydney Baptist c... John R. Stubb... Her death occur... illness borne with... patience. She de... glorious resurrect... GREEN.—On J... fatal accident the... Baptist church h... efficient clerk an... 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MARRIAGES.

EATON-PARKER.—At the Baptist parsonage, Kentville, June 1st, by Rev. B. N. Nobles, Ernest M. Eaton to Clara M. Parker, of Brooklyn St., Kings Co., N. S.

TAYLOR-CROFT.—On the 4th of June, at the Baptist parsonage, Kentville, by Rev. B. N. Nobles, James Taylor to Tidy Croft, of Coldbrook, N. S.

WHITE-SAUNDERS.—At Harmony, Kings Co., N. S., June 1st, by Rev. H. H. Saunders, Stephen S. White to Mary Irene Saunders, both of Harmony.

BERRYMAN-STEVES.—At the residence of the bride's father, Mr. Solomon Steves, on the 8th inst., by Rev. Thos. Todd, Frank E. Berryman to Lizzie B. M. Steves, both of Woodstock, N. B.

CLARKE-CAHILL.—In the Baptist church, Centreville, June 7th, by Rev. Jos. A. Cahill, assisted by Rev. A. H. Hayward, Leland L. Clarke to Lizzie B. Cahill, both of Centreville.

WOODWORTH-PIDGEON.—On the 8th inst., by Rev. J. A. Gordon, at the residence of the bride's parents, Harry H. Woodworth to Ada V. Pidgeon, both of St. John.

BAKER-HUBLEY.—At Taunton, Mass., June 1st, by Rev. O. J. White, Angus A. Baker to Winnifred G. Hubley, both of Halifax Co., N. S.

STAIRS-WRIGHT.—At the residence of Alfred Wright, Woodstock, June 7th by Rev. W. J. Rutledge, B. A. Havelock K. Stairs to Ada B. Wright, both of Hawsaw, York Co., N. B.

LITTLE-MOXON.—At the residence of the bride's parents, Benton Ridge, June 8, by Rev. W. J. Rutledge, B. A. George H. Little, of Woodstock, to Alice A. Moxon, of Benton Ridge.

GIRTRIDGE-VANBUSKIRK.—At Gaspereaux, on the 8th inst., by Rev. John Williams, Peter Girtridge to Florence H. VanBuskirk, all of Gaspereaux, Kings Co., N. S.

THOMPSON-THOMPSON.—At Oxford, May 15th, by Elder P. D. Nowlan, Rupert Thompson, to Susan M. Thompson.

WOOD-SMITH.—At Linden, May 24th, by Elder P. D. Nowlan, Milton Wood, to May Smith.

DEATHS.

PHILLIPS.—At Hebron, May 30th, Ruby DeNoyce, the infant and only daughter of William and Florence Phillips.

McCUMBER.—Suddenly, at St. Martins, May 20th, William McCumber, aged 61 years and three months, leaving a wife and seven children to mourn the loss of a kind and indulgent husband and father.

MCGREGOR.—At Hyannis, Mass., May 19th, Rev. J. Wells McGregor, pastor of the Baptist church of that place. Mr. McGregor formerly taught school for a number of years in Nova Scotia.

WALKER.—At Centreville, Cumberland Co., N. S., May 30th, gone to be with Jesus, Florence A. Walker, aged 11 years and 7 months, dearly beloved child of Mr. and Mrs. Alex. Walker. Her last words were: "Jesus is calling me home. I love Jesus best." May God bless the sorrowing parents, brothers and sisters.

CANN.—At Big Pond, Sydney Mines, C. B., on May 25th, Annie E. Cann, beloved wife of James Cann, in the 54th year of her age. The deceased was a member of the Stubbart family, being a daughter of the late Deacon John Stubbart of the North Sydney Baptist church and sister of Rev. Joan R. Stubbart of Fall River, Mass. Her death occurred after a long and painful illness borne with Christian courage and patience. She departed in full hope of a glorious resurrection.

GREEN.—On June 1st, as the result of a fatal accident the Richmond and Fogdon Baptist church has been bereaved of an efficient clerk and a valued member, Bro. Wilmot Green. The Sabbath School has also lost a faithful worker. Bro. Green was in the very prime of manhood, 42 years old. He leaves a broken down widow,

father and mother, one brother, two sisters and friends as far as he was known. Our brother's father is the senior deacon of the church, and his grief is sad to witness. Prayers, many and fervent, have been offered that the stricken one may be sustained.

ROSE.—In Boston, May 25th, of heart failure, F. Murray Rose, aged 26 years. The deceased was a native of Hebron, N. S., and was held in the highest esteem by all the people of his native village. Removing to the United States he united with the First Baptist church, Waltham, Mass. Subsequently, taking up his abode in Boston, he became a member of the First Baptist church of that city, of which Rev. N. E. Wood, D. D., is pastor. In this connection he was a faithful earnest worker and won the love and respect of all the members of his church. His life on earth was short, but it was noble, pure and good, and he was therefore ready for the Master's call, though it came unexpectedly.

