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The Kaiser's Apprehensions.

A few weeks ago in Bremen, an assault was made upon the Emperor of Germany as he was riding in his carriage. The account which the despatches gave of the affair at the time, did not indicate that it was of a serious character. It was said that a man named Weiland, had thrown a piece of iron which had struck the Emperor's face and had inflicted a somewhat painful, but not dangerous injury. The fact that the man Weiland was known to be subject to fits of insanity was supposed to relieve the occurrence of any connection with anarchists, or anything of the nature of an inspired plot against his Majesty's life. It appears, however, that the Emperor himself has taken quite a different view of the affair, and sees in it evidence of a plot, and therefore of popular conditions which cause him much alarm. Some of the Emperor's public utterances in reference to the matter, have caused much surprise, especially a speech at the dedication of a new barracks, in the course of which he strongly intimated to the soldiers the possibility of their being called upon to defend the person of their sovereign from danger at the hands of the people. Such utterances must be considered most unwise and impolitic were the danger of attempts upon the life of the Emperor as great as he seems to believe, for hardly anything could wound the feelings of loyal subjects more keenly than an intimation on the part of the sovereign of distrust in the goodwill and affection of his people. But the police authorities, and for the most part the press, of Germany are said to take the view that there is nothing in the circumstances to call for alarm on the part of the Emperor, and much surprise is expressed at the views and feelings to which he has given expression. Some of the newspapers explain his Majesty's utterance on the ground of an undue mental depression occasioned by the assault upon his person and to the representation of irresponsible advisers. The Augsburg 'Abend-Zeitung,' a semi-official paper, says the speeches fill every patriot with deepest regret and greatest fear for the future, and adds significantly that they awaken the fear that the Bremen incident has fixed images in the Emperor's mind which are the product of an over exerted fancy.

Russia and China.

Despatches from Peking announce that the Chinese Government has formally notified Russia that, owing to the attitude of the other powers, China is unable to sign the Manchurian Convention, so called, whereby Russia expected to secure from China certain exceptional and valuable concessions. In the formal notification on the subject China tells Russia in effect that, however much she might desire to comply with the wishes of the latter in this matter, it is impossible for the sake of making one nation friendly she should alienate the sympathies of all others. It is charged against Russia by other powers that she has not acted honestly in seeking these special concessions from China, inasmuch as she had undertaken with the other powers to avoid any such private arrangement involving the acquisition of Chinese territory. It cannot be said that China's refusal to sign the Convention decides the question whether Russia will continue to occupy Manchuria. What it settles is that Russia will not continue to do so with China's formal consent. But it is intimated by what would seem to be an inspired despatch from St. Petersburg that Russia will continue in Manchuria in any case, and that the only question is whether or not her position there shall be recognized by China and by the other powers. If this correctly expresses Russia's position the meaning of it is that nothing short of war will persuade her to withdraw from Manchuria. Russia would hardly take this position were it not that Great Britain has her hands full with her South African war.

Prospective Changes in the British Government.

In view of statements previously made in reference to Lord Salisbury's failing health, the attack of influenza from which his lordship has suffered has naturally led to exaggerated reports of the seriousness of his illness. An Associated Press despatch now contradicts on the authority of Mr. Schomberg McDonnell, Lord Salisbury's private secretary, the report that the Premier was suffering from a serious form of kidney disease. While still weak from the attack of influenza, it is denied absolutely that Lord Salisbury's condition is one to cause alarm. This more favorable view of the Prime Minister's condition of health is not however to be taken, in the opinion of the London correspondent of the New York Tribune, as constituting any probability that the reports as to Lord Salisbury's intended retirement are not well founded. On the contrary it is asserted that his retirement from public life is much nearer than is generally supposed, and that there will be a new Prime Minister before the end of the present session of Parliament. According to the same authority Lord Salisbury's successor in the leadership will be Mr. Balfour, the present leader in the Commons, who will be raised to the Peerage. In connection with this change it is expected that Mr. Chamberlain will succeed Mr. Balfour as Government leader in the Commons, which he may do while still retaining his present position as Colonial Secretary. Under Mr. Chamberlain's leadership the aggressive force of the Government in the Commons would doubtless be increased. Sir Michael Hicks-Beach may remain Chancellor of the Exchequer. His high ability and his disposition to husband the national resources inspire general confidence in his management, but the expenditures, both present and prospective, involved in the South African war are of such volume that the Chancellor's speech is anticipated by the British tax-payer as a very bitter dose, and its effect cannot possibly be to increase the now waning—popularity of the Government.

The Delpit Case.

The judgment of Judge Archibald of the Superior Court of the Province of Quebec in the Delpit case—to which we made brief reference last week—is of sufficient importance to deserve a more extended notice. It will be remembered that Delpit, the plaintiff in this case, married Miss Coté, May 2nd, 1893, the ceremony being performed by Rev. William S. Barnes of the Unitarian church at Montreal. The action before Judge Archibald was for the confirmation by the civil court of the judgment of the Roman Catholic ecclesiastical court in the Province of Quebec, annulling the marriage, the plaintiff asking that "the said pretended marriage having been declared illegal and null by the ecclesiastical authority, should now be declared null as to its civil effects and that the decree of said ecclesiastical authority should be confirmed and recognized for all legal purposes." The demurrer of the defendant pleaded that, "supposing both parties to be Catholics, yet they could be validly married by a Protestant minister; that the sentence of the ecclesiastical tribunal set up in the declaration was null and of no effect; that there existed no ecclesiastical tribunal in this country having jurisdiction to annul a marriage tie." The judgment of the civil court affirms the validity of the defendant's plea and denies the suit of the plaintiff. The grounds upon which this decision was reached were presented by Judge Archibald in an argument of great length, and the considerations on which the court bases its decision is summed up as follows:

"(1) Considering that there exists in this Province no established church, but that all denominations of Christians are perfectly free and equal; (2) considering that marriage is a contract of natural law, and belongs to the

whole body of the population, without distinction of religious belief; (3) considering that our law relating to marriage was enacted without reference to the religious beliefs of any section of the population, but as a general law to secure the publicity of marriage and the authenticity of its proof; (4) considering that neither the code nor the authority of England since the cession of this country, nor of this country under the French regime, required any religious ceremony as an essential of the validity of marriage; (5) considering that marriage is a civil contract, the obligation of which, however, has, with most Christian nations, been enforced by considerations relating to religion; (6) considering that in the interpretation of any law relating to marriage, every presumption must tend towards the validity of marriage; (7) considering that articles 128 and 129 of the civil code require that marriage be solemnized publicly and before a competent officer, and that all persons authorized to keep registers of civil status are competent officers, and that the literal interpretation of these articles would exclude any limitation such as that set by the plaintiff; (8) considering that there is no ground to limit the general application of the articles in question, except such as would be based upon the supposition that the law intended to confer upon the particular religious bodies an obligatory jurisdiction over their members, which is absolutely contrary to the complete freedom of religious professions prevailing in this country; (9) considering therefore that the said Rev. William S. Barnes was not an incompetent officer to receive the consent of the parties to the marriage in question; (10) considering that at the cession of this country the functions of all courts in previous existence absolutely ceased and determined, and could not be revived or re-established without the ex resson of the will of the new Sovereign; (11) considering that since the said cession the new Sovereign authority has never constituted any ecclesiastical court in this country, and that no such court has existed or does exist therein; (12) considering that all the different religious organizations in this country are purely voluntary associations, free and independent of the State, with regard to all matters of faith and doctrine, but having no coercive jurisdiction over any of their members; (13) considering that actions for annulment of marriage are civil actions, and are specially confided to the courts of civil jurisdiction; (14) considering therefore the decree of the ecclesiastical authority pleaded by the plaintiff as being null and void, and of no legal effect; (15) considering plaintiff's action wholly unfounded and defendant's demurrer well founded, [the Court] doth maintain said demurrer and dismiss plaintiff's action with costs."

The judgment delivered by Judge Archibald, which is directly contrary to the position taken by the ecclesiastical court and Archbishop of Bruchesi, may be said to mark the second stage in the history of the case. It will now probably go to the Court of Appeals where it will be argued before the full bench, and it may be expected that for its final decision it will go before the Judicial Committee of the Privy Council.

Damage by Freshets.

The freshets resulting from the melting snows and the heavy rains during the latter half of last week and on Sunday, have caused great damage to bridges, mills and other property along the rivers of New Brunswick and Maine, and at present writing there seems much reason to fear that the list of losses from this cause is not by any means complete. The mill of Fred Moore & Sons on the Meduxnakik creek in the vicinity of Woodstock was carried away on Saturday, and a railway bridge at the same place also fell. The loss involved in the mill is estimated at \$15,000. At the Union mills on the St. Croix a boom of 250,000 logs struck against the American end of the Union bridge carrying away part of it. The logs went over the dam and many of them went out to sea involving heavy loss to the owners, F. H. Todd & Sons. The water at Fredericton is reported very high and still rising. There is an ice jam a few miles above the city, and much anxiety is expressed for the railway and highway bridges. Heavy freshets and rapidly rising waters on the rivers of Maine are reported. A good deal of damage has been done in places and much more is apprehended. Later reports from Fredericton say that the ice started about 2.30 Monday afternoon and went with a rush, the current being about seven miles an hour, hundreds of people watching the wonderful sight, and, in spite of warning notices, thronging the side walks of the bridge. The bridges have sustained some damages, the railway bridge suffering most. The running ice knocked out of place, the timbers upon which the running gear of the draw span rests, and trains will not be able to cross until the damage is repaired. Some warehouses just below the city were badly damaged, and the old railway station was destroyed. It is said that not since 1846 has the ice run out so early.

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

REV. H. B. HATCH, M. A.

No. 1.

"And I saw another angel flying in mid heaven, having an eternal gospel to proclaim unto them that dwell on the earth; and unto every nation and tribe and tongue and people; and he saith with a great voice, Fear God, and give him glory; for the hour of his judgment is come; and worship him that made the heaven and the earth and sea and fountains of waters."

This vision of the apocalyptic seer gets a wonderful grip on our heart and imagination. It is a vivid conception of the spread of the gospel of Christ throughout all the earth.

When John wrote, missionary enterprise, both home and foreign was nearly a half century old. Paul had gone on his famous missionary journeys to the peoples of Asia Minor and had carried the gospel of Christ into the cities of Greece and even to Rome. Other apostles, after the persecutions which had scattered the church at Jerusalem, had gone north and east and south, carrying the news of salvation in Christ. The angel of missions had been flying through heaven's domain for a period of years. In what had been done, the apostle saw what was yet to be accomplished, only in larger and larger measure. The work of Paul was the earnest of the coming in of "the fulness of the Gentiles;" and the genius of the gospel adapted it to all nations and tribes upon the earth.

I want to help you see that the 19th century has witnessed a large fulfillment of the seer's vision; and that if John had reason to be confident of the purpose of the gospel respecting every nation of the human race we have tenfold more reason; and also, if the apostle's heart in view of what he knew about the word of life impelled him to sacrifice self and life for the Master's sake, then in view of what we know and have seen of the work of the gospel and its mission among men have far more exceedingly abundant reason to thank God and take courage and to make sacrifice of ourselves in behalf of the name of our Lord.

1. First of all, in order to get clearly before us what has been done during the 19th century in missionary work, we must get a view of the condition of such work when the century began.

It is a sad spectacle which meets the eye of the historian of the church of Jesus Christ at the close of the 18th century. He searches almost in vain for a single country where the missionary of the cross has gained a foothold and found toleration; and equally vain is his search for a church filled with enthusiasm to carry out the Lord's commission to go and make disciples of all nations. There is one such church. The great example of the first missionary to the Gentiles apparently had lost its hold on the churches of the Reformation, while the work of the early church in evangelizing the barbarians of Germany, France and Great Britain, indeed of all Europe, had seemingly been entirely forgotten.

In the apostolic days the spread of the gospel was nothing short of the miraculous. The messengers of the cross had run on eager feet to the far borders of the Roman Empire. In the Dark Ages and the Mediaeval Period of European history, the church as a church had ceased to be interested in Missionary work. Yet even during these periods the cause of missions made some advance, for here and there God raised up mighty men of valor, who felt their personal responsibility to God; and who, filled with the spirit of Christ, went forth proclaiming the glad tidings of great joy; but the church as a whole lay under the incubus of indifference, temporal power and scholastic theology and philosophy. The Reformation came, but the quickened spiritual energy of the protesting churches was soon engaged in petty strifes among themselves, and for two hundred years they thus consumed this energy at home, while the great world beyond was lying in the awful darkness of idolatry, superstition and almost inconceivable misery.

Some missionary work, however, had been undertaken by the Protestant churches. In the early days of the Reformation, the Swedes under the patronage of Gustavus Vasa had begun work among the Laplanders. In the beginning of the 17th century the Dutch tried in a somewhat summary fashion to convert the natives of Ceylon. And Dutch missionaries had been at work in Java, the Moluccas and had gone as far as Formosa. But the work had been temporary. On the other hand the Reformation gave to the Catholic church a new missionary impulse, although it was an impulse of self-preservation; and in the establishing of the Propaganda of Rome in the 17th Century, for the directing of the missionary work of the Catholics, the great reactionary movement of Rome against the Reformation was centralized. But the missionary impulse of the Catholic church had pretty largely expended itself by the middle of the 18th century, to be revived however under the new and world-wide missionary enthusiasm of the 19th century.

At the close of the 18th century, Europe excepting Turkey was nominally Christian; but as Mr. Eugene

Stockwell said at the Ecumenical Conference in New York, it was "Christianity corrupted in the south, frozen in the north and officially abolished in France." Asia, save for the down-trodden churches in the realm of the Sultan, was altogether Mohammedan or heathen. India was in the clutch of the East India Company, which, though nominally representing a Christian country, was yet a sordid, selfish organization far more favorable to heathenism than to Christianity. In fact it opposed the entrance of missionaries to India. In South India the Danes had prosecuted missionary work with good results, and when in 1793 Carey landed in India it was under Danish protection. China was not open to foreigners, though scattered here and there within the borders of the Celestial Empire were bands of Catholic Christians. Japan was hermetically sealed to all missionary work. Africa was the great unknown or undiscovered continent, whence Christian nations got their slaves. The innumerable islands of the Pacific were just beginning to be known; and the interior of the two American continents had not been explored.

At the close of the 18th Century the barriers to missionary work seemed insurmountable. The great nations of heathenism were shut in by walls of hostility, different customs, and sensual idolatry. Means of conveyance and travel were slow and tedious. There were no railways, no steamships, no telegraph, no postal union, no Suez Canal. There were languages strange and hard to learn, many of which were still unwritten. The position of woman in the heathen world rendered her inaccessible to the missionary worker, while she was regarded as the slave and plaything of man. "Degraded to the level of the cattle for which she was often bartered," says Dr. Pierson, "she was unwelcome as a babe, untaught as a child, enslaved as a wife, despised as a widow, denied all social status and individual rights and even a soul." Then, too, the impression was quite general among Christian people that the heathen, both men and women, were hardly more than cattle to be bought and sold, and driven hither and yon with the lash in the service of the superior and masterful whites. The trader and the slaver with whom the heathen had had to do, made the very name Christian a stench in the nostrils of heathendom. Lust and death were in their track; sorrow and bitter hate were left behind them. At the beginning of the 19th century, the missionary followed the trader and the slaver; and knowing something of the history of slavery and commerce in those days it is no surprise to us that the first missionaries were murdered in cold blood. It was the harvest of death which the Christian churches had been sowing for themselves.

Then the worst barrier of all was the lethargy and hostility within the Protestant churches themselves. The value of a human being of another race and color, and his need of the gospel of Christ, had not come home to the churches. A new outpouring of the Holy Spirit was as necessary now as at Pentecost. When one knows the condition of Christianity as it was illustrated by the great mass of nominal Christians, he can hardly wonder that the last half of the 18th century has been called the darkest period of the Christian church; nor that within that period were produced the sceptical works of Hume, Gibbon, Paine and Voltaire; nor that Voltaire said that Christianity would be dead by the beginning of the 19th century. Christianity, as Voltaire saw it, certainly was dead in the main, by the beginning of the 19th century, and it died to give birth to the missionary and philanthropic Christianity of the 19th century.

Now at the close of the 18th century to meet all these difficulties, to break down all these barriers and to give the gospel to the heathen, the churches of Christ presented little force or organization. In fact it would be keeping far within the bounds of the truth to say that the churches on the whole felt little or no special need that the gospel should be given to the heathen.

For missionary organization there were, (1) "The Society for the Promoting of Christian Knowledge"—nearly a century old—which was directing the Tamil mission in South India, and sending thither German and Lutheran missionaries; (2) "The Society for the Propagation of the Gospel in Foreign Parts" which, we are told by Mr. Stock, at the beginning of the 19th century was engaged "in supplying ministers and schoolmasters for British settlers in Canada"; (3) In 1792, after twelve years of persistent, earnest work, Carey succeeded in getting the Baptists of England to form the Baptist Missionary Society. The following year Carey went out to India; (4) In 1795, as the result of the interest aroused by the letters of Carey from India, the London Missionary Society was formed. When the 19th century opened this Society had sent one man to South Africa, one to India, and a band of twenty-nine missionaries to the island of Tahiti, one of the Society group; (5) In 1796 two Societies were organized in Scotland to aid Carey's work in India, and that of the Moravians in the West Indies. But these Societies had limited means and were shortly absorbed by larger organizations; (6) The church Missionary Society was organized in 1799, but did not send out any missionaries until 1802; (7) On the continent of Europe, in 1797, the first Dutch Missionary Society was formed. But virtually the

Protestantism of the continent was represented by one missionary organization already at work—the Moravians, who seem to have been the one Christian church who had kept alive, all through its history, the object of the gospel in the world. In fact the Moravians were organized simply and solely for mission work. At the beginning of the 19th century they had missionaries in Greenland, in the West Indies; they had done work among the Hottentots, and among the slaves of Central America; (8) Under the influence of the movements in England, two Societies were formed in the United States, one in 1796, the New York Missionary Society, the other in 1797, the Northern Missionary Society. Both these Societies were formed for work among the North American Indians; (9) In 1786 Dr. Coke, a Methodist, sailed from England for Nova Scotia, but having been driven south by a storm he landed at Jamaica and at once began work among the slaves on that island; but the Methodist Society was not formally organized until 1813.

Thus the 19th century opened. But a new spirit was stirring the churches of Christ. The voice of the missionary angel of the Apocalypse was already startling the Christian world out of its sleep of death, and the churches were beginning to realize the purpose of the gospel as including all nations and peoples and tribes of earth. Great revival waves swept England and America, and the churches awoke to new life, new energy, new enthusiasm for humanity. The new life refused to run in the old channels, and the great missionary movements of the 19th century tell the direction in which the divine Spirit moved and carried the churches. Not that opposition was all removed, nor that Christians suddenly became favorable to missionary work. There is yet much indifference, if not open hostility, to missions even among Christians. But the barriers, one after another, have been removed, and the missionary spirit and work of the 19th century have been among the marvels of divine grace.

The Success of Prohibition in Kansas.

In the course of an editorial on the Prohibition question, Dr. Shaw, editor of the "Review of Reviews," makes several statements which on the face of them are full of error. The first is that the members of the Kansas legislature, "being just ordinary politicians," have failed in their duty with respect to bulwarking the prohibitory amendment with effective laws. As a matter of fact the Kansas legislature has piled law upon law in sought-for enforcement of the prohibition amendment. Politicians tell us that there has not been a legislature in 20 years that has not been friendly to prohibition. The temperance enthusiasts have never asked for anything at the hands of the law-making powers which was not freely granted. At the recent session they got everything they applied for. Now is not this situation worth studying? Will not such a study reveal to us the value of such an enactment in itself without reference to the people, and also show us just where the responsibility for the success or failure of the law should be placed. In Canada the plebiscite revealed the pleasing fact that the will of the people demanded prohibitory legislation, but the government was so far misrepresentative as to nullify that expressed desire. In Kansas the people but need to manifest the desire, and the law for temperance is forthcoming. For instance, during the session of the legislature just closed two bills were passed by immense majorities for the better enforcement of the prohibition law. One of these bills declares that the building in which liquor is stored, sold, or given away, is a public nuisance; and as such can be destroyed without punishment following. And the presence of mere bar fixtures (without the detecting of intoxicants) is *prima facie* evidence of guilt.

And now what conclusion are we to draw from this willing spirit of the law-makers taken in connection with the conditions as we find them through the State, First—The prohibition law has so far proven the best enactment, even when lacking at times the support of the people. For the past ten years temperance sentiment in this State, as in nearly all others, has been dormant, seemingly resting satisfied in what it has already accomplished. The result is that the breweries have made deep inroads into the State, and the cry has gone out, to the shame of Kansas and to the detriment of prohibition,—"Prohibition in Kansas is a failure. Liquor is sold there the same as in other States, and the saloon is wide open." We have to face the fact that public sentiment has not positively supported the law as it should, and yet with such popular laxity what is the result?

