

# Messenger and Visitor.

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THE CHRISTIAN VISITOR  
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**The Metric System.** The metric system of weights and measures is to be commended on the same grounds as the decimal system of currency, those of simplicity and convenience. The metric system has been widely adopted in Europe, and there is quite a persistent agitation in the United States in favor of its adoption in that country. Bills having this in view have been introduced at the present session of Congress, but it is doubtful whether they will meet with more immediate success than have similar measures in previous sessions. Still it seems probable that the adoption of the metric system in the United States is to be expected in the course of time, and the time may not be very long. The New York Tribune in alluding to the subject, says: "Much can be said in favor of the metric system itself. The innumerable computations of commerce are vastly more simple when fractional amounts are expressed in decimals than when in thirds, twelfths and sixteenths. Every reader of popular magazines is continually being confronted with references to kilometres, kilograms and litres, and unless he is familiar with the distances, weights and volumes thus represented he fails to understand the statement there made. Furthermore, nearly every other civilized country in the world, England excepted, has already adopted this standard. It is essential, therefore, that some of the American manufacturers who seek a market abroad should do the same. The sizes of articles should suit the requirements of the customer, and should be described in phraseology which is intelligible to him." The Tribune points out that the system has already been adopted in the United States to a greater extent than is generally supposed. It notes certain practical and other objections to the system, but concludes that when the change has once been wrought the American people will wonder why it was never done before.

**Wireless Telephony.** If wireless telegraphy shall prove to be a thing of practical value, and indeed the matter has now gone beyond a peradventure, there would seem good reason to suppose that wireless telephony will also develop to practical results. We have heard less indeed about the latter than the former, but Mr. Walden Fawcett, in an article in the February Harper's, holds that wireless telephony is keeping almost equal pace with the sister invention. We are told that by the system which has been recently developed by Professor A. Frederick Collins of Philadelphia, spoken words are transmitted great distances through the ground without the use of a connecting wire, and in accordance with a plan totally different from that of the Marconi system of wireless telegraphy. The Collins system simply takes advantage of the fact that there are natural electrical currents in evidence slightly below the surface of the earth at any point that may be selected, and by this invention currents of this character are utilized to cause a flow of electricity between two instruments stationed above the surface of the earth. The only underground mechanism employed consists of small zinc-wire screens, which are buried in shallow holes, one at the sending station and the other at the receiving station. Above these are tripods supporting transmitting and receiving apparatus, such as is employed in ordinary telephony, a wire affording connection in each case with the buried screen. When the electricity from a storage battery is turned on, sounds of all kinds may be sent through the transmitter, and heard in many instances, even more distinctly than were a regular overhead telephone employed.

**The Opening of Parliament.** With the customary ceremonies the Dominion Parliament was opened by the Governor-General, Lord Minto, on Wednesday. The speech is not of unusual length or importance, and does not foreshadow any important legislation. It begins by expressing gratitude to Divine Providence for the many blessings which Canada has received during the past year and particularly for the exceptionally

bountiful harvest in Manitoba and the Northwest Territories. There follows fitting allusion to the visit of the Prince and Princess of Wales, the assassination of President McKinley and the desirability of laws to insure the punishment of anarchists. There is also allusion to the results of the census and its indications as to growth in population, to the Marconi scheme of trans-Atlantic telegraphy and negotiations which the Government has entered into with the inventor, which it is hoped may finally result to the great advantage of the country. The Governor-General congratulates Parliament on the satisfactory condition of the revenue and on the steady and continuous expansion of the general business of the country, as evidenced by the increased volume of exports and imports. With a view to developing trade still farther with other countries, Parliament will probably be asked to make provision for increasing the number of commercial agencies. Parliament is informed that the Governments of Australia and New Zealand have accepted the invitation of Canada to attend a conference in London next June, for the consideration of trade, transportation, cable and other matters of intercolonial concern, and it is hoped that the meeting may lead to an extension of Canadian trade with those important portions of His Majesty's dominions. The establishment of a direct steamship service with South Africa is foreshadowed. The speech also alludes to His Majesty's invitation to the Premier of Canada to be present at the Coronation ceremonies in June next, and the hope is expressed that the presence of the leading statesmen of the several colonies upon that occasion will afford an opportunity for discussing subjects of mutual interest which may considerably affect the development of the trade and commerce of this country with the mother country and with the sister colonies.

**A Ceremony in the Tower of London.** Mr. I. N. Ford, in his London Correspondence to the *New York Tribune*, mentions a quiet, unpretentious but interesting ceremony which took place on February 7th, in the vault of St. Peter's church in the Tower of London. The ceremony was the erection of a tablet recording that within the wall of the vault were deposited two chests containing the remains of many distinguished persons who had been beheaded on Tower Hill, and which for a time were interred beneath the floor of the chancel and nave. The removal of these remains, which included the bones of Lady Jane Grey, her husband, Lord Guildford Dudley, the Duke of Northumberland and the Duke of Suffolk, all executed during the reign of Queen Mary, was carried out about forty years ago.

**Alliance between Great Britain and Japan.** The announcement made last week by the British Government of an alliance between Great Britain and Japan took the nation wholly by surprise. According to the statement of Lord Landsdowne in a parliamentary paper announcing the alliance, the purpose had in view is that the independence and integrity of the Chinese Empire should be preserved and that there should be no disturbance of the *status quo* either in China or the adjoining regions. Lord Landsdowne disclaims on the part of his Government anything aggressive or self-seeking in entering upon this contract with Japan. He says it is concluded merely as a measure of precaution and that it in no way threatens the present position or legitimate interests of other powers. The first article of the agreement states that the high contracting parties, having mutually recognized the independence of China and Corea, declare themselves to be entirely uninfluenced by any aggressive tendency toward either country, but having in view their especial interests of which those of Great Britain relate principally to China, while Japan, in addition to the interests she possesses in China, is interested in a particular degree, politically as well as commercially and industrially, in Corea, the signatories recognize that it will be ad-

missable for either of them to take such measures as may be indispensable in order to safe-guard these interests, if these be threatened either by the aggressive action of any other power, or by disturbances arising in China or Corea. Article 2 provides that if either Great Britain or Japan, in defence of their respective interests, as above described, should become involved in a war with another power, the other contracting power will maintain strict neutrality and use its efforts to prevent other powers from joining in the hostilities against its ally; and article 3 further provides that if in the above event, any other power or powers should join in hostilities against that ally, the other contracting party will come to its assistance and will conduct war in common and make peace in mutual agreement with it. The agreement goes into force immediately, remains in force five years and continues binding for a year after either party shall give notice of its termination. While the announcement of the alliance has caused profound surprise in England, the tone of the London press generally indicates popular approval of the action taken. The alliance is of course interpreted as expressing a purpose to resist the dismemberment of China and especially to checkmate any aggressive movements on the part of Russia in eastern Asia. It is believed that the United States will be in sympathy with the position taken by Great Britain and Japan.

**Prohibitory Law Introduced in Ontario.** A Prohibition Bill on the lines of the Manitoba Act was introduced by Premier Ross in the Ontario Legislature on Wednesday last. The great popular interest in the subject was shown by the crowd which filled every available foot of room in the galleries and lobbies of the House. Every member too was in his place. Mr. Ross addressed the Legislature in a speech which dealt with the subject of liquor legislation and the position of his Government in relation thereto at very considerable length. A good deal of time was occupied in a discussion of the principle of the referendum, its constitutionality and its applicability to the question of prohibition. Having announced the Government's intention to submit the Act if approved by the Legislature to the people by a referendum, Mr. Ross proceeded to state the conditions under which the electorate would be asked to pronounce upon the measure. The date of the referendum will be the second Tuesday in October, or the 14th day of that month. The question will be decided by a majority of the electorate. This does not mean, however, a majority of all the names on the electoral lists, nor does it mean necessarily a majority of the vote cast in the referendum. The number of votes cast in favor of the Act must be equal to a majority of the total number of votes that shall be polled at the approaching general Provincial election. The ordinary vote is about 400,000, and in a very keen election might run to 440,000, which means from 75 to 80 per cent. of the whole number of names on the electoral lists. If then 40 per cent. of the electors of the Province shall cast their votes in the affirmative the Act will be confirmed. The voting lists for the referendum will be the same as those for the Provincial elections. The Bill makes no provision for compensation of those engaged in the liquor traffic. Premier Ross, however, intimated that in the event of the law being confirmed the question of compensation might be considered a suitable one for a Parliamentary Committee to deal with. It is perhaps too soon to say how the action taken by the Ontario Government in this matter will be received by the public. Some newspaper reports are indeed representing that some prohibitionists are keenly indignant at the announcement in reference to the referendum, on the ground that the demand for a number of votes equal to a majority of those cast in the general election renders the popular confirmation of the Act impossible. Such an objection can hardly be regarded as a reasonable one. It seems to us that the popular backing asked for by Premier Ross is not stronger than should be given if the law is expected to be an efficient instrument for the promotion of the temperance reform.

## What Shall We do With our Surplus Income.

An address prepared for the Union Missionary meeting held at Amherst, N. S., Jan. 10th, 1902.

DEAR PEOPLE OF GOD:—It is 1900, since Jesus, whom we love, ascended to Heaven, and yet at this moment, 800,000,000 heathen have heard but little of his great salvation. It is said that on account of the rapid increase in population, there are more heathen without a knowledge of Christ to-day, than there were one hundred years ago. For a number of years the Missionary Societies have had very little opportunity for the enlargement of their work, simply because God's people will not furnish the money. Meanwhile, many Christians are immersed in wealth. Does not Jesus want us to-night to stop and consider this question. If obedience to his greatest ever-present command, "to preach the gospel to every creature," is to be the measure of our love to Him; how much do we love him? It is probable that the Baptist church of Amherst is quite equal to any other church represented here in the support of missions. You will allow me the privilege of using their figures in illustrating this subject. The Sunday-school gives \$200. The Womens' Societies, \$300. The general collections of the church contributed principally by the male members is \$252. Total amount for the year to missions, \$752. Now the question that Jesus Christ would have us consider is, "How much loving, honest, intelligent sympathy have we with him in the work of giving the gospel to the heathen, have we any at all?"

Twenty-five years ago Jesus gave the Baptists charge of two millions of Telugus. They are wholly dependent upon us for the knowledge of Christ. During this period one million have died. Meanwhile five hundred Christians are gathered into seven churches. Each of the seven mission families with their helpers have 275,000 people spread through 200 villages, towns and cities to preach to. In Amherst we have one pastor for every one thousand people. Throughout the Maritime Provinces we have about one pastor for every 500 people. In the heathen world we have one missionary for every 300,000 people. Say, you level-headed, men of business,—Does not Jesus expect from you a prompt, wise, practical answer to this question? Is one mission family a sufficient; a reasonable supply in order to give the gospel to 275,000 people? Does not Jesus demand to know what you are going to do about it? Should it stand as an illustration of supreme selfishness that the Baptists have two pastors in Amherst for about one thousand people? Are we not verily gully in reference to our brothers in India? The mission field of other denominations are no better supplied.

Of that \$252 contributed by the men of the Baptist church, some individual may have given \$25 of it. Now brother does that sum properly represent your loving, honest, intelligent obedience to the Saviour's last command? Will you allow me further to illustrate. Suppose the brother has an income of \$4,000 per year. Strike off \$1,500 for personal expenses and ordinary benevolence. Usually the balance of \$2,500, is spent in increasing his capital. Jesus calls that laying up treasure upon earth. Now how does the account stand? Notice!

Obedience to Christ's intelligent last command, \$25. Loving service to the world and disobedience to Christ's command to "lay not up for yourselves treasures upon earth," \$25. Victory of the world over the Spirit of Christ in your life with the consequent relative spiritual death all the year round, and the eternal loss of the souls of many heathen that might have been saved is represented by the cash balance added to Capital Account of \$2,475.

Query—Who now has the most loving service or worship, the world or Christ? Would not the same illustration apply with equal force to most of the members of the church, for I perceive that persons of moderate income are just as unlike Christ in this respect as those more wealthy? With the above condition of things well nigh universal what is the outlook for missions?

Standing here for the Lord Jesus to-night I do not chide, yet I hear him saying—"Come now and let us reason together about this matter. Life for you in this world is brief, it will soon be over. Have you not had enough of laying up of treasure upon earth? I who created and redeemed you have a right to command—turn you at my reproof. Henceforth lay up your treasure in heaven! Seek ye first daily and always to extend my kingdom." Note the results of obeying Christ. O! this new line of obedience to Christ, ever-increasing love and the joy of God's salvation will give strength and power to Christian character and sinners will be saved among us every week in the year.

Does not Jesus want our faith and courage refreshed by recounting his mighty deeds through Rev. George Muller of Bristol, Eng. By faith he being penniless founded orphan asylums, and in late years housed and homed 2,500 orphans. By faith he went everywhere preaching that his people should not put aside the annual surplus of their earnings for the "rainy day" but rather let it be sacredly devoted to the interests of

Christ's kingdom and God would care for them in sickness and in old age. Without his asking anybody for a penny millions of dollars was sent in to him to support his work. Thousands who believed and practiced his teaching testify to the loving faithfulness of God in smoothing life's pathway to the grave and heaven.

By faith, William Colgate, as a poor boy, came to New York City, gave God his tenth, and prospered, and in due time bought his Master's soap factory. When he perceived that God was with him in his business, he vowed, that if he was permitted to be worth \$20,000, he would give two-tenths, and so on, with increased prosperity, increasing the ratio until he would give all his income. The time came when his highest ambition for wealth was reached. After providing for his family for many years, until life closed, he gave all his income, amounting to millions of dollars. And you dear people of God, ought we not to be tired of the unwise struggle to lay up treasure upon earth, when, by so doing, we defeat Christ's plans for our life work. God gave the children of Israel their hearts desire, but sent leanness to their souls." Brethren, I have heard you bemoan your leanness of soul. Jesus has pointed out the remedy to-night. Not that your giving your whole income to Christ's cause, in a mercenary way will give one spiritual power. No! No! But your giving full consent to have Christ come into your life and business, and, thereby conquer the spirit of selfishness, covetousness, and worldliness, and henceforth to run business for God's glory, instead of for our own glory, will give us joy and peace, a power with God and a power to lead men to Christ, you have never before known.

Do you ask how you can lay up treasure in heaven? The best express company to use is our Home and Foreign Mission Boards. Buy a check quarterly of each Board. Thereby your missionary in Manitoba and India will be supported. Pray for them daily. Before going to heaven, put your income at the disposal of your Boards so that your missionaries shall be supported through all coming time. I hope you may live many years to support your missionaries, but if after twenty years you are called home, let me in imagination go with you.

Who are these in bright array coming to meet you? There is no need that your angel guide should introduce you to them—for are they not Telugus and Manitobans from your own mission stations. Have they not seen your picture on the walls of their Sabbath School room on earth? We listened as each in turn told their story of rescue from the mire of sin through the missionaries and their helpers, together we sang of redeeming love, and rejoiced with joy unspeakable. It staggers human thought or language to comprehend or describe the never-ending, ever-increasing joy and bliss experienced as the decades of earth rolled away bringing many hundreds to glory in his own mission fields. Who would not begin now to lay up treasure in heaven? Believing let us note one more point—We oft put too great emphasis upon the duty of personal witnessing for Christ—perhaps none too much, but with those of us who have large income, is it not the smallest part of what we should do for Christ? Are there no twenty persons in connection with these three churches, who out of their annual income over and above what is necessary for living expenses and ordinary benevolence could support one missionary at \$800 per year; and some of the number could support two, three or four missionaries each? In the face of these facts is not one's personal witnessing for Christ a very small part of our duty to Christ and humanity?

We sing, "More Love to Thee, O Christ." Do we remember, that sentimental expressions of love don't count with Jesus. Notice His definition: "This is love that ye keep my commandments." Hereafter let us sing and practice it too, "More Obedience to Thee, O Christ," and we shall never again need to sing, "More Love to Thee, O Christ."

Since the whole of our income is a gift from Christ, why should it be regarded as a great thing, to give back to Him the surplus, after all our needs are supplied? Why should it not be a joy to do it?

DIMOCK ARCHIBALD.

## From Heart to Heart. For Inquirers.

BY PASTOR J. WEBB.

This is Sunday night. There is a fearful storm raging—it is the wildest snow storm that we have had in Nova Scotia this season.

There is something very solemn about a storm. There is a feeling that something terrible is about to happen. It is then that we feel; more than at any other time, how frail and helpless we are.

But our fears are as nothing when compared with the fears and agitations of the mothers, wives and children of the men who are on the sea, vainly fighting against the merciless wind and the angry waters. I can see these women tonight, walking their rooms, sleepless, agonising, starting at each fresh gust of wind, trembling from head to foot, and crying, "God have mercy!" I

can see the vessels tossed upon the foaming billows. Now, they are suddenly lifted upward toward the sky, as though trying to leap out of the jaws of death, but it is only for a short moment—down again they plunge into the gaping deep, and I wonder whether they will ever rise again. I can hear the cries of fathers, husbands and men, who fear that they will never see children, wife, parents again. The scene excites me—but I awake to find that I and my family are safely sheltered in our own home. How thankful I feel. My heart goes up in earnest prayer to One, who can with a word hush the angry storm into a beautiful calm, for those who are less favored.

Now I am thinking of worse storms than this one—storms that are not from without but from within—heart storms. Perhaps you already know what it is to be tossed about upon the angry billows of a guilty conscience, and to tremble with fear at the sound of the rolling thunder, and the hissing lightning of Sinai—If you have, I want to call your attention to Jesus, for

"Jesus is a rock in a weary land;  
A shelter in the time of storm."

Our blessed Lord and Saviour, to show to us how God loves us, and how ready he is to forgive those who come to him, gave us a living, moving picture to look at. Let us look at it?

Do you see that poor outcast yonder? Listen, as he unveils his heart in words:

"How many hired servants of my father's have bread enough and to spare, and I perish with hunger!"

How pitiful! He is homeless, friendless and hungry; and what makes it worse is that he is conscious of the fact that he has brought upon himself all this trouble. Could anyone be in a worse plight? Mark the change in his countenance. He lifts up his head. He stands erect. He looks through the tears across the fields and over the mountains. Listen:

"I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, I will ask him, out of pity, to take me in, if it is only to make me a hired servant."

There is a determined look on his care-worn face. He has become almost desperate. He starts for home. He hesitates for a moment, he starts again, now he is hopeful, now he is fearful, he is tired and hungry, yet he staggers on.

Many another poor sinner has started like him. So fearful, yet it was the only one thing to do, a last struggle, as it were, before giving up in despair. Satan whispered, "There is no hope for such as you," but in the language of the hymn he has said:

"I can but perish if I go;  
I am resolved to try—  
For if I stay away, I know  
I must forever die."

But see! The father meets him! The servants are gathering! The father embraces and kisses his long, lost son! "Father, I have sinned! I want to come home."

"I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

Hear now the clear rich voice of the father:

"Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat and be merry: for this my son was dead, and is alive again; he was lost and is found."

Are you tired of a life of sin? Is there a storm raging within your breast? Do you want a shelter?

"Then," said Evangelist, "If this be thy condition, why standest thou still?" He answered, "Because I know not whither to go..." Then said Evangelist, pointing with his finger over a very wide field, "Do you see yonder wicket gate?" The man said "no." Then said the other "Do you see yonder shining light?" And the man answered, "Methinks I can." Then said Evangelist, "Keep that light in your eye, and go up directly thereto, so shalt thou see the gate, at which, when thou knockest, it shall be told thee what thou shalt do."

It may be that you, like John Bunyan's Christian, cannot understand many of the so-called doctrines of the Bible, but do you see yonder shining light. What light? The crucified Saviour—

"There is life in a look at the Crucified One,  
There is life at this moment for thee."

Do you see that poor publican? Can you stand by his side, and pray his prayers? Do you see that poor demoniac? Do you feel that your heart is like his? Then, he who made him to sit quietly at his feet, clothed and in his right mind, can hush the angry billows of your guilty conscience into a heavenly calm.

Poor sinner! The great loving father is on the lookout for such as you and he has sent me to you to say, "Come home."

The only real and the Christian way of purity is to live in the open world, and not be of it, and to keep the soul unspotted from it. There are no fires that will melt out our drossy and corrupt particles like God's refining fire of duty and trial, living, as he sends us to live, in the open field of the world's sins and sorrows; its plainbilities and lies; its persecutions, animosities and fears; its eager delights and bitter wants.—Horace Bushnell.

### Noblesse Oblige.

THE MESSENGER AND VISITOR presents to its readers various departments, all of great value to the intellectual and spiritual needs of its large and varied constituency. One more I should like to see added, and with a ministerial Chesterfield to edit it. I believe it would greatly enhance the usefulness of our valued paper. At the risk of calling about my ears a hornet's nest, I am going to suggest that a column be set apart entitled, "Department for the instruction of ministers in social observances." Such a department might also with great propriety be added to our Theological schools. A minister, himself possessing high culture and manners that a prince might envy, said in my hearing that provision should be made in our college, whereby prospective ministers might receive preparation for the hard and rough things that life had in store for them, in their contact with the "great unwashed," in the pursuit of their chosen vocation. Now with this suggestion and my own carried out, in addition to their theological training, surely our young men would be well equipped for the work of the ministry.

Let me premise, Mr. Editor, that there are in the ranks of the ministry, men—many of them—of liberal culture and fine breeding, men who are honorably and justly entitled to wear the "grand old name of Gentleman;" men whose presence in the home or social circle creates an atmosphere of nobility and high living. But, unquestionably, there are also many who may be classed as "diamonds in the rough," men of intrinsic worth, of high integrity and honest purpose, but whose usefulness and influence are impaired by their disregard of the small courtesies that go to make of the man a gentleman, of the woman, a lady. (I use these terms in their highest and legitimate sense.)

I venture to say that no matter what the lack of early training, no man who has advanced far enough in the intellectual and social scale to be admitted to the ministry, has any right to feel himself exempted from the attainment of the very highest standard of refinement of manners, and polished deportment. A rough diamond undoubtedly has its value, but how greatly is that value enhanced by proper cutting and setting.

I have heard it said that the greatest hindrance to the growth of the Baptist denomination is its illiterate ministry. That has doubtless been true to a large extent, but we may safely say that this reproach is passing; a higher standard of literary culture prevails. With this, will come, let it be hoped, a higher standard of ministerial deportment.