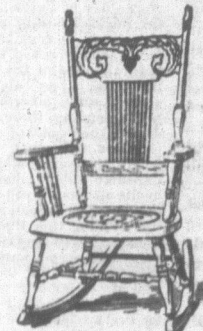
NEELY.—At Tremont, Kings Co., N. S., June 2nd, Jacob Neely, aged 88 years. Our brother was converted under the ministry of Ezekiel Masters and united with the Lower Aylesford Baptist church 62 years ago. At the time of his death he held the office of deacon. He was one of the old fashioned Christians and believed in the truths the fathers taught. Conversion and the spiritual life were great realities with him. The funeral service was held on Lord's day, June 5th, and the large assemblage of the people gathered gave witness of the esteem in which he was held. While his presence will be missed in the activities of this church and home in which he had lived so long, we thank God that in a good old age he has passed to his reward.

REID.—At Port Hillford, Guysboro Co., May 23rd, Havelock H. Reid, aged 33 years. Bro. Reid has been a faithful member of the Port Hillford church, and always took an active part in Sunday School and church work. He was also one of the most enterprising and public spirited of our citizens, and his influence was sure to be on the side of what he believed to be right and for the best interests of the community. He was deeply interested in the cause of temperance, which he did much to promote, both as a working of temperance organizations, and as a speaker on the public platform. The deceased was the son of the late Capt. David Reid, and his death is the first break in a family of five brothers and five sisters. A place is left vacant in the ranks of our workers that cannot soon be filled, and the sorrowing hearts of the bereaved ones will ever feel the loss of a loved and loving brother.

VANWART.—Mrs. Jacob Vanwart passed forward to the higher life, on May 24th, aged 62 years, leaving a sorrow stricken husband, one son, two daughters and several grandchildren to mourn the departure of a faithful, Christian wife and devoted mother. Mrs. Vanwart's sickness was protracted, her physical sufferings exceedingly severe, but borne with wonderful Christian fortitude and patience. Everything was done for her which medical skill could suggest and kindness perform. Mrs. Vanwart was a charter member of the Alford Street Baptist church, Woodstock. Steadfast and unmovable in doctrine and practice, consistent in Christian life, therefore happy and triumphant in death. Beloved by all who had the privilege of her acquaintance, the funeral was very largely attended. Five ministers took part in the memorial services.

SAUNDERS.—At Hebron, N. S., May 4th, Sister Sarah Saunders, widow of the late Henry Saunders, aged 95 years and six months. The deceased gave her heart to Christ in her childhood, but did not unite with the church until some years after her marriage. Becoming a member of the Hebron church at its organization, she supported it faithfully as long as her health and strength permitted her to engage in active Christian service, and when the infirmities of years came upon her she remembered Zion in her prayers. She was highly esteemed and loved, not only in the church, but in the community in general, being regarded as one of the mothers in Israel. Being confined to her bed for years she devoted much of her time to reading,

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Sights and Sounds in India for Boys and Girls in Canada.

DEAR GIRLS AND BOYS.—If you shut your eyes you can see a haystack. Come closer and open your eyes again. Now, your haystack is really the roof of a house. The shingles are neither pine nor spruce. They were made in no saw-mill on earth. They were fashioned by no mortal hand. They were plucked, all glistening with dew, from the top of some princely palm, where they had been hung, ready-made, by the same hand that hung the moon amid the stars in the heavens. Each broad leaf covers as much of the roof as half a dozen shingles, and it is laid on, in its proper place, without the sound of a hammer. The eaves run down to the crown of your head. If you stoop and look under the eaves, you will see that the walls of the house are made of clay.

In this red mud hut, fourteen years ago, a father and mother bent over the helpless form of their new-born child. Two brothers and two sisters stood and gazed, with silent wonder, on the infant boy who had come to share their dark home and their frugal fare. He opened his black eyes, looked up into their faces and shuddered. He scanned their features, as if they were some dread monsters, into whose presence he had been ushered much against his will. Then his glance wandered around the smoky mud walls to the dusty cobwebs in the dusky corners, and then up to the rude, sooty rafters and the palm-leaf roof that let fall a crumb from its decaying fronds upon his quivering cheek. What his first impressions really were, nobody knows; but what his first expressions were, we know very well. The first wave that crossed his face was not a smile of joy, but a contortion of agony. The voice with which he announced his arrival was not a shout of victory, but a cry of fear and pain. The wail of the child floats out at the open door, and seems to declare to all whom it may concern that he is sorry that he is born. The sun goes down and dark is the night that falls on his sleepless eyes. Dark is the heart of the mother on whose bosom he lays his head, weary of life before life has fairly begun. Dark is the heart of the father who should be his guide and example! Dark are the hearts of his sisters and brothers, and dark the hearts of the villagers around him,—without one man or woman or child who has been turned from darkness to light! If he must live and die as his fathers have lived and died, or as all the people, in his own home and in his own village, are living on the day of his birth, it had been unpeakably better for him if he had never been born!