In the first place there are few such things as Kansas Saloons in the entire State. Kansas Saloon is a misnomer. "Joint," with its suggestion of stealth and evasion is a characterization vastly more appropriate to the sort of drinking places that have sprung up under the eyes of prohibition. The question of morals aside, the Kansas dramshop of today is an abomination which calls for extinction. The sight of one is enough to give a person perpetual stomach trouble. It looks quite as

execrable as anything can which is under the ban of law. It is almost without variation, mean, shabby and filthy. About the only thing in its favor is that it deprives the temperance orators of the joy of launching anathemas on the "Gilded dens of vice." Gilded! As much gilt as is usually found around the average farmer's pig-sty! Cobwebs on the walls, red calico curtains, bleached and faded, at the windows, unpainted pine boards, a thick coating of tobacco juice on the rough floor, and an odor that no man may define, this is a regulation Kansas "joint." The frequenters of these dens gather around what is called by courtesy the bar. They talk in the low tones of voice which guilt employs. They exchange mysterious glances and keep one eye upon the door. The act of drinking is without any token of sociability. With all the lethargy of the people, the liquor traffic is today in Kansas a despoiled, outlaid skulking, after-dark business, in which negroes and immoral whites are the chief proprietors. In saying this I speak of the State as a whole. I am far from denying that there are some places in Kansas where intoxicants are plentifully distributed, as there also are plenty of places where larceny and immorality defy the law. But we claim that the success or failure of no measure is determined by the failure of the citizens to carry, or not to carry, out the absolute spirit and intention of such a law. Go through the statutes in any land. Upon which one can we place our finger and say "this law has never been infringed in the smallest degree. Not one of the millions of citizens has ever crossed with its spirit or letter." Verily, if such a law can be found, we had better at once merge our congress and parliament into an autocracy and crown the framer of that law as supreme maker, interpreter and enforcer of all civil discipline!

What more reason has a man to pronounce the prohibition law a failure, if here and there, in dark alleys, in underground "burrows," a man is found who sells whiskey? Or if a whole county, or city should be wide open, is he justified in making the assertion?

One has only to stand in Kansas city, Kansas, which is under prohibition, and look across the line, into Kansas city, Missouri, which is under "high license," to thank God for prohibition and shut up talking. "Local Option," "Revenue from Saloons," etc. For nearly two years I have lived in a city of 12,000 inhabitants, and during that period I have seen but three men the worse for liquor. It has been sold, and yet so meagerly and darkly in comparison with other States that the "Phantom of Drink," has lost some of its terror. And all that I have said thus far concerning prohibition has been of its working while the temperance people were comparatively lax in their efforts. Not properly supported it has proved itself an effective measure.

To-day with an awakened public conscience and conviction standing back of it, it is proving itself, as near to a perfect law as any measure can well be. For the Kansan is not an easily satisfied being. Not until his State is ideal in law-abiding citizenship, as it is in climate and in products will he relax his efforts. And so it came to pass, that not many weeks past, there came forth an apostle of temperance preaching a "new gospel which is not a new gospel," that the "joint" must go. Mrs. Carrie Nation did not wait for the applause of church, W. C. T. U. or business man, but sang her song of temperance, and played her own accompaniment with delightful energy, upon the bottle and mirror of the jointist. And the result? Why to-day nearly all enlightened Kansas cries—"Amen!" and while dropping the accompaniment they are vigorously chanting the song. The success she has attained in starting a movement has grown only as an agitation can grow on Kansas soil. In 60 days a humble housewife has accomplished more with her hatchet than all the efforts made in the past by the friends of the law. An awakened and aroused conscience among the people now demands that the joint shall be no more.

The result of this is that to-day, we in Kansas are living under prohibition, sustained by a vigorous public sentiment. In nearly every town and city in the State, great mass meetings have been called, and the liquor men have been given from 24 to 48 hours to "move out," and they have invariably done so. The druggists have given in their "permits," and in towns where such action has been taken, not a public saloon or joint is to be found. A man who gets a drink to-day in most of our Kansas towns, has to risk his reputation, by fraternizing with out-lawed "boot leggers." So "dry" is Kansas to-day, that the liquor men realize they are having a life and death struggle and in the municipal elections now being held the breweries have poured money in by the thousands to buoy up their cause.

If it can be shown that prohibition has been a force making for greater sobriety than could be had under a license system, then prohibition must come forth triumphant. Kansas has tested prohibition for 20 years, and no one can deny that in that time, she has made wonderful advancement in the practice of sobriety. Drunkenness has greatly diminished as statistics show. To be sure there are those who declare that prohibition is the product, not the cause, of this temperance reformation, but they are answered by the fact of a more

rapid lessening of intemperance since the adoption of the measure. And in this sense, and in the power of control possessed by the people, even in communities where joints have run openly, the argument for prohibition is convincing.

Old drinkers are dying off, and no new ones are coming to fill their places. Is not the future bright with hope under such conditions? May the day speedily come when the manhood of Canada shall demand at the hands of the government, the rigorous suppression by prohibition of the manufacture and importation, of all intoxicants! Kansas is the living exemplification of the success of prohibition.

Hutchinson, Kansas.

A. C. ARCHIBALD.

Does Our Service of Song Need Improvement?

A paper read before the P. R. Island Baptist Conference and published by request of that body.

Every one will admit the importance of the service of song in our worship. It has held a prominent place in the service of God's house as far back as we can trace worship in the New or Old Testaments. Since it holds so important a place much depends upon the character of the song and the singing to make our services a success.

One way of ascertaining whether our song service is in need of improvement or not is to judge our songs and music according to some fixed standard.

1. Let us inquire then what is the ideal in sacred song.

I take the question in the more general sense including all song employed in our church services. Not the prayer-meeting or special evangelistic meeting or Young People's meetings but all the services of God's house. There must be one ideal for all, one standard of song for all. What then is our standard of judging the character of song to be used in our services?

It is not mere opinion. Opinions differ and hence the innumerable books of song used by the churches all over the land, each one represented by the author as superior to all others.

It is not according to our likes or dislikes. Anything with a good jingle to it is sufficient to satisfy the superficial; and the hymn selector may be inclined to cater to the wishes of the multitude.

For a Baptist the only standard of judgment is the Word of God. What does the Word say "Whoso offereth praise glorifieth me" Ps. 50:23. Here, then, the ideal of all song is found to be the glorification of God. If we examine the songs of the Bible we will be deeply impressed with the truth that the first thought and purpose of the song is to exalt God as the mighty Saviour and all-powerful helper.

In Exodus 15th is recorded the first song of the Bible. When the children of Israel were delivered out of the land of the Egyptians "Moses and the children of Israel sang a song unto the Lord." I select a few verses out of the many to show how the Lord is extolled and glorified.

(v. 2). The Lord is my strength and song and he is become my salvation.

(v. 6). Thy right hand, O Lord, is become glorious in power; Thy right hand, O Lord, hath dashed in pieces the enemy.

(v. 11). Who is like unto thee, O Lord, among the Gods? Who is like thee glorious in holiness, fearful in praises, doing wonders?

(v. 21). Sing unto the Lord for he hath triumphed gloriously. The whole song is a gem of beauty, a power of glory flowing spontaneously from a heart made glad by the favor of Almighty God.

It needs but a hasty glance at the Psalms of David to see that God is the burden of his song. In the fulness of his soul the Psalmist breaks forth in singing "Bless the Lord, O my soul, and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all his benefits."

Time and space forbid me to pick out even the brightest jewels of praise which glow with the true poetic spirit when they exalt the Lord in the beauty of his holiness.

One more example from the New Testament will show us that where praise is the purest and free from all the imperfections which sin has brought to us, then also the Lord and his works are the only subject worthy of song. I refer to the song of the angels at the birth of our Saviour: "Glory to God in the highest, and on earth peace, good-will toward men," Luke 2:14.

I might multiply examples from the Word of God to show that the one controlling purpose of the singer is to exalt the Lord and glorify his holy name.

This is the poetry which has stood the test of ages. It may serve as our test of all true poetry. The great poets of the past have excelled because they have been true to nature; but their sublimest passages breathe in the fragrance of heaven, and catch a glimpse of the beauties beyond. In "Paradise Lost" Milton excelled while his mind dwelt upon events and scenery of the supermundane

world; but when, in "Paradise Regained," his mind became engrossed with earth and earthly scenery, the quality of his poem was also lowered. We may safely say that the poet of the future will be one who must achieve his greatness by being true to nature's God, and true to portray the deeper aspirations of the soul for spiritual realities. All true beauty is inseparably connected with God, and happy is the poet who can see "the beauty of the Lord" either in nature, God's handiwork, or better yet, in the character of nature's Creator. If this is true we can reasonably expect that a hymn, sung to the praise of God, should ring with the true poetic spirit and there is no reason why it should not be of the highest poetic value. A true hymn is not the sentimental effusion of every spring-time rhymester, but the product of a soul who feels impelled to express the deep aspirations of his heart after God.

It may be that our books of praise need improvement. Perhaps the pruning knife is necessary before they bear the fruit for which the Master is looking. A hymn accomplishes its object only when it is sung unto the Lord. Hear what God says, "My glory will I not give to another, neither my praise to graven images," Isa. 42:8. Therefore, "let us sing unto the Lord a new song and his praise from the end of the earth," 42:10.

The inference which we draw from this thought is that we do not sing about men or to men.

(1). We do not sing about men. If man is to enter at all into our song it is only as the instrument or means of bringing praise to God. The song which the redeemed sing on the other shore is described as "the song of Moses, the servant of God, and the song of the Lamb," (Rev. 15:3). Notice that it is the song of Moses the servant of the Lord. When the song exalts human qualities or human prowess it departs from the true ideal of sacred song; but if the song exalts man's greatness and power as the direct result of God's workings in him and for him, then it is worthy of being sung.

(2). We do not sing to men. Let us come into the domain of the choir and search for the cause of all the jealousy and quarrels for which it is proverbial. May it not be due to the fact that the singers have in mind the pleasing of men or the pleasing of themselves by their song rather than to glorify God. If we were all inspired with the purpose of giving praise to God alone, it would hallow our song, sanctify our singing, unify our purpose, and bind all our hearts in love's perfect bond.

Do our songs of praise come up to this ideal? If they do then our song service needs no improvement. If they do not, then there is need of improvement, need of judicious care, need of earnest prayer for guidance, and help from above.

II. The results which must come from following this ideal are many. The pastor will be the first to feel its influence. As a general rule, the pastor is the one who chooses the hymns.

If the praise and glory of God is the glad purpose of his soul it will manifest itself in a prayerful and judicious search for hymns of sterling character. Is it not true that the pastor is often tempted to choose those hymns which are familiar irrespective of their character? This is singing for the sake of singing. This means gratifying self instead of praising God. This is form without the real substance of song. If the people do not know the best hymns, the pastor's duty is to preach upon the subject in such a way that the people will want to sing only the best hymns.

Another result will be manifest in the spiritual life of the church.

The joy of the Christian finds expression in hymns of praise. The joy must be of the right kind,—joy in the Holy Ghost. Joy is one of the fruits of the Spirit. The fountain of joy must be pure. Like a living spring it must send forth pure waters. But the channel also or the means by which the joy is expressed must also be pure. If refuse or impurities choke up the channel of the stream the effect will soon be felt on the fountain itself. If the joy is the fruit of the Spirit, the hymn also or the means by which the joy is expressed must be dictated by the Spirit. It must be a weapon that the Spirit can use. It must be a channel through which the Spirit can flow unimpeded. Joy is like a spring in this respect that it is at its best or most helpful to the Christian when it is best expressed. The hymns that we sing ought to be full of spiritual power, full of spiritual blessing and uplift. "Let those refuse to sing who never knew our Lord."

But children of the heavenly King can sound His praise abroad.

A third result will be manifest in the conversion of souls.

Ought we not to expect conversions to follow from the proper singing of God's praises. Is there not a sad need of improvement along this line? Listless, half-hearted, thoughtless singing is always barren of results. It is no benefit to those who sing or those who hear. But there is a power in song. We have all realized it at one time or another. The singing of such men as Mr. Sankey, proves that there is a spiritual power in song which is able to reach the unregenerate heart. Such a power can be obtained only as we get down on our knees and ask God to use our voices to His own glory and the upbuilding of His Kingdom on earth.

Cavendish, P. E. I. ALFRED E. HOOPER, M. A.

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Mr. Foster Discusses the Gothenburg System.

Among recent contributions to the discussion of the subject of temperance reform is one from the Hon. George E. Foster, in the form of an address delivered before the Canadian Temperance League of Toronto. Years ago Mr. Foster was known as a very earnest and eloquent advocate of the prohibition of the liquor traffic, and he has been subjected to not a little unfavorable criticism because, as is alleged, his course as a member of Parliament and as a minister in the Government did not harmonize with the principles which he so strongly advocated respecting the treatment of the liquor question before his entrance into politics. It may be indeed that Mr. Foster has not manifested that heroic consistency which circumstances made possible, and if that is true the case we fear is not by any means a unique incident of public life in Canada. It is but fair however to consider that an inside view often gives a quite different impression from an outside view, and that when one is considering merely or mainly the desirability of the accomplishment of some grand project his feelings and his speech concerning it are not unlikely to be much more enthusiastic than when he comes to sit down and enquire soberly into the question of ways and means. This has been probably the experience of most prohibitionists who have ever come seriously to face the question of how the thing was to be done, and so done that the result would mean a triumph and not a defeat for the temperance cause. It is not however our purpose here to apologize for Mr. Foster or for any other professed prohibitionists who have found it possible to accept seats in non-prohibitionist administrations, our object is rather to call attention to the recent deliverance of the ex-Minister of Finance upon the temperance question.

In the first part of his Toronto address Mr. Foster spoke of the educative features of the temperance work and of the resulting increase in the extent and force of temperance sentiment. He then passed to consider the legislative or restrictive side of the question. In this connection Mr. Foster discussed with considerable favor what is known as the Gothenburg system, by which the whole liquor business of a country is placed under government ownership and control. This system he presented as worthy of consideration, not as being better than prohibition, but as being, while prohibition remained unattainable, better than licensing the business in private hands. "The strongest bulwark of the liquor traffic today," Mr. Foster is reported as saying, "was the selfish interest that individuals had in the traffic because of the gains that are made. The men who made their money out of the traffic were the strongest opponents of the temperance cause. The Government was denounced because it did not give prohibition. But if they searched below the surface they would find that the power they had to overcome was the immense money power, the immense selfish interest, which lies behind the traffic. If this were true, would it not be wise to cut off from the traffic every incentive to profit-making. The forms of vice and allurements associated with drink were introduced for the sake of increasing the profits from drink. Cut off the profits and you cut off all this. This could be brought about by making the Government the liquor seller. The objections were that the Government would then be interested in making the profits. To this he replied that no Government could defy the enlightened opinion of the people by stimulating the traffic for gain's sake. Under Government control there would be no inducement to sell for the sake of gain, and hence the sale would drop off and the ultimate issue would be total prohibition."

Under Government ownership and control of the traffic, Mr. Foster argued, the tendencies to evil would be much reduced. Instead of thousands of persons, as now, selfishly interested in promoting and enlarging the traffic and constantly working to

secure that end, there would be one agent, the Government, amenable to public opinion. The employees of the Government would have no personal interest in making large sales and would therefore have no inducement to violate the law by selling where it was forbidden. Mr. Foster said that he was not prepared on that platform to say that he would carry out the scheme of Government control of the traffic even if he had the power. But the fact that under such auspices he chose to discuss it at considerable length and commended it to the thoughtful consideration of his audience, would seem to indicate that he had given the subject careful thought, and that his mind had been quite favorably impressed with the project. The subject is not new to the readers of the MESSENGER AND VISITOR, since we have on different occasions referred to the Gothenburg or Government dispensary system, which was adopted a few years ago in South Carolina.

It is not of course necessary under the Gothenburg system that places for the sale of liquor should be opened in every community. On the contrary there could, and doubtless would be, as we understand there is in South Carolina, provision for local option by which every community in which a strong anti-liquor sentiment existed could exclude the sale, and the dispensary would be established only in communities where the temperance sentiment was not strong enough to make legal prohibition effective. There are of course objections to this plan of dealing with the liquor problem as there are to all others. The question is whether or not under present conditions in this country the Gothenburg system would be open to less objections than others.

Editorial Notes.

—The anti-clerical agitation in Spain is evidently still in an active condition. A Barcelona despatch of April 2 states that on the previous Sunday nine thousand persons attended a meeting on the Plaza de Toros. A number of speeches against the Jesuits were made, and resolutions were adopted in favor of the separation between church and state, the suppression of the religious orders and the confiscation of their property, and congratulating France and Portugal on their anti-clerical attitude.

—The promise of fruitfulness in old age is being very graciously and beautifully fulfilled in the experience of our venerable and beloved brother, Rev. Dr. Morse of Sandy Cove. By reference to a note from Dr. Morse, which appears on our church news page, it will be seen that, on the fifty-ninth anniversary of his ordination to the pastorate of the Digby Neck churches, there was granted him the joy of baptizing fifteen persons, and that other fruits of the good work now in progress are yet to be reaped. Everybody must rejoice with Dr. Morse that such strength is still being given him to work for his Master, and that he is being permitted to reap so richly the rewards of his labors.

—According to a London despatch, the anti-clerical agitation in Portugal makes itself so acutely felt in the royal palace at Lisbon that the relations between the King and Queen have become strained to a point at which the probability of separation is considered. When the King of Portugal came to London to attend the Queen's funeral, he received a deputation of Protestants to whom he made a speech promising a continuance of the enlightened policy of religious toleration in his dominions. The King's words were widely reported and were commented upon in Portugal, eliciting the enthusiastic approval of the Liberals, but serving to accentuate the feud between the King and the religious orders, which originated from the alleged interference of the Jesuits in the secular affairs of the government of the country. The Queen's sympathies have been however from the first with the clerical orders, and it is said that the friction which existed in the royal household from this cause has been rendered much more acute by the King's London speech.

—"Labor, capital and business ability," says Mr. Andrew Carnegie, are the three legs of a three-legged stool. Neither the first nor the second nor the third has precedence, all being equally necessary. He who would sow discord among the three is the enemy of all." It is slightly embarrassing to the imagination, as the London Baptist Times points out, to think of carrying on any kind of husbandry between the legs of a stool, and it reminds that excellent journal of a recent peroration of a popular preacher: "A tide is rising which shall bring light, and in which men shall find their home." But the millionaire's meaning is good, and his figure, although it limps, is still forceful. It is well that labor, capital and business ability should recognize not only their mutual relations and interdependence, but that also the three legs of the stool, even when united, do not constitute a

finality but exists for the sake of the higher interests of humanity. It is gratifying to note that the disposition which Mr. Carnegie is making of his millions indicates on his part a recognition of the value of those higher interests.

—A short time ago, according to statements which have appeared in Montreal newspapers, during the progress of a fire in that city, which threatened the Notre Dame church, the Sisters of a certain R. C. Congregation retired to a little chapel to pray for the safety of the district, imploring the intercession of Ste. Amable to stay the progress of the flames. This Ste. Amable, it is said, has long been regarded as the protectress in heaven against fire. By the altar of the chapel there hung a relic in the form of a piece of ribbon which the saint had worn and which Archbishop Bruchet had presented to the Sisters. A small piece of this ribbon was taken by the Sister Superior and given to a messenger who gave it to a fireman to cast into the flames. This duty was performed, we are told, by Captain Renaud of No. 14 Station, who "with great reverence and confidence" climbed to the top of a ladder and deposited the relic in the flames then raging in the top story of the Hudon, Hebert & Company's building. The nuns believe that the fire was extinguished very easily after the piece of ribbon had been committed to the flames, and Captain Renaud is quoted as supporting that opinion.

—The Baptists of Germany have not yet attained to great numbers and influence. Their present membership, according to their recently published statement, is a little less than 29,000, representing a Baptist population in Germany of probably not more than 100,000. The number is comparatively very small, but the denomination in Germany has increased ten fold during the last half century, while the population of the country has about doubled. In 1850 the Baptists numbered only eight in 100,000 of the whole population, and in 1895 the proportion was 49 to 100,000. The number of Baptist churches in Germany is 155, of which the largest is the First church of Berlin, with a membership of 1082. The work of the ministry is carried on by 217 preachers and elders, 387 lay preachers and 47 missionaries. The statistics show a steady increase of late years in the contributions of the German Baptists to the support of religion. Last year's increase in membership was the smallest for some years, but there are indications that the returns for the current year will be quite different. A rather discouraging feature of the report is that the number of scholars in the Sunday Schools has not for several years past kept pace proportionally with the membership of the churches. This, it is suggested by the Baptist Times and Freeman, to which paper we are indebted for the facts here given, may be in part accounted for by the large number of rural stations in which there are no facilities for Sunday School work.