Why should so many ministers apparently consider themselves exempt from the observance of the little courtesies that mark the well-bred man in other professions? Why in a mixed company in which there are two or three ministers, should they monopolize the conversation, telling personal anecdotes, not always of the most refined character, or (I just whisper this in your ear, Mr. Editor) even sometimes bordering on the profane? Why should they "talk shop" *ad nauseum*? Why should they accept as their due services that gentlemen "of the world" expect to render rather than accept, and in many ways regard themselves as privileged to set aside the laws that govern well-bred people of the same social standing in other ranks of life, the yielding of opinion in company when the intrusion of it will cause embarrassment or annoyance, the chivalrous deference to women, and the general observance of "good form," even in such trifles as the courteous note of thanks to the friends whose hospitality has been enjoyed, the correct handling of the knife and fork, and the proper disposal of the dinner napkin!

Now I hear some good brother protest that ministers have more important matters to attend to than such trifles as forms of etiquette, if he is good and sincere, and faithful in his service to God and humanity, mere matters of external politeness may be left to those votaries of fashion who have nothing else to attend to. Another argues that if the minister cultivates nicety of manner and deportment, he will repel the common people; that the rough-and-ready, half-fellow-well-met, go-in-at-the-back-door style of man is the more useful in the country parsonage. This is all false and specious argument. A woman, poor and illiterate said to me once, "We like our minister to be a gentleman. If we do not know much ourselves we want to be proud of him. We do not expect him to be rough as we are," and a little observation will show that the man who wears well, who remains longest in our pastorate, who retains longest the respect and admiration of his people, is the man of gentle and refined manners and speech.

Is there known to history a more courteous gentleman than Christ? and of him it could be said, "The common people heard him gladly."

Paul is another example of a gentleman, "*sans peur, sans reproche*;" conciliatory where conciliation was needed, at Mars Hill prefacing his vigorous attack upon the idolatry of the Athenians and presentation of the true God, with a tactful and considerate reference to their devoutness.

If Christ and Paul in constant conflict with Oriental

degradation and superstition, could combine a high-bred courtly exterior with sincerity of life and honesty of purpose to serve well their fellowmen, surely God's servants of today should keep before them the same high ideal. All the attributes of a gentleman are found in one of Paul's trenchant sayings—"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

Tennyson says:

"Manners are not idle, but the fruit,  
Of loyal nature and of noble mind."

With the attributes given by Paul in the heart, with the highest possible intellectual culture, and a faithful and conscientious observance of social courtesies, which is to Christian character what the flower is to the plant, the setting to the gem, the stars to the midnight sky, or the sunlight to the waves, our ministry may advance to a "sphere of influence" vastly higher and broader than has hitherto been attained. CRITIC.

### How Royalty Spends Sunday.

When King Edward and Queen Alexandra were the Prince and Princess of Wales, the following interesting account of how they were in the habit of spending Sunday appeared in "The Quiver." The writer says:—

"Sunday with Their Royal Highnesses the Prince and Princess of Wales is passed in much the same quiet way as with Her Majesty, the Queen, inasmuch as religious ceremonies are faithfully observed, and the household and servants are spared all unnecessary duties. The guests wend their way, as the hour of eleven approaches, towards the little church of St. Mary Magdalene in the Park. There is a private footway direct from the house to the church gate; by this, the Royal Family and guests often proceed, driving round by the road only in case of unpropitious weather. Sunday afternoon is quietly spent in the house or park. Dinner is served at half-past seven. Occasionally, however, dinner is a little later, as the Prince and Princess may be attending evening service in one of the village churches near. The small station some two miles away, where the Royal Family have their own waiting rooms, is closed on Sunday as no train whatever is run on that day. By this means, the church is kept clear of an attendance prompted by curiosity, and also the men employed have the entire day's rest secured to them. In fact, no unnecessary work in any shape or way is performed on Sunday in any one part of the Prince's domains.

Sunday at Marlborough House differs slightly from Sunday at Sandringham, but the day is spent in comparative quietude. In the morning, Their Royal Highnesses attend divine service held in what is known as the German (Lutheran) Chapel. After luncheon, the Princess and her daughters may possibly attend one of the West End churches to hear some popular preacher, or to be present at a children's service. It is not only at Sandringham and Marlborough House that Sabbath observances are rigidly adhered to by the Prince and Princess of Wales, but also in any of the Continental places where they may be staying. There is an old saying that when you go to Rome do as the Romans do, but our Prince honors this rule in the breach, for although he has ever been a constant visitor to Paris, yet he has never seen the French Derby for the simple reason that it is run on the Sunday. In a matter where hundreds and thousands of Christians have followed the fashion of the gay capital they are visiting, and indulged their love of horses and of pleasure, the Prince has set a good example and absented himself. In every way, the Prince and Princess have always faithfully observed the Sabbath, and we, as a Christian people, may congratulate ourselves that our future King and Queen will steadfastly uphold the sanctity of the Day of God, and the doctrines of the Christian church."

A recent quotation from "The St. James Gazette" of London, England, saying that the King had refused to travel from Scotland to London on Sunday, and has "stunned society by putting all social functions and entertainments on Sunday under the Royal ban," would seem to indicate that His Majesty's accession to the throne of the "mightiest empire that has been" has not led to the relaxing of his scruples as to how Sunday should be spent.

If there is any truth in the rumors that are rife about Sunday Yachting Excursions, Mounted Paper Chases, and the like starting from Rideau Hall, it would seem that His Majesty's example has not much weight with his representative in Canada, nor indeed with society leaders generally at the Dominion capital, where only a few months ago the servant girls had to form themselves into a mutual protective association in order to get deliverance, among other things, from seven-day-in-the-week bondage through having to dance attendance on their mistresses and their guests at Sunday dinners, suppers, etc., as well as on all the other days of the week. And we fear that if this Servant's Mutual Protective Association does not extend to other cities, it will not be because there is not about as much occasion for it as there is at Ottawa. Society is fond of following the lead of Royalty in many things. Why not also in the observance of the Lord's Day?

### The Secret of Rest.

When Noah's dove found no rest for her weary wing, what did she do? We read that she "returned into the ark." Here is the duty of every restless, sin-troubled soul. God says, "Return unto me;" listen to the invitation of the divine love. When the dove returned, she brought nothing but herself. So you can bring nothing to Jesus except one poor, guilty, unsatisfied sinner. Do not bring your sins; do not bring any claims of self-righteousness; they will not pay for the transportation. Jesus wants you, and you need Jesus. Then come to him just as you are, a weak, crippled soul, utterly powerless to help or to heal yourself. The prodigal son only brought one ragged, shoeless, half-starved wretch to his father's door, but that was all the good old father wanted to see.

Jesus wants you. Remember that there was only one ark for Noah's dove to fly to; on every side was the desolation of a drowned world. So God has provided only one ark for your weary, wandering soul. He has not provided a variety of religions, and left us to take our choice. He does not perplex you with several "historical religions," for there is none other name given under heaven whereby you can be saved than the name of Him whose blood cleanseth from all sin. Prince and peasant, philosopher and pauper-child, have the same disease, and can only be cured by the same physician. The core of all true creeds and confessions of faith is just this: "Christ Jesus came into the world to save sinners." And the sweet, winsome message he sends to your troubled heart is: "Come unto me and I will give you rest."

Observe too that the ark had only "one window." All the light and air came in through the single casement. Beautifully does that single open window typify unto you the illumination of the Holy Spirit. How strikingly it illustrates the fact that every soul which flies toward Jesus must come into the new life through the guiding and renewing influence of the divine Spirit. Regeneration brings the penitent sinner into vital union with Christ; the Spirit alone regenerates. Troubled friend, the window is open; the blessed Spirit is drawing you now. It is not a pastor, or an evangelist, or visit to an inquiry-meeting that you need, or can give you relief. Co-operate with the Holy Spirit. Go whither he leads; do what he bids you. Quit the sins which hold you back, and yield your whole self up to Christ. In fact, the coming in through that open window of light and hope into the pardoning love and strength and fullness of the crucified Son of God, is saving faith. It is not the opinion about Christ, but the act of grasping yourself fast to Christ that alone can save your soul. When you do what the weary dove did—when you give over everything else, and just betake yourself to the only ark of refuge, and light down there—your immediate duty is done. Then the infinitely loving Jesus will do for you what the patriarch did for the returning dove—he will "draw you in." Into covenant union with himself. Into a new life, new light, new strength, new hope; everything is become new. Into a wondrous and satisfying peace. As your fluttering soul yields itself to the all sufficient Saviour, you will hear him say: "My peace I give unto you, not as the world giveth, give I unto you; let not your heart be troubled, neither let it be afraid." When you find Jesus you have found rest.—Dr. Cuyler, in Evangelist.

### Have We a Constitution? Are We Adrift?

On looking over our Year Books for several years past I am not only surprised but alarmed at the persistent omission of our old standard, The Declaration of Faith and Practice. This comprehensive Scriptural summary, this indispensable test, which not only constitutes our defence from outward assault, but guards us against our own imaginary wisdom in the application of new aims and improved methods—Why should it be kept out of sight? Surely it cannot be abandoned! Let us recall its history—Set forth originally, by upwards of a hundred Baptist congregations of England in 1687. Brought over and adopted by the Philadelphia Association in 1742. Approved and adopted at the birth of the first Baptist Association of the Maritime Provinces at Granville, N. S., in June 1800. Carefully kept to the front by the princely fathers of the ministry. Those noble and indefatigable leaders. Mighty men of God, who devoted their whole lives and energies to the labors of the gospel. Can that established confession of Faith and Practice now be ignored? Impossible! Permit it to come forth unchanged from its hiding. Faithfully let it be used by every church, by every pastor. Entire in its articles of faith and practice, and its solemn covenant. These sacred altar stones—let no one dare to lift a tool upon them. G. A. HAMMOND, Kingsclear.

Death to a good man is but passing through a dark entry, out of one little dusky room in his Father's house into another that is fair and large, lightsome and glorious.—Adam Clarke.

## Messenger and Visitor

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S. McC. BLACK

Editor.

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### Life And Organization.

One thought suggested by our Bible Lesson of the current week is that of the vital, expansive and self-organizing character of Christianity. The Kingdom of Heaven is not only like leaven hid in meal permeating the mass and gradually changing it to its own nature; it is also like a seed whose bursting and expanding life makes for itself an organism which grows into strength and symmetry and fruitfulness. Christianity is LIFE. The supreme embodiment of that life was He who said, "I am the life," and "I am come that they might have life, and have it abundantly." There came a time when the visible presence of Christ was withdrawn from the world, but that life was not withdrawn. It had come to remain, and it found its home and expression in the lives of men and women inspired by the spirit of Jesus. It found its embodiment and expression also in the Church. It is profoundly instructive to watch this unfolding and organizing life as it is made manifest in Luke's story of the early apostolic days. Christianity is not set in the world's soil as a tree with fully developed form, but is planted as a seed which, springing up, obtains organization according to its life principle and the elements which it incorporates into its life. Or, to change the figure, the manifestation is not that of a temple finished and complete, but of "living stones" which are being builded into "a holy temple in the Lord," the final form of which is undetermined, so far as human purpose and knowledge are concerned, though doubtless the consummation will be glorious beyond the power of man's mind to conceive.

The formal expression which Christianity obtained in apostolic times is seen to be in accordance with this conception of its vital character. The student is struck with the absence, in the beginning, of anything in the form of an ecclesiastical system to which the nascent and expanding life of Christianity must conform. The substance of Christianity is not like wax, to be run into moulds, but like protoplasm which builds for itself a body according to its nature and its needs. At first the church is simply a band of brethren held together by their relation to a common Father, their faith in the one Saviour and their participation in the one Spirit. Among these brethren the apostles occupy an acknowledged position of leadership by virtue of their personal relationship to Jesus. They had been chosen to be with him, had received special instructions from him in respect to the things of the Kingdom and were the witnesses of his resurrection. Having a larger knowledge and a profounder experience of the new life in Jesus than the others, they give themselves to prayer and to the ministry of the Word, but they have no ecclesiastical system to impose upon their brethren in the church and they assume no special official authority over them. System develops as the life and functions of the body demand expression and this is done as naturally and quietly as when the plant puts forth a new leaf or sends out a new rootlet. When the number of believers increase and conditions occur which demand a special service on behalf of the body, it is provided, the brethren making the selection at the prompting of the apostles who also give formal approval to the selection by laying their hands upon those whom the church had chosen for service, and offering prayer on their behalf. Thus the "seven men of good report, full of the Spirit and of wisdom," are chosen and commended to the work of ministering to the daily temporal needs of those in the church requiring such assistance, while the apostles continue steadfastly in prayer and in the ministry of the Word.

The seven men thus chosen, it has been quite customary to speak of as "deacons" and to regard this event as indicating the origin of the diaconate. But neither in this passage nor elsewhere in the New Testament are these seven men called deacons. At the same time it may fairly be said that the relation of the New Testament deacons to the elders of the churches seems to have been in a general way similar to that of the seven to the apostles who at that time manifestly occupied the position of elders or overseers in the Jerusalem church. This matter of appointing the seven may have important lessons for our time. It is just as important now as in the days of the apostles that those who have the spiritual leadership in the churches should continue steadfastly in prayer and in the ministry of the Word, and just as important also that those who can relieve these spiritual leaders, of work that would distract their mind from more important ministry, should undertake the duties which they are fitted to perform. Some ministers make a serious mistake by taking upon their own shoulders many responsibilities and burdens which could be borne with great advantage by their brethren around them. It is always better for a pastor to set seven men to work than himself to do the work of seven men, even if at the outset the seven do not do the work quite so well as it could have been done by the one. It may flatter something in a pastor to tell him that he is carrying the whole church on his back, but after all it is a very doubtful compliment. Neither pastor nor church are ever likely to place too strong an emphasis upon the minister's continuing steadfastly in prayer and in the ministry of the Word.

The contrast between the simplicity in organization of the church in Jerusalem and the elaborately organized condition of many of our modern Baptist churches can hardly fail to occur to the mind of the thoughtful reader, and the question may not unreasonably arise—Have we, with all the multitude of societies and committees through which we undertake to do the work of the church in these days, improved its efficiency for work? Is this modern elaboration of church machinery more a help or a hindrance to the operation of the Holy Spirit, without which all human effort is in vain? It is certain at least, that great things were accomplished in the early churches with very little machinery, and the spiritual results which have followed the multiplication of church machinery which recent years have witnessed can hardly be said to demonstrate its great value.

### Editorial Notes.

—It is sad to learn by recent despatches that there is again great reason to fear famine in India. Lord Curzon stated in a despatch a few days ago that the outlook was serious. No rain has fallen, and a plague of rats in Gujerat, Rajpootana and Central India is assisting in the destruction of the crops. If the fears of famine are realized the situation will be all the more terrible because the district now threatened is largely the same as that which suffered so severely in the famine of two years ago.

—It is related that when General French was engaged in his big drive in the Ermelo-Amsterdam districts early last year his headquarters were pitched one day close to one of the many pretty farms in this the most fertile and picturesque portion of the two new colonies. During the hot afternoon, General French was lying reading in his tent. Suddenly a small shadow darkened the entrance to the tent, while a soft little voice piped, "Please, Mr. French, can you let me have just a little sugar? I have got two shillings." A little six-year-old lass with the great clear blue eyes typical of her race, was standing timidly in the doorway. It is added that although at that time sugar was a rare commodity, even with the headquarters staff, the great-hearted cavalry leader could not refuse the little maid's request and she went back to her mother with a pound of sugar as well as the two shillings she had offered in exchange for it.

—The apostles were doubtless right in believing that men chosen to minister in the temporalities of the church should be wise and spiritual. It is more than doubtful if a man should ever be chosen to any office in connection with the church simply on the ground of business ability, although business ability is by no means incompatible with spirituality. But evidently some of the seven chosen by the church at Jerusalem "to serve tables," had been chosen by the Holy Spirit for still more important service. Of these Stephen and Philip are notable examples. It never hurts a man to begin by doing what are counted the humblest offices in the church. That is the way that

Moody, as well as Stephen and Philip, began. It is better that a ministry should proceed from the temporalities to the spiritualities than that the process should be reversed.

—The quadrennial convention of the Student Volunteer Movement for Foreign Missions which is to meet in Toronto, February 26—March 2, is expected to bring together 2,500 students and professors from nearly 500 institutions of higher education in this country and the United States. This movement has undoubtedly done much to create and foster a zeal for foreign missions among the Christian students of this continent, and many men and women now laboring for Christ in distant mission fields have been led to devote their lives to that work through the influence of the Volunteer Movement. Among those who are expected to be present at the Convention are Mr. Robert E. Spear of New York; Hon. S. B. Capen, LL. D., President of the American Board of Foreign Missions; Bishop Charles B. Galloway, of Jackson, Miss.; Bishop J. M. Thoburn, of India; Rev. J. Ross Stevenson, D. D., of McCormick Theological Seminary; Dr. and Mrs. F. Howard Taylor, of the China Inland Mission and Professor Gamewell and Dr. Ament who are so well known in connection with the siege of Peking.

—In view of the fact that for so many years now the Revised Version has been in the hands of the people and in view also of the recent appearance of that Revision in the form of the American Standard Revision, the *Independent* raises the question whether the time has not come for the British and American Bible societies to take into serious consideration their duty to the best versions of the Bible that it is in their power to publish, and asks "Can they long defend their course, should they persist in distributing an inferior and incorrect Bible, when a better and more nearly correct Bible, prepared under the best auspices, is at their hands?" This seems to be a reasonable question, and it seems to us that a similar question might reasonably apply to the use of the Bible in the public services of our churches. However much and justly a minister may venerate the King James version of the Scriptures, can he conscientiously continue to use it in the pulpit, when there is at hand another version of at least equal general merit, and which in many passages gives a more correct rendering of the inspired word as it appears in the original? We do not think that any merely conservative attachment to the older version should prevent either minister or people using that which most fully and correctly reflects the mind of the Spirit.

### Day of Prayer at Wolfville.

Three services were held at Wolfville in observance of the Day of Prayer for colleges, Sunday, Feb. 9th. At the morning prayer meeting in College Hall the three institutions united, the service being led by Professor Sawyer. At 11 o'clock in the church the Pastor, Rev. H. R. Hatch, preached a thoughtful sermon on "The Relation of Prayer to Study." The text was Psalm 119: 18, "Open thou mine eyes that I may behold wondrous things out of thy law." The preacher dwelt on the power of prayer to give desire for the truth, obedience to it and love for it.

The church united with the institutions in the evening meeting in College Hall. Dr. Trotter presided. Rev. H. T. DeWolfe, Principal of Acadia Seminary, spoke from Matt. 4: 1, "Then was Jesus led up into the wilderness to be tempted of the devil." The speaker developed three ideas. Our Lord (1) approved divine guidance, (2) consecrated himself to divine guidance, (3) obeyed divine guidance. So we must have divine direction God wants us to be good, and to be good for something, and we, also, must consecrate ourselves to divine guidance. This is our only business. So we shall not translate a line of Virgil but to the glory of God. So will the Kingdom of God become real. And we must obey divine guidance.

Rev. A. C. Chute, D. D., spoke on what our churches expect of these schools. We are expected to send out men who shall have made a beginning in scholarship, who shall have received mental discipline and who shall be, to some degree, like Jesus Christ. Nothing else would be worthy of schools founded in prayer. A man's life consists not in getting but in becoming. To get mental discipline is not enough; the question is, What is the use made of the discipline? We need not knowledge of God's world merely; but knowledge of God's will; not God's things but God.

The conditions here are favorable to this end; but it depends on the man whether he shall get harm or good. The same soil produces the beautiful rose and the noxious weed. Acadia had, when he was a student, ministered to his soul's life as truly as the theological schools, and on returning to her halls he found the spirit and atmosphere unchanged. He appealed to those engaged in study to answer the expectations of godly parents and of the churches.

Rev. Dr. Sawyer expressed his interest in the occasion, in the subjects discussed and in the students, especially in the young men of the college. These young men will be the leaders of public affairs. God has so appointed it and history proves it. Every age has its peculiar trials.

Ours is not peculiarly severe compared with those of other ages. Our trial is the Materialism that is so rampant in society. The nineteenth century witnessed a greater expansion of knowledge than any other century. The admiration of the great intellects that advanced knowledge and so helped to make life comfortable, reached almost worship. Life has thus been pervaded with epicureanism and there is danger in this for young men. On the other hand how much do these learned men know? The greatest of them now, as in the past, confess they have gathered only a few pebbles on the shore. This should suppress haughtiness. There is a strong tendency to seem to know what is not known. All the discovery made is only knowledge of events; the power behind the events is unknown to science or to philosophy. The scientists say there is something behind these events which produces these events.

1. A characteristic of the race has been this faith in God. The Bible begins with it. Enoch, Abraham, Joseph, the Prophets exhibited faith and insisted on the necessity of it. The apostles and the church always demand it. Other changes have taken place, but this faith in God has remained a permanent characteristic of the race. There is, indeed, a tendency in science to think of this force behind events as impersonal, but there is more reason for regarding it as personal than as impersonal inasmuch as we know more of personal than of impersonal force.

2. Prayer is another characteristic of the race. Who taught men to pray? Men always prayed when trouble came.

3. It has been a characteristic of man to love what is excellent. The Bible calls on us to cherish what is best. These are fundamental requisites of true character:—Faith in God, prayer to him, and love to God and man. Fear God and keep his commandments, and if this be not optimistic enough take the words of Jesus: "Take my yoke upon you and learn of me."

Dr. Trotter spoke to those who feel themselves outside this circle in which the blessings described are enjoyed. The new life is open to these; it begins in a crisis, in the burden of sin, in reconciliation to God. Nothing can keep them out of the kingdom, for the divine sacrifice of the cross has put away sin, and the motives of the Spirit are to confession and faith.

### Notes by the Way.

Sunday, February 9, was spent with Pastor Fisher. Preaching at Smith's Cove in the morning, a funeral service at Upper Clements in the afternoon, and preaching service at Clementsport in the evening, made a full day. This field has been greatly blessed by the recent services, in which the pastor was assisted by Evangelist Walden, a large number being received into the church by baptism both at Smith's Cove and Deep Brook. Is not the fact that I had no difficulty in doubling the subscription list of our Baptist paper in these two places as strong a testimony to the thoroughness and permanence of the spiritual awakening as could be given? When a man awakes to the need of a Christian paper in the home, and is able to enjoy the weekly visits of his denominational organ, is not this an evident token of a sound conversion? Pastor Fisher hopes to hold special services before long at Clementsport, and is praying for and expecting an abundant blessing here also.

On Wednesday afternoon, having finished the work at Deep Brook, I transferred myself, by man's primitive mode of locomotion, to

#### BEAR RIVER,

distant about five miles. As one approaches the place by the winding inner road and catches, occasionally, glimpses of a few clustered houses, he gets the impression that Bear River is a small country village. But when he has noted its numerous and well-appointed stores and hotels, and finds an excellent water system and electric lighting already installed, and especially when he has climbed one of the numerous hills where he can obtain a bird's-eye view of the place, he realizes that it has well-nigh attained the proportions of a town.