His parents named him "Mootyahu." Pronounce the first syllable to rhyme with "Foot." Put the accent on "yah," and give it a long drawing sound. Now! All together! "Moot-yah-lu!" This is the Telugu word for "Pearl." We will put him in the singular and call him "Pearl." His eldest brother's name is "Samba." Let us Anglicise the word a little, and call him "Sambo!" The two sisters come next. Their names I do not know. One of them is married to a bad man, who drinks rum. About the other one there is some painful mystery. She left home in disgrace and they know not now whether she be alive or dead. They speak of her with a shame that makes you shrink from asking the particulars of her sad history. The fourth child is the second boy. His name is "Sooryanahrayana." This is two words put together, and they mean "Sun-god." His friends call him "Soory" for short. The next one is Pearl, the subject of this conversation. When Pearl was about four years old, another brother was born, and he received the simple name of "Goorumoorthy." We will take advantage of poetic license and call him "Goory." Here, then, are the four brothers:

Sambo and Soory,
Pearl and Goory.

Although born in such a dark home and in such a dark village, who shall say that some of these names are not already written in heaven,—enrolled in the Lamb's Book of Life, before the foundation of the world?

When Pearl grew old and strong enough to creep, he crept out of the north door into the front yard. On his left, that is toward the west, thatched-roof mud huts filled the horizon, and he could see nothing on that side but the village and the sky. Straight ahead of him, that is toward the north, he could look over the peaks of the houses and see the top of a lone, conical hill. There it rose before him, studded with huge black rocks and dotted over with flocks of sheep and goats, browsing amongst the thorns and shrubs. But he had to be watched or he would crawl around to the east end of the house and tumble into the brook. It is not really a brook, but a canal. Away to the south several miles, is a river. From this river the farmers have dug a long, deep ditch to let the water run into their fields to water their crops. That ditch is this canal. The water is always muddy, and the canal is not pretty like our brooks at home. On the other side of the canal there are no houses. Pearl's father's house is the last house in the village. It is at the extreme eastern end and is the first to greet the rising sun. If you want to make a call enter the village from the west side, follow the lane that runs through the middle of the village, until you reach the last house on the right hand side. That is the house. You cannot miss it. If you follow the lane still further, it will lead you out across a small bridge that spans the canal, and you may wander at your will over the rice fields. After Pearl learned to walk, many a time did he stand on the bank of his little canal and watch the slug-

gish flow of the water. Many a time did he look across to the other side and watch the farmers planting rice and watering their plants out of his muddy brook. His keen black eyes often swept the broad rice marsh which stretched away to the east, to the north and to the south. Year after year, except in the time of famine, he had seen the tall rice waving in the breeze like the waves of the sea. From the time when it was as green as the flocks of parrots that skimmed across its bosom, he watched it ripen day by day, until it turned to gold and fell before the sickle and song of the reaper. Eastward, across the rice marsh, he could have seen the blue Bay of Bengal; but a long crooked hill sprawls itself in the way and hides the view of the white-capped billows and the passing ships. Over this hill the sun has risen, regularly, every morning since Pearl was born. Beneath this same hill, ascending through the tops of the trees, he could discern the smoke of another village like his own.

A few rods north of his father's door is a large tree where the robins sing. They are not exactly like our Canadian robins; but their shape, carriage and movements all remind you of the robin, and I like to call them robins. The Telugu name for this bird is "Mina." In the evening this tree is a favorite rendezvous for the minas. There seems to be a bird under each leaf and every twig seems bursting with song. The music which they make is not the most charming you ever heard. Indeed, to some it might even be distressing, but it sounds as if the birds were happy, and that was music for Pearl. The branches of this tree hang over the lane of which you have heard before in this letter. Along this lane pass flocks of lean cattle driven to pasture and to water. Rickety ox carts rattle by, with their axles, for want of oil, creaking, like flocks of wild geese. To make himself heard above the rumble of the cart and the creaking of the axle-trees, the driver sits on the tongue and shouts at the oxen with all his might. This lane is also the great promenade for the villagers during the hot season. Pearl watches them go by in groups. They stroll out upon the bare rich fields to sit on some dike or cradle hill and enjoy the cooling breeze which blows in from the sea.

When Pearl was four years old, a certain book came to a certain house in his village. Its coming and its staying seemed purely accidental. It was not welcome. Probably Pearl knew nothing about the arrival of this book. Much less did he know that it would have anything to do with him. But it was a great day for Pearl when that book found its way into that home so near his own! It was a book sent from God. Its name was "Telugu New Testament." This book was read from cover to cover by a young man who lived in the house where the book had taken up its abode. Before he had read half through the Gospels, the word of God had found its way into his stony heart, and he was a new creature. You will know him, when I tell you his name was Somalingam. Pearl's brothers, Soory and Somalingam, being of the same trade were often together in their work. To make a long story short, Soory also became a disciple of Somalingam's Saviour. A year ago last September he came to Bimlipatnam and was baptized. The next Sunday his wife also was baptized. You have heard about their conversion before through the MESSENGER AND VISITOR. Their conduct was a great grief to Pearl. He felt the disgrace which had come upon them all by this apostasy of his brother. His heart was full of wrath. He joined with his parents and other brothers in heaping bad names, bitter words and all kinds of abuse and defamation upon the turn-coat Soory. He was glad when the angry father spurned the renegade son from his door. For although Soory was married, he lived in his father's house. This custom is very common in India. Thus, after Pearl's brother had found rest for his soul he had no place to lay his head. He was turned out of doors by his own father. However, he who had taught him the way of life had a large place for him in his heart, and a room for him in his house. Somalingam welcomed them to this room with joy. Hither Soory and his wife, Ramahamma, moved their few goods and chattels and settled down much happier than they could have been, if they had been no Christian brother to receive them. If you have to leave a father or a brother for Christ's sake, He will give you another father and another brother. If any one says he does not believe this statement, show him Mark 10: 28-31.