—"The Congregationalist," which has been for many years the leading organ of Congregationalism in the eastern part of this continent, has recently been purchased by the Congregational Sunday-School and Publishing House. The Congregationalist has a well recognized place in the first rank of religious journalism and enjoys the prestige of a long and honorable history. It was established in 1849, and in 1867 incorporated with itself the Boston Recorder, a much older paper. Since that date it had been owned and managed by W. L. Greene and Company. For many years the editor-in-chief of the Congregationalist was Rev. Dr. H. M. Dexter who was succeeded in 1890 by Rev. Dr. A. E. Dunning, Rev. H. A. Bridgeman becoming at the same time managing editor. Within a few years, the paper has been changed in form, while illustrations and other features which have added largely to its value as well as to the expense of publication have been introduced. More recently the "Congregationalist," following in this respect the lead of the "Outlook" has made its first issue of each month, an enlarged number under the name of The Christian World, in which a more general survey of the religious horizon is presented. The growing excellence of the paper has testified to the ability with which it is managed and edited. The transfer of the "Congregationalist" to other publishers does not, we are told, indicate any change in its general purpose and character. Dr. Dunning and Mr. Bridgeman will continue to be respectively its editor-in-chief and manager. The transfer will insure a more ample capital, and a career may be anticipated for the "Congregationalist" worthy of its history and its aspirations.

—Mr. Andrew Carnegie in announcing his gift of five million dollars for the benefit of his late employees in Pittsburg said: "I make this first use of my surplus wealth upon retiring from business as an acknowledgment of the deep debt which I owe to the workmen who have contributed so greatly to my success." Everyone must honor Mr. Carnegie as a man who is giving most practical evidence of a disposition to make a right and philanthropic use of the vast wealth that has come into his hands. Mr. Carnegie is entirely right in acknowledging the share which labor has had in producing this accumulation of wealth, and in speaking of "the deep

debt" which he owes to the workmen. But if it is a debt how then is it to be considered a gift? If this is labor's rightful share in the profits of a business which creates a multi-millionaire, should labor's getting its own depend upon the will or the continued life of one man? Suppose that instead of an Andrew Carnegie it had been a Jay Gould, or suppose that Mr. Carnegie had died before he had perfected his philanthropic scheme, what then would have become of the workmen's share? If all great capitalists and employers of labor were men of the Carnegie type, and if they could be sure of living to carry out their benevolent purposes, the representatives of labor might have a fairly comfortable assurance that their contributions to the country's wealth would finally obtain substantial recognition. Now if it were not for those bothersome "ifs" one might be able to get on much better with the problem of the proper relations of labor, capital and business ability. Someone will say that if all men were possessed of the spirit of Christ's Golden Rule there would be no more difficulty. True, but that only brings us face to face with the supreme "IF" from which all the others spring.

From Halifax.

The ancient matter of Mr. Manning's guests who were in bed, and the prayer of that venerable man, that Black Preston and R. Davis might not make a disturbance, must wait awhile for new matter.

The quickenings in the Halifax Baptist churches through the past winter have been but partial. There has been no powerful influence of the Holy Spirit manifest. Courage and hope remain and a good degree of peace. Mr. Burpee Witter of the West End church gave two musical concerts in the first church, the proceeds of which, about \$50, will go to the building fund of the W. E. church. Students from the College are supplying the pulpit to the satisfaction of this church. The revival at Wolfville has given a sweet savor to their sermons.

My reference in a former article to the legal force employed to obstruct the liquor business in Halifax, was not flattering to the people whose duty it is to attend to this matter. The spirit of slumber, however, has given place to a watchful, energetic purpose not to let rum have its own way altogether. A Bill, originating with the liquor fraternity, passed the city council—a council which has the reputation of propitiating the rum-sellers by doing about all that is asked of them. The inspector, Mr. Banks, whose duty it is to enforce the law, has the name of being an active co-operator with the liquor dealers. The Evangelical Alliance and the Temperance Societies took the matter of the new bill in hand and sent delegates who were heard before the temperance committee of the House of Assembly. It is fortunate for Halifax that city bills, before coming law, must pass the legislature. Temperance has a better chance in the legislature of the province than it has in the city council. The delegates were heard last evening. The committee who heard them recommended "the three months' hoist" to the new bill, and the assembly gave it that treatment this morning without a dissenting voice. So the old law stands, and it remains to be seen whether or not it will be enforced.

There is another matter the Nova Scotia readers of the MESSENGER AND VISITOR should have placed before them in clear and brief form, so as to have a correct judgment in respect to it; and also to have discourse with honorable members of the Legislative Council with a view to correct their conceptions of public morality.

The circumstances are these: Some years ago the men who were appointed to the Legislative Council gave individually written pledges to the Government that when the question of the abolition of the council came up they would vote for it. Somewhere a doubt sprung up as to whether such pledges were constitutional or not. The opinions of men, eminent in the legal profession, in respect to this matter were obtained, and the unanimous deliverance was that such pledges were not constitutional, and hence were not binding.

As there is the principle of law civil, and the principle of law divine, the matter has become somewhat mixed and confused. Out of this confusion comes safety to the life of the Legislative Council, and each member continues to get his \$500 a year, and the honor thrown in, for his few weeks' service. The stand taken by some of those who have pledged themselves to do away with the second chamber of the legislature of Nova Scotia is this: If the government will release them from their pledges, then they will discuss a measure looking to the abolition of the council. If this is not done, they will not entertain such a proposal. The Hon. Mr. Pipes seems to have been studying the law of God in the matter. If he has sworn to his own hurt to do a good thing, he must not change. Civil law or no civil law releasing him from his pledge to abolish the council, he believed the council ought to be annihilated, and as he formally pledged himself to help to do it, he is bound in honor to his country and in a solemn pledge to God to do just what he promised to do. This duty he undertook to discharge by bringing in a bill to abolish the council according to solemn promise. The Hon. John N. Armstrong, of North Sydney, seemed to be held conscience bound in th-

same way. His honor as a man, and as a maker of law, his integrity and truthfulness in his responsible position unite in their demands that he should be straightforward and upright in this matter before his fellow-countrymen and his God. He accordingly seconded the measure introduced by Mr. Pipes. Both gentlemen made speeches on the subject, worthy of high-minded men of honor and integrity that they are, to induce their fellow councillors to redeem their pledges like men of unswerving honor. The president of the council, the Hon. Mr. Boak of Halifax, ruled the introduction of the matter into the council out of order, until after the Government had released the members from their pledges. Every member of the council, except Mr. Pipes and Mr. Armstrong, sustained the president in his ruling. Nothing was said about a release from the pledges given, sought and obtained from their maker. The stand taken by Messrs. Pipes and Armstrong is sound and easily defended. Indeed it defends itself. But a defence for the other members of the council is not within the range of the moral and legal vision of ordinary mortals. The Philadelphia lawyer might undertake to explain its legal and constitutional tangle, but no less a casuist than the prince of Jesuit philosophers could get the ethics of the business in line with the fixed and eternal laws of integrity. Release from the confusion of legislative duties in the city may so clear the moral heavens that when these honorable gentlemen return again to their duties they may take a course comprehensible to the average citizen of this part of the Dominion. It is to be hoped that this will be the case.

Dr. B. H. Eaton, chairman of the Board of Governors of Acadia College, Dr. Trotter, the President, C. W. Roscoe and E. M. Saunders, governors, had an interview with the Government in respect to the return of the \$10,000 succession duties on the Payzant bequest to Acadia College. This committee got a patient hearing. The case was so plain and reasonable that little or no argument was needed to influence the government. The estimates which passed the House provides for the return of this \$10,000 to the Board of Governors of Acadia College.

REPORTER.

Ontario Letter.

REV. P. K. DAYFOOT.

Good Friday has come to be the recognized convention day of our Provincial

B. Y. P. U.

The sessions were held April 6 in the Dover Court Road church, Toronto. The morning was given to a meeting of the Board of Managers. The Conference began at 3:20 p. m. with an address by Rev. A. H. Firth, of Ottawa, on "The Deepening of the Spiritual Life." Rev. O. C. Elliott, of Peterboro, spoke on "The One Thing Needful," after which a social season was enjoyed, during which tea was served by the young people of the church.

The evening programme, in addition to music, included three addresses. Rev. V. H. Conert, of Belleville, spoke on "The Bible the King of Books." Rev. S. S. Bates, Toronto, discussed "The Young People in Revivals." Rev. A. L. Oeggie, a Presbyterian pastor of the city, described "The Victorious Life." The treasurer reported receipts \$190.66, and expenditures mainly for distributing literature, \$180.33.

OBITER.

When the writer was a student pastor in a hamlet in eastern Canada, among the lads of the little church, was a fair faced boy just beginning to take part in public services. That lad is now Rev. A. H. Firth, who, having served the memorial church, Ottawa, for ten years, has been called to the church in Smith's Falls.

Rev. Dr. Eaton of Bloor street, Toronto, was invited to succeed Dr. Chivers as Secretary of the B. Y. P. U. of America; but he does not feel called to that kind of work.

Rev. J. J. Ross, of Chatham, has been called to the First church, Detroit. Mr. Ross has special evangelistic gifts, and a most genial manner.

On Sunday, March 10, Rev. S. S. Bates completed his sixteenth year as pastor of the College street church, Toronto. During the week the members presented him with a pair of easy chairs.

Scarlet fever has claimed eight students in Woodstock College. The school will be closed till after Easter.

Port Hope, April 5th, 1901.

New Books.

The Passing of the Dragon. By F. Jaye Ceagh.

This is a story, quite charming in its way, of an afflicted and skeptical gentleman and his atheistical and wicked servant who were both won to faith by the simple trust and childlike goodness of two little girls.—Cassell and Company, London, and The Clark, Copp Company, Ltd., Toronto.

The Darjeeling Disaster. By Rev. F. W. Warne, B. D.

This little book tells the sad story of the death in the Darjeeling disaster, Sept. 1899, of five children of Rev.

and Mrs. D. H. Lee, missionaries in India. Their only other child, a boy who escaped immediate death, received fatal injuries and died a few days later. The eldest was a young woman, herself about to enter upon missionary work. Mr. and Mrs. Lee were at the time in Calcutta, having left their family at the Darjeeling station for a little time, when the terrible storm and landslide occurred which had such lamentable results. The Lees were not the only ones to suffer, but theirs was the most terrible loss, and, considering all the circumstances, was of a most heart-rendering character. The triumphant power of Christian faith is exhibited in the ability of the stricken parents to bear up under such a crushing blow. Mrs. Lee contributes to the volume a sketch of the life of each of her children.—The Methodist Publishing House, Calcutta.

Canada Under British Rule.—1763—1900. By Sir John G. Bourinot.

This is a book to be commended to the attention of every intelligent Canadian. The author has dealt especially with the political development of Canada, tracing its history from the days of the French regime, to which an introductory chapter is devoted—through its experience as a group of thinly populated provinces on to Confederation, and its later history as a prosperous and semi-independent Dominion, still most loyally attached to the Motherland. The story of the country's development is told concisely, in smooth and perspicuous English, and with due attention to perspective. The limits which the author had set for himself made it necessary to avoid details for the most part, but the general outlines have been so drawn that the reader gains a good idea of the sources from which Canada has drawn her life, the struggles of the older days when France and Britain fought for the mastery, the relation of the Northern Colonies to the American revolution, the War of 1812-1815, the struggles for responsible government, the events leading up to Confederation and the political history of the Dominion during the last third of the century now closed. While Sir John Bourinot's book does not contain all that a young Canadian should know about his own country, it is certainly one of the books which every young Canadian ought to read.—The Copp, Clark Company, Ltd., Toronto.

Arrow Points.

BY PASTOR J. CLARK, M. A.

More game is seen than is shot.
Flattery is the fool of fools.
Every sin has a sting.
Many save their pennies but waste their pounds.
All is not gain that seems so.
Many a friend is loved too late.
It is hard work either to teach or to tame a Tartar.
The most pious are seldom the most popular.
There should be preaching in the pew as well as in the pulpit.

He is not wise who will not read
And love God's Holy Word,
But leaves its messages of love
Unheard and unheard;
While blessings great and manifold
Belong to him who waits
With watchful eye and eager ear
At Wisdom's glittering gates.

The independency and at the same time the ineffectiveness of local churches is being seriously threatened by the assumption that organization existing apart from the churches have some kind of right to impose their claims and regulations upon the local congregations. It does not follow that an organization which works well in one congregation would work well in another. One church may wisely encourage a Young People's Union, a Christian Endeavor Society, or the King's Daughters, or the Boys' Brigade. In another church none of these may be wise. Our pastors and churches need a good deal more courage to adjust their work to the demands of the local situation. A church has the same right to organize its own work in its own way that another church has to adopt all the prevailing methods. We should go so far as to say that a church has a right to abolish a Sunday School if it can do its work of Bible instruction more efficiently by some other method. The Sunday School is not divine, or any other of the methods by which we seek to accomplish certain ends. The only divine thing in the organization of the Christian life is the church itself, and one of its divine rights to adopt such methods as it chooses.—Watchman.

If you would conquer, forgive; seek vengeance, and you will be conquered.

The only way to have a friend is to be one.—The Standard.

It may be your prayer is like a ship, which, when it goes on a very long voyage, does not come home, then so soon; but when it does come home it has a richer freight. Mere "coasters" will bring your coals, or such like ordinary things; but they that go afar to Tarshish return with gold and ivory. Coasting prayers, such as we pray every day, bring us many necessities; but there are great prayers which, like the old Spanish galleons, cross the main ocean and are longer out of sight, but come home deep laden with a golden freight.—C. H. Spurgeon.

* * * The Story Page * * *

Uncle Alec's Bad Folks.

"I'm going to jail,"
"Virginia Swan!"
"Yes; I'm going to-day. They've sent for me. Haven't you always known I'd come to it sooner or later?"

Virginia's bright face shone with fun; then it clouded over. She threw herself into the hammock and rocked back and forth violently.

"It's such a nuisance! I'd a good deal rather not go. Freedom's good enough for me. But there's Uncle Alec sick abed and worried to death about his bad folks; and Aunt Alec's got her flowers all picked—ready. I'm the only one who's in the proper condition to go to jail. It's my first sentence, and it's a nuisance!"

The girl in the invalid's chair smiled. She was used to Virginia.

"Do you know, dear," she said, suddenly, "I'd be willing to go to jail with you if I could only get on my feet and walk? I wouldn't ask anything better!"

"You poor dear!" Virginia cried, impetuously, springing across the little space of lawn to the pale girl's side.

"You'd be just the one to preach to Uncle Alec's bad folks; it would make them all good just to look at you! But me—it's carrying coals to Newcastle, Emily Warren. That's what I told Uncle Alec. But he just put out his long white hand and stroked mine, and said he to me, 'It's time you did some good in the world, little girl—run away and do it.' Wasn't that exactly like Uncle Alec?"

The hammock had resumed its swing to and fro. Virginia shut her eyes and assumed a far-away expression. The corners of her saucy little mouth drew down.

"I'm thinking of my text—sh!" she said. "Uncle Alec's was 'Judge not, that ye be not judged.' Whoever but Uncle Alec could preach a sermon to prisoners from that? No, I think I shall take 'Thou shalt not steal.' That will make 'em feel at home!"

"Virginia?"

"Well, I'm a 'bad folks' to day. They ought not to send me missionarying. I'm a heathen, and somebody ought to come and preach to me."

A tiny girl trotted soberly down the walk. Virginia's face broke into coaxing smiles.

"O, little Hop o' My Thumb, come here and be kissed all nice. You blessed baby! Don't you want to go a preaching with Virginia? Go and ask mamma if you can't. Tell her it will help the naughty folks to be good."

"Yes; I'll go help the naughty folks be good. I put 'em in the closet an' say, 'Now, fuk o' your sins like ev'rything!'"

The two girls laughed, but the face of the tiny one was sweetly-serious. She trotted away to ask mamma.

In the early afternoon Virginia loaded herself with Aunt Alec's flowers and started away. She was going across the street to call for Hop o' My Thumb. At the gate she kissed Aunt Alice with a wry face.

"It's such a ridiculous notion of Uncle Alec's, Auntie! The idea of sending me!" she said. And Aunt Alec smiled up at the tall girl gently.

"Keep your eyes open, dear, and your heart, and you'll find a way. Did he tell you about his two most anxious 'cases'—the one whose time is nearly out, and the one who is going to die? I put in the moss roses for him. And give the white-pinks to the one who's going out. White things maybe will remind him to be pure. He hasn't been very penitent. We're afraid he'll fall right back again as soon as he gets out. Your uncle has wrestled in prayer for him again and again."

She sighed, and the gentle ripple of her breath stirred her soft locks. Virginia was thinking that, looking at Aunt Alec always reminded her to be pure—Aunt Alice was so white.

"We're going to jail, Hop o' My Thumb. Don't you feel queer?" Virginia said, as she clasped the cool little hand in hers. The tiny one looked up at her gravely.

"Yes; I feel queer, too. Is it like goin' to the Unheaven place, 'Ginia, where there's heaps o' bad folks?"

"No, dear—oh, no; not like that," smiled Virginia; "Uncle Alec's bad folks can be sorry and begin all over again after a while."

"After they get out o' the closet?"

"Yes; after they get out o' the 'closet,' dear. Uncle Alec goes to see them, and tells them to begin all over and not be bad folks any more—that God will forgive them, you know."

"Yes, I know—same as he fo'gives me, 'times when I eat out o' mamma's sugar-bowl. He fo'gived me twice to-day."

The clear little voice sank into silence for a minute, then began again, eagerly.

"An' we's goin' to tell 'em to be good folks, same's Uncle Alec does. I like to do that."

It was a new experience to the tiny one. It had always been some one else who told her to be good.

Uncle Alec's "bad folks" lived in the big stone house with barred windows. They approached it with curious awe. Even Virginia's sixteen-year-old heart beat faster. A youthful-looking jailer met them outside the great iron door, and led them in.

"Uncle Alec is sick abed, Mr. Cummings, so I came," Virginia explained. Then she laughed, reassured by the young jailer's pleasant face.

"I didn't come to preach a sermon—mercy, no! Just to bring Aunt Alec's flowers. She wanted me to distribute them for her, but I wish you could, Mr. Cummings! We're afraid of Uncle Alec's bad fo—I mean the prisoners, aren't we, Hop o' My Thumb?"

"Oh, no, I isn't, not a speck!" affirmed the tiny one, cheerfully. "I like bad folks drestly. I know how they feel when they eat sugar out o' their mamma's sugar-bowls. I'll 'tribute the flowers, 'Ginia."

The long, bare hall was full of dim daylight, and the chill of sunlessness. It was lined with rows of cells with grated windows. Some of the doors stood open, and a few prisoners lounged about aimlessly on the hard benches without. They stared in astonishment at the fair vision that appeared suddenly in the jailer's wake. The tall girl and the tiny one, in their white dresses, with the glory of Aunt Alec's flowers about them like a halo, seemed to have burst out of the dimness and chill like a beautiful gleam of sun.

"My God!" muttered one of the men who had had a tall, fair daughter once. And one beside him gazed at the tiny one wistfully.

"There were two especially," whispered Virginia, "Uncle Alec was especially troubled about the—the one who was sick, and the one you was almost ready to be let out. And Aunt Alec sent special flowers to them."

She began to hunt among the flowers for the white pinks and the roses.

The jailer opened one of the heavy, iron-grated doors and motioned her in.

"This is the one that's goin' out," he muttered in her ear. Then, raising his voice:

"Here's a couple of ladies to see you, Bill. The minister's sick, and they come instead. Walk right in, ladies. Bill's going into society again pretty quick, and a little practicin' will do him good!"

The bit of a room was not inviting. Neither was Bill! He glowered at them in surly silence. There was no promise of better things in Bill's face.

But the tiny one was unabashed and cheerful. Here was her opportunity. She crossed the little bare place importantly and peered up into the grim face.

"Is you one o' the bad folks?" she piped, sweetly.

"Well, so is me, but he fo'gived me, God did. I guess he's got drestly tired, but he did it. Has he fo'gived you?"

The grim face relaxed a little—a very little. The little sweet voice ran on:

"I guess you'd better take me in your lap, don't you? You can't talk so well when you're standin' up, you know. I can climb up—there! Now, whyfore don't you tell me if God's fo'gived you? You look so sorrowful, I'm 'fraid he hasn't. Well, he will, 'cause he fo'gived me. I asked him to. Want me to show you how to do it? You put your hands right so, and shut your eyes—you got your eyes shut?—honest and true? I can't see 'cause I've got mine shut up. Now, you say, 'Dear God, I want you to fo'give me 'cause I ate it out o' my mother's sugar-bowl. I guess I won't again—you better say 'I guess; it's safer. Please to keep me from being a bad folks any more, forever 'n' ever. Amen.' There!"

Virginia had crept forward and laid the bunch of white flowers in the tiny one's lap. Her bright face was wet.

"Tell him about them, Hop o' My Thumb," she whispered.