Here is located one of the largest and strongest Baptist churches in the province. For a few weeks past the pastor, Rev. I. W. Porter, has been assisted in special work by Evangelist Walden. A gracious revival has been experienced, the power and extent of which is not indicated by the mere number of additions to the church. Evangelist Walden left on Monday, intending to take a few days' rest preparatory to beginning work at Digby. This week the meetings have been continued here by the pastor, and for three nights the writer has been privileged to attend the services. The attendance has continued good, and seldom does one see so prompt and cheerful response when individual testimony is called for, while the stereotyped theological phrases, which so often pass with us as the expression of thought, were singularly lacking, and the testimonies even of the youngest had a refreshing naturalness and directness. So far ten have been baptized, and last night three others were received for baptism, while others are earnestly seeking salvation. In Pastor Porter the church has a wise and efficient

leader, and a judicious teacher for those who are new and untired in the Christian faith.

Now may I be permitted a few words on a subject a little outside of my usual topics, but closely related to the work. This question has been asked me several times, "Why do those who are at present subscribers ask to have their paper stopped?" To answer this fully would take more space than can be allowed me. But in the great majority of cases the reason can be given in one word—poverty; and this again can be divided into three,—material poverty, mental poverty and spiritual poverty.

First then is the smallest class, those to whom the amount of the subscription represents real self-denial, who can manage to take the paper only by the exercise of rigid economy in other directions. These stop the paper reluctantly, and miss keenly its weekly visits. But the majority of those who would place themselves in this list have no difficulty in finding money for things of far less worth to the home.

In the second place we have a larger class, those afflicted with mental poverty. Such people find their regular mental diet in the daily newspaper and the short-story magazine, and anything that calls for the exercise of intelligence in its perusal soon wears the flabby muscles of their minds. From these people comes the complaint that the paper is too heavy and dull, and inquires why it cannot be made more bright and newsworthy.

But the third class is perhaps the largest, and includes moreover many of the second class and some of the first. Now no one must confuse spiritual poverty and poverty of spirit. By the former I mean a lack of interest in and sometimes a positive distaste for religious things. The great reason why many do not take the MESSENGER AND VISITOR is that they have no interest in the things of which it treats. They do not care what the Lord is doing in and through the churches, and as for missionary intelligence they hear too much of that from the pulpit. As for sermons and editorials, however strong and soul-refreshing, they "care for none of these things." Against such indifference there can be no appeal, and the paper is discontinued. As an instance let me cite one case. A certain man in a certain place was a subscriber. I called on him, and in the course of our conversation he told me with considerable pride how in a recent race, his horse, driven by himself, had carried off the honors. But he complained that the MESSENGER AND VISITOR had no good reading in it now, and asked to have it stopped.

In some cases there may be other reasons, and doubtless the lack of denominational unity and loyalty, which is felt severely in every other department of denominational activity, operates here also. But the above will cover, I think, the majority of cases, and the minority is smaller than some might think. If these last notes seem very much "by the way" I must ask indulgence for this once.

Yours in service,  
R. J. COLPIETS.

Bear River, February 15.

### Pray for Your Minister.

BY REV. SMITH BAKER, D. D.

Why? Because he is your minister, chosen by you and the church to which you belong to minister to your spiritual needs, as your physician is your doctor to look after your physical wants. You have chosen your pastor as your helper to assist you in the development of your religious life, hence you have a personal interest in what he says and in his prayers. He is not and cannot be to you as other ministers are. He may not be so eloquent or so much of a man, but the fact that he is your pastor, chosen to be your teacher and leader in the spiritual life, places him in altogether a different relation to you than any other preacher can be. If you are a sincere Christian, you must be more interested in his whole life, in what he is as a man, in his teaching and in his spiritual power, for he is the message of God to your soul,—God's means of grace to your life, the one man who, if you are right and he is right, is to have more to do with your conceptions of truth, with the direction of your religious activities and your growth in grace than any other man. You have chosen him as your spiritual adviser and the opener of the Word of God to your soul, therefore by all the interests of the spiritual life, you are to feel a special interest in him and pray for him as you desire and seek your own Christian development.

It is not a mere sentiment which has always made the good minister revered and loved as no other man is. It is a natural, honest and reasonable interest in respect for and devotion to one who stands as the messenger of God to the soul. The consecrated, spiritual pastor will always be thus honored. Sad the day for our churches when this interest in and love for the sincere pastor shall be no more. Not priest-feared but pastor-loved is one of the most sacred relations on earth and which should lead the Christian to daily pray for his minister because he is his minister.

Why? Because your minister is your servant. As a Christian and a church-member, you are interested in the advancement of Christ's kingdom and the growth of the Church in the community in which you live. As a member of the church, you are responsible that the gospel should be preached, the poor and the sick visited and Christ carried into the homes of the un saved. But you are a busy person and have neither the time nor the qualification for the work which needs to be done and you unite with others in securing the services of one whom you believe to be a qualified and good man to do this work for you.

Why? Because your minister is a man with like pas-

sions as other men. He needs grace and wisdom and faith and strength, that he may rise above the common temptations of life and above the peculiar mental and spiritual temptations of his callings, for while the ministry of the gospel has many exaltations, advantages, strengths and joys which make it the highest of all callings, it also has its special temptations, against which the true minister struggles and in conquering of which he is made strong. He has a temptation of the intellectual over the spiritual, of the merely professional over the personal, of the formal over the intense, of the general over the definite. There may be no temptation to immorality, but there is a terrible temptation to professionalism. Therefore pray for him, that his heart may be kept warm and his consecration intense and his spirituality intensely on fire, that his example may be pure and his words have power and he ever rise to the dignity of the office.

Why? Because the more you pray for your minister, the more his words and prayers will bless you. A prayerful heart will be a sensitive heart and a receptive heart. These two things have more to do than anything else with the power and the means of grace upon our souls. When you have prayed for your pastor, then his common sermons will have uncommon power over you, and his common prayers will become uncommon inspirations to your lives. A man who prays most for his pastor gains most from his pastor. Pray for your minister because he is your minister, because he is your servant, because he needs your prayers and because it will bless your own life.—Zion's Advocate.

### Terrible Work of Savages.

*La Patrie*, a Paris paper, published the other day a letter from its correspondent, M. Rouyer, giving a terrible account of the massacre of many members of a French scientific expedition by cannibals at Saleraka, New Guinea. The natives at first were apparently friendly, but during the night made a treacherous attack upon the exploring party, murdering 25 of them, including Baron Villiers, Count De Saint Remy and Mm. Hagenbock and Vries, and wounding 33, including the writer of the letter, M. Rouyer, the chief of the mission and another Frenchman named Reimer. From the account of M. Rouyer it appears that the object of the savages was cannibalism as well as murder. Some of the killed were terribly mutilated and one at least had been roasted when the savages were attacked by a rescue party, and M. Rouyer who had been stunned by a blow was saved from the terrible fate which seemed to be awaiting him.

### New Books.

HOW TO ATTRACT AND HOLD AN AUDIENCE. By J. Berg Essenwein, A. M., Lit. D.

This is a book which offers help of a kind which a great many persons need. It is very much to be regretted that so many persons who have to address the public habitually do not spend more time and effort in learning how to do so effectively. Too many persons seem to think that, if they have anything to say, the expression of their thoughts may be left to take care of itself. This is by no means the case, even though the thought be well defined in the mind of the speaker, but perhaps the greatest value to be derived from the scientific study of expression arises from the fact that thought and expression are so closely allied that really forcible and effective expression is impossible apart from clear and vigorous thinking. Dr. Essenwein's book aims to be suggestive rather than exhaustive in its treatment of the subject: it is popular not technical. But it deals in such a way with the main essentials of the subject as doubtless to afford great help to the student. The book is divided into four parts. Part I, discusses the Theory of spoken Discourse; Part II, the Preparation of Discourse; Part III, the Preparation of the Speaker, and Part IV, Helps and Hindrances in the Audience. There are also appendices which give (A) Outlines of Orations, (B) Model Orations for Analysis and Declamation, (C) One hundred subjects for Orations, with brief hints for treatment, (D) One hundred subjects without such hints. The book seems to us to be arranged on an excellent plan, and the discussions, directions and hints which it contains will certainly be found highly valuable to any young speaker, or older speaker, who does not suppose that he knows it all already. Young ministers who have not had the advantage of a regular course in a School of Expression would do well to get this book and devote a good deal of time to its study.

—Published by Hinds and Noble, Cooper Institute, New York. Price \$1.00 post paid.

HOW TO STUDY THE BIBLE, By George Coulson Workman, M. A., Ph. D.

This is a neat pamphlet of 15 pages, containing an address delivered by Dr. Workman before the Provincial Sabbath School Association of Ontario, at the Convention held in Toronto in October last. Many things are pointed out which should be of much value to the earnest student of the Scripture. In Dr. Workman's view the Bible is to be studied 1. as literature, 2. as ancient literature, 3. as oriental literature, 4. as developed literature, and 5. as inspired literature. We are told that we should bring to this literature the same use of reason and the same exercise of common sense that we bring to the study of other literature. This is doubtless true, but in view of what the Scriptures teach concerning the illuminating influences of the Divine Spirit, something more might be expected in such an address on the importance of pursuing our studies in prayerful reliance upon the Spirit's help. One does not wish to be captious, and certainly a speaker cannot put everything into one address. At the same time one cannot but feel that in an address of this length on—How to study the Bible, the supreme matter of dependence upon the Holy Spirit should have been judged of sufficient importance to justify more than a mere allusion in a brief sentence or two at the close.

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

### When the Cap Fitted.

Duke looked up from the bone he was gnawing and glared at his little mistress and her visitor. His bushy, bushy tail did not even hint at wagging, there was a fierce light in his eyes, and a low growl rumbled down in his throat.

Ruth caught Marian by the arm. "Oh, let's run!" she cried. "He's going to bite us."  
"No, he won't if we don't touch his bone." Marian felt ashamed of her dog, and vainly tried to think of some excuse for his conduct. "I don't know what makes him act so," she said, as the two walked on.

"Is he always as cross as he has been since I came?" asked Ruth.  
"He didn't use to be," returned Marian, sorrowfully. "But now he's getting crosser and crosser all the time."

They had reached the front porch by this time, and behind the woodbine stood Marian's brother Paul. His face was red with anger, and his fists were clenched. "I'm going straight to mamma, Miss!" he exclaimed, as he saw Marian. "We'll see if she lets you talk that way!"

"What way?" asked Marian in astonishment; and Ruth thought of her own brother and felt very glad he was not as ill-tempered and unreasonable as Paul.

Paul paid no attention to his sister's question, but he went into the house, slamming the door very hard. A few moments later, mamma's sweet voice called, "Marian, dear, I want to see you."

Marian obeyed quickly. Mamma was waiting for her in the sewing-room, and her face looked puzzled and sad.

Paul sat by the window, and it was plain that he had been crying. Marian looked from one to another in astonishment.

"How is this, my daughter?" mamma began.  
"Paul tells me he heard you saying to Ruth that he is growing crosser and crosser all the time."

Marian stared, then broke into a hearty laugh. "Why, mamma, we weren't talking about him at all. Duke growled at us, and Ruth asked me if he always acted so cross; and then I said he is getting crosser and crosser all the time."

"Oh!" said mamma, and then she, too, laughed. "Run back to your play, dear," she said, cheerily. "It was only a mistake, it seems."

When Marian had left the room, mamma looked over at Paul. His cheeks were redder than before, but now it was shame that colored them instead of anger. "I just heard them talking about being cross, and I supposed that meant me," he explained. "It was a rather queer mistake, wasn't it?"

mamma asked. And Paul made no answer.  
"If your father had overheard that conversation," mamma continued, after waiting a moment for Paul to speak, "would he have thought the girls were talking about him?"

"Of course not," said Paul, indignantly.  
"But why not?" persisted mamma.  
"Because he isn't ever cross, and they couldn't have meant him," Paul spoke earnestly, though he could not help smiling as he met his mother's meaning look.

"Exactly," said mamma, nodding her head. "And it was easy for you to make the blunder, because you have been cross and ill-natured through almost all of Ruth's visit. The cap fitted you, and you put it on without waiting to see whether it was meant for you or not. Uneasy consciences, my boy, make people very sensitive about what they happen to overhear."

"A boy who tries his best to do right, doesn't need to worry over what people say about him. And that sort of boy will not be likely to think that all the unpleasant things he overhears are meant for him."

Paul went back to his play a wiser boy, and let us hope a better one. He had made up his mind that when the cap fitted himself and ill-natured Duke, it was time for a change.—The Presbyterian.

### How Roy Caught A Bird With Salt.

BY MRS. A. E. MASKELL.

The boarders at Glendale Farm thought little Roy Rogers just "too cute for anything," for he had so many winning ways, and said so many bright things,—and then he was the only little boy on the farm.

It was Roy's first summer in the country, and every day he could scarcely eat his dinner for telling them, at the table, how many wonderful things he had seen.

The birds delighted him most, especially when they sang. He would stand as if spellbound until the song was ended, then he would pucker up his rosy mouth into a round "O," and try his best to whistle something like what the bird sang.

"If I could only have a bird for my very own!" he said, one day, at the table.

"Then why don't you catch one?" asked a big fat man, looking over his teacup at the little boy, as his mother was tucking a napkin under his chin.

"How can I?" he asked, opening his eyes very wide.

"Sprinkle some salt on their tails," said the old gentleman.

There was a general laugh, but Roy remembered. He wondered if a bird could be caught in that way, and, after dinner, he went out into the kitchen and filled both his pockets with salt.

"What do you want it for?" asked the cook.  
"Wait until I can tell you," laughed Roy, hopping out of the door.

Then all that afternoon Roy tried to get close enough to a bird to get some salt on its tail, but found he could not. Much discouraged, he went out into a field back of a barn, where were some little white houses with little bits of doors. These doors were open, and out of them something was coming,—yes, surely, just the prettiest yellow birds he had ever seen. But, when he tried to catch one, they would run back into the white house, and Roy lost sight of them. At last one fellow, more venturesome than the others, came farther out, and, quick as thought, Roy stepped up the door, then got out a handful of salt and chased the soft, downy creature round and round, while it chirped with fright.

"It can't fly or sing," he said to himself, "I think, 'cause it's too young." And, throwing the salt, it fell just above the bird's short tail, and it fell staggered like to the ground.

In an instant Roy pounced upon it, and picked it up in both his fat little hands, and fairly flew over the ground until he reached the house. There were mamma and all the rest of the boarders seated at supper.

"I've caught one! I've caught one!" exclaimed Roy, in great excitement.

"What can the child mean?" asked his mamma.  
"Why, the bird, mamma! I caught one with some salt. I trowed it on his tail," and, opening his hands, out dropped something into mamma's lap, almost scared to death.

"Sho, now!" said the landlady, looking on curiously. "If the boy hasn't gone and caught one of my little chickens!"

Then everybody laughed so that Roy nearly cried, and persisted in wanting to know "if a chicken wasn't a bird."

"To be sure it is," said the old gentleman who had told him about the salt. "To be sure it is,—only a domestic bird. Go and put it back in the coop. You have proved salt will help catch a little chicken, if not a bird. You have done well, my boy, well indeed."—Sel.

### Polly's Trust.

Polly Ford was a little girl who lived almost a hundred years ago. Her home was in a clearing in one of the early settlements of Western Pennsylvania. Around this clearing lay dense forests, extending miles and miles in every direction, and broken only here and there by other clearings and settlers' homes.

These homes were five and six miles apart, so that Polly had no near neighbors. Perhaps you think her life was a lonesome one. Polly did not feel so, for she had a kind father and mother, and two little brothers, whom she loved dearly, and a baby sister, whom Polly was sure was the sweetest in the world. Besides, although only seven years old, she was kept busy. She ran errands, and when her mother was at her spinning, she took care of Baby Margaret. Her love for her little sister made this only play to her. Especially did she love to pluck and bring to baby the wild flowers which bloomed so abundantly.

One spring morning her mother said: "Polly, I want you to take a message to your father. He is working in the upper clearing, and, if you wish to do so, you may stay out with him until he comes in for dinner."

Polly clapped her hands. "How nice! And may I take my basket and gather flowers for little sister?"

"Certainly, darling," said mother, as she tied on the blue sun-bonnet and kissed the bright, eager face.

Polly kissed her little sister and skipped away. The morning was perfect, and Polly tripped along with a heart a light and joyous as the birds which sang over her head.

A half-hour's walk brought her to the clearing where her father was at work.

She stayed near and chattered happily to her father for some time. But after a while she said: "I must gather flowers for sister." So off she ran. For some time she contented herself along the edge of the forest; but, seeing a fine honeysuckle just inside the wood, she scrambled after it. Then another and another yet deeper in caught her eye, and she ran after them, and did not stop until she had filled her basket. Then, after resting, she started back to the clearing. On and on she went, but no clearing appeared. Still confident that she was going in the right direction, she kept on, though every step was taking her deeper into the forest.

At length, tired and hot, she sat down to rest on

a fallen tree. Then, for the first time, she realized that she was lost. She thought of the stories she had heard of children being lost in the woods, and starved to death or devoured by wild beasts. Her heart began to beat wildly with fear.

But all her life Polly had seen her father, morning and evening, take down the great family Bible, and, after reading from its pages, kneel down and commit himself and loved ones to the Heavenly Father's care. That very morning he had read: "What time I am afraid I will trust in thee."

"Now," thought Polly, "that is just what I will do. I will trust in God and ask him to show me the way out of the forest."

So, kneeling down by the log on which she sat, she clasped her hands and said: "Dear Lord, I am lost in the woods. Please, Lord, don't let anything hurt me, and show me a path out, for Jesus' sake. Amen." Rising from her knees, she went in search of a path. "So," said she, "if God is to show me a path, I must look for it."

She had gone but a short distance when she heard a gurgling sound, and found herself on the bank of a stream of clear, cool water.

So faithful little Polly followed the stream, and soon came upon a rough path, evidently made by cattle coming to drink.

Polly looked at the path, but it seemed to lead in the opposite direction from her home. She was about to turn from it when she thought: "I asked God to show me a path, and, now he has shown me one, I guess I am not going to say I won't walk in it, just because it doesn't look as I expected. Perhaps this one will lead to some other settler's home."

So faithful little Polly followed the path, what seemed to her a long way. She was growing very footsore and hungry, when suddenly she emerged from the forest into a clearing. A short distance away were a house and out-buildings. Polly saw a man coming toward her. A sudden fear of a stranger struck her, and she was seized with an impulse to turn and flee into the forest again.

But again she sent up her prayer: "Lord, don't let me be afraid, and make the strange man kind to me, so he will send me home."

Then she felt herself lifted in a pair of strong, tender arms, and her father's voice said in her ears: "Thank God, my darling child is returned unharmed." For the "strange man" was her own moving father, and this place was her own dear home, which Polly, in her bewilderment, did not recognize. Polly had not cried before; but now—she didn't know why—she laid her head on her father's shoulder and cried and cried.—H. S., in Herald and Presbyterian.

### How Fanny Saved the House.

"Oh, mamma! do come out and see this poor little doggie!" cried Nellie Moore, as she ran into the house where her mother was one afternoon. "It came into the yard and lay right down by me, just as if it couldn't go another step."

Mrs. Moore went out to see what was wrong; for she was afraid there was something wrong with the dog, that would make it unsafe to have it there. When she came to where the dog lay, she found a little black-and-tan terrier nearly dead from starvation. Such a pitiful sight it was! The poor little body was wasted away so that it seemed a mere skeleton, and it looked up at her with such a beseeching look in the soft brown eyes that she stooped and patted the little black head.

"What is the matter with it, mamma?" asked Nellie.

"It is nearly starved to death, dear, and it looks as if it had been beaten, too, by some cruel person," was the answer, for the dog's body was covered with bruises.

"Oh! the poor little thing!" cried Nellie, kneeling down on the grass beside it. "Can't we take it in and feed it, so it won't die?"

Her mother told her that she might do so, and she picked it up carefully and carried it into the house. They fed and cared for it until it became stronger, and began frisking about with Nellie. They could not find out where it came from, and, as Nellie became much attached to it, they decided to let it stay with them, and name it Fanny.

One afternoon, a few months later, Mrs. Moore was in the sewing-room busy at work, and Nellie was at school, so that everything was quiet. Soon Fanny came to the door of the sewing-room and stood there whining.

"What is it, Fanny?" said Mr. Moore.

Fanny wagged her tail and ran toward the kitchen. Mrs. Moore thought no more about it, and kept on with her work. In a few minutes back came Fanny, and whined just as before. She did this several times, running back and forth between sewing-room and kitchen, until finally Mrs. Moore, thinking perhaps the dog was thirsty, went to the kitchen to get her some water.

Imagine her surprise to find the kitchen full of smoke and the floor just beginning to blaze near the stove! It did not take long to put the fire out, as it had not gotten much headway; but if it had not

been for Fanny, it would soon have been beyond control.

When Nellie came home from school, and her mamma told her how Fanny had saved the house, she said: "Now, mamma, aren't you glad we didn't let Fanny starve?"—Ex.

Mother Nature's Carpets.

Mother Nature heaved a sigh and thought, yes, she certainly must have a new carpet. This one had been down since November. And she and all her family were very tired of it. To be sure, it was good for one reason. It was brown, and did not show the dirt plainly. But she wanted a change; so she decided that her new carpet should be white. She knew where she could get a beautiful one, very soft and thick.

Mother Nature loves to surprise people. So one cold night, when every one was sleeping, she called on some little fairies of hers to ask their help. She wanted a thick, white carpet spread before morning. The snow flakes were glad to do it, and worked quickly and quietly. They filled up every crack and corner, so that next morning when people looked out, everything was snow white. And when the sun lighted it up, Mother Nature's new carpet did look beautiful. Of course, it is hard to please such a very large family, and so some people scolded now, and wished they had the hard brown carpet back again. But little boys and girls were glad, and almost jumped for joy.

Mother Nature has one very mischievous child, named Wind. And the soft new carpet had not been down long before it entered his naughty head to try and get it up. So he worked away and with much puffing and blowing rolled it into great ridges and wrinkles. But this did not satisfy him; he even carried dirt and dust and sprinkled over the beautiful white floor. Then the Sun, who had been looking on, thought he would make some holes in it. And between them, Mother Nature's snow-white carpet, was nothing but patches of dirty white. No wonder that, when she saw it, she cried so hard that she washed it all away.

Of course, they had to have the old brown one again for a little while until Mother Nature could try a new plan. White soiled so quickly she would get green. She had been told that was much used in spring.