It was not far for Pearl to come to see banished apostates in their new home. A strong boy could stand under the tree where the minas sing, and throw a stone upon the tile roof. Many times a day Pearl and Goory ran westward along the lane, and turning to the right sprang up the steps that were built as close to the lane as steps are to the side-walk in a city. This is the house. It is as much better than the place where Pearl was born as a house is better than a barn. Here they stand and look at Soory as if he were a grizzly bear in a cage. Their chief aim is to find something to make fun of when they go back home. But more than once in the history of this world it has come true that "Pools who came to scoff remained to pray." Pearl begins to feel the power of his brother's new life. He sees a change there. He hears a simple story of love and grace that goes home to his heart. Before he knows it his hatred for Christ is gone and a strange love for the truth has taken place. When he returns to his own home, instead of sneering at Soory's gospel, he takes up for it. He opens his mouth before his parents and argues for the truth of Christianity. They are amazed at his impudence. Meanwhile the father dies and his soul passes away into "outer darkness!" Pearl's visits to Soory grow more frequent and his convictions grow stronger. After the father's death, Sambo is the head of the house. One day a neighbor came in and began to slander the religion of Jesus. His name was "Bungarsyaya." We will call him "Blunder." Well, Blunder came in all his heathen glory, and was cutting the Gospel all to pieces. Then Pearl's heart began to burn within him. He opened his mouth and argued with the boaster, declaring that Christ was the only true Saviour. Blunder, seeing his arguments falling to the ground was filled with rage. He sprang at Pearl, boxed his ears and kicked him, and told him if he heard another word out of his mouth, he would cut his head off. When word reached the Mission House, we felt it our duty to protect the boy. If Blunder had taken a man of his size, it would have been bad enough. If ever we are justified in declaring war, it is when a big boy is imposing on a small one. If we should stand off and see this son of Belial persecuting Pearl, we would be as sickly a sight as the great nations of the earth, stand-

ing with folded arms, while the unspeakable Turk dips his infernal sword into the innocent blood of fathers and mothers and boys and girls, in poor crushed Armenia. Therefore, this Blunder is summoned to appear before the Sub-Magistrate. The Sub-Magistrate brings him up to the Mission House. After confessing his guilt, imploring our mercy, and promising never to touch Pearl again, he is forgiven and set free. This action secures for Pearl liberty of conscience and of speech, the same liberty which the meanest coolie on the street has a right to, under the sceptre of Victoria. In spite of all its faults, thank God for the British Empire in India!

One of the first things to learn in the Goldsmith trade is to learn how to cheat. You must learn how to make a piece of jewelry look like solid gold, when it is half alloy. This cheating is the goldsmith's chief source of profit. When Soory became a new creature, he gave up cheating. When Soory became a new creature, his business also met with a change of heart. This was an amazing thing to Pearl. Who knows but that this change was the first thing to produce conviction in his breast? Anyway, his frequent visits to his Christian brother spoiled him forever as a sharp Hindu goldsmith. His mother and eldest brother, Sambo, watched his work and were enraged because he would not cheat. They said he was taking the rice out of their mouths, and was not worth his salt, because he would not cheat. But the hand of God was upon him. The fear of God was before his eyes, and there was little room for the fear of man. All their wrath and threats could not budge him. Therefore they determined to send him off to a distant city, named Rajamundry, where he could see the world and learn some sense. On his way to the train, he passed through Bimli. Soory was here too, then. He had come in to be near Somalingam and help take care of him during his sickness. Pearl came to Soory and told him that he would neither go to Rajamundry nor go back to his mother's house. He was determined to stay with the brother, whose new religion had won his heart. But there was one thing in the way. Pearl had been started for Rajamundry in charge of a friend of Sambo's. This friend said if he let Pearl stay with Soory, Sambo would always blame him. He said he would take the boy back to Sambo, and then his responsibility would cease. This seemed fair to Pearl. Therefore he went with his guardian, assuring his brother that he would soon be back again. When Sambo saw the young rebel and heard that he wanted to go and live with Soory, he was very angry. He would not let Pearl come into the house unless he would promise to obey henceforth and have nothing to do with Soory. This Pearl refused to do. "Then," said Sambo, "if you ever dare to darken my door again, I will cut off your head!" Pearl left him, and slept that night at Somalingam's house. The next morning, he arose early, came to Bimli and took up his abode with Soory. He has been with him ever since, helping him at the goldsmith trade and earning an honest living. His home is with Soory and Somalingam, in Polepilly. On Saturday, he came with them to the Mission House, and yesterday he was baptized, received into the church and sat down with us to the Lord's Supper. He is writing an essay on the Atonement to be read at the next meeting of the Bimli Bible Institute. If you believe in prayer and praise, praise God for what He has done for Pearl, and pray that he may wax strong in spirit and be great in the sight of the Lord!