"They're for you, that's what," the tiny one said, "And they're all white ones, so's you'll be white. 'Ginia said Aunt Alec said so. I guess that's why mamma puts me on white dresses. Smell 'em. Oh, my, don't you know how? You do it this way."

She buried her little nose in the fragrant pinks, and drew in a long, loud breath.

"We must go now, dear," Virginia said. But the grim man tightened his fingers round the tiny one's arm.

"Let her stay a spell—till you're ready to go back," he said. "I'll mind her all right. I had a little young one once, an' I minded her. She was smilin' and chick, like this one. Oh, wasn't she, though! Let her stay."

"Let her—'twon't do a mite of harm," the jailer whispered. "Bill ain't the kind to hurt a little 'un."

"I'm goin' to stay wiv Mr. Bill," announced the tiny one, conclusively. "I like it in this teeny room, an' he likes me, don't you, Mr. Bill?"

And so Virginia left her there while she visited the other prisoner that Uncle Alec was anxious about. It was the one who was dying.

"Can't stand it much longer—he's all worn out. I ain't sure but he will go out before Bill does, now," the jailer remarked, with gory wit. But his rough face was not devoid of sympathy. Virginia noticed that his big voice softened when he spoke to the haggard man on the cot.

"Well, Barney, how is it now? Ain't sufferin' quite so bad, are you?—not quite. The minister's sick, too; he sent this young lady to see you instead of comin' himself."

"And I brought you some moss roses—see?" added the girl, gently. She let them fall in a pink, sweet shower on his coverlet. He put out a great blue-veined hand and lifted one and then another.

There was a bush of moss roses at home, close up to the door. Mother never let us boys pick any except on Sundays," he said. "Mother had queer notions. She said for us to look for a sermon in 'em."

He was smiling up at Virginia—a curious, wistful smile. It brought quick tears to the girl's eyes.

"Moss roses and mother's hymns—and Sunday—always went together. When I've recollected one—it ain't been often—I've recollected the other two. They're sweet-smellin', ain't they! They smell of Sunday and the hymns and mother."

"What were the hymns?" questioned Virginia, with quickening color. "Maybe, perhaps, I could sing one." She had never sung before strangers in her life—and before Uncle Alec's bad folks!

The sick man's face brightened. How long it had been since he heard one of mother's hymns!

"There was the 'Jesus lover' one, and the one with 'majestic sweetness' in it; she sang those two, Sunday nights when we boys were gettin' restless. We'd sit on the doorsteps and listen, as still as mice. I ain't recollected before for ten years. Mother was a splendid singer."

"Jesus, lover of my soul,
Let me to thy bosom fly,"

sang Virginia's clear voice, softly. It filled the little cell-room and ran over into the big, bare corridor. It rose clearer and louder as the verses went on. Virginia had forgotten to be afraid.

"Plenteous grace with thee is found,
Grace to pardon all my sin."

The listless loungers outside crept to the door. Bill and the tiny one came, hand in hand. It was very quiet save for the hymn.

"Now the one with 'majestic sweetness' in it," quavered the sick man, eagerly. And Virginia sang it, unafraid. She sang both of mother's hymns several times, and a thin, baby treble joined in with words of its own.

"Sing, Mr. Bill—hurry, sing!" the tiny one commanded, but the grim man shook his head. One or two others ventured in, with a low, bass rumble. It was better than Uncle Alec's preaching.

"I knew you would find a way dear. It was a beautiful way," was what Aunt Alec said.

"Why, Auntie, it wasn't much to do—just sing!" protested Virginia. "Anybody can sing. But it takes Uncle Alec to preach—or Hop o' My Thumb. It was you did it to-day, wasn't it, tiny one?"

"Yes, it was me," assented the tiny one, modestly. "You can tell how to do it, you know, when you've been a bad folks yourself." Solemn retrospect was in her face. "An' been 'peached to," she added, gravely.—American Messenger.

Charlie's Prayer.

BY ELIZABETH PRICE.

Charlie's grandmother went often to the Old Ladies' Home to visit the inmates and cheer their hearts with little gifts of flowers or fruits, a sympathetic word or a whispered prayer.

Charlie had fallen in the way of going with her, until at last every week saw him helping grandma up the front steps of the Home. To be sure, the top of his head only came to grandma's elbow, but he felt very large and strong.

The dear old ladies in the Home grew very fond of their little visitor, and watched for his coming eagerly. His bright face was like sunshine to them in their quiet, uneventful lives.

One day old Mrs. Adkins fell sick, and she lay in her little room a long time. Because she suffered very much and grew no better, she found it hard to be patient, so grandma went often to see her.

One week grandma wasn't well, so Charlie went alone to see their friends. He went about from room to room, making a little call in each till he came to No. 19, where Mrs. Adkins lay. His heart ached with sympathy as he stood beside her and saw the tears in her eyes.

"Could I hold your head?" he asked, anxiously. "Mamma likes to have me when her head aches."

"No, thank you, deary. Your soft little hand could not reach my pain. No one but God can cure it."

Charlie felt that he must do something, so remembering grandma's habit he asked quaintly, "Shall we have a little word of prayer?"

Even in her pain the old lady smiled, but she only said, "I should be very glad, dear."

Down went Charlie on his knees; his chubby hands were clasped and his blue eyes reverently closed as he said, "Dear Jesus, she is very sick, and she's suffering worse than if she had a bad headache."

Much relieved, he stood up and reached for his cap. Mrs. Adkins put her arm about him as she said, tenderly, "I think Jesus has helped me already, and I just want to tell you I'd rather God would answer that prayer than any other you could have thought of."

The next time Charlie and grandma visited the home, the little room was empty, for Mrs. Adkins had gone to sleep a few days before, and awakened in heaven.—Christian Work.

The Joneses.

By Cousin Helen. Ponies and a Little Girl.

"Susie, Susie! Mamma, where is Susie?" And little Katie Jones came rushing in from school, every curl on her head bobbing by way of emphasis.

"Oh, Susie, I have found that the little girl lives in the hotel down town, and her name is Ethel Ray."

"Oh, but I know more about her than that, for I am acquainted myself, Miss; what do you think of that?" "Oh, tell me all about it, Susie."

"Well, you see when I came out of the store there were the little ponies right in front, and the little girl said: 'Susie Jones, won't you get in, and we will take you home; that is, Tom and Jerry and I will. So of course I got in; it wouldn't be polite not to. She said her name was Ethel Ray, and she was lonesome for some little girl to play with, for she hadn't any little brothers and sisters. Her mother's dead, and she has only a governess. But she has lots of money, Susie, and lovely dresses and everything. She didn't say anything about them, but she asked about you all, and said we must have lovely times together. She invited me to come and see her, and bring you, Katie, along. Can we go, mother?"

"I think you would better invite her to come and see you. Mary can go with you and Katie to make a call at the hotel to-morrow, and invite little Ethel to spend next Saturday with you."

Mary and the little girls had quite a warm reception next day at the hotel. The governess, Miss Ross, was very polite and pleasant, and as to Ethel, she was on the tiptoe of excitement. Susie and Katie saw, handled, and admired the lovely French doll as tall as Katie herself, called Miss Auburn on account of her lovely auburn hair. This little lady had a bedroom set large enough for a little girl to use. The visitors were loud in their praises of all this magnificence. But Miss Ethel said, "Why, you see, girls, she can not talk or play with me, for she isn't alive, so I get dreadful tired of her at times."

Then what lovely story books they found, fairy tales without number—"Grim's Fairy Tales," "Hans Christian Andersen," and many more. This array of good stories caused Miss Sue to sigh with a longing desire to read the whole lot, and she gave them loving little pats when she was called away from them.

"Do you really like them, Sue?" asked Ethel. Well, then you may have the whole lot, for I am really tired of them."

"Perhaps I can read some of them once in a while, now that we are acquainted," said modest little Sue. "Oh, of course you can."

Katie had talked so much about the little ponies that when it came time for the girls to go home the little carriage and Tom and Jerry were ordered out, and Ethel drove her callers home in fine style. When Saturday came Ethel could hardly wait until it was late enough to begin her visit to the Jones girls. And the twins kept looking out of the windows and watching for the "little horses," as if they were the visitors expected.

The little horses did not come, but Ethel did, bright and early. Eddie immediately asked her if she had just piles of money and everything, shaking his curls all over his face in his eagerness. Ella peeped out from behind her brother, and with her finger in her mouth, tried to say sorrowfully, "You did not bring your little horses."

Ethel thought they were ever so sweet. What a nice time they had playing all that day. In the afternoon, after the small people had become perfectly acquainted with one another, they played romping games like blind man's buff, in which Bob joined them. In the midst of their romps Katie fell down and pumped her head. Of course she ran to her mother, who took her up in her lap and comforted her. Little Ethel meanwhile stood by with such a longing look in her eyes that Mrs. Jones afterwards took her up in her arms, kissed her, held her close and smoothed her hair with a mother's touch, saying, "Yes, poor motherless girlie, I wish I had you, too, don't you?"

"I love you, Mrs. Jones, and I wish I lived here all the time, I do."—Journal and Messenger.

The Young People

EDITOR, J. W. BROWN. All communications for this department should be sent to Rev. J. W. Brown, Havelock, N. B., and must be in his hands at least one week before the date of publication.

Prayer Meeting Topic.

B. Y. P. U. Topic.—Foundations. Matthew 7 : 24-27.

Daily Bible Readings.

- Monday, April 15.—2 Kings 14 : 17-29. A bad record, (vs. 24). Compare 1 Kings 14 : 16. Tuesday, April 16.—2 Kings 15 : 1-12. God's promise fulfilled, (vs. 8, 10, 12). Compare 2 Kings 10 : 30. Wednesday, April 17.—2 Kings 15 : 13-31. Humiliation resulting from rebellion against God, (vs. 18, 24, 28). Compare Isa. 10 : 5, 6. Thursday, April 18.—2 Kings 15 : 32-16 : 20. Forsaking a good example, (vs. 2, 3). Compare 2 Kings 21 : 3. Friday, April 19.—2 Kings 17 : 1-23. Persistency in wickedness rewarded by captivity, (vs. 22, 23). Compare 1 Kings 14 : 15. Saturday, April 20.—2 Kings 17 : 24-41. Mixed worship is no worship of God, (vs. 39-41). Compare Matt. 6 : 24.

Dea. C. F. Alward, of Havelock, has kindly consented to take charge of this department during a two weeks' absence which we have been led to take.

We are glad this week to present the second article promised from the pen of Dr. Steele.

Prayer Meeting Topic—April 14

"Foundations" Matt 7 : 24-27.

We are again considering this subject of foundations. While we have just recently considered the theme, it surely does not come too often in what might be truly termed the superficial age. Men are giving emphasis to the life that now is; we are caught in the rushing tide, and some of us need to be crowded into a corner, with the question thrust into our very faces: How are we coming out? It is said that the old Greek teachers frequently took a skull, and held it up before their classes, suggesting to them what they were coming to, and how life ought to be ordered in view of the day to come. Let this picture of the storm and rock and sand come to us again with freshening meaning.

THE TESTS.

Who will undergo the test of the storm? All of us. We must all appear before the judgment-seat; every man's work will be tested. In this picture the storm strikes both buildings; there is no exemption because the one man was safe on the rock; the storm brought out his safety. What foolish ideas some of us have, that religion means exemption from trial, from testing. We should never know the strength of our holdings if we did not get into the storm. I suppose that the man in the house on the rock looked out with complacency upon the storm; he knew where the house stood; he was acquainted with the foundations; there was nothing in the storm that could alarm him. Surely he never expected that because he was on a rock the storm would pass over his head and strike only the man on the sand, yonder. But people often talk as though they expected some such exemption, because they are Christians. No, no—Christ in you does not mean a life free from the common ills of mankind, nor immunity from the great storm that will by-and-by sweep over the world. It means empowering, strengthening, in order that you may stand the storm.

THE BASIS OF THE TESTING.

Not on the superstructure. The test will be on matters that are usually out of sight. Here, too, we are often at the opposite of the Master's teaching; we are ever looking at the structure, the decoration—he was ever looking at the foundation. The sociology of the Sermon on the Mount is put in between the great theology at the beginning and the end. A sane sociology is the fruit of a true theology; get your views of God right, and your views of man will also be right. If the foundations are true you will in all probability have a good building. No, we do not all build wisely, even upon the great foundation which has been laid for us; but no matter how fine the building, if the foundation be sand, the building will come down in the storm, and the beauty of the superstructure will add to the sadness of the disaster. What a fine fellow he was! Yes, but he was not on the foundation, so he went under in the testing-time. Consider the place of testing—the foundations!

THE SUPERSTRUCTURES.

Apparently there was no difference in them; both adopted the same general architecture; both looked alike. Be it here understood that not all ungodly people are desperately wicked. There are many splendid people who are not following the Christ; their lives, from the standpoint of men are correct; they seem to be good-hearted, good citizens, honest men, as the world goes—a little sharp, perhaps, but then, that is only business, you know! If you talk with them they say: 'I do not see that there is any difference between me and the other people who are in the church; there is no necessity of my becoming a Christian.' Perhaps it would be well if

we were more frank with such people. It is not a matter of church membership, or of common honesty, or of social standing; it is good policy to be all this, but the question which Jesus raises here is very different; he does not discuss the matter of the building; he would admit in his picture that one looked like the other; one was not an old shack on the sand, it was a building like the other; yet one fell, and the other did not. Why? The answer goes to the very heart of the teaching—one was on sand, one was on rock.

The superstructures in Galveston, according to the photographs, were as good as any other city's in the whole state of Texas, or in any other state. But one sad day some 8,000 people were swept into the sea, and the wonderful city became a sand heap—and great was the fall thereof!

It is said that Mr. Ingersoll once made fun of this saying of our Lord, in which he pointed to Galveston and said: 'There is a city on the sand; no storm has wiped it out; it is possible to build as good buildings on sand as on the rock.' I am not quoting his language, but simply repeating what was reported to me. I never saw the unbeliever. I imagine, however, that had he been living when the great disaster overtook the city, he would have 'whistled another tune.'—W. H. GRISTWRIGHT, from Baptist Union.

Does the B. Y. P. U. fill the Place Intended?

REV. D. A. STERILE, D. D.

It will be remembered that the design of the Baptist Young People's movement was largely educative. The social element was characteristic of the Endeavor Societies; but it was felt that something more was needed by Baptist youth, and so, wisely as we think, the promoters laid out successive courses of study. Embracing Bible subjects, the Life of Jesus, the foreshadowing of the Messiah; then Baptist history, bringing out the principles of the kingdom of God, with much attention to the subject of missions. These studies have been of lasting benefit to the large numbers of young people engaged in them, and it should not be overlooked that many of mature years have participated in some. A great deal of good work has been done, though some of it must have been superficial. While instruction has been a prominent feature of this movement, the other element has been brought along, I mean the social; it has held the young people together and has induced quite a club feeling. Indeed, there is need of guarding against the club feeling that will naturally arise. The church as a whole must steadily be kept before our minds, in which there is neither old nor young, but where we are all one in Christ Jesus. We must never think it enough to have attended the Junior services and then neglect the general ones. Better to have no B. Y. P. U. than that all the church should not meet in prayer meeting, in conference and at the Lord's Supper. That is the weak place in the modern church and wise people will guard that. In so far as it gave these opportunities to those who had not enjoyed them, and in as far as it has led thousands to centre their thoughts on a common course of profitable study, it has been a life-promotive movement. It has given to the churches an intelligent class of Christians, for knowledge is ever the basis of effective work. The Sunday School teachers will show the effects of the Culture Courses; and the same may be said of deacons and pastors. Perhaps we have not constantly kept in sight the grand idea which I know always possess the Christians, young and old, that of being on the lookout for those who have not obeyed the gospel. It would be well to pause, in this time of estimation, and ask if we have not been too exclusively engaged in cultivating what we have. Might we not be "bringing in" some new ground? How would it do to make a dash after sinners some of these fine nights? One small caveat, as the lawyers say, Beware of that which has always been the bane of Christianity, of falling into formal lines. Remember that organizations may be overdone. A denomination might possibly die in all spiritual respects though organized to the last degree. Presidents, secretaries, treasurers, committees of all works, constitutions, and reports, have a smack of this worldliness, and ought to arouse suspicions as to whether it is best for a spiritual society to have all this going on. At any rate, have as little of it as possible. The more we keep to the normal lines of the kingdom of God, the freer we shall work. The main thing is for the pastor to feed his lambs and his sheep. All the rest of it does not amount to much; all the ebullitions of enthusiasm are hardly countable in a summing up. The great thing, I must repeat, is to get the kingdom of God into the hearts of human beings, and to foster it there.

Tryon B. Y. P. U.

Our Union is growing in numbers and we hope also in grace, six more having joined as associate members, but we are not satisfied to stop with those. We want all our young people to know and serve our loving Saviour, who suffered and died for all. We have our esteemed Pastor and wife with us in our meetings, and they are doing all they can to interest the young, and for the furtherance of the Master's Kingdom. At our business meeting Jan. 4th, the following officers were elected for six months: Pres., Mrs. John Clark; vice-pres., Luta Foy; organist, Florrie Gamble; assistant organist, Ethel Campbell; sec. treas., Arthur Halliwell.

ARTHUR HALLIWELL, Sec.

Dorchester, N. B.

The Dorchester B. Y. P. U. has shared in the recent revival. On Monday evening, Mar. 18th, eight new members were received into active membership. The entire number having been baptized on Sunday, Mar. 10, The B. Y. P. U. meetings are a source of great joy to the Pastor. Average attendance 60, number of testimonies 30. A Junior B. Y. P. U. is in prospect. B. H. T.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR APRIL.

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

The following letter from Miss Newcombe, India, was the first of the series she has been writing. This did not arrive until after the second had been printed. She gives it now to show the heart aches and struggles of our missionaries as they sow in tears in heathen lands. Shall we not share this burden of souls, and then be truly fitted to rejoice with them when the hard heart is turned to Christ the only Saviour?

My Dear Sisters:—For many days past I have been desirous of writing you, but have been far too occupied with other things to accomplish much in this line. I do not forget that this work is yours and I would I could give you a true idea of the weeping that endures during the long, weary night, and the joy that cometh in the morning, as is the experience of those who represent you in this work.

For three years I have been especially interested in unconverted women in Christian homes. At the beginning of the present year, there were ten of these women who appeared to be resting in the fact of the head of the family being a professed Christian, and seemed utterly indifferent to the necessity of a personal experience. This, doubtless, was most natural—the direct fruit of Hinduism. They were but women, the head of the family was expected to have the education for the whole family, he was the manager of affairs, and all the thinking was left to him, as a matter of course; why should he not have the religion for the family, as well? It was far too abstract and intangible a thing for them to comprehend, if they should try. Thus, it seemed to us, they reasoned and were content to belong to a Christian community, to regularly attend chapel services, Sabbath-school, and the Bible classes conducted during the week; but it would appear they took good care to carry nothing away with them, and were wholly unable to remember from day to day anything that had been said. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them for they are spiritually discerned." Oh, how painfully conscious were we of this truth as again and again we gave to these women the very best that was in us, and strove to make the lesson so plain as to be comprehended by the smallest child, we thought! But such women are far harder to teach than children. Not only are their minds undeveloped, but have been in this state so long, they are like any other disused member—the power to use is gone. "The Spirit can quicken," we said, and hoped, and worked, and prayed. Alas, for little faith! the answer seemed long delayed and whilst it tarried, faith often gave way to despair and doubt and discouragement. Would they never come? Would they never be touched? The darkest time precedes the dawn, and never had the heart been so sick with hope deferred as during the month of September. The hour for daily Bible class was dreaded, as apparently a fruitless expenditure of time and strength. The women evidently came to please the Missamma, grew tired and were relieved when the hour had passed. The fair attention of two among them saved me from absolute despair. Sometimes there was a gleam of hope that these two were near the kingdom, and again I felt I would not dare to say they had not entered. But as a whole, they were as responsive to the things of God as dead matter can be expected to be. The natural heart is dead. "If only they would ask questions! If they would combat me! Anything that would give evidences of their thinking for themselves!" I thought; but day after day there was the same lack of response, the same indifference.

I find that September 2 has this note on Gen. 1:2, 3. "To-day when cast down and very discouraged because of the indifference of our women and their seeming inability to grasp the simplest things of God, these verses have been my encouragement and support. They are dead. They are entirely irresponsive to the things that are unseen and eternal! But a touch from God and all is changed—the dead is quickened; the inactive mind begins to grasp the truth; the person becomes a new creation. From the beginning God has been continually saying, 'Let there be light,' and light has come; the Spirit of God has been moving upon those dead in trespasses and sin. That God has quickened me. He is the same to-day, and able to do this for these dear women. They are dead, oh God, but do Thou quicken them! Spirit of God, move upon these women! touch them! bid them live! Help me to see the grace and glory

that underlies each shapeless mass that waits a touch from Thee!" Save me from despondency and despair concerning them! Help me to remember the mercy which I have received and teach them with no faint-hearted fear (2 Cor. 4:1). As I see the deadness of their minds, help me to realize how great the mercy I have received; how great their need of me to help them! Oh, Spirit of God! move upon them! quicken them! Oh, merciful God, say, 'Let there be light in these dark minds!'