So she called on some other fairies of hers for help. They worked more slowly than the snowflakes, but just as surely. And when they heard Mother Nature's voice, they began pushing up their tiny heads. So that before many weeks there was a fresh green velvety carpet in place of the worn brown one.

It was so lovely that not one of all the large family found any fault with it. And, though Wind and Sun tried their tricks again, they were useless. The sun only made the green brighter, and as for the wind, it rushed right over it without getting so much as a corner loose. So he gave up his puffing and roaring, and really grew soft and gentle. Even when Mother Nature was sad and cried steadily for a whole day, her tears seemed but to make the carpet prettier.

She was so pleased with it that she thought to make it still lovelier, and gave orders that beautiful flowers should be dropped all around. So violets, daisies, buttercups, clover, asters, and many other blossoms, came one after the other in the soft green. And all the while there was some sweet odor that perfumed the air.

It was so delightful to walk about on this lovely green rug, or even to sit or lie on it while reading some interesting book, that it was always in use. So before many months the flowers faded and the green grew dusty and worn looking.

Instead of sending the carpet away to be cleaned, as the housekeepers we know would have done, Mother Nature just made up her mind to have another. Still, like the most of her family, she was sorry to part with the green one. And I am told that she cried for two whole days before she set about getting the next. This time she called her naughty child Wind, and told him that, since he liked to tear up her carpets, he should help to spread the new one. He agreed, if he might have another mischief-loving child, Jack Frost, to help too.

And such a change as they made! It was very gay. In some places there were bits of golden yellow. Near that would be gorgeous reds, then reds and yellows mixed. When some of Mother Nature's large family saw it, they said: "This is the prettiest one we have had yet."

But I think most of her children will agree with me that, not the gay, dying leaves of autumn, nor the bare brown earth, nor even the snow of winter is half so lovely as the carpet of green grass which Mother Nature spreads for us in the spring-time.—Margaret P. Boyle, in New York Observer.

Daily Bible Readings.

- Monday, February 24.—Acts 21: 37-22: 21. An opportunity well improved. Compare Acts 6: 15-7: 2.
- Tuesday, February 25.—Acts 22: 22-23: 11. A choice record before God (vs. 1.) Compare II Cor. 1: 12.
- Wednesday, February 26.—Acts 23: 12-35. Paul carefully guarded. Compare II Kings 6: 15-17.
- Thursday, February 27.—Acts 24: 1-23. A good confession toward God and men always (vs. 16.) Compare II Tim. 1: 13.
- Friday, February 28.—Acts 24: 24-25: 12. Paul's power—Felix was terrified (vs. 25.) Compare Acts 17: 32-34.
- Saturday March 1.—Acts 25: 13-27. Unsustained charges against Paul. Compare Acts 26: 32.

The Young People

We wish to emphasize the announcement made last week by Sec'y Rutledge of the meeting of the Maritime Executive of the B. Y. P. U. at Truro on the 26th inst. Let it be remembered that all the officers of the Maritime Y. Y. P. U. are members of this executive, together with the Associational secretaries.

Let us have an enthusiastic and whole-souled executive meeting. We need all the members. Let no one suppose that he was appointed for mere ornament. The thought in your appointment was that you were needed.

Prayer Meeting Topic—February 23.

Obedience. Matt. 3: 13-17; Acts 5: 32; I Sam. 15: 22, 23.

Obedience is an act of the will, the understanding. It is the doing of things, because God commands us to do them. It is the expression of a will in harmony with the will of God.

1. Obedience is essential to Salvation. "He became unto all that obey Him the author of eternal Salvation." Jesus is not a universal Saviour, but the Saviour of those who obey. This of course means obedience to Christ's primary commands, as, "repent, believe, confess, be baptized and follow Me." Sin came into the world through the disobedience of one. Salvation was procured through the obedience of one, it is also appropriated by the obedience of one.

2. Obedience is essential to assurance of Salvation. The Holy Spirit whom God hath given to them that obey Him, is the most trustworthy evidence of Sonship in Salvation. To them that obey Him not to some, or many, but to them that obey Him. Obedience is therefore a condition of assurance. This is a most important matter and will justify a careful examination of Rom. 8: 15, 16; Gal. 4: 6; Eph. 1: 13, 14; Gal 5: 22. Then read Acts 19: 2 in the Revised Version. What is your answer to this question?

3. Obedience is essential to the continued favor of God. Obedience to the smaller things, in all things. Saul blundered here, and afterwards learned that great victory is not a substitute for obedience. The light is turned off as soon as we disobey.

"If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures." If ye be willing and obedient ye shall eat the good of the land.

Obedience will often lead into hard places, but the Lord will be there. Do you wonder why you have so little of God's presence? Then you had better search for the broken commandment. If obedience is essential to Salvation, to assurance, and to the continued favor of God, "what shall be the end of them that obey not the gospel of God?" G. W. SCHURMAN.

Halifax.

Initial Truths.

Lesson 3.

"REPENTANCE AND FAITH"

It would seem almost necessary to add another word to our subject, namely, "Regeneration." Can there be regeneration without repentance and faith, or faith and repentance without regeneration? So much are they like the golden links in a chain that the old divines declared them one and the same. Dr. Pendleton says: "Regeneration is inseparable from repentance." Calvin and Edwards were even more pronounced on their oneness. "In a word," says Calvin, "I apprehend repentance to be regeneration." Edwards says: "I put repentance and conversion together because the Scripture puts them together." Acts 3: 19. There is too much theology here for us young people to swallow without thorough mastication. Whether repentance or faith are acts of a renewed or an unrenewed heart, or whether regeneration proceed or follows repentance and faith, we need not here stop to discuss. Suffice it to say, that a repentant heart is a regenerate heart and a regenerate is a repentant heart. As to the priority of faith or regeneration, a good argument may be made out from Scripture for either: John 1: 12, 13; Gal. 3: 26. If we make a difference between regeneration; repentance and faith, we would say, that regeneration is the divine act and repentance and faith the human acts in the work of our salvation. Therefore in this study we lay emphasis upon repentance and faith, or the man element, in that change which is wrought in the soul, when a man turns toward God in willing service and loving obedience.

REPENTANCE.

1. What is Repentance? The Standard Dictionary, defines repentance thus: "A turning with sorrow from a past course; sorrow for something done or left undone, with a desire to make things right by undoing the wrong or doing the right." Then repentance is not only sorrow, regret, and remorse for past deeds, but it is a forsaking of the evil which has produced these sad effects in the life. To forsake the evil is the only evidence of the genuineness of the repentance. In the New Testament repentance means a change of mind, and such a change as to produce a heartfelt sorrow for the wrong done, and a purpose henceforth to do the right. Scripture repentance is an inward act, an act of the mind, and not a mere reform in the life, only so far as a change of mind produces a change in the life. Repentance then is something that may recur again and again in one's experience. Thus defined, repentance is a continuous act in the life of a Christian. If he grow in grace, he will continue to repent so long as a stain of sin remains. Granting the one first great initial act of repentance which starts the soul on its upward way toward God, we agree with Dr. Clark. "Perpetual repentance is simply perpetual fellowship with Christ in his estimate of evil. Performed once or a thousand times, it is the most precious act of moral unity with Christ the Saviour. The ability to make a life long repentance is the surest sign that a man is in the way of Salvation. Repentance is in fact to any man an inestimable privilege. To a sinful man the opportunity to break off his sins by righteousness is an unspeakable boon, the first great blessing that lies within his reach. To a Christian, repentance is no less a privilege, for it means that in fellowship with his Saviour, he

is forgetting the things that are behind, that he may reach forth to the things that are before." Therefore repentance is a Christian state, rather than one simple act. Luke 15: 17-20; Acts 26: 20; Mark 1: 4; Mal. 3: 7; Mar. 6: 12; Luke 13: 3; 15: 7; Zec. 1: 3; Rom. 2: 4; Ps. 51: 1-3; Matt. 26: 75; Acts 8: 22-24.

2. The Importance of Repentance.—The frequent recurrence of the words "repent" and "repentance" in the New Testament, declares the importance of repentance. The burden of the ministry of John the Baptist was: "repent ye for the kingdom of heaven is at hand." Matt. 3: 1, 2. When Jesus began his public ministry, he said: "The time is fulfilled and the kingdom of God is at hand: repent ye and believe the gospel." Mark 1: 15. The apostles sounded out the same message: 3: 19; 17: 30; 20: 21. Repentance, then, is a common duty—"God commandeth men everywhere to repent." All by nature need the change that repentance implies. It is most significant that God has made repentance possible. Have you repented? Luke 13: 3, 5; 2 Cor. 7: 9-11; Luke 24: 47; Matt. 4: 17; Acts 2: 38; 3: 19; 5: 31; Rev. 3: 2-3.

3. The Value of Repentance.—Repentance is the first step a sinner can take toward God. "Repent ye," is the first demand the gospel makes upon the sinner. It is plainly the initial act unto salvation. Without a doubt God moves first toward the individual sinner, which divine act has made repentance and salvation possible. The value of repentance to the sinner is vital. The doors of the kingdom of God stand wide open, since Jesus died and rose again and whosoever will may enter, but only those, who have come to years of understanding, who repent and believe the gospel, can or will enter that kingdom. As you value your soul give heed to the celestial voice—

"Repent: the voice celestial cries;  
No longer dare delay,  
The soul that scorns the mandate dies,  
And meets a fiery day." Luke 13: 5; Matt. 18: 3; Rom. 10: 9; I John 1: 9.

FAITH.

Repentance alone can never save a soul, though that repentance be long, genuine and better. There must be both repentance and faith to complete the human side of salvation—"repentance toward God, and faith toward our Lord Jesus Christ," is the Scripture order. Acts 20: 21.

1. What is Faith:—The only definition of faith given in the New Testament is found in Heb. 11: 1. "Now faith is the assurance of things hoped for, the proving of things not seen." (R. V.) We may define faith as, taking God at his word. But let us bear in mind, that there are two kinds of faith spoken of in the Bible. In the epistle of James 2: 14, we read of a faith that cannot save—also in vs. 19 and 20. Again in the parable of the sower, Luke 8: 13. What then is the faith of the gospel or saving faith? It is faith in the Lord Jesus Christ, as the Son of God and the Saviour of the world and your personal Saviour. How many there are who believe in God, and in all the historical facts of the Bible—and in the historical Christ, who are not saved. Jesus Christ is the only object of saving faith declared in the New Testament. Acts 4: 12; John 3: 14-18; 6: 35; 11: 25; 26; Gal. 3: 6. Use your concordance.

2. The Importance of Faith. "It is unfortunate," says Dr. Clark, "that the English word 'faith' has no cognate verb, but is dependent for such companionship upon the dissimilar verb 'believe.' And because of this it is easy to confound faith with inferior forms of believing." And because of this fact a mere intellectual belief is sometimes taken as an equivalent of faith; but it is not. Again, the word "believe" is often translated "commit," as in Luke 16: 11; John 2: 24; Rom. 3: 2; Gal. 2: 7; I Tim. 1: 11; Tit. 1: 3. Then in the frequent use of "faith," along with these companion verbs, "believe" and "commit," in the place of cognate verbs of the word faith, we see the great importance that the New Testament everywhere attaches to "faith." To him gave all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins." Acts 10: 43; 16: 30, 31; Heb. 11: 6; M. r. 16: 16; Luke 7: 50; John 1: 12; 5: 24; Acts 26: 18; Rom. 10: 9.

3. The Need of Faith. Faith is no matter of caprice on the part of God, but the only means whereby He can save sinners. We read: "Without faith it is impossible to please God." But remember faith is no arbitrary rule which God has laid down to suit His own pleasure. But it is the only saving medium. So if any one ask, "why does God demand faith?" it is sufficient to say, because he is unable to save sinners without faith. Let us ask why must we let the light into the room in order to dispel the darkness? Because there is no other way of removing the darkness. Again, here is a deep, broad, river, we must cross in order to save our lives, we are unable to wade or swim it, we have neither raft or boat. But just above us, easy of access, is a strong iron bridge on which we may cross in safety. Do you treat the window that lets in the light, or the bridge which is your only means of deliverance as things of little, or no value—a mere matter of caprice? No. They are your life and your salvation. So faith in Jesus Christ is the only window whereby the light of truth can come into the soul, the only bridge on which you can cross in safety, the river of death and be led in triumph into the house of God.

How much or how little faith is needed to save a soul we cannot tell. How little or how much knowledge of God and His truth is required, we cannot tell. But experience shows us that little knowledge often has great faith, and often great knowledge, little faith. But faith like repentance is a thing of the heart rather than of the intellect. The one who knows his need of salvation has knowledge enough to be saved, if he will only "believe," and enough to condemn him, if he believe not. We have not got to define "how," repentance and faith saves us. The "fact" is more than the "how." Repentance toward God, and faith in our Lord Jesus Christ, does and will save. Then let us attend to the human work in redemption, and God will attend to the divine, and we shall be saved. G. R. WHITE.

## 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 FEBRUARY.

For Viazanagram, its missionaries and their helpers, that the gospel seed so patiently sown may soon yield an abundant harvest of precious souls. For our Mission Bands and their leaders.

### Notice.

All monies from Mission Bands please send to Mrs. Ida Crandal, Chipman, N. B.

### Mission Band Notes.

Though little has appeared in the missionary page of late relating to Band work, it has not been a period of inactivity. This important work seems to be pressing to the front, for the spirit of inquiry is abroad. I have, since August, received 61 letters and 14 cards, a much larger number than at this time last year. Many of these letters denote advance in the work, some seeking advice in matters relative to organization.

The lesson leaflets are well received and seem to fill a very necessary place in our work. The development of the subject for the last few months has been somewhat in advance of our younger members, but by leading to simplifying, so as to adapt it to the children, it may be very helpful and instructive to them; while the more advanced members have been informed of the beginnings of the work among the Telugu in so pleasing a manner that it must lead to a deeper interest in the grand work of missions. As the studies have led from the depressing discouragements of the first years, to the marvelous successes of later years, an intelligent idea of the Telugu mission and its marvel of advancement is before the young mind, which must result in fruit. These lessons have mainly related the work of our American and Upper Province brethren. It would be well for our people to imitate the zeal and consecration of the Ontario and Quebec Baptists in gifts and the number of workers in the field.

I have done all possible in writing to Bands and to church members where there are no Bands, urging the importance of this work.

In reports of W. M. A. S. meetings, at our County Quarterly meetings, I fail to see Band work mentioned either in reports or papers. It would be well for our county secretaries to follow the example of M. W. Brown of Yarmouth, who, at the next meeting, is to give Bands a prominent place.

Oct. 16th, 1901, "The Mabel Archibald Band" was organized at Canso with 52 members. Pres., Mrs. O. N. Chipman; sec'y., Miss Mina Carter.

At an enthusiastic meeting on Nov. 15th, in Clarence, Annapolis county, a Band was organized. The Aid Society "Mothers this Band." Pres. Mrs. S. N. Jackson.

Nov. 25th, "Joy Leaf" Band was organized at Morganville, Digby county, with 25 members. Pres., Miss Janet Warner; 1st Vice-pres., Miss Anna Harris; 2nd, Mrs. Una Smith; Treas., Miss Minnie Morgan; Sec'y., Miss Mary Porter.

Nov. 9th, a Band was organized at Springfield, Annapolis county, with 26 members. Pres., Mrs. E. Langille; Sec'y., Miss Gladys Locke; Treas., Miss Nellie Koop. The Pres. has this Band meet at her own house on Saturday afternoon twice a month.

The Band at Osborne, Shelburne county, ceased to exist some years since, but has been re-organized with the whole Sunday School as members. Pres., Mrs. Sellna Allen; Sec'y., Miss Addie Hayden; Treas., Miss Anna Hardy. Acadia Mines Band has also re-organized and resumed work with renewed energy. Pres., Mrs. Evans; Sec'y., Miss Stella Preston.

MRS. P. R. FOSTER, Supt. Mission Bands. Berwick, N. S.

### From the Treasurer.

We have crossed the line and entered the last half of this year. The first six months with their possibilities used or not and opportunities improved or no, have gone, —the leaves are turned, and we are powerless to add or diminish to what is written thereon. The ledger would denote in some cases greater activity and zeal, earlier and more special work than heretofore. Life members test this statement fairly, as they are made of gifts over and above the regular fees, and this year we have twenty-two, a much larger number than ever before at this date. For this expression of greater interest on the part of some, we are thankful.

Our total receipts, Jan. 31st, were F. M. \$2146 44, H. M. \$609 71. Receipts for F. M. are \$43 81, more than last year. Should the difference not be greater, which we consider the large amount received from life members?

## Foreign Missions.

It proves plainly that not as much money has been sent straight by societies. This comparison led to thought and a counting up, with this result, that out of 255 societies on the list, 85 have not been heard from, and some of these are not in scattered districts, which makes meetings and collecting difficult. Will you please ask this question of your treasurer at the next meeting. Are we among the eighty-five unheard from, or among the one hundred and seventy, who have their quarterly dues daily registered on the treasurers books? Sisters, generally speaking, it is not lack of money that marks failure; but the secret and root lies deep, and we are scarcely willing to dig down to find it; but when we have the courage to do so, we discover lack of love to Christ and his gospel message, a neglected prayer closet, especially for missions, and the things that perish with the using, occupying the time and place that the things imperishable should have. The disinterested spirit naturally follows these conditions, and while I was busy here and there the time was gone, and the work for which all the tithes should have been brought in, have suffered loss. Eighty-five branches of the vine have yielded no fruit this year. This last statement is a fact. Let us ponder and search to find out if the preceding thoughts are or not.

The Executive committee of the W. B. M. U. met in quarterly session on Tuesday, Feb. 11th, in the Rooms of the Foreign Mission Board at 3 p. m. The chair was occupied by the president, who opened the meeting by reading the 13th chapter of I Cor. and prayer offered by Mrs. Dykeman and Mrs. Everett. The financial statement from the treasurer for the quarter ending Jan. 31st, was read by the secretary, showing the receipts from all sources to have been \$2189.41, with an expenditure of \$2846.36. This report, including the receipts from M. Band, was discussed and adopted. Mrs. Crandal, the treasurer of Mission Bands, who was present, gave a detailed statement of receipts and expenditure for the quarter. The president read a letter from Mrs. P. R. Foster, Sup't of Mission Bands for Nova Scotia, giving an account of her work and some of the difficulties she meets with. The question came up as to what shall be done with the money raised by the Mission Bands for the salary of Mr. Morse who is now engaged with the First church, Halifax. After discussion, it was decided on motion, to recommend the Mission Bands, to devote the money heretofore raised by them for Mr. Morse's salary, to the support of Miss Mabel Archibald for the year, as she is engaged in work among the children. Letters were read from Mrs. Martell, the Miss Archibald, Newcombe and Flora Clarke. After some discussion concerning the Twentieth Century Fund, the meeting closed with prayers by Mrs. Scott and the president.

M. S. EVERETT, Rec. Sec.

The Tabernacle W. M. A. S., which has been discontinued for some months, had a meeting on Friday, the 7th of February. The following officers were appointed: Pres., Mrs. A. D. Branscomb; Sec'y., Mrs. Patterson; Treas., Mrs. Evans. The pastor, Rev. H. H. Roach, was present and made himself an honorary member. A number of young ladies became members of the Society. It was decided to hold the monthly meetings in the church on one of the week night prayer services and have a missionary programme that would interest all the church. This seems to be a step in the right direction and we anticipate large results from this Society in the future.

### Foreign Mission Receipts.

J W Frail, \$10; Refund, Thos Cook & Son, \$1; Pulpit Supply, \$35; J S Clark, \$200; 'A friend,' St John, \$5; Torbrook Sunday School, for Miss N., \$5; Mrs A D Hartley, (direct), \$20; Native Bible Society, \$41.26; In loving memory of D F and Libbie Parker, \$10; Adelia Parker, \$2; Mrs A I Hart, \$3; Rev J D Freeman, (special), \$5; Boys in Miss Cox's Sunday School class, Weston, sup of Abraham in Miss Churchill's school, \$5.30; M Alice Clark, \$5; A friend, per Mrs C, \$5; J W Bars, \$30; Windsor Sunday School class No 5, thank-offering for Miss Clark's salary, \$4.20; Miss M J Hay, \$5; a friend in Vermont, per Mrs H, \$5. Total, \$396.76. Before reported, \$665.90. Total, \$1062.66.

### SUPPORT OF MR GULLISON.

BY P U, Windsor, \$12; Mrs Nalder, \$5; Mrs M D Shand, \$5; Harry King, \$10. Total, \$32. Before reported, \$20. Total to Feb 1, \$52.

### FAMINE RELIEF.

Tryon, Sunday School, \$7; Tryon, W M A S, \$30; Mrs R L Phillips, \$10; John Moser, \$1; Mrs I Whit Colpitts, \$7; Mrs Geo Cosman, \$5. Total, \$60. Before reported, \$100. Total to Feb 1, \$160.

### LEGACIES.

Estate late Joseph Bradshaw, Bedeque, \$100; Estate late B H Parker, Nictaux, \$250. Total, \$350. Before reported, \$100. Total to Feb 1st, \$450.

J. W. MANNING, Sec'y.-Treas. F. M. B. St. John, Feb 1, 1902.

## Foreign Mission Board.

NOTES BY THE SECRETARY.

In the MESSENGER AND VISITOR of the 5th Inst, a brother from Sydney, Cape Breton, makes a proposition to the men and women who are interested in our Foreign Mission work that, of the \$1500 which the Secretary of the Foreign Mission Board asked to be sent to him in order to make a remittance to the workers in India, he will contribute the last \$300 towards that object. The Secretary suggested in his notes some time ago that there ought to be 300 Baptists who would contribute \$5 each—without diminishing their offering to the other objects of the body. Some have responded already. Mr. Harrington has taken the place of 60 contributors. In three weeks more there will have to be a large remittance made and the treasury is not very full as you can well understand. May the great head of the church put into the hearts of all our people, to heartily sustain the work committed to our hands and especially this great work of world-wide missions. Hold Mr. H. to his pledge and cheer the hearts of the men and women who are doing their best at home and abroad, to do the will of him, who has called us by his grace to preach his gospel to every creature.

## Jesus Praying.

BY JOHN CLIFFORD, D. D.

John Knox, on the day before his death, and when the vision of the opening gates of eternity was becoming more and more clear, called his wife and said to her, "Go, read where I cast my first anchor," and so she read to him the seventeenth chapter of John's Gospel. And, as he listened to the calm yet fervent pleadings of the Saviour of men, he was rescued from the tossings of an inward sea, his faith was reinforced, and he felt that strange unearthly peace which is one token of the gracious presence of the Redeemer.