Sincerely yours,
L. D. MORSE.

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The value of depends on the never reaches. go lower for e than does the roots chiefly that the roots plant food fo mineral fertili must be in a the roots which carries at its so soon as the this living root is released, and a part of a livi this process is drained, when ting more air t bionic acid gas roots to make tegrating its fe

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Where the soil surface, as some way to bring it of this clay at little deeper as especially in the snow and rain n manure is used seed is sown in to be a strong c such lands most consumer of b succeeds best o generally rich minerals. The deep soil is re year little of the low the depth of roots will in a into the unbrok seeding will do season the clove each follows w root has died, a (American Cult

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The Farm.

A Clay Subsoil.

The value of land for farming greatly depends on the portion that the plough never reaches. Roots of all crops usually go lower for either moisture or plant food than does the plough, and it is through the roots chiefly that the soil is deepened. Not that the roots will go where there is no plant food for them. But if there is mineral fertility in the subsoil, as there must be in all land worth cultivating, it is the roots which reach down, and as each carries at its point some carbonic acid gas, so soon as the insensate clod is touched by this living root point a part of the fertility is released, and it is carried up to become a part of a living plant. In hard clay soil this process is very slow unless they are drained, when the action of frost, admitting more air to the soil, with some carbonic acid gas mixed with it, enables the roots to make more rapid progress in disintegrating its fertility.

Usually very fertile soil is marked by a great depth of soil, which when brought to the surface and exposed to freezing and thawing will produce good crops. Such soil is not adapted to growing corn or garden vegetables. But for the grains which will thrive in a hard soil if they can only get phosphate of lime, this deep, dry soil is just right. We have seen excellent wheat grown where clay from a well thirty feet deep had been drawn up and spread upon the surface. It was in a field that had been long cropped with wheat, and the crop where this deposit of clay had been spread was decidedly better than that on other parts of the same field. It was before farmers had begun to use phosphate for wheat, and when we began to drill phosphate with all grains, we soon learned that this was the mineral that this wheat-cropped soil had long needed. It would be impracticable on any large scale to dig deep wells to bring up clay subsoil filled with phosphate to be used as manure. Yet the work of underdraining had already been begun on this farm, and the experience with the subsoil thrown on top of the land satisfied us then that deep underdraining to allow wheat roots to go deeper was to a considerable extent a substitute for mineral manuring.

Where the soil is clay very nearly to the surface, as some of this farm was, the best way to bring it up is to plough a little of this clay at first, but run the plough a little deeper each time it is ploughed, especially in the fall, and let the frosts and snow and rain mellow it. If a very little manure is used as top dressing, and clover-seed is sown in the spring, there is likely to be a strong clover catch. This is what such lands most need. Clover is a great consumer of both lime and potash. It succeeds best on clay soils, for these are generally rich in both these important minerals. The effect of clover roots to deepen soil is really remarkable. The first year little of the root growth will be below the depth of the furrow. But a few roots will in a dry season make their way into the unbroken subsoil. The next clover seeding will do this, and each succeeding season the clover roots will go deeper, as each follows where some previous clover root has died, and has prepared the way.—(American Cultivator.)

Treatment for Apple Scab.

Some horticulturists have held that plant diseases could be successfully met by promoting vigor of the plant or tree through proper fertilization. This theory was proved groundless several years ago, so far as peach yellows is concerned; and a recent bulletin (No. 140) of the New York Agricultural Experiment Station (Geneva) shows conclusively that fertilization with ashes will not prevent or lessen the injury from scab in apple orchards.

The experiment was made upon an extended scale and continued for five years. Upon half the plants in the orchard a sufficient amount of ashes was given each year to insure a liberal fertilization with potash and a fair amount of phosphoric acid, while the other half of the plots received no

fertilizer. Cultivation and care were alike upon all plots and careful records were kept of the condition of the foliage and of the percentage of scab upon the fruit.

In certain seasons and upon certain varieties the plots receiving the ashes showed better foliage than those untreated; but it cannot be said that this improvement is due to repression of scab, for other causes of injury to the leaves existed, and no distinction could be made between the different classes of injury. On the fruit, however, the scab injury alone was considered; and slight differences were noticed upon several varieties. These differences for some varieties or for some seasons seemed to favor the treatment with ashes; but upon other varieties or in other seasons the reverse was true. The only conclusion possible is that the ashes have no effect as a scab preventive.

It was found, however, that the ashes exert a hastening effect upon the development of the fruit, which in seasons of slow growth, might be of advantage in heightening the color or producing proper maturity. In other seasons when conditions of temperature and weather would naturally produce perfectly ripened fruit the action of the ashes seems to exert an unfavorable influence in advancing the maturity so far at harvesting time that the apples do not keep as well as those from untreated plots.

The yield, except with the Baldwins, was increased by the application of the ashes.

The experiment brought out very clearly the differences which exist between certain varieties as regards susceptibility to the disease, and it is thought that the best chance for work against the disease lies in the development of scab-resistant varieties.