Near the close of the month, I had returned to my closet after one of these trying times, and there I poured out my complaint before the Lord. I told Him I could not go back to that Bible class even once more. Had I not been faithful? Had I not done all I could for these? And yet they remained untouched! Had I not better leave them and devote that time to those in heathen homes? As I talked it out there before the Lord, He gave me a different view of the matter. And before leaving the closet there came the confession, "No, I have not done all I can for them. I have not been faithful in any way, but particularly in pleading for them, have I failed." And I was willing to go back the next day and the day following and the day after, but there was more prayer before going and less discouragement after returning.

About this time, I was rejoiced to notice that the heads of these families seemed burdened for the salvation of the women in their homes. In our Institute, one afternoon, as we were telling what we had found most helpful in our daily Bible study during the previous week, one said he had been dwelling upon what the Christian should be and felt condemned as he realized how far from Paul's standard he was. He was convinced that had he been living as he ought, he would not have to say that his wife was not yet one with him. He made an appeal to all that they live nearer the Lord and seek more earnestly for the salvation of the women in their homes.

Veeracharyulu who had charge of the Sabbath-day services in the absence of Mr. Gullison, preached three most powerful and searching sermons, especially for those among us not yet Christians, he told us. The last of these was on the two roads. Using the blackboard, he illustrated the strait and narrow way with its hard, upward climb, but leading to eternal glory at its close. In most striking contrast, he pictured the delightfully broad and attractive way with everlasting woe as its goal. So clear was the contrast that I wondered if any could resist the pleading to join the few that find the narrow way, and deliberately choose the pleasures of sin for a season.

Not often does the Lord permit us to see him as he works, but in the fulness of time the results are made manifest. One afternoon I had gone in to see the wife of the Kernaam baptized a year ago. The conversation drifted to herself and her own experience. She then told me that recently she had definitely accepted Christ for herself and intended asking for baptism on the missionary's return. Not long after, one evening, another came to my study, saying she had a request to make of me. It was that she wanted baptism and when the Doragaru came home, would I ask him to baptize her? This woman had a most unsavory reputation, her life had been very sinful, and my first remembrance of her was her boldness and her scornful ridicule of the gospel. About a year ago, she professed to be converted, and we were greatly encouraged about her, but subsequently she had given no direct evidence of a real change. Was this but another passing desire with her? A day or two following yet another came with the same request. Was I filled with rejoicing? I confess not, but with fear. Was this another device of Satan? Was he telling the women that if they would submit to baptism they would be safe; There are so many washings and purifications in the heathen ceremonies to which they had been accustomed, did they consider this Christian ordinance a saving rite? They had no caste to give up, no friends to leave, no persecution to face; they had been long enough under Christian influence to have overcome their natural aversion sufficiently to receive baptism at the hands of the missionary. Were they women fresh from heathen homes, who were making these requests, we should not hesitate so, but under existing circumstances, extreme caution must be exercised lest we sully the purity of the church by bringing into it the unregenerate.

One day when at Polepilly, I told Somalingam—that marvel of God's grace—what had taken place and of the gleam of hope, but the many fears and questionings that filled my mind and heart. And concluded by saying, "Now I am not filled with rejoicing over this. Is it because of my unbelief, or because of true desire for the purity of the church and deep anxiety that the women made no mistake, that they seek not the outward form when the inner washing of the blood of Jesus has not been experienced? What do you think?" There was a moment's pause and then the answer—"In regard to my aunt, I think we must be like Thomas and say, 'Except

I see!' In her case I feel there are some things I must see before I can believe in the genuineness of her profession. And I think we are justified in expecting it for she is of an emotional nature. Once, before I had publicly confessed Christ, I saw her so deeply affected by the singing of a hymn by a missionary, that I thought, 'My aunt will come out before me.' Her life has been anything but what it ought since. Just now there is variance between her and her sister, my mother, and a real change of heart must lead her to make that right." He did not need to tell me of the sorrow she had brought to another home, of the heart-breaking woe that was continually crushing one sweet little woman, because of her influence; I knew it too well.

Thus with a struggling hope and many questions and fears, the last day of September came and we joyfully welcomed Mr. and Mrs. Gullison home from their needed rest and change to the hills where cooler breezes blow and more invigorating air may be inhaled than upon the sultry plains. The above story was among the first told them. Thereafter together we sought divine guidance that by us the bruised reed might not be broken, nor the smoking flax quenched, neither delusion deepened and 'Peace, peace,' cried while there was no peace.

Yours in a common service,

IDA M. NEWCOMBE.

P. S.—I hope to give you the sequel to this another time.

Bimlipatam, Dec. 19, 1901.

Receipts, Foreign Mission Board.
FROM FEBRUARY 1ST, 1901.

GENERAL.

Adelia Parker, \$2, in memory of Libby Parker, \$5; Kentville B Y P U, support of teacher with Miss Blackadar, \$20; Aylesford church, per L D Morse, \$7; Pulpit Supply, \$10; Lydia Churchill, \$1; Hebron church, \$1; Two little girls (River John), \$1; (Mrs B Harvey, 12c., Mrs Mary Smith, 25c., Rev E A McPhee, 12c., Mrs John B Mallery, 12c.,—61c. for missionary reports); 'A friend,' Windsor, \$50; LeBaron Casey, \$10; A brother, Sydney, \$50; Annabel Watson, B C, \$2; Native Bible Society, Scotland per H V Corey, \$48 39; Mrs A D Hartly per H V Corey, \$22; From A H Jones, one of the heirs of the estate of the late Oliver Jones, being part of the amount intended to have been given by the late Mr Jones for Foreign Missions, \$334; Etta and Alvah Carter per Miss Clark, \$1.75; Weston Sunday School, for support of a child in Miss Archibald's school, \$15. Total, \$1030 75. Before reported, \$400.99. Total to April 1st, \$1431 74.

FAMINE FUND.

Muriel Colpitts for Petticoat friends, \$1.35; Mrs Robert Manzer, \$1; St Stephen for L M D, \$2; Pleasantville church Sunday School, \$10 45. Total, \$14 80. Before reported, \$67 74. Total, \$82 54. Omitted in last acknowledgment, Hillsboro church per Mrs Smith, \$11.20; A friend, Little River Lumber Company, \$5. Total, \$16.20. Total to April 1st, \$98.74.

FOR MR. GULLISON'S SUPPORT.

H D Woodbury, \$5; Mrs J V Giffin, \$10; C E Vail, \$5; Rev J E Tiner, \$5; Mattie K Phillips, \$5. Total, \$30.

J. W. MANNING, Sec'y.-Treas.

St. John, April 1st.

Away, then, with all feeble complaints all meager and mean anxieties! Take your duty and be strong in it, as God will make you strong. The harder it is the stronger, in fact, you will be. Understand, also, that the great question here is not what you will get, but what you will become. The greatest wealth you will ever get will be in yourself. Take your burdens and troubles and losses and wrongs, if come they must and will, as your opportunities, knowing that God has girded you for greater things than these.—Horace Bushnell.

Afflictions never visit the Christian without paying well for their lodgings.

Scrofula

What is commonly inherited is not scrofula but the scrofulous disposition.

This is generally and chiefly indicated by cutaneous eruptions; sometimes by paleness, nervousness and general debility.

The disease afflicted Mrs. K. T. Snyder, Union St., Troy, Ohio, when she was eighteen years old, manifesting itself by a bunch in her neck, which caused great pain, was lanced, and became a running sore.

It afflicted the daughter of Mrs. J. H. Jones, Parker City, Ind., when 18 years old, and developed so rapidly that when she was 18 she had eleven running sores on her neck and about her ears.

These sufferers were not benefited by professional treatment, but, as they voluntarily say, were completely cured by

Hood's Sarsaparilla

This peculiar medicine positively corrects the scrofulous disposition and radically and permanently cures the disease.

Ask Your Doctor

Ask him if it isn't true that about every one needs a good spring medicine. Ask him if your depression of spirits, your general weakness, and your feeling of exhaustion are not due to impure blood and weakness of the nerves.

Then ask him about Ayer's Sarsaparilla.

If he says it's all right, get a bottle of it today. We know it is the best thing you can possibly take to lift you up and bring back your old strength and vigor.

\$1.00 a bottle. All druggists. J. C. AYER CO., Lowell, Mass.

Ordination.

At a council convened with the Newport, N. S. Baptist church on March 28th, 1901, at 2 p. m. to consider the advisability of setting apart to the work of the gospel ministry, Bro. L. H. Crandall, the following delegates reported themselves:

Windsor, Rev. Dr. Gates and Deacon C. Henry Dimock; Hantsport, Rev. G. R. White; Walton, Rev. D. W. Crandall; Wolfville, Rev. A. Cohoon; Rawdon, Rev. Robt. Match and Deacons Jas. E. Wier and R. H. Creed; Newport, Deacons Edw. Dimock and Wm. Knowles and Bro. Joseph Walley. Besides these there was a large representation present of the members of the Newport church.

Rev. G. R. White was appointed Moderator and Bro. R. H. Creed, Clerk. Prayed by Dr. Gates. The Clerk of Newport church read from the records the minute calling this council. Rev. A. L. Fraser, (Presbyterian), of Newport being present in afternoon was introduced and invited to a seat in the council. The Newport church gave their assent to the council as organized. Bro. L. H. Crandall, being called upon, gave a clear statement of his conversion to God, his call to the public ministry, his belief of God's will to man, and of general doctrines of Christianity. The examination was long and pretty thorough. Very many questions were asked by the delegates present, among which were some on the following subjects:—The Way of Eternal Life, The New Birth, Justification, Sanctification, The Pastor's Mission or Office—What is it? Your personal relation and duties to your church; What would be your process or plan in case of members being at bitter variance? Excellent advice was given on this subject. What is New Testament teaching on the principle of arbitration? The inspiration of the Scriptures; the future state of the redeemed and of the unregenerate; the personality of the devil; etc., etc. Inquiries were also made concerning the candidate's plans or intentions for still further studies. All answers given and statements made seemed to be very satisfactory to the council.

On motion of Rev. Dr. Gates seconded by Rev. D. W. Crandall it was unanimously resolved to advise the church to proceed with the ordination service. Accordingly in the evening the following service was carried out in connection with which Bros. Manning Knowles, Otto Walley and John Salter were ordained Deacons of the Newport church: Scripture reading by the Moderator, Rev. G. R. White; Sermon by Rev. Dr. Gates; Ordination Prayer by Rev. R. Match; Hand of Fellowship by Rev. D. W. Crandall; Ordaining Deacons—prayer by Rev. Dr. Gates; Charge to Candidates, Rev. A. Cohoon; Benediction by Rev. L. H. Crandall. R. H. Creed, Clerk.

The census of India, which has just been completed, shows a population of 294,000,000, an apparent increase of 7,000,000 in ten years. The population has, however for the first time, really remained stationary, the increase being due to the improved methods of taking the census.

Notes By the Way.

It was my privilege to spend Sunday, 24th March, on the Argyle field with Rev. E. A. McPhee, who very kindly entertained me for the day. This dear brother preaches three times each Sabbath and drives often twenty-four miles to do it. This seems too much for a man to do for any length of time without breaking down.

The Rev. Mr. Shaw on the Tusket field, and Rev. Mr. Langille on the Barrington field, have even greater distances to cover in order to fill all their appointments I thought, as I traversed those fields, how different the lot of the country Pastor compared with the city Pastor. These three brethren did much for me, both by way of entertainments, and in driving me over their fields.

Pastor Woodland, of Lockport, has had a large number of conversions during the winter, and the good work is still going on, the meetings being well attended, and a spirit of deep reverence is manifested by all. May the dear Lord bless our brother, still more abundantly, in his labor of love. March 30, 1901. J. F. B.

Twentieth Century Fund.

Port Clyde church, \$4.75; Nictaux, \$20; River Hebert, \$5; Bessie A. Cooney, "In memoriam" for her sister, Minnie Cooney, \$5; 2nd Sable River church, \$9; W M A Society, Falkland Ridge, Annapolis county, \$5.10; 1st Sable River church, \$20.20; Jordan Falls church, \$18; "Friend" Eastern Association, \$100. Total, \$187.05.

REMARKS.

Pastor Poole of the Sable River group says, "We have experienced no difficulty whatever as yet in raising this money. It is given voluntarily as a thankoffering to the Lord." And the brother who knows whereof he speaks says, "Good prospects to raise our amount in the Eastern Association." A. C. COHOON, Treasurer. Wolfville, N. S., April 3rd.

The most colossal movement in favor of the eight-hour work day ever known in any country has been started by the American Federation of Labor. Reports have been received from Washington, D. C., that the executive council of the American Federation of Labor is now sending out a large staff of agitators to agitate for the eight-hour work day in all the States of the Union. The movement, the reports state, will affect ten million men, women and children throughout the country. The action taken by the executive council of the Federation of Labor, it is reported, is in accordance with resolutions adopted at the last convention of the federation at Louisville, Ky. The council has now decided on concerted action all over the United States.

"How came you here?" asked the visitor to a prisoner in the penitentiary. "I was brought here by my convictions," was the firmly spoken reply.

FOR A CHILD

who is "not doing well"—the condition occurs now and then with all children.

Scott's emulsion of cod-liver oil is a food that begins to build you up at once—of course, it don't show at once.

"Not doing well" means that the child is not getting the good of his food. Not today, or this week; it may have been going on for a month; before it begins to show in the child's condition.

You want him to get back to turning his usual food into strength.

You want the food that begins to build, up at once.

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

Golden Wedding.

A most pleasant gathering assembled on Monday, March 18, at the residence of Mr and Mrs. Charles Andrew Masters, Kentville, N. S., to celebrate the fiftieth anniversary of their marriage, which occurred on March 18, 1851.

Mr. Masters is the son of Silas Masters, one of the first settlers in Kentville, and a descendant of Loyalist stock. Mrs. Masters, daughter of Benaiah Morse of Wilmot, N. S., also comes from one of the oldest families of that place. Both Mr and Mrs Masters have been closely identified with the progress of the Baptist cause in Kentville.

The hearts of the parents were made glad on this anniversary by the presence of every member of their family living, with one exception, that of Mr. Caleb Masters of Nanaimo, B. C., who living so far away found it impossible to attend. Those of the family present were Mr. Fred Masters, barrister, Kentville, Miss Annie E., now Mrs. Richard Masters of Kentville, Miss Emma C., now Mrs. Henry Thomas of Chelsea Mass., Miss Cassie R., now Mrs. Publicover of Kentville, Mr. John F. Masters, New England Superintendent of the D. A. R. in Boston, Miss Rose W. Masters of Kentville, and Miss Nellie, now Mrs. Percy R. Bentley, of Sydney, C. B.

Among the throng of guests which numbered over 200 were friends and relatives from Boston, Truro and other places. Letters and telegrams of congratulation were received from many friends in England and the United States, and more substantial still, the happy couple were made the recipients of over \$100 in gold, beside many artistic and elegant presents of other kinds.

The house was tastefully decorated for the occasion, the prevailing colors being gold and white. Many ferns, palms and other potted plants, besides beautiful cut flowers, white carnations and jonquills added to the general harmonious effect. A noticeable feature of the decorations was the large portraits of Mr and Mrs Masters on the wall of the parlor, linked together by the dates 1851 and 1901 in golden letters. Two little girls dressed in white, grand-daughters of Mrs. Masters ushered in the guests and Mr. J. F. Masters, Mr. Fred Masters and Mr. Henry Thomas conducted them to the presence of the bride and groom.

The dining room was beautifully draped in yellow bunting festooned to the centre of the room. From the dining table arose a pretty floral centre piece formed of white carnations and jonquills. The lighted candles with their fairy shades cast a golden lustre over the table, loaded with a bountiful collation, which was later greatly appreciated by all. The dainties of the evening were dispensed by five socially prominent young ladies, namely, Miss Alice Chipman, Miss Roberta Blanchard, Miss Hattie More, Miss Laura Chipman and Miss Alice Publicover. Mrs. Day served tea. During the evening select music was rendered by Mrs. Pyke on the piano and by Mr. E. Harrington on the violin, accompanied by Mrs. Bentley.

Mr and Mrs Masters seemed to have renewed their youth as with happy faces they received the congratulations of their guests, and entered heartily into the enjoyment of the occasion. Many were the wishes expressed that under the blessing of God, years of health, prosperity and happiness might still further be added unto them.

Mr and Mrs Masters and their family are certainly to be congratulated on the success of this event which in point of interest and enjoyment stands unique in the annals of Kentville. D.

The 'over losses for the month of February in killed, amounted to 190, while over 1,600 were taken prisoners or surrendered. According to estimates given by the enemy in the field and by prisoners, the number of killed and wounded together was 560, the majority of the casualties being the result of General French's operations and Babington's attack on Delarey's force.

Notices.

The New Brunswick Western Association will convene with the Lower Newcastle Baptist church, Queens county, June 21st 2 30 p. m. Churches are urgently requested to be particular in filling out the statistical part of their letters. C. N. BARTON, Clerk.

The Yarmouth County Baptist Sunday School Convention will meet with the Milton church on Tuesday, April 30th, at 10 o'clock a. m. An excellent programme is being prepared and it is to be hoped that every School in the county will be represented. Will superintendents and pastors please see to it that the blank sheets sent to each School is carefully filled out and returned to the secretary not later than the 25th inst? E. J. GRANT, Sec'y. Arcadia, April 3.

\$131,000,000 In Dividends.

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

Over 2,000 Were Paid By Us

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

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

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

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

W. M. P. McLAUGHLIN & Co THE McLAUGHLIN BUILDINGS ST. JOHN, N. B.

HEAD OFFICE FOR CANADA OF DOUGLAS LACY & Co. BANKERS AND BROKERS.



Don't Despair

Even if you are troubled with Backache and not able to attend to your household duties. If you have not used Doan's Pills you can be absolutely cured by them.

PROOF FROM ONE OF MANY.

MONTREAL, Que., Jan. 26th, 1901. DOAN'S KIDNEY PILLS Co., Toronto, Ont. Dear Sirs,—I have been suffering for 19 years from kidney trouble. I had terrible backache and was troubled with dizziness. My urine was scanty, highly colored and contained a thick sticky sediment. I consulted physicians without any success and almost gave up in despair. At last I saw Doan's Pills advertised, so I procured two boxes of them and they gave me a complete cure and I can attend to my household duties without trouble. I can recommend Doan's Pills and must say that they should be tried by all who suffer from kidney trouble. Mrs. M. LEBLANC.

Messenger and Visitor

A Baptist Family Journal, will be sent to any address in Canada or the United States for \$1.50, payable in advance.

The Date on the address label shows the time to which the subscription is paid. When no month is stated, January is to be understood. Change of date on label is a receipt for remittance.

All Subscribers are regarded as permanent, and are expected to notify the publishers and pay arrearsages if they wish to discontinue the MESSENGER AND VISITOR.

For Change of Address send both old and new address. Expect change within two weeks after request is made

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

Society Visiting Cards

For **25c.** 

We will send

To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in steel plate script, ONLY 25c. and 2c. for postage. When two or more pkgs. are ordered we will pay postage. These are the very best cards and are never sold under 50 to 75c. by other firms.

PATTERSON & CO.,
107 Germain Street,
St. John, N. B.

Wedding Invitations, Announcements etc., a specialty

Shattered Nerves and Weakened System, THE AFTER EFFECTS OF LA GRIPPE.

Have You Had La Grippe?
Did it Leave any After Effects?

If it did, read what Mr. F. J. Brophy, of Montreal, Que., has to say of the good Milburn's Heart and Nerve Pills did him.

He Writes: I had a very severe attack of la grippe, which left me all run down, very nervous and extremely weak. I could not sleep at night and was troubled with profuse perspiration, which caused me much annoyance. Hearing of the good effects of Milburn's Pills, I began taking them. Much to my gratification they braced me up, invigorated my whole system, and made me feel like a new man. I can recommend them to all suffering as I did.

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

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

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

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

For man and beast, external or internal, I regard it as the best. Yours truly,
ALEXANDER THOMPSON.
Insist on having GATES'—the BEST.

Sold Everywhere at 25 Cents per Bottle.

FREE 

Polished nickel Ladies' Watch, stem-wind and set, with gold hands, ornamental dial and reliable jewel movement, given for selling only 3 doz. beautifully finished full-sized 2 1/2 in. Cabinet Photographs of Queen Victoria, 1850. They are going like wildfire. Write for Photo. Sell them, return the money, and receive this watch.

THE PHOTO CO., BOX VL TORONTO.

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

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

No better time for entering than just now.

SEND FOR CATALOGUES.
 S. KERR & SON.

The Home

The Treatment of Measles.