In the days of his ministry in the chapel of the Castle of St. Andrews, Knox had taught the people, day by day, from the treasure of John's evangel; and now, at last, the bold but troubled spirit of the Great Reformer found fresh anchorage in this solid and irremovable rock, where he had, in the beginning of his spiritual history, "cast his first anchor."

Spencer, the German Pietist, and a contemporary of the saintly Fenelon, and breathing the same devoutness, as he lay dying, asked that this same prayer might be read to him once and twice, and even a third time, and then said, "Although this chapter had always been peculiarly dear to him, he had never been willing to preach from it, because he had never understood it, and thought that the full understanding of it transcended the measure of faith which the Lord was wont to dispense to his people."

Both Knox and Spencer are dying, and both feel the mystic charm of this most precious Scripture; but they are not drawn to it in the same mood, nor with the same purpose. Spencer, the man of meditation and prayer, asks to hear afresh the intercessions of the Son of God, so that he may make one more effort to fathom their significance, breathe their spirit, and find at last, if it should be possible, the interpreting faith which he thinks has been denied to him hitherto. But the fighting Reformer, the man of bold words and brave deeds, who was the friend of truth and the foe of frauds, is drawn to it, as a sick child to a mother's bosom; as the hungry, weary and worn-out pilgrim to a friendly fireside.

Sometimes we are tempted to ask—who indeed is not? is it worth while to pray? Can it do any good? Isn't this an ordered universe, based on law, administered in obedience to the Law by One who is himself the Law-maker and the Law-giver, and the very foundation of all order, and who is not likely to have left room to deviate from his regulations in compliance with the expression of our confused and bewildered desires?

I cannot answer all the curious questions of the brain concerning Prayer and Law; not half of them indeed, and I will not attempt it, but, like Knox, I will cast my anchor here, in this revealing fact that He, the Holiest of the holy, and the Wisest of the wise, He prays; therefore I am assured this anchorage of Divine example will hold the oars in the tossings of the wildest sea of doubt, and that I shall be safe as He was if the vessel itself is engulfed in the waves of suffering and sorrow. His act is an argument. His prayer is an inspiration. His achievements are the everlasting and all-sufficient vindication of prayer.—Watchman.

## King's Evil

That is Scrofula.

No disease is older.

No disease is really responsible for a larger mortality.

Consumption is commonly its outgrowth.

There is no excuse for neglecting it, if makes its presence known by so many signs, such as glandular tumors, cutaneous eruptions, inflamed eyelids, sore ears, rickets, catarrh, wasting and general debility.

Children of J. W. McGinn, Woodstock, Ont., had scrofula sores so bad they could not attend school for three months. When different kinds of medicines had been used to no purpose whatever, these sufferers were cured, according to Mr. McGinn's voluntary testimonial, by

## Hood's Sarsaparilla

which has effected the most wonderful, radical and permanent cures of scrofula in old and young.



**The Messenger and Visitor**

is the accredited organ of the Baptist denomination of the Maritime Provinces, and will be sent to any address in Canada or the United States for \$1.50 per annum, payable in advance.

REMITTANCES should be made by Post Office or Express Money Order. The date on address label shows the time to which subscription is paid. Change of date is a receipt for remittance, and should be made within two weeks. If a mistake occurs please inform us at once.

DISCONTINUANCES will be made when written notice is received at the office and all arrears (if any) are paid. Otherwise all subscribers are regarded as permanent.

For CHANGE OF ADDRESS send both old and new address, and expect change within two weeks.

**The Twentieth Century Fund.**

In the Century Fund number we have a statement showing how the \$27,000 expected from Nova Scotia is divided among the associations. These amounts are divided among the several counties or districts as follows:

WESTERN ASSOCIATION.	
Annapolis County, - - - - -	\$3,000
Digby " - - - - -	1,700
Yarmouth " - - - - -	3,500
Shelburne " - - - - -	600
Queens " - - - - -	1,200
	\$10,000
CENTRAL ASSOCIATION.	
Kings County, - - - - -	\$4,200
Hants " - - - - -	1,200
Halifax " - - - - -	4,100
Lunenburg " - - - - -	1,500
	\$11,000
EASTERN ASSOCIATION.	
Cumberland County, - - - - -	\$2,000
Colchester and Pictou Counties, - - - - -	1,500
Guyssboro and Antigonish - - - - -	1,000
Cape Breton Island, - - - - -	1,500
	\$6,000

The following district meetings have apportioned the amounts allotted to their districts and reported to me the amounts assigned to the several churches: Annapolis, Digby, Shelburne, Kings, Halifax, Antigonish and Guyssboro.

Others have made the arrangements but have not yet reported to me but will, it is expected, do so shortly.

A goodly number of the churches are already at work collecting for the Fund. Amherst has made its first remittance, and so has Windsor, which has upwards of \$500 subscribed. Wolfville is laying plans for collecting \$1,000. The money is beginning to flow in. We are now on the second thousand. Several are contributing to place the names of loved ones who have crossed over on the "In Memoriam" roll.

We expect to see the interest in this undertaking increasing continually, till the full amount is raised.

**RECEIPTS SINCE LAST REPORT.**

Windsor church, \$116.50; John G. Nowlan, New Tusket, \$1; Nictaux church, fourth remittance, \$37; Osborne church, \$3.18; Mrs. Isalah D. Dige, Middleton, \$10. To place the names of her sisters, Mrs. L. C. Wheelock and Miss Lizzie Palfrey, on the "In Memoriam Roll"; Hattie M. Neily, Aylesford, \$1; Lurie Woodworth, Aylesford, \$3; Miss Adella G. Jackson, Acadia Seminary, \$3.

A. COHOON,

Treas. 20th Century Fund, Nova Scotia Wolfville, N. S., February 12.

**Personal.**

A note from Rev. C. W. Williams, formerly pastor at Dartmouth, N. S., and later at St. Martins, N. B., but now of Avalon, Catalina Island, a famous health resort off the coast of Southern California, informs us that his mother and sister and himself are enjoying fairly good health. The climate of the island, Mr. Williams writes, is as nearly perfect as can be found. "The summer visitors give us so many Southern California acquaintances that we are beginning to feel quite like old settlers. In the winter we see all the world. Occasionally someone from the Provinces happens along."

The Criterion: In a certain sense the most prominent American woman in the diplomatic colony at Washington at the present time is Mrs. Yung Kwai, the wife of the interpreter of the Chinese Legation. Mrs. Yung Kwai is a New England woman, and she and her husband were very devoted lovers, corresponding daily during the years of separation after their engagement. They have a family of several children, and Mrs. Yung Kwai may frequently be seen spinning along the road to her suburban home at Cleveland Park, near Washington, in an automobile filled to overflowing with black-eyed youngsters.

**Receipts for 20th Century Fund.**

Rev. Calvin Currie, \$1; In memory of Emily E. Chaloner, by her sister, \$5; Sussex church, (per G. H. W., \$75); Johnston church, \$10; Cardwell church, (per H. M. Lockhart), \$1; Sussex church, \$17; Salt Springs church, (per Mrs. J. B. Allaby), \$5; Rolling Dam church, (per W. C. Hewett), \$1.40; Cardwell church, (per Herbert Morey), \$1. Total, \$116.40. Before reported, \$151.45. Total, to Feb 1st, \$267.85. J. W. MANNING, Treas. for N. B. and P. E. I. St. John, Feb. 1, 1902.

**Literary Note.**

Another "Lady or the Tiger" Story. It is now twenty years since Frank R. Stockton wrote the story of "The Lady or the Tiger," which brought him immediate fame, and which still remains one of the finest examples of the short story ever written. The editor of The Ladies' Home Journal recently wrote Mr. Stockton, asking if he would not celebrate "The Lady or the Tiger's" "china wedding" by telling the world which one really was behind the curtain! Mr. Stockton replied that it would be impossible for him to do this, as he himself did not know. But he also said he had just written "A Lady or a Tiger" story about a balloon, and that story will appear in the March Ladies' Home Journal.

**LORD ROSEBERY DEFINITELY ABANDONS HOME RULE.**

Mr. I. N. Ford considers that the Premier almost went out of his way in his Liverpool speech last week, to explain that he had wiped home rule off the slate. The times had changed, and Mr. Gladstone's scheme for an independent Parliament for Ireland was dead and buried. This was the keynote of the speech, and it evoked more applause than did the criticism of the Government's policy. He blamed the Ministry for always thinking of the past. He himself was always thinking of the future. Lord Lansdowne's reply to Dr. Kuyper, the Dutch Premier, Lord Rosebery said, was dignified and fitting, but he saw no reason why the Boer delegates should not have been permitted to go to South Africa in the cause of peace. The speech was by no means so striking as the one delivered at Chesterfield. It has not cleared the political air, and has not given the Liberals what they are hungering for, a good rallying cry.

A Kentucky magistrate one day last week tried a man by telephone. The court was seven miles from the prisoner. After the wires had been kept busy for thirty minutes the defendant was found guilty, and fined the costs which amounted to \$12. The sum was paid to the officers who had the man in charge and the result was held satisfactory by all concerned.

The Dominion Alliance is not satisfied with Premier Ross's prohibitory bill as it stands. The Alliance claims that the terms of the referendum so handicap prohibitionists as to make success at the polls almost impossible, and they propose a strong protest.

**THE SIGNS CHANGE**

Pale face, disordered digestion, these are the signs of thin blood. School girls are the most frequent sufferers from thin blood.

Scott's Emulsion is just what they need. It is blood food.

You can easily tell whether Scott's Emulsion is doing the girl good. The signs begin to change. Pale face gets some good color; appetite improves; mind brightens; temper becomes happy; digestion strong; habits regular.

Scott's Emulsion can do all these things for your pale-faced girl if you will give it a fair chance. The disease sometimes takes weeks to cure. But regular doses of Scott's Emulsion give steady improvement.

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

The London Standard's correspondent at Durban says that the 2nd Battalion Dublin Fusiliers has sailed for Aden. The regiment has been in South Africa throughout the war, and has been highly distinguished by its conduct. It is stated that less than 200 of the men who originally landed are now in the ranks; the remainder have either been killed, wounded or invalided.

Hon. Sydney Fisher opened the live stock sale Wednesday at Ottawa. He said statistics would testify that Canada led the United States in the live stock industry. During the last season \$100,000 worth of live stock has been sold to other provinces from Ontario.

Lord Kitchener gives the Boer casualties of last week a total of 69 killed, and fifty-seven surrendered and 574 taken prisoners. The most serious British loss during the week was the capture of 60 donkey wagons, conveyed by 150 troops. At a point 30 miles from Beaufort West, Cape Colony, the enemy swooped down on the donkey wagons and cut up the convoy before assistance arrived. In this engagement the British lost 2 officers and 11 men killed and 1 officer and 47 men wounded. The Boers also rushed a detachment of 100 men of Col. Doran's column the night of Feb. 3, when the British lost 3 officers and 7 men killed and 17 wounded. Von Donop surprised Potgieter's laager, near Wolmarstad, Transvaal Colony, Feb. 7, killing 3 Boers and capturing 36, as well as 25 wagons and live stock.

The success of General Bruce Hamilton's night marches in the eastern Transvaal has not been repeated in eastern Orange Colony, General DeWet's favorite campaigning ground.

**Notices.**

The next meeting of the County Conference of King's Co. N. S., is (D. V.) to be held at Cambridge, Tuesday, Feb. 25th. The morning service usually commences at 10 o'clock. Persons coming by the eastern train will arrive about 11 o'clock. The time of the sessions will be chiefly occupied with a discussion of the needs of the County. M. P. FREEMAN, Sec'y.

The Albert county Quarterly Meeting will convene with the 1st Coverdale church, Turtle Creek, on Tuesday, the 4th day of March, at 2 o'clock. Rev. Mr. Ganong, pastor, elect of Hillsboro, to preach the Sermon Tuesday evening; alternate, Rev. A. A. Rutledge; Rev. M. E. Fletcher, a paper on "Probabilities Provincial Prohibition"; Rev. H. H. Saunders a paper on "How to Cultivate a Country Field"; and Rev. M. Addison a paper "The Relation of the Church to the Extension of the Kingdom of God." The Turtle Creek railway station is only a couple of hundred yards from the church. The Baptist Sunday School Convention opens Wednesday afternoon at 2 o'clock. F. D. DAVIDSON, Sec'y.-Treas.

At the Home Mission Board meeting convened in Yarmouth Sept 10, a provisional committee of the Board was appointed to take charge of the work hitherto carried on by Bro. Cohoon, until such time as his successor could be obtained or a permanent satisfactory disposition of his work be arranged. Correspondence upon all Home Mission questions should be addressed to me during this provisional arrangement. Any correspondence forwarded to me, will be immediately submitted to the members of the committee. P. G. MODE, Sec'y. Prov. Com.

Yarmouth, P. O. Box 322  
P. S.—I would like it to be understood that I have nothing whatever to do with the finances of Home Missions. Do not send any money to me, but to A. Cohoon, Wolfville, N. S. who is still Treasurer of Denominational Funds for Nova Scotia, and he will see that the Home Mission portion reaches our Treasurer in due time. This will save trouble and prevent mistakes. P. G. M.

The next session of the P. E. I. Baptist Conference will meet at Alberton on Monday and Tuesday, March 10th and 11th. All who intend to be present will kindly notify Rev. A. H. Whitman, O'Leary, P. E. I. G. P. RAYMOND, Sec'y.

The annual meeting of the Baptist Book and Tract Society will be held at the office of Easton & Beckwith, 35 Bedford Row, City of Halifax, on Thursday, Feb. 27, at 5 o'clock in the afternoon. The directors will meet at the same place on the same day at half past four, p. m.

J. PARSONS, Sec'y.-Treas.

Halifax, 10th February.  
The next session of the Quarterly Meeting of the counties of Colchester and Pictou will be held at Belmont, Colchester county, March 17th, 18th. Introductory sermon by Rev. W. A. Birch, D. D., on Monday 17th at 7.30 p. m. Will all the churches in the district appoint delegates? A. E. INGRAM, Sec'y.

**CONSUMPTION**

**CAN BE CURED.**

Consumption uninterrupted means speedy and certain death. The generous offer that is being made by Dr. Slocum, the great lung specialist. Sunshine and hope for stricken families.

Confident of the value of his discoveries, he will send free four sample bottles upon application, to any person suffering from throat, chest, lung and pulmonary affections.

**TREATMENT FREE.**

Dr. Slocum, whose treatment has proven a triumphant victory over this deadly disease, has demonstrated that there is no longer room for doubt that he has given to the world a treatment that will save millions of precious lives.

Dr. Slocum's system of treatment is both scientific and progressive, going as it does to the very source of the disease and performing a cure step by step, killing the life-destroying germs which infest the lungs, toning up the entire system and strengthening the nerves, filling the veins with tingling new life, building healthy flesh and fortifying against future attacks.

The Slocum treatment is revolutionary because it provides a new application for every stage of the disease. The failures of inoculation by Paris scientists are overcome by Dr. Slocum through progressive drug force. The diseases leading to Consumption are also mastered so that once the bacilli are removed from the lungs, there remains no other germ-breeding menace.

The Slocum System cures Grip and its baneful after-effects, dangerous Coughs, Bronchitis and every known form of pulmonary disease.

It makes weak lungs sound, strengthens them against any ordeal and gives endurance to those who have inherent hollow chests with their long train of attendant dangers.

To enable despairing sufferers everywhere to obtain speedy help before too late, Dr. Slocum offers

**FULL FREE TREATMENT**

CONSISTING OF FOUR LARGE SAMPLES to every reader of this paper.

You are invited to test what this system will do for you, if you are sick, by writing for a

**FREE TRIAL TREATMENT**

and the Four Free Preparations will be forwarded you at once, with complete directions for use.

The Slocum System is a positive cure for Consumption, that most insidious disease, and for all Lung Troubles and Disorders, complicated by Loss of Flesh, Coughs, Catarrh, Asthma, Bronchitis and Heart Troubles.

Simply write to the T. A. Slocum Chemical Company, Limited, 199 King Street West, Toronto, giving post office and express address, and the free medicine (the Slocum Cure) will be promptly sent.

Persons in Canada please send for samples to American papers which please send for samples to Toronto. Mention this paper.



**NOTICE**

is hereby given that application will be made to the Legislature of New Brunswick at its approaching session to revive, continue, extend and amend the Act of Assembly, 45 Victoria, chapter 60, entitled an act to incorporate the St. John Canal and Dock Company; also reviving and consolidating therewith the Act of Assembly, 45 Victoria, chapter 87; also the Act of Assembly, 40 Victoria, chapter 29, and the Act of Assembly, 16 Victoria, chapter 60, entitled an act to incorporate the Courtney Bay Bridge Company (the two other acts relating to the same); and any acts in amendment thereof. Giving powers to the Company to acquire, construct, own and operate Canals, Docks, Railways, Warehouses, Vessels and any and all shipping facilities; also with powers in regard to expropriating, acquiring, reclaiming, improving and laying out, leasing, or otherwise disposing of lands for the above and other purposes. And the supplying of power or electricity for manufacturing or other purposes; and to receive any aid that may be granted therefor. J. S. ARMSTRONG for the applicants.

**PURE GOLD TOMATO CATSUP**

"It's like mother's"  
Natural color  
Natural thickness  
Natural flavor.  
Tomatoes and crushed  
Spices only—17 1/2

# Catarrh and Consumption

I have spent nearly 50 years in the treatment of the above named cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice, free and post-paid to every reader of this paper who suffers from these loathsome, dangerous and disgusting diseases. My treatment will positively give prompt relief and cure in the worst cases. This is a sincere offer which anyone is free to accept. Address, PROFESSOR J. A. LAWRENCE, 114 West 32d St., New York.

## CONSTIPATION INDIGESTION TORPID LIVER

These are the great curses which afflict three-quarters of the present generation. Sufferers from either one or all of them must always feel miserable, and sooner or later become chronic invalids, useless to themselves and a burden and nuisance to friends and family. There is one sure, safe and absolute cure which you can test without any expense. Our remedy is Egyptian Regulator Tea, a trial package of which we will send you free and prepaid on request. Unless you find our claims are true, we must be the losers by this liberal act. Shall we send you the trial package, and lead you to perfect health and happiness? Address, THE EGYPTIAN DRUG CO., New York.

The Whole Story  
in a letter:

## Pain-Killer

(PERRY DAVIS')

From Capt. F. Loye, Police Station No. 5, Montreal:—"We frequently use PERRY DAVIS' PAIN-KILLER for pains in the stomach, rheumatism, stiffness, frost bites, chilblains, cramps, and all affections which befall men in our position. I have no hesitation in saying that PAIN-KILLER is the best remedy to have near at hand."  
Used Internally and Externally.  
Two Sizes, 25c. and 50c. bottles.

## PEOPLE RECOVERING

From Pneumonia, Typhoid or Scarlet  
Fever, Diphtheria, La Grippe or  
any Serious Sickness



Require the Nerve Tonic, Blood Enriching, Heart-Stimulating Action of  
Milburn's Heart and Nerve Pills.

It is well known that after any serious illness the heart and nerves are extremely weak and the blood greatly impoverished. For these conditions there is no remedy equals Milburn's Heart and Nerve Pills. It restores all the vital forces of the body which disease has impaired and weakened.

Mr. T. Barnicott, Aylmer, Ont., says:—"About a year ago I had a severe attack of La Grippe which left my system in an exhausted condition. I could not regain strength and was very nervous and sleepless at night, and got up in the morning as tired as when I went to bed."

"I had no energy and was in a miserable state of health."

"Milburn's Heart and Nerve Pills, which I got at Richard's Drug Store here, changed me from a condition of misery to good health. They built up my system, strengthened my nerves, restored brisk circulation of my blood, and made a new man of me."

"I heartily recommend them to any one suffering from the after effects of Grippe, or any other severe illness."

## "The D.D." Emulsion

of Cod Liver Oil.

(Trade Mark.)  
For Lung Troubles,  
Severe Coughs, Colds,  
Emaciation, &c., &c.

Few systems can assimilate pure Oil, but as combined in "The D. & L.", it is pleasant and digestible. Will build you up; Will add solid pounds of flesh; Will bring you back to health.

50c. and \$1.00 bottles.

DAVIS & LAWRENCE CO., Limited.

## The Home

### "DON'T'S" FOR YOUNG HOUSEKEEPERS.

Don't put butter in your refrigerator with the wrappings on.

Don't use butter for frying purposes. It decomposes and is unwholesome.

Don't keep custards in the cellar in an open vessel. They are liable to become poisons.

Don't pour boiling water over china packed in a pan. It will crack by the sudden contraction and expansion.

Don't moisten your food with the idea of saving your teeth. It spoils the teeth and you will soon lose them.

Don't use steel knives for cutting fish, oysters, sweetbreads or brains. The steel blackens and gives an unpleasant flavor.

Don't scrub your refrigerator with warm water. When necessary sponge it out quickly with two ounces of formaldehyde in two quarts of cold water.

Don't put tablecloths and napkins that are fruit-stained into hot soapsuds; it sets or fixes stains. Remove the stains first with dilute oxalic acid, washing quickly in clear water.—Mrs. S. T. Rover, in the January Ladies' Home Journal.

### A QUESTION OF DIET.

Meat-eating, according to the experts, lies at the root of three-fourths of our physical ills. One of England's greatest physicians attributes to it the alarming increase of cancer in England, and he supports his theory by an able article in the London Lancet. Meat-eating is one of the chief causes of the presence of uric acid in the blood, and uric acid lies at the root of cancer, gout rheumatism, and kindred ills. "White meat," is not so bad—lamb, veal, etc.—and the white meat of game and poultry may be eaten in moderation with impunity. But no human being, except possibly a wood-chopper, should eat meat three times a day—and it will require all his vigorous exercise to save him from its ill effects.

If you wish to try an interesting experiment, try this one: Live for a month on fish, fruit, salad, and all kinds of cereals and vegetables. Eat meat only once a week—or do not eat it at all if you can be content without it. Eat a great many apples; drink plenty of hot water; take exercise—and it is safe to predict that never before will your head have been so clear, your nerves so steady, your physical and mental joy in living so great.—Ex.

### THE OLD FOLKS AT HOME.

If you are so fortunate as to have the "old people" in the house, see to it that they have the warmest and sunniest corner, and a goodly portion of the best that can be afforded of comfort and convenience and beauty; that aged blood may be kept warm and cheerful; that failing limbs may have restful repose, and that the dim eyes that have watched over you and yours through so many toilsome years, may see around them the ever-present evidences of faithful and grateful care.