The Bordeaux mixture treatment can be depended upon to give good results against the scab and is the remedy immediately available and practicable.

The bulletin will be sent to any apple grower who is sufficiently interested to apply for it.

The Ohio Experimental Station recommends farmers to mix their own fertilizers. It is claimed that this can be done quite readily, and will save the farmer considerable outlay in purchasing fertilizers. The mixed fertilizers sold in Ohio are known to contain practically three materials, tankage, acid phosphate, and muriate of potash. The station claims that these materials can be purchased separately, and mixed by the farmers themselves, and would lessen the cost at least one-sixth, as compared with the cost of commercial fertilizers.

BUILDER AND STRENGTHENER.

That is the Term an Ottawa Lady Applies to Dr. Williams' Pink Pills.

Among many in Ottawa and the vicinity who have been benefited one way or another by the use of Dr. Williams' Pink Pills for Pale People, the Journal has learned of the case of Mrs. Gilchrist, wife of Mr. T. V. Gilchrist, of Hintonburgh. Mr. Gilchrist keeps a grocery at the corner of Fourth Avenue and Cedar Street, and is well known to a great many people in Ottawa as well as to the villagers of this suburb of the Capital. Mrs. Gilchrist states that while in a "run down" condition during the spring of 1897, she was greatly strengthened and built up by the use of Dr. Williams' Pink Pills. Speaking of the matter to a Journal reporter, she stated that while able to go about at the time she was far from well; her blood was poor, she was subject to headaches, and felt tired after the slightest exertion. She had read at different times of cures effected by the use of Dr. Williams' Pink Pills, and decided to try them. She was benefited by the first box and continued their use until she had taken five boxes, when she considered herself quite recovered. Mrs. Gilchrist says that she always strongly recommends Dr. Williams' Pink Pills as a builder and strengthener when any of her friends are weak or ailing.

SAVE your SURPRISE SOAP Wrappers. For 25 Surprise Soap Wrappers we give FREE: 1/2 dozen Lead Pencils, 2 of the famous Bialsdell's Lead Pencils, A choice of a great many beautiful Pictures, A fine selection of the latest novels, 2 sheets of up-to-date Music, A Cook Book. FREE for 50 Surprise Soap Wrappers: A choice of 4 kinds of Jack Knives, 4 kinds of Scissors—long kind—short kind—round point—sharp point and Button Hole Scissors. Beautiful Bound Books of Standard authors—Books of Poems—Leather Purses—Bound Cook Books. For a larger number of Wrappers: Bicycles—Sewing Machines—Book Case—Dictionary—Carpet Sweeper—Clocks—Watches—Silverware. A request on a Postal Card, will obtain you a catalogue free. THE ST. CROIX SOAP MFG. CO. ST. STEPHEN, N.B.

Vapo-Cresolene. Cures While You Sleep Whooping Cough, Croup, Colds, Asthma, Catarrh. During recent years an important change has taken place in the treatment of certain diseases of the air passages. While formerly it was the custom to rely almost entirely on internal medications in this treatment, the importance of direct applications of medicines to the diseased parts is becoming more and more generally recognized. Of this method of treatment, Cresolene is the most largely used, the most successful in its results, and the most convenient way of medicating the air passages. Descriptive booklet, with testimonials, free. For sale by all druggists, United States and Canada. VAPO-CRESOLENE CO., 69 Wall Street, New York. Leming, Miles & Co., Montreal, Canadian Agents.

50 PIANOS and 100 SEWING MACHINES. We want to sell this month 50 PIANOS and 100 SEWING MACHINES, and to do this we expect to make BIG DISCOUNTS from our regular prices. If you do not expect to buy a PIANO or a SEWING MACHINE for MANY YEARS to come, we can MAKE it pay you to buy now. Please do not keep back because you cannot pay more than \$3.00 per month on a PIANO or 75c. on a SEWING MACHINE. To call does not mean to buy unless you wish to. MILLER BROS., 101 and 103 Barrington St., HALIFAX, N. S.

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

MENTHOL D&L PLASTER. We guarantee that these Plasters will relieve pain quicker than any other. Put up only in 25c. tin boxes and \$1.00 yard rolls. The latter allows you to cut the Plaster any size. Every family should have one ready for an emergency. DAVIS & LAWRENCE CO., LIMITED, MONTREAL. Beware of Imitations.

EXPRESSIONS OF OPINION BY THOSE WHO USE Woodill's German Baking Powder. ARE INVARIABLY IN ITS FAVOR.

"Made in Canada" THE E. B. EDDY CO., LIMITED. When you buy wooden pails and tubs see they bear a reliable and well-known name, and see that no foreign or inferior make is palmed off on you.

"Rheumatism

crippled me for years. I could not walk. I tried many physicians without benefit. On the advice of a friend I tried your medicine. I was completely cured by three bottles of

Ayer's Sarsaparilla."

G. F. BOWEN, Horton Summit, Pa.

Personal.

Rev. W. J. Halse, pastor at the Tabernacle church, St. John, is away for a week or two on a visit to Boston.

Rev. J. W. Keirstead is at present in St. John receiving medical treatment for a weak throat. We trust that the result may be speedy restoration to perfect health.