The room used for the patient should be large, bright, and well ventilated; then, if a second child in the family comes down with the same disease, which is most sure to happen where there are other children, the second patient can be placed in the same room with the first, without crowding or danger of exhausting the supply of fresh air, as would be the case in a small room. As the eyes are weak and affected by bright light, the light in the room should be rather subdued. After a few days, when the child is allowed to sit up, a cap, with a large peak in front, is a good device to shade the eyes from the glare. The room and the patient must be kept warm, and draughts carefully avoided. When I say warm, it does not mean hot, and the patient should not be kept so warm that he perspires; but it is essential that the hands and feet should not be allowed to get cold. In the sick-room, as in the nursery, the open fire is, if possible, desirable, as a means both of heating the room and assisting in the ventilation.

As the rash begins to disappear, the fever also subsides, and, at about the end of four or five days, the patient begins to feel as though he were well. An older child will often rebel at being kept in bed, but, as it is at this stage the lung symptoms are likely to develop, extra precautions must be taken. Active children are not likely to lie perfectly quiet in bed, or neatly tucked under the bed-clothes, and it is not absolutely necessary that they should be kept so. They will be much happier and more comfortable, also sleep better at night, if frequent change of position is made during the day. For a little child, it is well to have a warm bed-sacque to protect the arms and chest, so that the patient can sit up in bed, and have his toys about to divert and amuse him. — Marianna Wheeler in Harper's Bazar.

Almond Cake.

Cream together one cupful of butter and two cupfuls of sugar; add half a cupful of milk, three cupfuls of flour, two teaspoonfuls of baking powder and last of all the whites of eight eggs beaten until stiff. Flavor with a few drops of bitter almonds.

Almond Frosting.—Beat the whites of two eggs to a stiff froth. Stir in half a pound of powdered sugar and half a cupful of almonds blanched and pounded to a paste. Flavor with orange flower water and a few drops of almond extract.

Barbecued Mutton.

Cut cold mutton into thin slices. Put into your saucepan two tablespoonfuls of butter, two tablespoonfuls of stock and four tablespoonfuls of tomato ketchup. Make this boiling hot. Throw in the mutton; turn until each piece is covered with the sauce and smoking hot. Serve at once.

Whipped Cream.

To whip cream have it very cold, of medium thickness and at least thirty-six hours old. You may whip it with a fork, an egg-beater or the usual whip churn. It will take about two minutes to whip a quart. The white of one or two eggs may be added to this cream and the whole whipped together.

Election Cake

Rub into half a pound of sifted flour five ounces of butter; add one cupful of sugar; mix. Scald one pint of milk and when lukewarm add one yeast cake dissolved and two eggs well beaten. Make a hole in the centre of the flour, pour in the milk mixture, stir in a little of the flour; cover and stand aside for at least three hours. Then beat in all the flour; add the juice of three oranges, a tablespoonful of cinnamon and half a nutmeg grated; turn this into a greased round pan; cover, and when very light bake in a moderate oven for one hour.

Pineapple Omelet.

Is served either as a sweet or as a dessert. Beat four eggs without separating until they are light; add four tablespoonfuls of water and just a suspicion of salt. Put a tablespoonful of butter in an omelet-pan; when melted turn in the eggs. Have ready the pineapple, which should be grated and cooked with sugar, or sugared for some little time. As soon as the omelet is "set" put a little of the pineapple in the middle, fold over the omelet, turn on to a heated dish and cover over the remaining pineapple. It is better to have the pineapple a little warm as you turn it over.

Potato Salad.

Something of a novelty in the way of a potato salad was served at a luncheon recently. The potatoes, instead of being cut into dice, were boiled and put through a ricer. To two cupfuls of these riced potatoes, lightly measured, was added a half teaspoonful of onion juice and a half cupful of mayonnaise dressing. This was beaten lightly and thoroughly together, and a couple of tablespoonfuls of the mixture put aside for garnishing. To the remainder was stirred in a cupful of celery that had been cut into dice, the whole piled on a bed of lettuce leaves and boiled beet cut into forms. The plain salad that had been put aside was used to decorate the top of the mound, forced through a fancy-pastry tube.—Rx.

SPRING WEATHER.

IS YOUR SYSTEM IN SHAPE TO CARRY YOU SAFELY THROUGH

The Practice of Taking a Tonic in Spring is descended from our Wise Forefathers and Has Good Medical Endorsement—A Few Suggestions Regarding Health.

The practice of taking a tonic during the inclement weather of early spring is one that has been bequeathed us by our forefathers, who lived in days when a sturdy constitution and vigorous health meant even more than they do to-day. The custom has the highest medical endorsement, and the healthiest people are those who follow it. Thousands, not really ill, need a tonic at this season. Close confinement in badly ventilated houses, offices, shops and school rooms during the winter months, makes people feel depressed and "out of sorts." Nature must be assisted in throwing off the poison that has accumulated in the system, else people fall an easy prey to disease and are subject to many discomforts from boils, eruptions, and similar troubles. Dr. Williams' Pink Pills for Pale People are the best tonic medicine known to medical science. These pills make rich, red blood and strong nerves. Through their use in springtime, jaded, listless, easily tired men, women and children are made bright, active and strong. Evidence of the wonderful health restoring virtue of these pills is given by Mrs. J. Langlois, 659 Lafontaine street, Montreal, who says:—"Before I began using Dr. Williams' Pink Pills I was under the care of two doctors, who told me my trouble was developing into consumption. I was very pale and feeble; had no appetite and could hardly stand on my feet. I was very much discouraged and thought death was staring me in the face. I had often read of Dr. Williams' Pink Pills, and finally decided to try them. After I had used three boxes my appetite was much better, and I felt a little stronger. I continued the use of the pills three months when I felt fully cured. When I began using the pills, I only weighed 92 pounds, and when I discontinued them my weight had increased to 119 pounds. I also gave the pills to my baby, who was pale and sickly, and they made him a bright, rosy, fleshy child. I think there is no weak or sickly person who will not find benefit from Dr. Williams' Pink Pills."

It is a waste of money to experiment with other so-called tonics which are all cheap imitations of Dr. Williams' Pink Pills. Insist upon getting the genuine, and if they are not sold by your dealer send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be mailed post paid, at 50c a box, or six boxes for \$2.50.

The Torture of ECZEMA Prevented Sleep.

Mr. Paul Lariviere, Meadowville Station, Pictou Co., N.B., writes as follows:—"I shall always praise Burdock Blood Bitters as the best remedy for skin diseases. I had been suffering from Salt Rheum or Eczema for the past five years and could not get any rest from the terrible burning and itching, which was worse at night and prevented me sleeping.

"Hearing of B.B.B. I thought I would try it, and after using one bottle I was so much relieved that I continued using it, taking six bottles in all, and am now completely cured."

It is a blessing that there is such a reliable remedy as B.B.B. for those tortured day and night with terrible skin diseases and who can get no relief from their misery.

Apply it externally and it takes out the fire and itch and aids in the healing process.

Take it internally and it purifies the blood of all those poisons which are the source of skin eruptions.

B.B.B. Cures Eczema and all Burning, Itching Skin Diseases.

1884. 1901.
Of Good Quality,
Contains Nothing Injurious,
WAS THE REPORT ON
Woodill's German,
BY MAYNARD BOWMAN,
PUBLIC ANALYST,
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And it continues to hold the same good reputation.

CURE ALL YOUR PAINS WITH Pain-Killer.
A Medicine Chest in Itself.
Simple, Safe and Quick Cure for
GRAMS, DIARRHOEA, COUGHS, COLDS, RHEUMATISM, NEURALGIA.
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BEWARE OF IMITATIONS.
BUY ONLY THE GENUINE.
PERRY DAVIS'

Dr. J. Woodbury's Horse Liniment, FOR MAN OR BEAST HAS NO EQUAL
As an internal and external remedy.
We, the undersigned, have used the above named LINIMENT for COUGHS, LAMENESS, etc., in the human subject as well as for the Horse, with the very best results, and highly recommend it as the best medicine for Horses on the market, and equally as good for man when taken in proper quantities.
W. A. Randall, M. D., Yarmouth.
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Manufactured at Yarmouth, N.S., by
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Proprietor.

CHURCH BELLS
Chimes and Peals,
Best English Copper and Tin, cast on premises.
MOSHANE BELL FOUNDRY
Baltimore, Md.

The Sunday School

BIBLE LESSON.

Abridged from Paloubets' Notes.

Second Quarter.

THE WALK TO EMMANUEL.

Lesson III. April 21. John 24:13-35.

Print Verses 13-27.

GOLDEN TEXT.

Did not our heart burn within us, while he talked with us by the way?—Luke 24:32.

EXPLANATORY.

I. TWO DISCIPLES TAKE AN AFTER-NOON WALK.—Vs. 13, 14. 13. TWO OF THEM. Not of the apostles, but of the disciples. One of these was Cleopas (v. 18) the other is unknown. WENT. "Were going," were on the way. THAT SAME DAY. That very day on which Jesus rose. TO A VILLAGE CALLED EMMANUEL. The exact spot is unknown.

Dr. Hovey is satisfied that the place is the pretty alley Urtas, a little south of Bethlehem, where there is a copious supply of water. This was recognized by the British consul at Jerusalem, James Finn. THREESCORE FURLONGS. Stadia. A Greek stadion is 606 feet, one eighth of a Roman mile, "a little less than an English furlong, which is 660 English feet, or one-eighth of an English mile."

14. AND THEY TALKED TOGETHER (communally with each other) OF ALL THESE THINGS. The events which had just taken place, and their meaning, as related by them in their answer to Jesus' question (vs. 19-24). This was the most interesting subject, and most important, as well as most puzzling.

11. ON THE WAY THEY ARE JOINED BY JESUS AS A STRANGER.—Vs. 15, 16. 15. WHILE THEY COMMUNED, the same word as "talked together" in v. 14. The conversation "flowed like waters after summer showers." AND REASONED, more exactly "questioned," or debated together. The subject engaged their deepest interest, and they were discussing with each other the possible reconciliation of difficulties and clearing up of their perplexity. They were so absorbed that they did not notice at first when JESUS HIMSELF DREW (was drawing) NEAR. "The use of the 'imperfect' here is very beautiful. Jesus 'was already walking' with them when they observed him."

16. BUT THEIR EYES WERE HOLDEN. In what way it is not said, but a partial explanation is found in Mark 16:12, where it is said that he appeared in another form, or external appearance.

111. THE TWO DISCIPLES REHEARSE TO HIM THE EVENTS OF THE PAST FEW DAYS.—Vs. 17-24. They were talking earnestly as Jesus joined them, and he quietly and courteously inquired what they were discussing.

18. AND THE ONE OF THEM, . . . CLEOPAS. R. V. "Clopas," the husband of Mary (John 19:25). Nothing is known of him. But some of the later commentators think that it may have been from him that Luke learned of this event, and hence he knew his name. ART THOU ONLY A STRANGER? The words mean "either 'the only stranger,' or 'a lonely stranger.'" Are you the only one who has not heard? Or do you live so wholly alone that you have not heard?

COMES FROM BRAIN.

Phosphates Found on the Skin and Thrown Out From Pores.

We know that active brain work throws out the phosphate of potash, for this product is found on the skin after excessive brain work, therefore, brain workers, in order to keep well, must have proper food containing phosphate of potash to quickly and surely rebuild the used-up tissue. That one can obtain such food has been proven in thousands of cases among users of Grape-Nuts Food.

This contains phosphate of potash in minute particles, just as it is furnished by nature in the grains.

This product makes from albumen the gray matter that builds the brain and fills the nerve centers.

In no way can this gray matter be made except by the action of phosphate of potash upon albumen, and this mineral should be introduced to the body just as it comes from Nature's laboratory, and not from the drug store. The system is more or less fastidious about taking up the needed elements, and, as might be suspected it will favor the products of the drug shop, however valuable the last may be for certain uses.

Lawyers, journalists, doctors, ministers, business men and others, who earn their living by the use of the brain, are using Grape-Nuts Food. It is manufactured for a reason and was originated by an expert. The regenerative value of the Food has been demonstrated beyond question.

Where have you been that you have known nothing of these exciting times?

19. AND HE SAID UNTO THEM, WHAT THINGS? In order to draw out their opinions. A PROPHET MIGHTY IN DEED AND WORD BEFORE GOD. However the death of Jesus may have made them waver in their faith that he was the Messiah, the Redeemer, they had no doubt that he was a prophet, for they knew what he had done, and had heard his teachings. They stood on a firm basis of fact.

20. OUR RULERS . . . HAVE CRUCIFIED HIM. Treated him as a malefactor, not as a prophet, and cut him off from his work.

21. BUT WE TRUSTED. Rather, "we hoped, we were hoping"; "with hope stronger than faith." The imperfect implies that this had been their habitual expectation. They had expected a great deal more than this, even that HE SHOULD HAVE REDERMED ISRAEL. They had faith that he was the Messiah, the king, gathering around himself the deliverance from Rome, a new kingdom of Israel, and all the glories which had been foretold for ages and which were wrought into the hopes of the Jews. AND BESIDE ALL THIS, TODAY IS THE THIRD DAY, referring either to the length of time as tending to extinguish hope, or to a reminiscence of the promise of Jesus that he would rise on the third day, and hence the reports may be true and there is hope.

IV. JESUS SHEDS THE LIGHT OF SCRIPTURE ON THE SITUATION.—Vs. 25-27. 25. THEN HE SAID UNTO THEM, O FOOLS. This is an unfortunate translation in the light of the popular use of the word "fool." Jesus would never have called these sorrowful disciples fools in that sense. The word is equivalent to "dull of perception," and refers to their "understanding," as the next phrase, SLOW OF HEART, goes deeper and contemplates the region of "feeling" and "moral responsibility." TO BELIEVE (in, to rely upon) ALL THAT THE PROPHETS HAVE SPOKEN. The emphasis lies on "all." The believed a portion of what the prophets had taught; but many things they could not reconcile with what they did believe, and others were distasteful, and had become neglected. There is the same danger today in our study of G. d's Word.

26. OUGHT NOT (the) CHRIST (the Messiah) TO HAVE SUFFERED THESE THINGS? Were not these things foretold in the Scriptures as characterizing the Messiah, and therefore a necessary mark by which whoever claimed to be the Messiah might be tested? Were they not a part of the Messiah's work, without which his redemption could not succeed, nor his kingdom be established?

27. AND BEGINNING AT MOSES HE EXPOUNDED UNTO THEM. Interpreted, "as one translates from an unknown language into the native tongue of his hearers."

AND ALL THE PROPHETS Especially those which, as in Isaiah, foreshadow him as a glorious king, wonderful counselor, with a kingdom full of blessedness, and without end.

IN ALL THE SCRIPTURES THE THINGS CONCERNING HIMSELF. Dr. Divison, in his admirable and standard book on "Prophecy," pp. 266-287, shows that there is not one of the prophets without some distinct reference to Christ, except Nahum, Jonah (who was himself a type and prophetic sign), and Habakkuk, who, however, uses the memorable words quoted in Romans 1:17.

V. THE TWO DISCIPLES INVITE JESUS TO ABIDE WITH THEM.—Vs. 28, 29. 28. DREW NIGH UNTO THE VILLAGE, where probably was the home of one of them. The natural reason for their leaving Jerusalem and walking to this distant village would be that they were going home. HE MADE AS THOUGH HE WOULD HAVE GONE FURTHER, as he must do as a matter of decorum, unless he were invited to remain. He certainly would have gone had he not been invited.

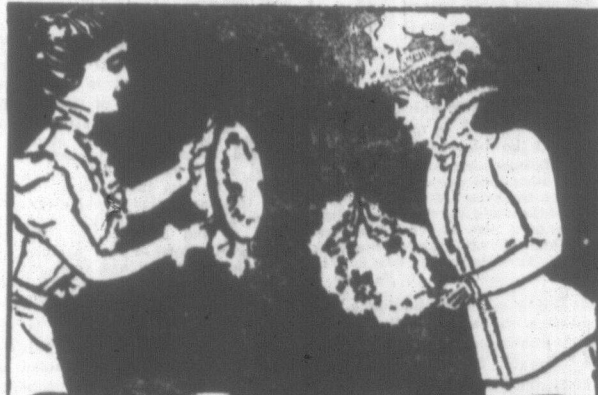
29. BUT THEY CONSTRAINED HIM. Pressed him with urgent entreaties and arguments. AND HE WENT IN. To the house where they were going, probably the house of one of them. TO TARRY (abide, as before) WITH THEM. It is this beautiful verse which has furnished the idea of Lyte's dying hymn, "Abide with me!"

VI. JESUS REVEALS HIMSELF TO THE TWO DISCIPLES.—Vs. 30-32. 30. SAT AT MEAT. Reclined, as was usual. HE TOOK BREAD, AND BLESSED IT. "Sitting down to meat, the stranger guest, without any apology, takes the place of the host, and blessing the bread, he breaks and gives to them." "Our Lord was doubtless in the habit of doing this when eating with his disciples, and he thus prepared the way for a recognition."

31. AND THEIR EYES WERE OPENED. "Was it the uplifted face threw them back on the old, familiar days? or did they read the nail-mark in his hand? We do not know; but in an instant the veil in which he had enfolded himself was withdrawn, and they knew him: it was the Lord himself, the risen Lord."

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

S. C. WELLS & CO., Proprietors, Toronto, Canada.



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Three hundred and seventy-six shades insure just the color-tone you want.

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

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

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A Georgia man who moved to Kansas some time ago writes to say: "This is the best country I ever saw. My wife is chief of police, and she has promised me a job on the force."—Atlantic Constitution.

RENEW

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Terms: CASH WITH ORDER.

P. S.—Just to reduce Stock we have reduced all our Teachers' Bibles, to 1/2 OFF.

Send for Price List.

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

"I wish I could think of some new and unusual Christmas present to surprise mamma with this year," said Miss de Muir, wrinkling her fair brow in deep perplexity.

"How do you think she'd like a son-in-law?" hoarsely whispered young Spoonamore, falling readily into the only line of thought that seemed to suggest itself.—Chicago Tribune.

A little girl was sitting at a table opposite to a gentleman with a waxed mustache. After gazing at him for several moments, she exclaimed: "My kitty has got smellers, too!"

"Pat," said his young wife, "I wish you wouldn't put your knife in your mouth when you eat."

"An' phere would yez hev me put it," said Pat in astonishment—"In me eyes?"

From the Churches.

Denominational Funds.

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

BRUSSELS ST., ST. JOHN.—Eleven received hand of fellowship on Easter. Ten of them came by letter.

DAWSON SETTLEMENT, ALBERT CO., N. B.—On March 3rd, two were baptized and received into fellowship with the 2nd Hillsboro church, and on 10th two were received by letter into the Caledonia church.

1ST ST. MARGARET'S BAY.—All is well. If holding one's own can be called well. At the last Conference Nathan Hubley was elected deacon in the place of Judson Hubley.

PENBOSQUIS.—As a result of special services held here for two weeks past, of which time Mr. Hugh A. McLean assisted me, I baptized on the 4th inst, fourteen happy converts.

INDIAN HARBOR.—The services here are well maintained, the evening services especially, crowded congregations, testifying to the delight with which the gospel of the grace of God is received, when uttered with no uncertain sound.

WEST DOVER.—Though the church here is nominally a branch of the Indian Harbor church, it would puzzle Solomon to point out the difference. Services are maintained here every Sunday with a regularity to which they had long been strangers.

SANDY COVE, N. S.—I had the pleasure on the fifty-ninth anniversary of my ordination to the pastorate of the 1st and 2nd churches of Digby Neck of baptizing 15 young men and women whom the Lord has drawn to Christ Jesus and to his church.

FAIRFIELD, N. B.—Our Sunday School, under Superintendent W. R. Floyd, is doing a noble work. The Mission Band, presided over by Sister J. Floyd, have model meetings.

ANDOVER N. B.—The interest on this field is encouraging. Bro. Demmings is doing excellent work, he is highly esteemed by all but the rum-seller.

others have made a profession and will join one of the many different kinds of Baptist churches at this place. There is a gracious work of grace going on at Forest Glen, 5 were baptized last Lord's day, 5 others confessed Christ in the meetings, and 17 rose Sunday evening requesting prayer that they might make a full surrender to Christ.

GIBSON AND MARYSVILLE.—The services continue to increase in interest and attendance. On March 24th, two precious souls followed Jesus in baptism.

JEDDOR, EAST AND WEST.—With the exception of a few stormy evenings I have held four weeks of special meetings in the various parts of this field. The results of these efforts are, in a measure, gratifying.

WESTCHESTER STATION.—It is some time since I have reported from this field. I very much regret that I cannot now report more favorably of our condition.

DIGBY NECK.—I have been assisting Rev. J. C. Morse in the 2nd Digby Neck Baptist church for about two weeks. The Lord has manifested his saving power in the midst of the people.