There is nothing in the world more pathetic than the meek, timorous, shrinking ways of certain old people—we have all seen them—who have given up their old home into younger hands and subsided into some out-of-the-way corner of it, to sit by fireside and table henceforth as if they were mere pensioners—afraid of "making trouble," afraid of being "in the way," afraid of accepting half that is their due, and going down to their graves with a pitiful, deprecating air, as if constantly apologizing for staying so long. There is no scorn too deep and sharp for the sons and daughters who will accept this attitude on the part of those to whom they owe so much.

Sometimes, to be sure, people grow old with a bad grace. They become embittered by misfortune or affliction; or are peevish and unreasonable under the goadings of ill health. All the more do they appeal to great gentleness and faithfulness. Let it be borne in mind that we,

too, are hastening on toward the sunset of life, and that it is possible that we may ripen into very uncomfortable old people, to demand much more of patience and devotion than we, as children, yield.—Woman's World.

### "MOTHER AND CHILD.

The relations between parents and their children are too sacred, too intimate and personal, to be subject to the supervision of others. Let the young mother study good models and seek for light and knowledge wherever she may find them, but let her be chary of inviting assistance from any outsider, however wise that person may be, in the matter of governing her children. She has no right to subject them to the pain and mortification of submitting to an authority which is spurious and unnatural. A child suffers extremely from any exposing of his weak points, and often feels a dumb, bitter shame at being openly talked over; but nobody suspects this because he has no capacity to describe his sensations.—Florence Hull Winterburn.

### THE CARE OF BABY.

Let the baby alone. When it is awake, do not get it in the habit of being held, either by its mother or by other children. Constant daily holding, passing it from one arm to the other, tends to make it fretful, cross, and sick. No man or woman would like to be held, tossed, or tumbled around for several hours daily by a much larger person. This is just what too frequently happens to the child. A child likes to play by itself. Therefore, let the child alone, with some one to watch it, but not to handle it.

A baby should be bathed every morning regularly at a certain hour, in water one or two degrees warmer than its own body. If you have no thermometer, test the water by putting your elbow into it. Never test it by the arm or hand. It is better to put the child in a bath-tub or wash-tub. If the water is neither too cold nor too warm, the child will enjoy its bath. The reason why children do not sometimes like a bath is because they have been put into it when the water is too hot or too cold. Children's skins are very sensitive. In warm weather, a bath may be given in the evening as well as in the morning.—The Canadian Housekeeper.

### THE CARE OF BABIES.

A Great Responsibility Rests on All Mothers—Baby Should Always be Bright and Cheerful.

Babies that are well, sleep well, eat well, act well and play well. A child that is not lively, rosy-cheeked and playful, needs immediate attention or the results may be serious. Prudent mothers should always keep ready at hand a safe yet effective medicine to administer to their little ones as emergency arises. Such a medicine is Baby's Own Tablets. These Tablets do not act as the so-called "soothing" medicines do. They do not have a deadening or stupefying effect, but on the contrary go right to the seat of the trouble and by removing it cure the child and prevent a recurrence of the difficulty. All mothers who have used this medicine praise it and always keep it in the house. Mrs. G. Baines, Six Mile Lake, Ont., says:—"The Baby's Own Tablets which I ordered came just in time. My baby was very ill with indigestion and bowel trouble, but I am happy to say the Tablets relieved him after a few doses and he is now doing splendidly with just a Tablet now and then when a little restless. I am the mother of eight children, and I must say I have never had a medicine I thought as much of as Baby's Own Tablets, and I have tried all the old remedies. I think mothers ought always to keep them in the house in case of emergency."

These tablets cure all the minor ailments of children, such as constipation, sour stomach, colic, diarrhoea, indigestion, and simple fever. They break up colds, prevent croup, and allay the irritation accompanying the cutting of teeth. They are for children of all ages, and dissolved in water can be given with absolute safety to the youngest infant. Sold by all druggists at 25 cents a box, or sent post paid on receipt of price, by addressing the Dr. Williams Medicine Co., Brockville, Ont.

## RAW WINDS AND WET WEATHER

cause the Colds that cause  
Pneumonia and Consumption.

## Shiloh's Consumption Cure

cures the cold, heals the  
lungs and makes you well.  
SHILOH cures Consumption  
and all Lung and Throat  
Troubles; and Coughs and  
Colds in a day. Positively  
guaranteed. 25 cents.

Write to S. C. WELLS & Co., Toronto,  
Can., for a free trial bottle.

Karl's Clover Root Tea Cures Headache

## SYMINGTON'S EDINBURGH COFFEE ESSENCE

makes delicious coffee in a moment. No trouble,  
no waste. In small and large bottles, from all  
Grocers.

GUARANTEED PURE. 100

## Allen's Lung Balsam

The best Cough Medicine.

**ABSOLUTE SAFETY**  
should be the first thought and  
must be rigorously insisted  
upon when buying medicine,  
for upon its safety depends  
one's life. ALLEN'S LUNG  
BALSAM contains no opium  
in any form and is safe, sure,  
and prompt in cases of Croup,  
Colds, deep-seated Coughs.  
Try it now, and be convinced.

## Professional Men.



It's the constant strain  
and worry under which  
the professional man  
labors, the irregularity of  
habits and loss of rest that  
makes him peculiarly sus-  
ceptible to kidney troubles.  
First it's the backache, then  
urinary difficulties, then—  
unless it's attended to—  
Bright's Disease and  
death!

## DOAN'S KIDNEY PILLS

Strengthen and invigorate the kidneys  
—never fail to give quick relief and cure  
the most obstinate cases.

Rev. M. P. Campbell, pastor of the  
Baptist Church, Essex, Ont., says: "From  
my personal use of Doan's Kidney Pills,  
which I got at Shilton's drug store, I can  
say they are a most excellent remedy for  
kidney troubles, and I recommend them to  
sufferers from such complaints."

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ing of the advantages gained by attending  
this Institution.

Send for Free Catalogue. Address

W. J. OSBORNE, Principal.  
Fredericton, N. B.

A runaway horse dashed through the  
window of a one-story building on Upper  
Broadway, New York, Tuesday, upset a  
stove and set fire to the place in which  
were two men, one of them being burned  
to death.

**The Sunday School**

**BIBLE LESSON.**

Abridged from Peloubets' Notes.

First Quarter, 1902.

JANUARY TO MARCH.

Lesson IX. March 2. Acts 7: 54-8: 2.

**THE STONING OF STEPHEN.**

**GOLDEN TEXT.**

Pray for them which despitefully use use, and persecute you.—Matt. 5: 44.

**EXPLANATORY.**

I. STEPHEN'S ADDRESS BEFORE THE SANHEDRIM—Acts 7: 1-53. First: Characteristics. I. The address was almost entirely Scriptural, based on the facts which his auditors accepted.

2. It was a historical argument. The light of the past was thrown on the present.

3. It was a presentation and interpretation of the course of history, that brought out facts neglected by them, and which shed new light upon the history and its meaning.

4. It was an extempore rehearsal from memory of facts which he learned more from his teachers than from reading of the Scriptures himself, as in those days it was very difficult for a layman to have possession of the Scriptures. Hence, while the great facts are stated correctly, and the course of the history is true, yet there are a few unimportant statements which do not agree with the Scriptures.

II. THE SCENE IN THE COURT ROOM.—Vs 54-57. 54 THEY WERE CUT TO THE HEART. They "were seen through mentally, all cut up." Passion raged against passion, and passion against reason. Their hearts were distracted, torn with rage, greatly exasperated. The argument was turned against them. They were accused of murdering their Messiah. THEY GNASHED ON HIM WITH THEIR TEETH, as if they would like to bite him, an expression of impotent rage, as of the lost in hell.

55 BRING FULL OF THE HOLY GHOST. The Greek "being full" implies not a sudden inspiration, but a permanent state. LOOKED UP STEDFASTLY INTO HEAVEN. With mind outstretched and intent he looked into heaven. The tumultuous scene around him, the council hall, and the circle of his infuriated judges all faded from his vision, and he saw the celestial city in its glory, the glory of God, the angels gazing in sympathy, and waiting to welcome him with crowns and harps, and JESUS STANDING (as if ready to help him, not seated as in Heb 10: 12) ON THE RIGHT HAND OF GOD, as if saying, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

56 AND (HE) SAID HE TOLD WHAT HE SAW. It was his hour of triumph.

57 THEN, enraged by such blasphemy (so they called it) as seeing the one they had crucified at the right hand of God. Where were they if these things were true? CRIED OUT WITH A LOUD VOICE. In order to drown with their clamor snubs, to them, impious words. So "the drums were beaten to drown the last words of the Scottish covenanters."

III. THE MARTYRDOM OF STEPHEN.—Vs. 57-60; Acts 8: 2. RAN UPON HIM WITH ONE ACCORD "Whilst the scene

was a tumultuous one, it was quite possible that it was not wholly bereft of judicial appearance," for the judicial forms were observed in the stoning. The real difficulty lies in the fact that the Roman government did not permit the Sanhedrim to put any one to death. But at this time the Roman government in Judea was in a very unsettled state. Pilate was either deposed (A. D. 36) or was on the point of being so, to be tried for his misgovernment. Vitellius, governor of Syria, who had caused Pilate to be sent to Rome in disgrace, was anxious to conciliate the Jews. So that it is easy to see how Rome may have connived at the murder of Stephen by the leading Jews. See Knowledge 202, 3, and McGiffert, 91.

58. CAST HIM OUT OF THE CITY. According to the Mosaic law, malefactors among the Jews were executed without the gates of the cities (Lev. 24: 14.) Thus our Lord suffered without the gate. AND STONED HIM. The most severe Jewish punishment, but not allowed by the Romans at this time, without confirmation by the governor. The death of Stephen was a murder, not a legal execution.

AND THE WITNESSES According to the law of Moses the witnesses were to cast the first stone (Deut. 17: 6, 7.) as a guard against making careless or unjust charges. The witnesses here mentioned are those false witnesses who accused Stephen of blasphemy. LAID DOWN THEIR CLOTHES. Their outer garments, the cloaks or mantles, leaving on only the under garment or tunic. WHOSE NAME WAS SAUL. The same who became afterwards the great apostle to the gentiles. According to Lewin, he was probably thirty four or thirty-five years old at this time. He was probably a member of the Sanhedrim, and active in condemning Stephen.

60. AND HE KNEELED DOWN. While they were stoning him, he rose up on his knees. AND CRIED WITH A LOUD VOICE, so that his persecutors could hear him, and understand his spirit. LORD, LAY NOT THIS SIN TO THEIR CHARGE "And the prayer for his murderers is identical in spirit with Christ's upon the cross." Rendall says this "presents a striking contrast to the spirit of his previous defense." "The vision of his Lord had filled his mind and heart.

AND... HE FELL ASLEEP. "Marking his calm and peaceful death. Though the pagan authors sometimes used "sleep" to signify "death," it was only as a poetic figure. When Christ, on the other hand said, "Our friend Lazarus sleepeth," he used the word not as a figure, but as the expression of a fact. In that mystery of death, in which the pagan saw only nothingness, Jesus saw continued life, rest, waking—the elements which enter into sleep.

8: 1. AND SAUL WAS CONSENTING UNTO HIS DEATH. The word implies hearty approval. He probably voted against him, and spoke against him in the Sanhedrim, besides being among his murderers. AT THAT TIME. The original literally implies "on that very day," as in the R. V.; immediately after the stoning. THERE WAS A GREAT PERSECUTION AGAINST THE CHURCH. The severity and the variety of a fitting may be imagined from James' description (Jas. 2: 6, 7.) and Paul's in 2 Cor II: 23-25. THEY WERE ALL SCATTERED ABROAD. For the extent of the dispersion, overruled to the enlargement of the church, see Acts II: 19, 20. It was not merely the result of panic, but in obedience to Christ's command (Matt. 10: 23.) THROUGHOUT THE REGIONS OF JUDAEA AND SAMARIA, where they would be less exposed to persecution than at Jerusalem.

2. AND DEVOUT MEN, including both Jews, as Gamaliel and Nicodemus, and Jewish Christians. MADE GREAT LAMENTATION, some as a protest against the lawless and rash acts of the majority; while the whole Christian church would lament over the loss of such a godly and useful man.

A London gossip writes; "The squarium people have organized an exhibition of curious old clocks and watches. Among the 2,000 examples acquired are several of special interest. Of the general exhibits, one of the most interesting is a clock built by a pious Scotchman a century and a half ago. To guard against any possible consequences of breaking the Sabbath, he so constructed it that at midnight on Saturday it stopped dead and never so much as ticked until Monday morning began.—Christian Advocate.

Hanson—There was a time I couldn't abide Pagleigh; but I declare if he hasn't become really agreeable of late. Tryster—You don't mean it! Hanson—Yes; he hasn't called at my place for a month or two.—Boston Transcript.

"IF YOU HAVE THE LIGHT, OH, BRING IT."

I am weary of my darkness— Oh, when will it be light? There is not one gleam of sunshine, My mind is dark as night. I long to know a true God I have worshipped gods of stone, But no comfort can they give me Wandering or at home. I've travelled, till I'm footsore, To temple and to shrine, That I might find a good God, Whose face on me would shine. But oh, I cannot find Him! My search is all in vain. I am told of Sivo, Brahma And many another name. Oh Christian woman, tell me! Will your God for woman care? Does He feel for woman's sorrow Will he hear a woman's prayer? If you have a light, oh, bring it, That we may no longer pine In darkness and in sorrow, While on you the light doth shine." —Ex.

**Reward of Merit.**

A New Catarrh Cure Secures National Popularity in Less than One Year.

Throughout a great nation of eighty million it is a desperate struggle to secure even a recognition for a new article to say nothing of achieving popular favor, and



yet within one year Stuart's Catarrh Tablets, the new catarrh cure, has met with such success that to-day it can be found in every drug store throughout the United States and Canada.

To be sure a large amount of advertising was necessary in the first instance to bring the remedy to the attention of the public, but everyone familiar with the subject knows that advertising alone never made any article permanently successful. It must have in addition absolute, undeniable merit, and this the new catarrh cure certainly possesses in a marked degree.

Physicians, who formerly depended upon inhalers, sprays and local washes or ointments, now use Stuart's Catarrh Tablets because, as one of the most prominent stated, these tablets contain in pleasant, convenient form all the really efficient catarrh remedies, such as red gum, blood root and similar antiseptics.

They contain no cocaine nor opiate, and are given to little children with entire safety and benefit.

Dr. J. J. Reitter, of Covington, Ky., says: "I suffered from catarrh in my head and throat every fall, with stoppage of the nose and irritation in the throat affecting my voice and often extending to the stomach, causing catarrh to the stomach. I bought a fifty cent package of Stuart's Catarrh Tablets at my druggist's, carried them in my pocket and used them faithfully, and the way in which they cleared my head and throat was certainly remarkable. I had no catarrh last winter and spring and consider myself entirely free from any catarrhal trouble."

Mrs. Jerome Ellison, of Wheeling, W. Va., writes: "I suffered from catarrh nearly all my life and last winter my two children also suffered from catarrhal colds and sore throat so much they were out of school a large portion of the winter. My brother who was cured of catarrhal deafness by using Stuart's Catarrh Tablets urged me to try them so much that I did so and am truly thankful for what they have done for myself and children. I always keep a box of the tablets in the house and at the first appearance of a cold or sore throat we nip it in the bud and catarrh is no longer a household affliction with us." Full sized packages of Stuart's Catarrh Tablets are sold for fifty cents at all druggists.

Send for book on cause and cure of catarrh mailed free. Address, F. A. Stuart Co., Marshall, Mich.

There are no MATRICULATION EXAMINATIONS, therefore you can enter at any time. INDIVIDUAL INSTRUCTION from CANADIAN BOOKS by CANADIAN TEACHERS qualify candidates for CANADIAN OFFICES, and none are more exacting.

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Sprains, Strains, Cuts, Wounds, Ulcers, Open Sores, Bruises, Stiff Joints, Bites and Stings of Insects, Coughs, Colds, Contracted Cords, Rheumatism, Neuralgia, Bronchitis, Croup, Sore Throat, Quinsy, Whooping Cough and all Painful Swellings.

A LARGE BOTTLE, 25c.

**Wanted Everywhere**

Bright young folks to sell Patriotic Goods. Some ready, others now in preparation in England.

Address to-day the

VARIETY MFG CO.

Bridgetown, N.S.

**THE NEEDLESS HURTS.**

A thoughtful writer says: "Taking life through and through the larger part of the sadness and heartache it has known has not come through its great sorrows, but through little needless hurts and unkindnesses; not so much through the orderings of providence, as through the misorderings of humanity." Look back and you can readily count up the great griefs and bereavements that have rent your heart and changed your life. You know what weary months they endured. There was a certain sacredness and dignity, like the dignity of a lonely mountain top, in their very greatness; and looking back, if not at the time, you can often understand their purpose. But, oh, the days that are spoiled by smaller hurts, spoiled because somebody has a foolish spite, a wicked mood, an unreasonable prejudice that must be gratified and have its way, no matter whose rights, plans or hearts are hurt by it! There are so many hard places along the road for most of us, made hard needlessly, by human selfishness, human neglect, human obstinacy, that the longing to be kind with a tender, thoughtful, Christlike kindness grows stronger in me each day I live."

Winnipeg City Council has accepted Mr. Carnegie's offer for a library.

Mayor Parent, of Quebec, has been elected by acclamation.

The Hindoo twins, Radica and Dordina, who were united in a manner similar to the Siamese twins, who were exhibited throughout the world, were separated Sunday afternoon at Paris by Dr. Doyon. The operation lasted twenty minutes, and was entirely successful, but owing to the weak condition of the patients, due to the illness of one of the twins, who has been suffering from thrush, the final result of the operation is still doubtful.

A Paris despatch states: While the Chamber of Deputies was discussing the colonial estimates Thursday, a woman in the visitors' tribune suddenly shouted: "Down with the thieves," and at the same time threw into the hall a package of eggs, which grazed the head of M. Pascal, a Republican deputy, struck a bench, burst and splashed over M. Pascal and other deputies. They immediately expelled the woman and wiped the mess from the floor and benches of the chamber.

**TEETH AND FOOD.**

**A Help In Time Of Need.**

Sometimes bad teeth cause illness, particularly when they are not fit to masticate food. A man in Ada, O. had all of his teeth drawn. He was sick with indigestion and lack of vitality and his teeth were in a bad condition. He expected, with a new complete set of teeth, to regain his health by thoroughly chewing his food, but he had an experience that is well worth knowing of.

"Instead of improving I continued to lose strength," he says, "until I was a mere moving skeleton. I tried a number of prepared foods but none of them helped me until I got Grape-Nuts. The flavor pleased my palate at once. I soaked the food in cream and got along with it nicely. Within a few days I noticed that I was not so tired and jaded. Gradually I grew stronger, so I left off all other foods and took only Grape-Nuts.

My old time vigor came back and in two months I gained 17 pounds. This was remarkable for I am of spare build. Now I sleep and feel wonderfully well.

Inasmuch as I am doing so nicely without teeth I have concluded to wait until my gums have finished shrinking before having a set made. I don't believe I could have gone through the drain on my system had it not been for Grape-Nuts. There is no doubt about the life-giving and nerve-building force of that food. I talk Grape-Nuts to all of my friends." Name given by Postum Co., Battle Creek, Mich.

From the Churches.

Denominational Funds.

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

The Treasurer for New Brunswick and Prince Edward Island, to whom all contributions from the churches should be sent, is REV. J. W. MANNING, ST. JOHN, N. B.

**FAIRVILLE, N. B.**—We are still continuing our special services. Two more were baptized Sunday, February 9, and several will be received tomorrow evening. Rev. H. F. Adams is with me this week, and is presenting the gospel to my people in a pleasing and forceful manner.

A. T. DYKEMAN.

Feb. 13th.

**SUSSEX.**—The work in this church is progressing favorably; the congregations are large; and souls are being saved. Last Sunday evening in the presence of a very large congregation, the pastor baptized two candidates—Miss Bessie Dabron and Mrs. Arthur Fairweather. In connection with our Sunday School a large and flourishing Bible Class is conducted by Mr. C. H. Perry who is a most excellent teacher. Our B. Y. P. U. is increasing in interest and numbers. Our president of the Society is Mr. Gordon Mills, who brings to the work consecration and wise executive ability.

**ST. ANDREWS.**—In sending news from the churches, we should be careful to be exact and truthful. I believe that I can truthfully say that the interest in the little church here is stronger than it was a few months ago. The prayer-meetings are often seasons of refreshing. The Sunday congregations are small for a town church, but the close attention given to the preaching is a very encouraging feature, making it comparatively easy to speak. If we have not the inspiration of a large audience, we do have what is equally as good—viz., the inspiration of an appreciative one.

CALVIN CURRIE.

**PERNOBISQUIS.**—The annual business meeting of the Cordwell Baptist church was held last Thursday evening. The treasurer's report showed that \$145 had been raised for all purposes during the year. Mr. Joseph Moore was appointed Sec'y. Treas. of the church; Mr. S. T. Morton Superintendent of the Sunday School; and Mr. Joseph Moore and Mr. Marshall Stewart assistant deacons to the ordained deacons of the church Mrs. Albert Stone and Miss Jessie McLeod were appointed a committee on missions and other benevolent offerings of the church.

**STURGEON, P. E. I.**—After having undergone extensive repairs the meeting house at Sturgeon was re-opened by appropriate services on Sunday, 9th inst. Rev. Mr. Frizzle, Methodist, preached in the morning; the pastor in the afternoon, and Rev. Mr. McDonald, Presbyterian, in the evening. Very large congregations attended these interesting services. The place of worship presents a trim and tasteful appearance, doing much credit to the friends who have had the matter in charge. Indications in this field are growing more and more encouraging, and we confidently anticipate a spiritual ingathering.

W. H. WARREN.

**PORT LORNE, N. S.**—Pastor L. J. Tingley has been conducting a series of evangelistic services for a few weeks in this section of the church with good results. Quite a number of backsliders have been quickened to life by the power of God and five converts (two heads of families) have professed faith in Christ and were baptized Feb. 2nd. Still others are ready to obey the Saviour's command at the first opportunity and publicly show their colors for King Immanuel by baptism. Still the need is great for more consecrated effort on the part of the church. Brethren pray for old Wilmot Mountain that the work may go on till all shall join in sowing and reaping in his name.

ALFRED C. CHARLTON, Church Clerk. Feb. 8th.

**HARVEY IST, HARVEY ALBERT CO., N. B.**—We held special meetings in this church for three weeks in January. The result being thirteen professed a desire to begin the Christian life. Some of these

are expected to come forward for baptism. On Jan. 22nd, one of those old fashioned donation parties invaded the "preacher's" home and after spending a pleasant evening retired, leaving \$85 in cash. When the people of Harvey make up their minds to do anything they generally carry it through in good style. These cash donations are much more sensible and acceptable than gifts of furniture or glass or other things which a pastor can get along without. Glad to see a man has been appointed to work after the interests of the Century Fund, and from the way Bro. Adams is taking hold of the work he seems to be the right man for the appointment. We have just started special meetings in Lower New Horton. M. E. FLETCHER.