Rev. A. H. C. Morse, lately of Rochester Theological Seminary has accepted a call to the pastorate of the church at Lockeport, N. S.

Rev. A. E. Ingram, of St. Margarets Bay, N. S., has been visiting friends in St. John for the past week or two, and last Sunday preached to the people of his old charge at the Tabernacle church. Bro. Ingram's present field of labor makes large demands upon his strength but we are pleased to see that he is looking well and hearty.

Mr. E. W. Elliot, the well known proprietor of the Elliot Hotel on Germain Street, informs us that, during a recent visit to New England, he was greatly interested in what he saw in Lowell in the treatment of persons suffering from various diseases by Dr. Fritz who effects marvellous cures in cases in which medicine had proved of no avail. According to the theory held by Dr. Fritz, the cures are effected by the transmission of magnetic or life force from the operator to the patient. Mr. Elliot was informed by Dr. Fritz that he (Mr. Elliot) possessed in an unusual degree the power to transmit this magnetic force to others, and Mr. E. states that since his return to St. John he has treated a considerable number of persons suffering from rheumatism and other forms of disease with highly gratifying results.

Representation at the Associations.

In response to a request by the Executive Committee, the Faculty have arranged for representation at the Associations as follows: N. S. Central, Dr. Trotter; N. S. Western, Prof. Tufts; N. S. Eastern, Dr. Trotter; N. B. Eastern, Dr. Keirstead; N. B. Western, Prof. Haley; N. B. Southern, Prof. Wortman; P. E. I., Dr. Jones and Prof. E. W. Sawyer. Principal Oakes will also visit as many of the Associations as is found to be practicable.

HELPERS IN BEHALF OF THE FORWARD MOVEMENT.

Plans have matured and are maturing in the hands of the Executive Committee of the Board of Governors for the employment of a number of helpers in behalf of the Forward Movement.

The Rev. W. E. Hall already canvassed several districts with marked success. Just now he is in the region of Melvern Square, N. S. A little later he will be in the Parrsboro region. We trust the Lord will give to our brother health and strength to continue in the work. He is a host in himself.

Through the kindness of the Dorchester churches our excellent brother, the Rev. C. C. Burgess, has been released for a time to give us a hand. He will labor in Albert and Westmoreland Counties, N. B. Bro. Hinson cherishes the hope of being able to give Bro. Burgess some assistance in the work. The College will furnish a student supply for Bro. Burgess' pulpit, and will pay Bro. B's travelling expenses. There will be no further charge on the College treasury.

On similar terms the Amherst church has generously released its pastor, the Rev. J. B. McDonald for several weeks. According to present plans Mr. McDonald will visit Liverpool and Milton, Queens Co., N. S., and Lockeport and Osborne, Shelburne Co., also later on River Hebert and Oxford, Cumberland Co.

Other announcements will be made shortly. We bespeak for all these brethren the earnest co-operation of the pastors and deacons, and a large hearted response on the part of all the people. T. TROTTER. Wolfville, June 8th.

The Toronto Globe, announces that it will send its daily editions, to subscribers east of Montreal and west of North Bay, for \$2.00 per annum. In making the departure the Globe will in no way change its regular form, and readers beyond the above points, will get the same paper that is shipped to its regular subscribers.

News Summary.

Heavy icebergs are reported along the Newfoundland coast.

A one-year-old child was killed at Sydney Mines Saturday.

The Corean brought to Halifax Tuesday, 181 petty officers and men for the North Atlantic fleet.

Lieut. W. E. Forbes, of Richibucto, and Sergt. Loggie, of Chatham, are the only New Brunswickers to go to England on this year's Bisley team.

The shingle men of all the mills around Campbellton are out on strike. They demand thirteen cents per thousand instead of ten, which they now are getting.

No. 40 train, Conductor Crockett, killed a large cow moose which was running ahead of the train between Belledune and Pettit Roche on Saturday night last.

The general assembly of the Presbyterian church met in Knox church, Montreal, on Wednesday evening, when Rev. Dr. Torrance, of Guelph, was elected moderator.

On Wednesday evening a drowning accident occurred at Alma, Albert county, by which George Stuart Mann, aged 8, son of R. A. and Mrs. Mann, lost his life. The little fellow was fishing and fell in.

F. W. Sumner, M. P. P., has purchased the right of fishing on the Baritag river, with rod only. He has to permit any person to fish the stream upon the payment of \$1.50 a day per rod.

At Yarmouth, Monday, Hon. L. E. and Mrs. Baker celebrated their silver wedding with a grand reception. The officers of the Yarmouth S. S. Co., presented a handsome silver and gold bon-bou dish.

The coast signal service has now in operation a chain of signal stations from West-Quoddy Head, Me., to the Mexican border, all connected by wire with the Navy department. It has the co-operation of the light house and life saving services and the weather bureau. Vessels passing any of the stations of the above services are requested to signal by international code any news of suspicious craft or fleet.

Lieut. Carranza and Senor DuRose, the Spaniards who are alleged to be conducting spy operations, were arrested in Montreal on Monday on a *casus* sworn out by Detective Kellert, who is suing them for \$25,000 damages for defamation of character, in causing his arrest on a charge of stealing a letter. The Spaniards were released on \$1,000 bail.