LEINSTER ST church, per E L R Grande Ligne, \$1; Hopewell Cape Sunday School, (H M, \$3 F M, \$5), Total, \$8; Pennfield church, H M, \$5; Carleton church, (H M, \$3 38, F M, \$3 38), Total, \$6 76; Havelock church, (H M, \$2 52, F M, \$26 70), Total, \$29 22; Hillsboro church, (H M, \$5, F M, \$12 32, Grande Ligne, \$3), Total, \$20 32; Hopewell church, H and F M, per Quarterly Meeting, \$10; Brussels St church, F M, \$8 88; G S Mayes, F M, \$5; Beaver Harbor church, H M, \$3; Mrs. Margaret Gross, (N W M, \$1, St Peter's Reserve \$1, Grande Ligne, \$1), Total, \$3; Mrs A E Kilburn, H and F M, \$5; Germain St church, D W, \$25 35 Total, \$129 53 Before reported, \$2408 23. Total to April 1st, \$2537 76

On the 20th of March we received a donation from the 2nd and 4th Hillsboro and Caledonia churches and congregations a \$52.50 fur coat, for which we are very thankful, and our prayer is that the Lord shall abundantly bless the donors.

Curtis Denton, Willie Denton, A. Tresk, Mrs. Campbell, Mrs. M. Frost, Mrs. L. Frost, Edith Denton, May Tresk, Annie Tresk, Jessie Teed, Aggie Denton, and Flora Denton. The work continues. You may look for more good news.

Quarterly Meeting.

The Lunenburg Country Quarterly meeting the 1st and 2nd of April met with the Mahone Baptist church. President H. B. Smith opened the first session at 7 30 p. m. After singing and reading of Scriptures, the Rev. Henry Crawford (Presbyterian) led us in earnest prayer for a rich blessing on the gathering which was realized before we closed.

Cash for Forward Movement.

J Crombie, \$6.25; Rev R M Hunt, \$25; S Crandall, \$25; Mrs Jane Daniels, \$5; Mrs Mary Wheelock, \$5.50; E B Jones, \$12.50; Miss Mabel H Parsons, \$5; Supply, \$3.81.

To gather the last \$15000 of the Forward Movement Fund is likely to be the hardest task. But surely no friend of the cause will be willing to fail.

Yours truly, WM. E HALL, 93 North St., Halifax.

Denominational Funds.

N. B AND P. E. I. NEW BRUNSWICK. Leinster St church, per E L R Grande Ligne, \$1; Hopewell Cape Sunday School, (H M, \$3 F M, \$5), Total, \$8; Pennfield church, H M, \$5; Carleton church, (H M, \$3 38, F M, \$3 38), Total, \$6 76; Havelock church, (H M, \$2 52, F M, \$26 70), Total, \$29 22; Hillsboro church, (H M, \$5, F M, \$12 32, Grande Ligne, \$3), Total, \$20 32; Hopewell church, H and F M, per Quarterly Meeting, \$10; Brussels St church, F M, \$8 88; G S Mayes, F M, \$5; Beaver Harbor church, H M, \$3; Mrs. Margaret Gross, (N W M, \$1, St Peter's Reserve \$1, Grande Ligne, \$1), Total, \$3; Mrs A E Kilburn, H and F M, \$5; Germain St church, D W, \$25 35 Total, \$129 53 Before reported, \$2408 23. Total to April 1st, \$2537 76

PRINCE EDWARD ISLAND.

North River church, D W, \$18; Cavendish church, D W, \$8; A P F Islander, F M, \$1; Murray River church, D W, \$7 25; Tryon, B Y P U support of Kunchama, \$1.50; Clyde River church, per Quarterly Meeting, D W, \$3 05. Total, \$38.80 Before reported, \$157 42. Total to April 1st, \$196 22 Total N. B and P. E. I. to April 1st, \$2783 98.

J. W. MANNING, Treas. CON N. B. and P. E. I.

Acknowledgment

On the 20th of March we received a donation from the 2nd and 4th Hillsboro and Caledonia churches and congregations a \$52.50 fur coat, for which we are very thankful, and our prayer is that the Lord shall abundantly bless the donors.

ROYAL Baking Powder. Made from pure cream of tartar. Safeguards the food against alum. Alum baking powders are the greatest enemies to health of the present day.

Premier Ross has introduced in the Ontario Legislature a bill to grant two and a half million acres of land, but no cash, to the Manitoulin and North Shore railway which will connect Sudbury, in Algoma district, with Seaford, on Georgian Bay, cutting across Manitoulin Island.

Individual Communion Service.

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

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

Table listing Baptist Churches using the Individual Communion Service in Boston and vicinity. Columns include church name and location (Boston, So. Boston, East Boston, Roxbury, Dorchester, Roslindale, Jamaica Plain, Charlestown, Allston, Cambridge, Somerville, St. John).

If space allowed this list could be many times multiplied, including many churches in all the New England States and the Maritime Provinces. The Outfit is not expensive. Write us for full particulars.

American Baptist Publication So., 256-258 Washington St., Boston, Mass. Send all orders to MESSENGER AND VISITOR, St. John, N. B.

MARRIAGES.

DICKENSON-TEDFORD.—At Hartland, N. B., April 2, by Rev. J. D. Wetmore, Percy E. Dickenson of Windsor, Carleton county to Mary A. Tedford of the same place.

McFARLANE-LEARD.—At the home of the bride, North Bedeque, P. E. I., on March 26th, by Rev. E. P. Calder, Howard McFarlane to Helen, daughter of Correllius Leard of Bedeque.

MYERS-STEARNS.—At the home of the bride, March 27, by Rev. R. Osgood Morse, M. A., John C. Myers and Bertha B., daughter of Mr. S. Luther Stearns, all of Guysboro.

BURNS-HENDSBER.—At the Baptist parsonage, Canoe, April 3rd, by Rev. O. N. Chipman, Edward J. Burns and Cynthia E. Hendsbee.

SKALING-McINTYRE.—At the residence of John McIntyre, St. Martins, N. B., March 28th, by Pastor S. N. Cornwall, Albert Skaling of Cambridge, Hants Co., N. S., to Annie May McIntyre of St. Martins, N. B.

DEATHS.

LANGILLE.—At Farmington, March 22, Mrs. Jos. Langille, aged 72. Her sickness was of a lingering nature, but she bore it all with Christian fortitude. Her hope to the last was built on nothing less than Jesus' blood and righteousness. Her life and death were that of the righteous.

SPIDLE.—At Foster Settlement, March 27, Mr. Sydney Spidle. He contracted a severe cold which turned into pneumonia, and resulted in his death. He has left a widow and eight children to mourn their loss. The sorrowing ones have our warmest sympathy and earnest prayer.

MUNROE.—At Salmon Bay, Queens Co., N. B., on 30th March, Samuel R. Munroe, aged 62 years. The deceased professed religion some years since and united with the Lower Newcaste church. He leaves a widow, three sons and two daughters, besides many friends in the community where he had lived.

STACKHOUSE.—At his home, 80 City Road, St. John, Murray Whitfield, aged 9, eldest son of W. J. and the late Mary A. Stackhouse. As before her death his mother had a vision of a "beautiful" heaven her dying boy with a strange light on his face tried to make known some bright vision that he had.

BOWSER.—At Goshen, Albert county, N. B., March 31, aged 75 years, Mary Bowser. Our sister was a member of the 1st Elgin Baptist church for many years, and in the last days of suffering found the Lord Jesus a Rock of Refuge. A son and three daughters are left to mourn, the husband having gone before.

PURDY.—At Amesbury, February 20, Nellie M. Purdy, daughter of Desa Henry Purdy, of Greenville, N. S., departed this life in the 21st year of her age, after an illness of one week. Our late sister was a member of the Greenville Baptist church and was universally respected. The parents and relatives have the sympathy of the entire community in their sudden bereavement. A very large gathering of friends assembled to attend the funeral at Greenville.

LUNN.—At his home, Fairview, P. E. I., March 16, Captain Thomas Lunn, after a brief illness, aged 82 years. Captain Lunn was for many years a coast pilot and ship master. As pilot in the waters about the Island he frequently officiated for British men of war. He had a high reputation as a skilful and careful seaman. He was a fine specimen of the old-fashioned Englishman. Having an unshakable confidence in the love of Jesus, his passing was the triumph of Christian faith. Therefore, his widow and children cannot mourn as those who have no hope.

SANFORD.—At Clementsvalle, N. S., March 28, after a lingering illness, borne with Christian fortitude, Jerusha, relict of the late Richard Sanford, aged 69 years. Sister Sanford had been for many years a faithful and consistent member of the Clements Baptist church and in her demise the church and community have sustained a great loss. She was triumphant in death, her last words being, "Come, Lord Jesus, come quickly." Three sisters, five step-daughters and four step-sons; also, a large circle of relatives and friends are left to mourn. The funeral service which was largely attended, was conducted by her pastor, who preached from Psa. 73: 26, the text being chosen by our dear departed sister a short time before her death.

SCOTT.—At her home, North River, P. E. I., March 18, Mrs. Alexander Scott. Sister Scott was 93 years old on the 12th of February. To the last she retained full possession of her faculties. The passing away was not the effect of any disease, but rather the natural ending of a long and vigorous experience, in which robust health of body and mind was the vehicle of high and consistent spirituality. For many years she was a member of the Disciple's church in Charlottetown. Her Christianity was always of a quiet, but steady and unwavering character. And

toward the last her faith in Jesus became so strong and clear that it well nigh absorbed her entire attention. She leaves two sons and three daughters and many grand children and other relatives.

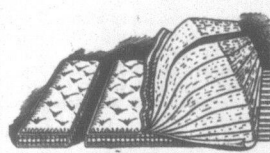
PALMER.—At the home of her parents, Aylesford, N. S., March 26th, Hattie, only child of Mr. and Mrs. Edgar Palmer, passed peacefully home. Our young sister was in her 7th year and was possessed of an exceedingly bright, cheerful disposition and attractive manner. During her illness of ten weeks her trust in Jesus never wavered, her only thought being of father and mother, how lonely they would be after she had gone. As the days went by the presence of her Saviour seemed to grow more and more real and in the last hours of suffering he alone was her support. In taking this flower of the home to himself the Master has brought great grief to the parents' hearts. Our prayer for them is that the God of all comfort may sustain them in this hour of deep affliction.

HUESTIS.—At Everett, Mass., on Thursday, March 7th, in the seventy-fourth year of her age, Sister Margery H. Huestis. Our sister united with Zion church, Yarmouth, during a revival season in 1851. Since that time she has always been identified with the church home. Although residing in Massachusetts she never forgot the need of the church to which she belonged. It was her lot to pass through severe physical sufferings for many years which she always heroically endured as the chastening and discipline of whom the Lord loveth. She was called away by an attack of —. Her remains were brought to Yarmouth where funeral services were conducted by Pastors Mose and Parker at the home of her brother, Joshua Huestis. Two brothers, Joshua and William, are left to mourn the loss of our sister.

HATFIELD.—At Calais, Me., March 26, David J. Hatfield, formerly of St. John, N. B., after a short but severe illness, aged 52 years. Mr. Hatfield was born in Springfield, Kings County, N. B. He carried on a tailoring business in St. John for many years and later removed to Calais. Our brother lived an honorable, upright Christian life. He united with the Main Street Baptist church many years ago, under the pastorate of the late Rev. Mr. Cady, and after his removal to Calais united with the Second Baptist church there. He leaves a wife and five children to mourn their loss. Our brother will be sadly missed, but his family look forward to the blessed reunion that awaits the people of God. The remains were brought to this city for interment and were placed in the Fern Hill cemetery. The funeral services were conducted by Rev. A. J. Padelford, D. D., Calais, and Rev. Mr. Reed and Mr. Moulson, prelate in order of Knights of Pythias, St. John.

GUYER.—At her home in Roxbury, Mass., Feb. 18th, Mrs. Hattie A. Guyer, aged 47 years and 3 months. An attack of pneumonia brought on other troubles, but though ill for six weeks fatal results were not feared, so that death came unexpectedly. Mrs. Guyer was the daughter of Isaac and Mary Huntley of Avonport, N. S. In early life she professed faith in Christ and was baptized by Rev. Joseph Murray and united with the Brookline church. After her removal to Boston she took her dismissal and united with the Dudley Street church. She was an earnest and faithful worker in the church militant but God having "some better thing for her," called her to the church triumphant. She was married April 29th, 1866, to G. Seymour Guyer of Roxbury, Mass. Besides the husband, her aged parents, three

The Ostermoor Patent Elastic Felt Mattress



is the perfect Mattress of to-day.

Patent Elastic Felt is made from purest selected cotton, specially made into light, airy fibrous sheets, of wonderful elasticity; an unrivalled mattress filling. The process of interlacing the felt secures absolute uniformity in thickness and softens every square inch, exactly duplicating the other, thus giving a mattress that will never mat or pack.

The Ostermoor Patent Elastic Felt Mattress

is on sale in our Furniture Department at \$16.00 for 4 feet 6 inches wide; 4 feet wide, \$14; 3 feet 6 inches wide, \$12.50; 3 feet wide \$11.00. Send for booklet, "All about the Ostermoor Mattress."

Manchester Robertson & Allison

sisters and two brothers sorrow because of her early death.

McNALLY.—At Newport, Rhode Island, March 20th, Miss Carrie McNally, third daughter of Mr. Michael McNally of Fredericton, N. B., in the twenty-second year of her age. Miss McNally was in training for the nursing profession at the Newport Hospital, from which she would have graduated in a few months. She was apparently in splendid health up to the moment of her death, which resulted from heart failure. But the call did not find her unprepared. She was one of the most sincere and devoted Christians and a valued member of the Fredericton Baptist church. Her life was one of singular beauty and faithfulness and it may be truly said of her "She hath done what she could." Her parents and sisters bear their great sorrow with Christian resignation, supported by the consolations of God and the sympathy of many friends. The interment took place in Fredericton, the remains being accompanied from Newport by Rev. C. R. McNally of Lowell, cousin of the deceased.

LOVITT.—At her residence in Yarmouth, March 18th, Mrs. Anne Lovitt, in the nineteenth year of her age. Sister Lovitt had been a member of Zion church for sixty-four years and her death marks the passing away of one of the few who remain of that generation which has laid the foundation of the Baptist cause in the Maritime Provinces. She was one whose convictions were very strong, whose love for the Word of God was very deep and whose interest in the church remained constant until she was called away. By her generosity, the Ministers' Annuity Fund was initiated and not a few local philanthropic enterprises were sustained. Her death came unexpectedly to the many who thought that her strong constitution would struggle long and hard with disease. After a few days' illness she passed away to be with the Lord. The funeral services took place in the church on Thursday afternoon, when the pastor, assisted by several of his fellow pastors, officiated. Her remains were then laid away in the family lot in Mountain cemetery. She leaves one son—the Hon. John Lovitt, three daughters and a large circle of grandchildren.

BANKS.—At Waterville, Kings Co., N. S., March 27th, Susan, the beloved wife of deacon E. C. Banks. The end came peacefully and without any warning. Shortly after retiring to rest, apparently in her usual health, the call came, and without any suffering she passed away to be "at home with the Lord." She was the daughter of the late deacon Ambrose Dodge of the Nictaux Baptist church, and was born July 31st, 1828. In the midst of a gracious and powerful revival, she with many others were brought into the Christ life, and on March 5th, 1854 was baptized by the late Rev. W. G. Parker and received into the fellowship of the church. The year following she was united in marriage to Ezekiel Cleveland Banks, and for forty-six years they had lived together, and theirs was a Christian home. The sorrowing husband has the sympathy of many friends. Bro. Banks has filled the office of deacon for many years, and his late

wife was a true helper with him in their church work. In her home she used great hospitality, her hands ministering kindly to many and especially to ministers of the gospel. With her the Christian life was more than a name, it meant a life of fellowship with God, a consistent walk, and light revealing life before the world. She has a large circle of friends and relatives who sincerely mourn her departure. In her own family especially, the bereavement is sorely felt. Two sons and two daughters mourn the loss of a most devoted mother. Another son, the eldest, preceded her to the heavenly home about twenty years ago. The funeral was largely attended, the services were conducted by her pastor, Rev. D. H. Simpson, who spoke from Rev. 14: 13. Rev. A. Chipman and Rev. E. O. Read, former pastors of the deceased, also spoke appropriate words. Evangelist Gale and Miss Hall were also present and took part in the services. The former offering prayer and the latter singing with great tenderness two beautiful selections. May the Father in heaven greatly comfort and enrich with his presence the bereaved ones.

DRYDEN.—Once more we have the painful duty of recording the death of one of our faithful and honored members. On the 26th ult, at his residence, Sussex, Mr. Shepherd Dryden, aged 66 years, passed to his rest. Mr. Dryden was born at Lutes Mountains, Westmorland county, March 1835. He was baptized by the late Rev. Henry B. Emerson, then pastor of the Moncton Baptist church. On coming to Sussex Mr. Dryden with others used his influence to have organized a Baptist church. In 1871 the church was organized and Mr. Dryden was one of the little band of twelve, who constituted the church, Avenue Baptist church. During these thirty years Mr. Dryden has been a faithful and consistent member and highly respected by all his brothers and sisters in Christ. A few months ago our brother was taken ill, since then he had been confined to his home. He was a great sufferer from an internal cancer and other diseases. His sufferings he bore with marked resignation. Like his Master he "learned obedience by the things which he suffered." I think he was the most patient sufferer I have known in all my pastoral experience. Under severe pain, which at times was very intense, his Christian character ripened so that at last, when death came, he was like a shock of corn fully ripen for the Master's use. A few days before he died he called his family to him and gave them each his last words of advice. He offered prayer. Then his lips broke forth in song: "Rock of Ages, cleft for me." Before he had finished the first stanza, his pain was so great that he was forced to cease. And so his last days were filled with broken prayers and song—the pain at times finding expression in cries and groans which could be heard in every part of his home. The end came amid calm and repose. The spirit slipped away softly while a few deep breaths announced that the earthly house had been deserted. Our departed brother leaves a wife, seven sons and three daughters together with numerous friends to mourn his loss. The funeral service which was conducted by his pastor, Rev. W. Camp, was largely attended.

GOLD MEDAL, PARIS, 1900.

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



Breakfast Cocoa.—Absolutely pure, delicious, nutritious, and costs less than one cent a cup.
Premium No. 1 Chocolate.—The best plain chocolate in the market for drinking and also for making cake, icing, ice-cream, etc.
German Sweet Chocolate.—Good to eat and good to drink; palatable, nutritious, and healthful.

WALTER BAKER & CO. Ltd.
ESTABLISHED 1780.
DORCHESTER, MASS.
BRANCH HOUSE, 12 and 14 St. John St., MONTREAL.
TRADE-MARK ON EVERY PACKAGE.

Croupy Coughs of Children.

The tendency to croup is a foe that all parents have to fight. Croup comes in the night, when the help must be right at hand if it is to be helped at all. Adamson's Botanic Cough Balsam is a blessing to all families where there are children subject to attacks of croup or any mean cough. It has a wonderful reputation for its efficiency and fully deserves it.

You cannot tell what night your child may wake up choking to death with croup. In such a case what do you do? Send for a doctor and wait an hour, or perhaps two hours, while the child is gasping for breath? How much simpler where the true specific for croupy coughs and all throat troubles is right at hand. Indeed, no other way is safe with young children in the house.

Adamson's Cough Balsam is a most delicate medicine for children, relieving the little throats at once. Its action is soothing and certain. It clears out the phlegm, which produces the croupy condition, and is a safeguard which no mother who knows about it will dispense with. All coughs and inflammation of the throat or bronchial tubes are cured by the Balsam with promptness that surprises. All druggists sell it; 25 cents. The genuine has "F. W. Kinsman & Co." blown in the bottle.

Chicken-Salad Sandwiches.

Chicken-salad sandwiches are not quite the obvious compound that their title indicates. The white meat of the chicken should be chopped very fine and pounded in a mortar to a smooth pulp. This is seasoned to taste with salt, paprika, olive oil, and a little lemon juice, and is spread upon thin slices of bread; cut in oblongs or diamonds or fancy shapes. The covers to these slices are spread with butter into which is pressed almonds or English walnuts, sliced, not chopped very thin. The pieces are then put together and are often tied with ribbon to hold the pieces of bread together.

The latest reports about King Edward's health are reassuring, says the London correspondent of the Tribune. His throat has been examined by Sir Felix Semon, and the recent disturbing rumors have been pronounced to be groundless. Sir Felix is the German throat specialist who has been appointed physician extraordinary to the King and has been naturalized as a British subject. The King's general health is good. He has not suffered from the pressure of public business. Rumors about a mysterious ailment in his throat have caused uneasiness in high circles on account of the fatal malady of the King's brother, the Duke of Saxe-Coburg and Gotha.

Emperor William, during the course of a speech which he made to the Alexander regiment in Berlin Thursday, said that they must be ready day and night to act as the bodyguard of their king and give their life-blood if necessary for the Emperor and his house. Amazement is everywhere expressed at the Emperor's strong hints of a possible revolutionary rising and of street fights with the troops. Well-informed circles see in his majesty's deliverance further proof that the attack upon him by Welland at Bremen has very seriously effected his views and attitude toward the German people.