**SURREY, N. B.**—Twenty persons professed conversion at this place. Seventeen were baptized and united with the church. We are now in the midst of a grand work at Albert Mines, already a number have made a move toward the Kingdom. We are looking to the Master for a large blessing. J. A. MARBLE.

**BEAR RIVER, N. S.**—Four were baptized the 2nd inst, and seven on the 9th. Among the latter were my own son and daughter. We rejoice in the early consecration of their lives to the Lord. Evangelist Walden was with us four weeks, closing last Sunday. I have continued the meetings this week, and the interest is unabated. Three are received for baptism tomorrow. Others are converted and will follow soon. We had six inquirers last night the church is greatly revived, and many dumb tongues have been unloosed. Bro. Walden, who is a workman that needeth not to be ashamed, has gone to Digby to assist Pastor Beals. I. W. PORTER.

**ST. ANDREWS.**—Mr. Editor, would you permit me to tell through the MESSENGER AND VISITOR how our people are treating up. On Monday evening, Feb. 10th, a large number invaded the parsonage without giving us the slightest warning and none of them appeared empty. We experienced a slight shock, but quickly recovered upon learning that they had come to pound us, which they proceeded to do in a vigorous manner. The operation left us not sore, but happy and better off in worldly goods. Among those present were the pastor of the Methodist church and several of his congregation. The evening passed very pleasantly, the young people engaging in amusements and music, the older ones in social conversation. We feel exceedingly grateful to our friends for their liberality, and wish them all to know that we appreciate their act, and are ready for another pounding whenever they feel disposed to inflict it. CALVIN CURRIE.

**NEWCASTLE, NORTHUMBERLAND CO.**—Last autumn the church in this place made extensive repairs in their church building. The interior was made more attractive and more comfortable. Pastor Brown and his wife have worked most energetically. Good congregations greet him on the Lord's day. The field is a very important one and full of promise. It will be good news to the Baptist brotherhood to learn that Bro. Geo. A. Lounsbury, one of the most successful business men in the town has promised to give to the 20th Century Fund, \$400. It will not be so pleasant reading to learn that this good brother is ill. We hope the dear Master may soon restore him to his wonted strength. The church is self-supporting and has paid for all recent improvements. The outlook is encouraging.

**JAMESCO, QUEBENS CO., N. B.**—Perhaps it is time that the readers of the MESSENGER AND VISITOR heard from Jamesco. Since my coming here death has removed some of our most faithful members. Deeply we feel the loss of dear Bro. Springer and Dea. George Colwell. They were most faithful in the Master's work. Their presence with us was a great inspiration. We had a Roll Call on our last conference day, February 1. The responses to the call were from those present and by letter from the absent. Seventy-seven of those present were heard from. Some of the voices had not been heard in a conference meeting for two years. The offering amounted to \$57.70. Part of this was sent by absent members, with a statement of their experience. We visited the baptismal waters on December 22, one sister being baptized. We started meetings two weeks ago but the stormy weather has broken

them much. One has been received for baptism and we are looking for others to follow. "Brethren pray for us." There seems to be a lack of helpers in this great work. Our prayer is that God's people might be greatly revived, not for a day or week, but to stay revived, and the lost may be led to the "Lamb of God that taketh away the sin of the world." Yours in the work, W. J. GORDON, Pastor.

**PORT MAITLAND, N. S.**—After three weeks of special effort on independent lines we entered upon the observance of the Week of Prayer in union with the Methodist and Reformed Baptist churches. The interest manifested in these services was so strong and indicative of good results that for three more weeks, we rotated among the several churches, the meetings being largely attended. "The unity of the Spirit" was admirably preserved "in the bonds of peace," the fundamentals of the gospel were earnestly proclaimed; salutes were edified, wanderers were restored and a goodly number of the younger people were helped to exercise, we believe, a saving power in Christ. Of this last class it was my joyful privilege to baptize ten on the morning of the 2nd inst. With these were welcomed into church fellowship ten others, five of whom were received on experience and five by letter. These new accessions include men and women whose experience and abilities qualify them to be of immediate helpfulness to the church. Indeed, for some time past, one of these brethren, (Councillor W. S. Porter) has been rendering us invaluable service in the capacity of teacher of the Bible class in Sunday School, and, therefore, his form 1 identification with us (he was one who stuck to the old Free Baptist ship in these trying waters until hope of keeping her afloat had altogether fled), but answers to remove any ambiguity as to his interest in local organized Christian endeavor. Most encouraging also are the conditions obtaining in the other departments of our church activity. The Aid Society continues to enlist recruits for the cause of missions; and the Mission Band, under the diligent leadership of Mrs. Alfred Perry, strongly maintains its interest in the work, especially in the education of the Band's adopted boy, Mudry, in Bimlipatam. Our Sunday Schools at Maitland and Beaver River, under the efficient superintendence of Bros. H. P. Crosby and Frank Gullison respectively, are the abiding delight of our heart. The attendance at both is inspiring, the order observed is admirable and the devotion of officers and teachers is that which becomes the work they have in hand. The unswerving faithfulness of these Sunday School workers is, he wishes gratefully to acknowledge, the strong support of the pastor's faith for the future of our cause. Then, finally, a young people's society for the culture of the Christian life has just been formed with about 30 members. Thus the prospects of our work from every view point are most heartening. We hope soon to engage in further special meetings at other places on the field and trust to reap still more where others have faithfully sown. For the blessings received, for the grace enjoyed and for the good anticipated to God be the glory. Amen.

Feb. 10. W. J. RUTLEDGE.

Denominational Funds Nova Scotia.

FROM JANUARY 4 TO JANUARY 31.

New Glasgow Sunday School, \$1.05; Robert Frizzle, Bsq., Truro, \$20; Kentville, \$20.40; Mrs. Melda Saunders, \$1; Edith Johnson, \$1; Rev. J. C. Morse, D. D., \$5; A. J. Soley, Lower Economy, \$1; Onslow Section (West Onslow church), \$13.70; Silas Morrison and family, \$6; Belmont Section (West Onslow church), \$7.80; J. M. Gunn and family, \$11; Hill Grove, \$25.62; Hill Grove, special, \$22.22; Wilmot Mt. church (Port Lorne Section), \$4.05; Wolfville, \$57.15; Wolfville, special, \$5; Dartmouth, \$14.42; Seal Harbor, \$5; Amherst Sunday School, \$15.46; Lower Stewiacke, \$3.85; Musquodoboit, \$4.20; Truro, 1st church, \$29.88; Miss Ida Parker, Berwick, \$5; West Yarmouth, \$2; Antigonish, \$20.41; A friend, Windsor, \$19; Canard, \$7; Summerville, \$4.85; Brookville, \$2.65; Cambridge, \$2.04; J. D. Masters, Summerville, sale of books, \$3; Dartmouth Sunday School, \$16.57; Arlington Sunday School (Wilmot Mt. church), \$1.40; Wilmot Mt. church, \$2.65; Westport, \$6; Mrs. J. C. McNell, Marshalltown, \$2; New Germany and Foster Settlement, \$5.54; Temple church, \$24; Lower Economy and Five Islands, \$5; New Ross, \$17; Hantsport, \$52.15; Pugwash, \$15; Pugwash, special, \$5; Margaree, \$12; Lunenburg, \$9.40; Hampton, \$8; Hampton Sunday School, \$1; Jeddore, \$3.60; Bay View, \$30.50; Tusket, \$12; Windsor, \$63.44; Windsor, special, \$42.06; Caledonia, \$5; North Brookfield,

\$21.78; North Brookfield B. Y. P. U., \$10; Pleasant River, \$2.07; South Brookfield, \$6.15; Immanuel, Truro, \$18.93; Crow Harbor, \$7.10; White Head, \$2.95; Cole Harbor, \$1.45; Yarmouth, 1st, \$46.69; Wolfville, \$6.05; Wolfville, missionary collection, \$14.28; Wolfville, special, \$2.—\$850.51. Before reported, \$2,282.96. Total for six months, \$3,133.47.

A. COHOON, Treas. D. F., N. S. Wolfville, N. S., February 4.

Denominational Funds.

N. B. AND P. E. I.

NEW BRUNSWICK.

Elgin, 1st church, F. M., \$5.20; Harvey, 2nd church, H and F. M., \$2.65; Alma church, H and F. M., \$4.70; G. W. Titus, H and F. M., \$40; Germain St church, (H M, 50c, F. M., 50c, D. W., \$76.25). Total, \$77.25; Emma K. Estabrook, F. M., \$3; Sussex church, D. W., \$12.14; Hopewell church, D. W., \$10.88; Lewisville, Sunday School, support of Nat. Helpers, \$25; Springfield, 1st church, F. M., \$2; Springfield, 2nd church, F. M., \$2; Moncton, 1st church, (Sunday School, Grande Ligne, \$12.85; B. Y. P. U. support of Miss F. Clark, F. M., \$84.85). Total, \$97.70; Carleton church, (H. M., \$1.83, F. M., \$2.82), Total, \$5.65; Campbellton church, H and F. M., \$6.50; Fredericton church, D. W., \$179.75; James Bagley, (Cardwell church), F. M., \$2; Beaver Harbor church, H. M., \$2; Germantown church, F. M., \$4.10; Harvey, 1st church, (Midwa' Sect), F. M., \$2.40; Queens county Quarterly Meeting, F. M., \$3.50; Salisbury, 1st church, F. M., (Steeves Mt., \$4.50; Allison, \$3.75; Boundary Creek, \$2.20; Village, \$2.40); Total, \$13.25; Leinster St church, D. W., \$8; Jones Boyle, (Cardwell church), H. M., \$2; LeBaron Corey, support of Nat. Pr., \$5 Total, \$516.67. Before reported, \$909.62. Total to Feb 1, \$1,426.29.

PRINCE EDWARD ISLAND.

Cavendish church, D. W., \$5; Samuel Simpson, F. M., \$5; W. A. Dunbar, (H. M., \$2.50, F. M., \$3.50). Total, \$6; 'A friend,' D. W., \$20; Lyon church, D. W., (omitted in the October acknowledgements), \$0. Total, \$49. Before reported, \$107.40. Total to Feb 1, \$156.40. Total N. B. and P. E. I. to Feb 1, \$1582.69. P. S.—In the October acknowledgements the amount credited to New Brunswick should have been \$321.35, instead of 331.25—and that from P. E. I. should have been \$42 instead of \$32. J. W. MANNING, Treas. N. B. and P. E. I. St. John, Feb. 1.

The British government are understood to be contemplating the desirability of raising an Imperial army of considerable dimensions. The idea is not a novel one, but it has always hitherto been regarded by military people in England as impracticable. The War Office committee is now, however, said to be seriously considering a scheme for the construction of an imperial army by colonial aid, in stead of leaving the young nations of the empire to support only sufficient regular soldiers for local defence.

Judge Henri Taschereau, of Montreal, was appointed commissioner on April last to enquire into the complaint of the Canadian Press Association that there existed in Canada a combine for the purpose of unduly enhancing the price of the class of papers on which newspapers are printed, and a complete investigation was held. The commissioner's report, dated November 15th last, to the government, sustains in every respect the complaint of the Press Association. Accordingly, an order-in-council approved of by Lord Minto were issued Tuesday to the following effect: The customs duty on news printing paper, in sheets and rolls, including all printing paper valued at not more than 2 1/2 cents per pound, shall be reduced from 25 per cent. to 15 per cent. ad valorem.

A well known English dean recently had the misfortune to lose his umbrella, and he rather suspected that its appropriation by another had not been altogether accidental. He therefore used the story to point a moral in a sermon in the cathedral, adding that if its present possessor would drop it over the wall of the deanery garden during that night he would say no more about it. Next morning he repaired to the spot and found his own umbrella and forty-five others.

For Clearing the Voice Brown's Bronchial Troches are highly esteemed by clergy-men "Pre-eminently the best"—Rev. Henry Ward Beecher. "I recommend their use to public speakers."—Rev. E. H. Chapin. "Of great service in subduing hoarseness."—Rev. Daniel Wise, New York. "An invaluable medicine."—Rev. C. S. Vedder, Charleston, S. C. They surpass all other preparations in removing hoarseness and allaying irritation of the throat. Sold only in boxes. Price 25 cts.

**BIRTHS.**

**CUTTEN.**—At New Haven, Conn., on Tuesday, Feb. 11th, to the wife of Rev. Geo. B. Cutten, a daughter.

**MARRIAGES.**

**HILTON-PARKER.**—At the residence of the bride's parents, Feb. 8th, by Rev. W. M. Smallman, James Benjamin Hilton of East Brooklyn, N. S., and Elizabeth Alda Parker, daughter of J. H. Parker of Nictaux South, N. S.

**GABRIEL-SHEARS.**—On Feb. 12th, at the parsonage, by Pastor H. G. Estabrook, Thomas Gabriel to Laura Shears, both of Springhill.

**CHAMBERS-SIMPSON.**—At the home of the bride's brother, Feb. 5th, by Rev. J. T. D. Mock, James Chambers to Laura Bell Simpson, both of Tatamagouche.

**HENNIGAR-McINNIS.**—At the home of the bride's father, Mr. James McInnis, Steam Mill Village, Feb. 5, by J. D. Spidlell, Saugster Hennigar and Effie McInnis, all of Kings county, N. S.

**CROSBY-PORTER.**—At the residence of Capt. and Mrs. Benjamin Gullison, Beaver River, N. S., on the 8th Feb., by Rev. W. J. Rutledge, Charles S Crosby of Elizabethtown, New Mexico, and Mrs. Sadie R. Gullison-Porter of Beaver River, Digby county, N. S.

**DEATHS.**

**STEEVES-DOUGLAS.**—At Point Wolf, N. B., Feb. 1st, by Pastor F. N. Atkinson of Alma. Arthur A. Steeves of Beaver Brook and Katie E. Douglas of Point Wolf, all of Albert county.

**ANDERSON.**—At Boylston, Guysboro county, N. S., on the evening of the 10th, of consumption, Sarah Jane, beloved wife of Deacon Jacob Anderson, aged 48 years. The deceased was very patient and cheerful all through her illness and at the last longed to go and be with her Saviour whom she loved. She leaves a husband, two sons and two daughters to mourn their loss.

**HOWLAND.**—At Tower Hill, St. James, Charlotte county, Feb. 2nd, Melvin W. Howland, age 18 years and six months. This young man gave his young life to the Master early and was very happy as he fell asleep in Jesus.

**BARTLETT.**—At Bartlett Mills, Charlotte county, Feb. 5th, Jessie C. Bartlett, age 86. We believe our brother found eternal rest in the Lord. Although not a member of the church, yet we heard him say that he was trusting and resting and waiting in the Lord.

**NOBLE.**—At Coldstream, Carleton Co., Feb. 7th, Julia, widow of Joel Noble, aged 77 years. Our departed sister was baptized many years ago by the late Rev. Daniel Outhouse, and united with the Baptist church in this place. During her life she passed through many afflictions and sorrows, but God's grace was sufficient for his child. Her death was triumphant. She leaves two sons and four daughters to mourn the loss of a faithful, loving mother, also many grandchildren and an aged brother and sister.

**WILMOT.**—On February 7th, of consumption, William Allen Wilmot of Boston, formerly of Salisbury, N. B. Bro. Wilmot came to Boston about 17 years ago and soon after his arrival connected himself with the Ruggles St. Baptist church, and at once became interested in all the activities of that body and although loyal to his own church he also found time to assist in "general city mission work" and was well known to many of the leaders. Much sympathy is expressed for the widow who by the death of her husband has lost the last member of her family—her three children having preceded their father to the better land. The burial was at Salisbury, N. B. May God sustain the sorrowing widow.

**HOWLETT.**—At Annandale, P. E. I., on January 30th, after about a year's illness, John William Howlett, aged 18 years. He was a bright and promising man, beloved by all who knew him. Baptized six years ago by Evangelist J. A. Marple, he had steadily grown in grace and usefulness in the church. It was while studying at Prince of Wales College, Charlottetown, that he was taken ill and had to return home. Rev. G. P. Raymond conducted the funeral service in the Annandale Baptist church, where a very large audience of all creeds gathered to show their sympathy with the bereaved family, who are most highly respected by all the surrounding community.

**PALMER.**—Entered into rest on the 9th of January in the 73rd year of her age, Mrs. Lizzie E. Palmer of Douglas Harbor, Grand Lake, Queens county, N. S. She was wife of the late Isaac A. Palmer and daughter of the late Deacon Jarvis Estabrook and granddaughter of the Rev. Elijah Estabrook, of sacred memory. The deceased was a devoted Christian, the interests of Christ's kingdom were ever dear to her—and she always improved every op-

portunity to speak for the Master. During her last illness which was long, she expressed her firm faith in the divine promises. "Jesus is with me, all is peace—only waiting for the summons to come up higher," was the message sent to an absent sister. She left one son, brother and sisters and numerous friends to mourn their loss. Said a friend in speaking of her, "I never was in her company, but was better for her influence." "Blessed are the dead that die in the Lord."

**McLEOD.**—On the twenty-third of Jan., at the residence of his brother, Daniel McLeod, Penobscia, Mr. William J. McLeod, passed to his rest, aged 85 years. For a number of years Mr. McLeod was ailing and for the last two or three years he was confined to his room. All that could be done to alleviate his sufferings and minister to every want was cheerfully and faithfully performed by the family with whom he spent his declining years. Mr. McLeod had never made a profession of religion, but in sentiment he was a Baptist. Before his death he became greatly alarmed about his soul and felt keenly the weight of his sins. He was led to put his trust in Jesus and died in faith in the world's Redeemer. The funeral service was conducted by his pastor, Rev. W. Camp. Mr. McLeod was a man of marked ability, but on account of his retiring disposition and his aversion to notoriety—his gifts were known only to a small circle of friends. He was a good neighbor and was highly esteemed by all who knew him.

**Annuity Fund.**

I have given below all that has been received for the Annuity Fund from the churches and individuals since the current Convention Year began. The total is \$374.62. Take out \$110, given to capital and the balances is for paying annuities this year—namely \$264.62. Last year the whole amount given for annuitants by the churches was \$233.11. At this date, therefore, there has been given this year \$31.51 more than was given in all last year. Will the churches whose names appear on this list, please take collections as soon as possible. To remind them of this privilege in the babel of calls, I have sent circulars to their ministers dated February 1st, 1902. If the churches not yet heard from, will do as well as those who have reported, the Board may be able to pay the full amount of the annuitants next July. This will make them glad although it is comparatively small.


Tabernacle, Halifax, \$10; Seal Harbor church, \$2.48; Hammonds Plains, \$2; Paradise and Clarence church, \$9.05; Pennfield church, \$7.45; Lewis Head church, \$2; Crowe Harbor church, \$6; Beaver Harbor church, \$2.40; Lower Prince William, \$5; East Point church, \$5; Pleasantville church, \$2.50; Day Spring, \$1.50; Wallace River, \$6; Berwick church, \$9.13; Tryon church, \$8; Port Bickerton church, \$1.50; Waterville, Kings Co., \$2.80; Mrs. W. G. Parker, \$1; Country Harbor, \$5.87; Goschen, \$3; and St. Mary's, \$1.50; 1st Yarmouth, \$14.70; Kingsclear, \$2.40; 1st Sable River, \$2.75; Lower Economy and Five Islands, \$3.15; New Cornwall, \$2.25; Nictaux, \$3.60; Gaspereaux, \$2.65; North Church, Halifax, \$8.05; Mahone Bay, \$7.50; E. C. Simonson, \$5; Antigonish, \$16.25; Great

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St. John, N. B.

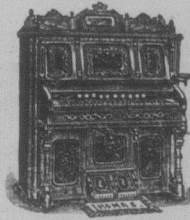
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The kind that grows with your library. It's made up of units, or sections. Ten or a dozen books, one unit—more books, more units; and get them as wanted. Call, or write for booklet.

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**"THOMAS"**

for that instrument will fill the requirements.

**JAMES A. GATES & CO.**  
MANUFACTURERS AGENTS.  
Middleton, N. S.

Village, \$5; Mrs. Alexander McLean, P. E. I., \$1; St. Stephen's church, \$21; Rev. T. A. Higgins, \$5; Antigonish church, \$24.65; Wolfville church, \$14.21; Port Hillford, \$5.68; Mr. Barrett, Bonshaw, P. E. I., \$1; Pagwash church, \$4; Central New Annan church, \$1.74; C. H. Harrington, \$100; J. S. Trites, \$5; Wine Harbor, \$4.37; Sonora, \$3.10; Havelock church, \$1.30; Dundas church, \$2; James Boyle, per Rev. Wm. Camp, \$1; Rev. P. N. Foster, \$7. Total, \$274.62.

**An Aged Disciple.**

It was my privilege, during my recent visit to Westport, N. S., to accept an invitation to a birthday party in honor of my aged Brother, Jesse Harris. On the 3rd day of February, 1902 he completed his 95th year and is still enjoying much physical and mental vigor. Our aged brother was baptized 70 years ago by the late Rev. Wellington Jackson, who was then Baptist pastor in Westport and he has since been an active member of the church and for many years he served most efficiently as clerk. He lives with his only daughter, Mrs. Munro, who is also a devoted church worker. My venerable brother showed us the first copy of the Christian Messenger, published in Halifax, N. S., on Jan. 6, 1837. It is a small paper of 8 pages. The subscription price to country subscribers was the modest sum of \$3.50. The first copy contains a notice of the marriage on January 3, at Wolfville, by Rev. T. Harding, of Jesse Lewis Bishop and Eliza, eldest daughter of William Johnson, Esq. That marriage gave to the Baptist denomination three preachers of the Gospel and also the wife of Rev. J. S. Read of Avlesford. Brother Harris has been a subscriber to our denominational paper ever since its first publication, a fact that he delights to emphasize. After a sumptuous tea and a most enjoyable social chat, the 71st Psalm was read and earnest prayer offered for this aged and honored servant of Christ. It was especially refreshing to hear this dear old brother pour out his heart in

earnest supplication, as he has been wont to do for nearly three quarters of a century. The memory of this birthday party will long be cherished with pleasure.  
ISA WALLACE.

**HER FIRST WINDOW GARDEN.**

A literary woman who lives in an apartment on Madison avenue received last spring several packages of flower seeds through the kindness of the general government at Washington and the formal request of an acquaintance in Congress.

She had been reading of Elizabeth's garden, and forthwith she had some window boxes made and planted the seeds, resolved to have a garden of her own. At length they sprouted and began to grow. Beside them in the box, fastened to a toothpick, was the long Latin name which the government affixed to the seeds.