Prof. Alexander Agassiz, of Harvard University, has just presented his valuable West India, Central and South American collections, besides a large amount of natural history material from the Pacific, to the University. In the past 20 years he has given the different departments nearly one million dollars, and it is said, his services for that time without pay. Prof. Agassiz is a son of the great naturalist, the late Prof. Louis Agassiz, and is a large owner in Lake Superior copper mines, from which, it is understood, he has amassed a multi-million fortune.

The War.

The opening of the war between the United States and Spain found both countries in a very unprepared condition. The United States now apparently finds itself in a position to adopt a more vigorous policy in the prosecution of the war. The point of attack is Santiago near the eastern end of the island, where the Spanish fleet has been for two or three weeks shut up. The entrance to the harbor is very narrow, and, until the bombardment by the American fleet under Admiral Sampson, was considered to be strongly fortified by land batteries and further protected by a system of submarine mines. The bombardment occurred on June 6th, and the American vessels were engaged for some three hours in battering the Spanish fortifications. According to the reports from the American side - which of course are flatly contradicted by the Spaniards - the Spanish batteries were shelled and the fortifications greatly damaged if not practically destroyed. The coming of the Spaniards, though vigorously kept up, produced small effect. The attacking party suffered no loss of life, and little damage was inflicted upon their ships. This successful naval attack, it is understood, will be followed by the landing of a considerable land force near Santiago, which, by co-operating with the fleet, will be able, it is expected, without much delay, to overcome any resistance the Spanish forces offer and occupy the city. A despatch from Port Haytien, Hayti, dated June 12, states that 8,000 Americans have landed near Santiago. This is doubtful, and it is uncertain at present writing whether any American-land forces have as yet been sent to Cuba. A report, which is probably trustworthy, states that a body of Marines have landed at Guantanamo, near Santiago. This force encountered the Spaniards, and it is reported that the fighting continued for some 13 hours, at that a number of Americans were killed. The Spanish loss is believed to have been considerable.

Curtains at \$1.50 a Pair.

A special to advertise our Curtain Department. Just recently we have made new arrangements for buying curtains, and now we have them straight from the makers, without paying any profit to wholesalers on this side of the water, hence you buy them from us at wholesale prices.

Our prices run from 45c. to \$7.50 a pair, but some numbers are prominent by their extra value. One, at \$1.50, is a real Nottingham Lace Curtain, with very fine, open pattern, equal to anything we have ever sold before at \$2.25. They are 3 yards long and 50 inches wide.

We have Scotch Lace Curtains, pretty fine lace pattern, 3 1/2 yards long and 56 inches wide, at \$1.00 a pair.

Order your Curtains from us, and if what we send is not satisfactory you can return them at our expense. We pay expressage on \$3.00 order. Money must accompany order.

Fred A. Dykeman & Co.,

97 King Street, St. John, N. B.

THERE IS NO RISK

To send us \$2.60 for one of our Men's Suits of Clothes.

Send us breast measure with \$2.60 and we'll send you one if we have your size left. We will return your money if not suited.

They won't be here long at price.

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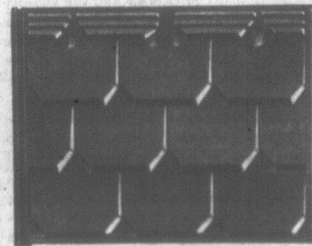
WE TAKE PLEASURE in informing the public that we have the agency for the above mentioned Organs, which have been so long and favorably known.

It is an acknowledged fact that the TONE and ACTION of the Doherty Organs are superior to any manufactured in the Dominion, while the mechanical part is as near perfection as possible, and the appearance pleasing beyond description. Catalogues sent free on application. Terms and Prices are sure to suit. Church Organs a Specialty.

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A stout yet our Roof use our Reliable EASTLAKE STEEL SHINGLES



They are a proved success and last indefinitely. Fire, rust and leak proof - with our patent cleat and water gutter, they are easily and quickly laid and always give the best and most economical satisfaction. Write us for full information.

Metallic Roofing Co., Limited,

1106 King Street West, Toronto

The winners of the Governor General's medals, presented to the students at the N. B. Normal School are: Silver medal in the senior class, Miss Maggie C. Smith, of Greenwick, Kings county; Henry Prebble, of Butternut Ridge, Kings county, bronze medal, awarded to the junior class.



A vegetable remedy for diseases arising from Disordered Liver, Stomach or Bowels, such as Headache, Biliousness, Constipation, Coated Tongue, Bad Breath, Feeling of Langor, Distress after Eating, etc.

Mrs. CLARA HOWE, Moncton, N.B., says: "I used Laxa-Liver Pills for Headaches and Liver Trouble, and they not only relieved me but cured me. They do not gripe or sicken and are easy to take."

Sold by all Druggists at 25c. a Vial or 5 for \$1.00.

Mr. Benjamin Pulsifer, of St. Martins, was 85 years old last March. He enjoys good health. For the past seventy years he has used tobacco. A month ago he gave it up. When asked why, he replied, "Because I consider it a filthy habit."

THE CHRIST

Vol. XIV

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