British financial experts, of the New York Tribune, estimate that at least £20,000,000 must be raised by fresh taxation next year, even if £130,000,000 can reasonably be expected from the basis of taxation, and another £50,000,000 be added to the national debt. These figures forecast a budget of £200,000,000. Estimates like these hold out little hope for any class of taxpayers, and fore shadow considerable widening of the area of indirect taxation. Mr. Kruger has succeeded in staggering British taxpayers, if not humanity.

Official returns of the by-election in North Bruce show James Halliday, Conservative, elected by a majority of 11.

The strike at Marseilles has virtually ended, and work has been generally resumed at the docks.

Dr. Ross, Senator, member of the Legislative Council, and Ex-Prime-Minister of Quebec, is seriously ill, and it is stated there is no hope for his recovery.

Gentlemen.—While driving down a very steep hill last August my horse stumbled and fell, cutting himself fearfully about the head and body. I used MINARD'S LINIMENT freely on him and in a few days he was as well as ever.

J. B. A. BEAUCHEMIN,
Sherbrooke.

News Summary

Carter Harrison has been re-elected mayor of Chicago.

A despatch from Pretoria says General Methuen is ill of fever, but is progressing satisfactorily.

W. F. Moore, clerk in the Montreal post office, is under arrest, charged with stealing money from registered letters.

Another oil well was developed at Beaumont, Texas, Wednesday. It is about 1,050 feet deep and is in the vicinity of other wells.

By a night surprise the British captured a laager of 60 Boers near Boschberg, between Brandfort and Saltpan, Orange River Colony.

The transactions at the government savings bank at St. John, N. B., for the month ending March 30, 1901, were: Deposits, \$54,099; withdrawals, \$54,513.90.

On his approaching visit to Canada the Duke of Cornwall and York will present the South African medals to the first and second Canadian contingents.

The Chinese government has formally notified Russia that China, owing to the attitude of the powers, is not able to sign the Manchurian convention.

A bill now before the P. E. I. Legislature provides for the imposition of a tax of \$100 on every travelling insurance agent coming into the province.

The warrant for the Dominion by-election in West Hastings, to fill the vacancy caused by the resignation of Henry Corby, Conservative, was issued on Wednesday.

Hon. Arthur Paquet, Quebec, left the sum of \$50,000, the interest of which was to serve as a pension fund for the old employes in the Paquet establishment.

The recount demanded in the North Bruce Dominion election has been withdrawn, and Jas. Halliday (Conservative) has been granted his certificate of election.

Six new cases of small pox are reported from different parts of Ontario. In Griffith township, Renfrew county, the secretary of the local board is a victim of the disease.

Applications for the Canadian general service medal or service in the Fenian raid of 1866 and 1870 and the Red River expedition of 1870 will not be entertained after 1st July, 1901.

The Pekin correspondent of the Cologne Gazette says China has agreed to the proposal of the powers to make the island of Kwang Su, near Amoy, an international settlement modelled after Shanghai.

Steamer Ranger, with 30,000 seals; the Labrador, with 20,000 seals, and the Algerine, with 21,000 seals, have arrived at St. John's Nfld. Ten ships—half the sealing fleet—are now home. Their catches total 223,000 seals.

The house of Alex. McGinnis, near Fingal village, Ont., was burned on Wednesday. Twin babies seven months old perished in the flames. The mother was out gathering wood, and saw the fire, but could not reach the house in time to save her children.

For the second time since 1870 the Democrats carried Calais, Me., in the municipal election on Monday, Kallah, the party candidate for mayor, winning over James L. Thompson, Republican, 692 to 467.

The Bloemfontein correspondent of the London Post asserts that the Boers have tried for treason and executed Mr. De Kock, the peace envoy who took the message from General Smith-Dorrien to Commandant General Louis Botha, February 12.

Several plague corpses have been found in the streets and houses of Cape Town, indicating efforts to conceal contact with the disease. The total number of deaths from the plague is 107, including 22 Europeans. There have been 315 cases of the plague.

Under date of Pretoria, April 1, Lord Kitchener reports to the War office as follows: "Plumer has occupied Nylstroom and French has captured three guns on the lower Pongola. Thirty-one prisoners have been captured in the Orange River Colony. There were no casualties."

In the Armstrong foundry, Charlotte street, Monday afternoon, an emery wheel burst and broke through various parts of the building, a portion of the two walls being ripped completely out, while a third piece of the wheel had gone through the floor. An employe, Mr. Miller, working at the wheel, escaped injury.

The Morning Leader publishes the following despatch from Vienna: "At Smvrna, on the strength of rumors that the Jews had murdered a Greek lad for ritual purposes, ten thousand infuriated Greeks stormed the ghetto. The Turkish troops charged the mob with bayonets, one person being killed and fourteen others wounded."

Peanut Butter.

The nuts are put through a nut-grinder. Do not roast the peanuts too brown. They are delicious in sandwiches with a lettuce leaf and mayonnaise dressing.

Life lies behind us as the quarry from whence we get tiles and cope stones for the masonry of today.

AFTER EFFECT OF GRIP.

Are Often More Serious Than the Grip Itself.

Physicians and grip sufferers alike are agreed that the after effects of the disease are more to be feared than the acute attack; you can never be sure that the disease has left the system completely.

LaGrippe naturally attacks the weakest organ and leaves it still weaker.

Not only pneumonia, consumption, bronchitis and throat trouble follow the grip, but kidney, liver and stomach are troubles just as liable to result, provided any of these organs should happen to be in weak condition at the time of attack.

To get rid of the grip germ, to get it entirely out of the system and blood, few remedies are so good and none safer than Stuart's Catarrh Tablets; they are not a compound of powerful and dangerous drugs, but a pleasant, palatable, convenient remedy in tablet form, composed of the wholesome antiseptic principles of Eucalyptus bark, blood root and similar germicide remedies which are perfectly wholesome and harmless to the system, but death to the germs of grip, catarrh, consumption and diseases of the throat and air passages.

Mrs. Chas. Gormley of Memphis says: Last winter an attack of the grip left me with weak back, a persistent cough and loss of flesh and appetite and after using various remedies for several months with little or no improvement I finally bought a 50 cent package of Stuart's Catarrh Tablets at my drug store and as they were pleasant and convenient to take I used them at all times of day or night and I was astonished to secure such fine results from so pleasant and convenient a medicine. In two weeks my cough disappeared, my appetite returned. I improved in flesh and color and no one would now think that I had ever had such a thing as the grip.

My druggist told me he sold more of Stuart's Catarrh Tablets, for the cure of grip, colds and catarrh, than any other similar medicines.

LADIES WANTED

To save one of our Parisian Model Trimmings Hats. They are trimmed with Foliage, Flowers, and Ribbon, and are the style to be worn this Spring. We are offering away a limited number to advertise our new line of Roman Gobi Fourth Street, Pitts, and with Jewels. Simply send us your name and address and we will send you 2 doz. pins, which sell at 10c. each, return us the money and we will give you one of these lovely trimmed hats. All we ask is that you show it to your friends. Write at once, and be the first in your locality. THE MAXWELL CO., DEPARTMENT 50 TORONTO



FREE

DR. WOOD'S NORWAY PINE SYRUP

This season of the year when coughs and colds are so prevalent, it would be advisable to keep a bottle of Dr. Wood's Norway Pine Syrup in the house.

It allays all inflammation and irritation of the breathing organs, and cures coughs and colds of young and old more quickly and effectually than any other remedy.

Mrs. Arthur Molinsky, White's Point, Queen's Co., N.B., writes: "In the fall of 1899, I was taken down with a severe attack of La Grippe which left me with a bad cough. I tried several remedies and could obtain no relief and was almost in despair of a cure when a friend advised me to take Dr. Wood's Norway Pine Syrup. I took three bottles in all and it made a complete cure."

WANTED

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

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

Real Estate

For sale in the growing and beautiful town of Berwick.

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

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

ONLY 7 DAYS

Remain of Our **Wonderful OFFER**

To send postpaid as samples

A \$1.00 Bottle **KDC**

also a 25c. Box K. D. C. Pills

To each subscriber to the MESSENGER AND VISITOR who sends us THIRTY-FIVE CENTS in coin or postal notes.

This GREAT OFFER is made that the MERITS OF K. D. C. may be TESTED IN EVERY HOME. Not only is K. D. C. the Remedy for the worst forms of Dyspepsia but a Great Household Remedy for Mild Forms of Indigestion, such as Loss of Appetite, Craving for Food, Distress After Eating, Sour Stomach, Heartburn, Flatulency, Headache, Want of Energy, Nervousness, Irritability, etc., etc. As a Spring Medicine there is Nothing Better, for it Cleanses and Restores the Stomach to Healthy Action—a healthy stomach Causes the Food to Nourish, and makes Good Blood, and thus Tones the Whole System.

Address: K D. C. COMPANY, Limited.
New Glasgow, N. S., Canada.

Of all the vegetables, pensable for the article wonderful health rest economical other root cheapness the vast yield the harvest able observ other veg economic v of hog ch access to a were in her is, it will be mented on I have rais have never have never their wait

Hogs pa variably ble the fact th On the cor the whole of the g considerably them is the eradicate. been ill adv them on di and have c extra effo equally wel through the would cau having to b I raise on which yeld best. Artic mature, he planting fo raise hogs suspend) I proper fo after they of Agricult

Children G

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Perhaps when a for a sip from Mother was remarkable

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The husb with a ve trouble an confined t suffering g been in th breakfast, The wife v your advce fee and tea sickness.

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Some yo Postum an now that it right. It is the simple only failure long enou Please do always read of Postum, Cereal Co.,

The Farm.

Artichokes for Hogs.

Of all the different foods, either grain or vegetables, that could be classed as indispensable for the breeder to raise for swine, the artichoke is the foremost. In the artichoke, as a hog food, we have, first, a wonderful fattening quality; second, the health restoring quality, and, third, the economical requisite in its favor above any other root crop for swine feeding. The cheapness of production combined with the vast yield and ability of the hog to do the harvesting, makes it plain to the reasonable observer that the artichoke excels all other vegetables for swine, from an economic view. Can any one cite a case of hog cholera where the hogs had had access to artichokes for three weeks, and were in health that length of time prior to the attack? I do not think so. If there is, it will be news to those who have experimented on this line for years with profit. I have raised them for several years, and have never lost a hog from disease; yet I have never raised a supply sufficient to their wants for the number of hogs kept.

Hogs pasturing on artichokes are invariably blooming in health, obvious from the fact that they are never constipated. On the contrary, a laxative condition of the whole hog system is produced. One of the greatest objections among a considerable number of farmers in planting them is the belief that they are hard to eradicate, and in this I think they have been ill advised, because I have planted them on different parts of my farm yearly and have cleaned them out without any extra effort. Artichokes are relished equally well by cattle, horses and poultry through the cool season, but, of course, would cause more expense on account of having to be dug and stored for such use. I raise only the White French variety which yield well and I believe to be the best. Artichokes require a long season to mature, hence the necessity for early planting for best results. As long as I raise hogs (and I have not set any date to suspend) I shall plant artichokes, believing the prevention of disease of hogs by giving proper food is preferable to curing them after they are sick and dying.—(Journal of Agriculture.

"JUST LIKE PAPA."

Children Glad to Have Their Coffee Like the Parents.

More than any of the old folks realize, the little folks at the table like to have food and drink the same as Father and Mother.

Perhaps you can remember the time when a fork full of the meat or potato or a sip from the cup that your Father or Mother was using seemed to possess some remarkable merit and flavor.

If children can be given a strong, nourishing food drink such as Postum Food Coffee it more than satisfies their desire to have things like the older folks, and at the same time gives them a drink they love and fatten on.

A lady up in Oakes, N. D. says that since their family have been drinking Postum the children are stronger and better than ever before, and are so glad to think they can have coffee to drink "just like papa."

The husband and father was taken sick with a very severe attack of stomach trouble and had to give up work, being confined to the house for some weeks, suffering greatly. For some time he had been in the habit of drinking coffee for breakfast, and tea for dinner and supper. The wife writes, "After reading some of your advertisements we ordered if coffee and tea had not been the cause of his sickness."

We finally decided to have him quit tea and coffee and try Postum Food Coffee. He dates his recovery from the day he commenced to drink Postum, and has not had to stop work from sickness since then.

Some years ago I tried a package of Postum and did not like it, but I know now that it was because I did not make it right. It is easy to make good Postum if the simple directions are followed. The only failure is when people do not boil it long enough.

Please do not publish my name. I am always ready to tell, however, of the merits of Postum. Name given by the Postum Cereal Co., Ltd., at Battle Creek, Mich.

Size of Kernels of Seed Wheat.

Great possibilities lie in the development of seed wheat. Constant selection of the largest kernels will have a constant tendency to improve the seed and the resulting crop. Some experiments were carried on in France to determine to what extent the crop could be improved by such a selection. Though the process was carried on for only three years, the results were apparent. The experiment was tried in two directions, always selecting the largest seeds for one crop and the smallest seeds for another. At the end of three years the yield on the plots planted with the large seeds was very marked over the plots that had been planted with the small seeds. Also the large wheat grains had more vigor and developed much more rapidly than did the others, and the crop matured earlier.

The same experimenter carried on at the same time a parallel experiment. He selected for one lot the grains that developed soonest on the heads, and for another lot selected the grains that matured latest on the heads. In three years he had two crops growing side by side, one of them maturing six days ahead of the other.—(Tennessee Farmer.

A Dollar a Year for Each Hen.

I know of a colony of hens that has in the last year averaged a net profit of \$1.25 a year. They were a selected lot, however, and hardly represented what all the hens of a farm could do. There is excellent reason why such a colony should be formed by itself. Select from the farm the best layers and put them together in a separate colony. Then keep an account of all the eggs they lay. If for any reason some of the hens should fail to keep up their standard, take them out of this colony, and add those from the general yard which show qualifications for the select company. This selective process is an excellent training in showing you just what hens of the flock are the best layers, and it also demonstrates pretty forcibly what can be accomplished if one weeds out those that do not pay. Now, if the whole flock could be brought up to this high standard, would not the chance of making a dollar a year and more per hen be greatly advanced? In order to keep even one colony up to this high state of efficiency it will be necessary to cull out from their number and add new blood every year, for some will run out of their powers of laying, and will no longer be fit for the company they are in. It will be necessary to raise more new blood continually to keep up the special colony.—(Annie C. Webster, in Massachusetts Ploughman.

The Small Flock of Sheep.

A limited number of sheep should be kept on every arable farm in America, provided more or less of the land is inclosed with some kind of fencing. I am satisfied that from ten to twenty can be kept on every hundred acres of land without any cost to the owner for food except in the winter. They will sustain themselves very largely at least on what would otherwise be lost. They can be utilized in trimming up all byplaces on the farm. They may be made to do the work of scavengers. There are those who ridicule the idea of keeping sheep as scavengers. Even so, that is just the work I would have them do on every farm on which a small flock is kept. They will do this work in handsome fashion. The little paddocks around the barn, the lanes leading back into the farm, the grass rims beside strips of forest and all the corners and crannies about the whole farm they will trim up as though they were trying to prepare a lawn; if they are only given access to them at the proper season. Of course, they must be allowed to graze these places closely. Such a flock of sheep would more than pay their way by the weeds and weed seeds that they would destroy. And while being thus fed they would keep in the pink of condition, since they are being furnished with just the kinds of food suited to their needs.—(Professor Shaw, in Wool Markets and Sheep.

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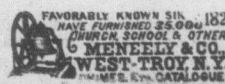
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News Summary.

Lord Salisbury started for the Rivera Saturday morning.

The sum of \$10,000 will be spent for new buildings at Queen's University, Kingston.

Holy week processions in most of the cities of Spain have been prohibited.

Knox College, Toronto, graduating class numbers 25, the largest in several years.

The Grand Trunk Railway is erecting a cold storage plant at Portland.

There is a corner in peanuts and prices have lately advanced from 70 to 95 cents a bushel.

Rev. George Mason of Malahide, Ont., dropped dead as he was about to officiate at a wedding.

Sir William Van Horne has returned to Montreal from Cuba, and says the island is tranquil.

A new strike of natural gas has been made at Leamington, the well producing about 1,500,000 feet per day.

Dr. Doughty, M. P. for Beauce, has been appointed to the Senate to succeed Senator Paquet of Quebec, deceased.

It is expected the last steamer taking exhibits from Canada to the Glasgow exhibition will sail from St. John on April 11th.

The wife and five children of Alex. Terrien of Tadoussac were drowned while coming down the Saguenay River in a boat.

The Dawson Presbyterian Church, under the direction of Dr. Grant, is making arrangements for the erection of a \$20,000 church.

The bill to permit golf playing and certain other sports on Sunday was defeated in the House of Representatives at Boston Friday by a vote of 99 to 55.

Grand Duke Michael, Russian heir apparent, will soon begin a tour of the empire for the purpose of studying administration methods.

Mr. F. H. Clergue will contribute \$1,000 toward a fund of \$50,000 proposed to be raised by the Toronto University Alumni for their alma mater.

Lord Carrington, British Ambassador, was insulted by a Portuguese mob repeatedly while returning from Lisbon, and changed trains to avoid unpleasantness.

Wages of the blast furnace men in York, England, will be reduced 21 per cent, for three months, and the wages of the Northumberland miners will be reduced 13 3/4 per cent.

A fire which started in the Everett Block, Libson Falls, Me., early this morning resulted in the destruction of 28 buildings in the business portion of the town, and it is believed the loss will approximate a quarter of a million dollars.

The Legislature of Nova Scotia was prorogued on Thursday. One of the acts that becomes law is a general subsidy bill, under which any town in the province may give to a steel shipbuilding company a flat subsidy of \$100,000 if the ratepayers approve. No conditions as to payment by results are imposed.

General French continues to press the Boers at Vryheid, Transvaal Colony. The Boers abandoned a pom-pom, which the British found smashed at the bottom of a precipice. The Kroonstadt correspondent of the Times, wiring Thursday, says the preparations are being generally made by the British forces for winter operations.

The Black Bull inn, the last of the ancient hostleries in Holborne, is to be pulled down. It was here that Dickens laid the scene of the Betsy Prig, and where the immortal Sairey Pimperley so many of her historic expressions. After standing for over three hundred years, it is now to make way for modern buildings, which will soon replace all the old haunts so dear to Dickens.

Hon. Robert Bond, now in England, confirms the statement that an understanding has been reached on the French shore question satisfactory to Newfoundland and Great Britain, and which, it is hoped, will prove satisfactory to France. Mr. Bond will bring up the question of imperial ratification of the reciprocity treaty negotiated between the United States and Newfoundland eleven years ago, but which has never been put in force, owing to Canadian objections. Important developments are likely to occur before he ends his mission in London.

According to information that has just reached Paris from a source regarded as of unquestionable authenticity, says the Paris correspondent of the Tribune, Russian has withdrawn the proposed Manchurian treaty with Cuba. This step is attributed to the personal instigation of Emperor Nicholas, and is accepted as evidence of his determination to avoid at the present juncture any conflict with Japan. At the same time the present Russian occupation of Manchuria is regarded in Paris, rightly or wrongly, as a parallel case to the British occupation of Egypt—as defacto—possession that will approach permanency as each year elapses.



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LITERARY NOTES.

The leading article in The Homiletic Review for April is by that well-known archaeologist, Dr. Fritz Hommel, of the University of Munich, Germany. In discussing the "Bearing of Arabian Archeology on Bible History and Literature," he brings out the important fact that at least four new Arabic names of provinces have, through the co-operation of Assyriological and Sabaitic investigations, established themselves in the Old Testament. The first of these, Ashur, often—as in Hosea x. 6 and v. 13—designates, not Assyria, but an Arabian province. The second, Kush, or more correctly, Kosh, as in Numbers xii, where it is used of the Midianitish wife of Moses, and as in Genesis, in the description of the site of the Garden of Eden—designates an Arabian province, and not Ethiopia. The third Mosar—as in Psalm lxxviii. 31 and Isa. xx. 5—is not Mizraim, Egypt, but a province of Arabia. So the fourth, Jareb—mentioned in Hosea v. 13 and x. 6—is identified as Arabian. The investigations of Babylonian cuneiform inscriptions in connection with the South Arabian have led to these results that will aid in solving some knotty old Testament geographical and racial problems.

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Personal. Rev. Isaiah and Mrs. Wallace have returned to their home in Lawrencetown, N. S., after having spent the winter very pleasantly with their sons—Rev. W. R. Wallace of Utica, and Rev. L. F. Wallace of Mechanicville, N. Y. Both Mr. and Mrs. Wallace are enjoying a fair measure of health. Mr. Wallace supplied the Germain St. pulpit on Sunday 1st, preaching with much of his old-time force and ability, and was heard with deep interest. Old friends here were glad of the opportunity of renewing acquaintance with a brother whose praise is in all the churches.

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