A delicate green plant, with pulpy leaves "shining like polished wax," the lady said, began to grow furiously. The directions in a florist's book said that the plant bearing that Latin name should be trained on a trellis, and a trellis was manufactured, the green stalks bound to it, and they grew—and they grew. That was all they did. There were no creepers put out to hold them to the trellis, and there were no signs of buds or blossoms. Still it was a "beautiful bit of green" in the window, and the plants were nursed faithfully and tenderly. One day the owner's cousin called. He lived somewhere in that vague region known as "up the state" and owns a farm. He looked at the window garden—one short, searching look—and laughed.


"What's this new plant?" he asked.  
"It's grandiflorum—something," answered the literary woman; "but it won't blossom."

"Grandiflorum nothing," replied the farmer cousin; "it's pusley, and it's the peskiest nuisance that ever grew in a garden."

The owner looked up the record of this weed, and now she is undecided whether to write a protest to the agricultural department or a megazine article on the "Delights of Window Gardening."—New York Times.

**GOLD MEDAL, PARIS, 1900.**

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



TRADE-MARK.

**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.

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ESTABLISHED 1780.  
**DORCHESTER, MASS.**  
BRANCH HOUSE, 12 and 14 St. John St., MONTREAL.  
TRADE-MARK ON EVERY PACKAGE.



**B.B.B. Makes Blood Pure.**

If the blood is pure the whole body will be healthy. If the blood is impure the whole system becomes corrupted with its impurities.

Burdock Blood Bitters transforms impure and watery blood into rich pure blood and builds up the health.

Disease germs cannot lurk in the system when B.B.B. is used.

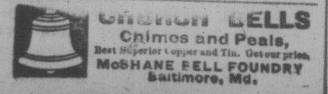
Miss Effie McDonald, Liscomb Mills, Guy Co., N.S., writes: "I have found B.B.B. an excellent remedy for purifying the blood and curing sick headache. I had tried many remedies, but none of them did me much good. B.B.B. has made me so well that I feel like a new woman and I am constantly recommending it to my friends."

**Consumption is the bane of our country.** It destroys hundreds of precious lives yearly. Upon the first appearance of the symptoms, or where a predisposition to this dread disease is feared, **PUTTNER'S EMULSION** should be at once resorted to. Begin with small doses, but take it regularly and persistently, and you will surely benefit. Many a life has been saved by taking this invaluable remedy in time.

Be sure you get **PUTTNER'S**, the original and best Emulsion. Of all dealers and druggists.

Among the countless parodies of "Hiawatha" there is one which cleverly burlesques the tautologous license of the poet. He killed the noble Mudj-kivis. With the skin he made him mittens. Made them with the fur side inside; Made them with the skin side outside; He, to get the warm side inside, Put the inside skin side outside; He, to get the cold side outside, Put the warm side fur side inside. That's why he put the fur side inside, Why he put the skin side outside, Why he turned them inside outside.

Bookman. E. J. Perkins asked Mr. Everts how a man ought to lie on a Wagner car to sleep well. "Don't come to a lawyer with such a question as that," he said. "Go to some railroad man. Go to Depew." "But Depew is a lawyer," I said. "Well y-e-s Depew is a lawyer; but all the law Depew knows, wouldn't bias him in answering." But which side should a man lie on—right or left? "Oh," said Everts, smiling, "a lawyer can answer that. If you are on the right side you won't need to lie at all." But Depew says that Everts really said, "In your case, Eli, it wouldn't make a bit of difference which side you lie on; you'll lie, anyway!"



**News Summary**

The local government of P. E. Island in end importing a number of pure bred cattle and pigs at an early date.

The Intercolonial depot, Halifax, improvements will cost about \$50,000 and must be completed by June next.

A delegation of English cotton manufacturers is expected to come to Canada shortly to study the conditions of the cotton industry.

Colonel Peebles, who had been police magistrate of Winnipeg for over twenty years, died on Monday. He was 91 years old.

Trooper Myrtle Davidson, of the S. A. C., died from enteric fever on Feb. 9th. His father is William Davidson, of Woodstock, Ont.

The winter herring fishing at Placentia Bay, now over, has provided the very worst on record, the continued mild weather making it impossible to freeze the fish.

Thomas Malcolm, of Quebec, is coming to St. John, having made arrangements for financing the Quebec and New Brunswick and the Restigouche and Western railways.

The fourth census bulletin shows the total rural population in 1901 as 3,349,065, an increase of only 52,924 since 1891. The urban population was 2,024,601, an increase of 483,503.

The Canadian Northern Railway has decided to lower their rates on general merchandise between all points on their line by seven and a half per cent., to come into force Feb. 15.

Miss Jessie Ward, a young woman of good family in Seattle, Wash., where the Chinese exclusion question is a burning one, has married William Head, a Chinaman, who was a student at Yale College.

A Canadian South African Memorial Association has been formed for the purpose of locating and marking the graves of Canadians who died in South Africa. Countess Minto is president and Lieut. Col. Irwin secretary.

At Halifax, Tuesday, inland revenue officers found a whiskey still in full operation in the cellar of A. N. Brennan's on Brunswick street. A man was working it when officers entered the place. The still was seized and also several barrels of liquor.

J. W. Gilham, proprietor of the Empire Hotel, which was burned last Sunday morning, was held responsible by the coroner's jury for the death of the 11 persons who lost their lives as the result of the fire. The jury says his responsibility lay in his neglect to furnish fire escapes.

At a meeting of the directors of the Canadian Pacific Railway Company at Montreal, Monday, the usual dividend of two per cent. on the preference stock for the half year ended December last was declared, and a dividend of two and a half per cent. for the same period was declared on the common stock.

Colonel Steele, writing from S. A., states there will be a great opening in South Africa for Canadian trade. This is especially the case, he says, in regard to flour and lumber. Supplies of the former are not very good, as compared with the quality of Canadian flour, and lumber is scarce and dear.

Canadian wheat is being sent into Germany from New York as American wheat, Canada is not on the favored nation list of the German tariff and consequently has to pay ten cents per bushel more duty than American. The Berlin grain exchange has informed the New York exchange that the practice must cease.

The death is reported of Thomas Trickey and W. E. Hodgkinson, at Bloomington, and R. J. Stobe at Heidelberg, Canadian members of the South African Constabulary. Trickey was from Beulah, Manitoba; Hodgkinson from Kincardine, Ont., and Stobe from Scarboro, Ont. Enteric fever was the cause of death.

At a dinner given to him in Montreal on Saturday last, Hon. Mr. Tarte caused some surprise by saying: "It is not good to be a Minister of the Crown too long. A Minister must make up his mind to receive kicks from the right and from the left and give nothing in return. For my part I do not find it pleasant, for when there is any kicking I like to do some myself."

MESSES C. C. RICHARDS & Co. Gentlemen,—Last winter I received great benefit from the use of MINARD'S LIMENT in a severe attack of La Grippe, and I have frequently proved it to be very effective in cases of inflammation. Yours W. A. HUTCHINSON.

**DON'T GIVE HIM UP.**

Don't give up a boy or turn against him because he is bad. If your parentage and surroundings had been the same as his perhaps you would have been bad. He may not be altogether bad. Give him another trial at least. Put yourself to the trouble to do a favor for him and do it with an earnest, loving spirit. In many cases this will win him, and when once you have won him he is true until death. If your first effort to win him does not succeed try again and again. You will get nearer to him each time, and as his associates come over to you he will be drawn nearer and nearer.—Southwestern School Journal.

"The late Li Hung Chang," says "The Shanghai Mercury," "was very apt to revile in the lowest billingsgate if any one offended him. Once a district magistrate incurred his displeasure, whereupon Li cursed him in a loud voice, even going so far as to damn his ancestors. But the district magistrate, nothing daunted, spoke up sharply: 'I am an officer of the Emperor, even though my rank is low. You may kill me, but you must not curse me. Besides, the Emperor orders you to promote your good officials and degrade your bad ones. He did not order you to curse them. If you curse me, cannot I play at that game, too?' The rejoinder astonished Li that he ceased reviling and escorted the man to the gate, saying, 'Great district magistrate!' The next day he ordered the provincial treasurer to give the man a first class appointment, saying that a man of such courage would surely make a good official."—Rx.

**HINTS FOR GIRLS.**

**HOW TO PRESERVE HEALTH AND GOOD COLOR.**

Pale, Sallow, or Anaemic Girls Restored to the Bright Freshness of Youth by Natural Means—Good Health Within the Reach of All.

From the Sun, Orangeville, Ont.

Miss Maggie Brownlee, of Orangeville, is a young lady well known to the residents of the town and greatly esteemed by all her acquaintances. Like thousands of other young girls throughout Canada, Miss Brownlee fell a victim to anaemia or watery blood, and for a time, as she says herself, feared she would never again enjoy robust health. Experiences like Miss Brownlee's cannot fail to be of benefit to other pale and anaemic girls, and for this reason she kindly consented to give a statement to the Sun for publication. "My illness," said Miss Brownlee, "came on very gradually, and at first it merely seemed as though it was a feeling of depression and tiredness. I kept getting worse, however, and finally had to give up a good position. I was at times troubled with a throbbing, racking headache; my appetite gave out; the least exertion tired me, and my heart would beat painfully. My limbs seemed to feel like weights, and at other times there was a sinking sensation which I can scarcely describe. I was treated by a good doctor and took a number of remedies, but without any improvement in my condition, and I began to fear that I was doomed to be an invalid. One day a friend who called to see me spoke very highly of Dr. Williams' Pink Pills, and what she said interested my mother so much that she bought a few boxes. I began taking them, and in the course of a few weeks there was no room to doubt that they were helping me. I continued taking the pills for a couple of months or more, when I felt as well and strong as ever I had been. It is about a year since I gave up taking the pills, and I have not since felt the need of any medicine. I think Dr. Williams' Pink Pills a grand medicine, and should be taken by all pale and feeble girls."

Dr. Williams' Pink Pills make rich, red blood with every dose taken, thus restoring the bloom of health, and the brightness and freshness of youth to pale and sallow cheeks. Through their action on the blood they cure such diseases as anaemia, nervousness, headache, rheumatism, dyspepsia, St. Vitus' dance, heart troubles, diseases of the kidneys, etc. These pills also cure the ailments that make the lives of so many women a constant misery. Sold in boxes, the wrapper around which bears the full name—Dr. Williams' Pink Pills for Pale People. Can be procured from druggists, or will be sent by mail, post paid, at 50c. a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

**CONSTIPATION CATARRH OF THE LIVER.**



THE LIVER. Have you ever thought that your chronic constipation caused all your other wretched feelings?

This because the waste matter, which should be promptly thrown out, is kept in; it poisons and disorganizes the whole system.

Chronic constipation comes from a liver which is diseased, and so cannot produce the necessary Bile. The Bile is Nature's Purgative. Artificial purgatives can never cure. The more you use them the more you have to. They usually do much harm. Notice how weak they make you feel.

The only way to cure Chronic Constipation permanently is to cure the Liver. In America the most common liver trouble is Catarrh Dr. Sproule was the first to discover this. As a result he has cured after all other treatments has failed. Under his treatment the liver is thoroughly cleaned and toned up. The wretched feelings disappear, the "blues" depart, the eyes brighten, the complexion grows clear and healthy. The cure is gentle and painless BUT IT IS PERMANENT.

**SYMPTOMS OF CATARRH OF THE LIVER.**

- Are you constipated?
- Is your complexion bad?
- Are you sleepy in the daytime?
- Are you nervous?
- Do you get dizzy?
- Do you have cold feet?
- Do you feel miserable?
- Do you get tired easily?
- Have you a pain in the back?
- Are your spirits low at times?
- Is there a bloating after eating?
- Have you a gurgling in bowels?
- Are you short of breath upon exercise?
- Is the circulation of the blood sluggish?

If you have some of the above symptoms mark them and send them to me. I will diagnose your case ABSOLUTELY FREE. Address CATARRH SPECIALIST SPROULE, 7 to 13 Doane St., Boston.

Hoffman Atkinson, who was vice-president of the Holland Torpedo Boat Company, and whose will was filed for probate recently, left all his estate to his widow, Sophie, and the following advice to his descendants: "I earnestly hope that every descendant of mine, both man and woman, may be taught and acquire some one profession, trade or handicraft during adolescence, whereby to avoid the risk of begging or borrowing. The shame of stealing, begging or borrowing is best provided against by the possession of a profession or trade, and no profession or trade can be degrading or low as compared with the shame of getting for nothing the fruits of others' labors.—Ex.

A teacher in a Texas public school received the following letter the other day: "Sir: Will you in the future give my son easier some to do at nites? This is what he's brought home two or three nites back: 'If fore gallins of bere will fill thirty to pint bottles, how many pints and half bottles will nine gallins of bere fill?' Well, we tried and could make nothin' of it at all, and my boy cried and laughed and sed he didn't dare to go bak in the mornin' without doin' it. So I had to go and buy a nine gal. in keg of bere, which I could ill afford to do, and then he went and borrowed a lot of wine and brandy bottles. We fill them, and my boy put the number down for an answer. I don't know whether it is right or not, as we split some while doin' it. P.S.—Please let the next some be in water, as I am not able to buy more bere."—Ex.

It is told of the Bishop of Liverpool, who is a very plain preacher, that an old woman went some distance to hear him preach. After service she was found in a state of great tribulation. "Never was I so disappointed!" she declared. "I'd never heard a bishop. I thowt I'd hear something great. But I could understand every word he said."

The hard worked Farmer.—"I used to think that all farmers were overworked until I went to the county fair."

"And what did you see there?" "They had chairs covered with old postage stamps, and lace crosses cut out of perforated cardboard, and one woman had a quilt with five thousand pieces in it. Needs't tell me people like that are overworked unless it is from choice.—Washington Times.

This and That

FOOLHARDY.

The question was once put to General Wheeler:

"General, what was the most foolhardy thing you ever saw on the field of battle?" "I didn't see it on the field of battle," replied General Wheeler. "I saw it one day when a young woman tried to enter a revolving door leading a dog by a very long string. She passed through in safety, but not so the dog. The rushing public came along, and the dog was ground both ways and chopped up as though he were in a sausage machine. Each time he escaped his mistress tugged madly on the string and pulled him into it again. She got him through at last, being a very determined girl. The janitor of the building wrapped him up in a newspaper for her, so that she could carry him home. The way she clung to that string was the most foolhardy thing I ever saw.—Ex.

QUARANTINE YOUR HOUSE.

You must quarantine against immoral literature. This is a deadly poison. It comes in various and attractive disguises. Exclude it as you would the germs of a pestilence. To effectually protect your homes from its baneful influence, supply them with healthy literature. It is as easy to cultivate a good as a depraved literary taste in children. They will read something, and what they read will exert an important influence on their character. Let your most earnest effort be exerted to keep out of the house the sensational novel, the blood-curdling tale of vice, the obscene pictures and the whole flood of wicked, degrading, crime-producing literature that threatens us. Put in reach of your family good papers, magazines, and books. Bait them with a cheate story, and keep them supplied with wholesome knowledge. A bad book may prepare your son for the cell of a felon. A novel may vitiate the whole life of your daughter.—Memphis Advocate.

SILENCE.

There is much help in silence. From its touch we gain renewed life. Silence is to the soul what his mother Earth was to Briaricus. From contact with it we rise healed of our hurts and strengthened for the fight. Amid the babel of the schools we stand affrighted. Silence gives us peace and hope. Silence teaches us no creed only that God's arms are around the universe.

How small and unimportant seem all our fretful troubles and ambitions when we stand with them in our hand before the great calm face of silence! We smile at them ourselves, and are ashamed.

Silence teaches us how little we are, how great we are. In the world's marketplace we are tinkers, tailors, apothecaries,

A STEADY WORKER.

Coffee Works Slow but Sure.

Many people use coffee day after day without an idea of the serious work it does with nerves, stomach, bowels and sometimes with the eyes, heart and kidneys. Its work is done gradually, that is, the poison affects the nerve centres a little to-day and a little to-morrow and so on, and finally the nerve cells are slowly broken down and then Nature begins the call for help.

It is a safe proposition that if a man or woman has headaches, stomach trouble, or any such ailments come on at intervals, something is wrong with the food or drink, and this question should be investigated carefully, for health is the best capital anyone can possess and willfully breaking it down is a piece of childish folly.

It is easy to leave off coffee if one will take Postum Food Coffee, properly made, for Postum has a delicious coffee flavor and a deep seal brown color which changes to a golden brown when cream is added, and it satisfies the coffee drinker without any of the bad effects of coffee; on the contrary, the result of using Postum is the rebuilding of the broken down nerve centres by the food elements contained in it.

Postum is a pure food beverage made by scientific food makers and can be depended upon absolutely for its purity and the good results that follow its use.

To bring out the flavor and food value Postum must be boiled at least 15 minutes after the boiling begins.

thieves—respectable or otherwise, as the case may be—mere atoms of a mighty machine, mere insects in a vast hive.

It is only in silence that it comes home to us that we are something much greater than this—that we are men, with all the universe and all eternity before us. It is in silence we hear the voice of truth. The temples and marts of men echo all night and day to the clamor of lies and shams and quakeries. But in silence falsehood cannot live. You cannot float a lie on silence. A lie has to be puffed aloft, and kept from falling by men's breath. Leave a lie on the bosom of silence, and it sinks. A truth floats there fair and stately, like some stout ship upon a deep ocean. Silence buoys her up lovingly for all men to see. Not until she has grown wornout and rotten, and is no longer a truth, will the waters of silence close over her.

Silence is the only real thing we can lay hold of in this world of passing dreams.

Time is a shadow that will vanish with the twilight of humanity; but silence is a part of the eternal. All things that are true and lasting have been taught to men's hearts by silence.—Jerome K. Jerome.

WHERE AMBER COMES FROM.

The main source of the amber supply is the sea coast of the Baltic Ocean. It is a fossil gum, originally the exudation of a species of conifer now extinct. This grew in luxuriant profusion hundreds of thousands of years ago on the marshy coasts of Northern Europe, when the climate was much warmer than it is today. The natural history of amber is thus explained. The immense forests of amber pine underwent their natural downfall and decay. The resin of the wood accumulated in large quantities in bogs and ponds and in the soil of the forest. Where the coast was slowly sinking, the sea, by-and-by, covered the land, and the amber, which had been gradually hardening, was at last deposited at the ocean bottom. But in higher regions the pines continued to flourish, and so amber would still continue to be washed down to the shore and, deposited on the latter, form green sand, and the still later formed stratum of lignite or brown coal. The gum became fossilized by its long burial under ground. More than 200 specimens of extinct life, animal and vegetable, have been found embedded in amber specimens, including insects, reptiles, plants, leaves, shells, fruit, etc., which had been caught in the liquid gum and entombed there for all time. Some of these specimens are so curiously beautiful as to be almost priceless, and one English collector has a cabinet of them which is valued at £100,000. One piece embalms a lizard eight inches long, a little jewelled monster perfect in its form and coloring, which has no like in anything existing now. Indeed, in many instances science is able solely through this medium to study details of animal life which perished from the earth many hundred thousand years ago. There are flies, preserved with wings poised as if for flight, where the prismatic sheen glowing through the yellow sepulchre is as brilliant as if they were floating alive in the sunshine.—Harper's Round Table.

THE CHILDREN'S PRAYER.

The time O Lord, is long gone by, That saw thee once on little heads Thy hands in blessing lay.

Hast thou no blessings more to give? Can this thy mercy bar, That some may hear thy loving call Too late, in lands too far.

Nay, not Judean hills alone, Nor Sharon's plains are thine; The whole wide world of human need, To thee, is Palestine.

For us, for all, thy pangs of old; For us to-day thy scars; And room ill be in Jesus' arms While heaven has room for stars.

Then take us, Lord. We know not all Thy blessings on us mean. We only know that heads like ours Must have somewhere to lean.

Make us to feel the eternal arms That fold us to thy breast, And, like the little ones we are, We'll leave thee all the rest.

—Dr. W. E. Woods, in Christian Observer.

The Lord Mayor of London has received a letter from W. A. Aldrich, of Spokane, Wash., inclosing \$7.60 from a Londoner who died in a hospital in that place and wanted the balance of his money, after the payment of the funeral expenses, to be sent to England for the benefit of "Tommy Atkins."

Immediately on the issue of King Edward VII's stamps, says a correspondent, an American dealer posted ten thousand letters to himself, with Queen Victoria's stamp and King Edward's stamp under one postmark, dated January 1, 1902. These treasures he is retailing at \$1 each, and the trade name is "Double-Joes," a name that was formerly given to gold coins of Ferdinand and Isabella, with the heads of both sovereigns on the face. "Double-Joes" can still be manufactured, but they can no longer be given the historic postmark of January 1, 1902.—London News.

A young girl, according to "The Library Journal," came into a public library and asked for a book about worms because she had to teach the subject next morning. It was duly handed to her. "I don't want these," she said, "I want the worms that turn into butterflies." Then she added quite solemnly: "I don't know anything about the subject, but I know the proper methods of teaching it. That is the important thing." And a few days afterward a little boy came into the same library with a penny picture of a cold, flabby, modern German Madonna, and said to the librarian, "Will you please tell me if this is beautiful?" The librarian told him that she thought it hideous. "Oh, I'm so glad," said the child. "Teacher gave us each a picture, and told us to live with it until we could see all its beauty, and I've lived with this for three weeks, and the more I look at it the homelier it seems to get.—Ex.

One of the strange traits of little children is their utter misunderstanding of many simple things, and the endurance of this misunderstanding with them through years and years. Thus, there is a lawyer of this city who thought, until he was twenty or twenty-one years old, that there was such a word as "pard-narsens" in the language. His father, a religious man, had said grace always at the table, and the boy had heard incuriously, three times a day, "pard-narsens" in the grace, without comprehending in the least that "pardon our sins" were the words his father actually had spoken. This boy was always miscomprehending religious things. The phrase "For what we may receive" entered his brain each Sunday as "What M-ry Seeve," and he would wonder idly who Mary Seeve might be. Even the first line of his nightly prayer meant nothing to him "Nowalaymy" he pronounced it, in one swift word, and he neither knew nor cared to know what "nowalaymy" meant.—Philadelphia Record.

THE DEAF CHURCHGOER.

Why did he come to church every Sunday, that old man, of whom every one knew that he was tota'ly deaf? Was it mere habit? Was it to see the people? Was it mere curiosity? Oh, no! The old man with the quiet, solemn face looked neither right nor left. His eyes were generally turned upwards, as if he saw something lovely there, as if he were conversing with a friend who was bringing him good tidings and to whom he sent up thanks in return. Of course, this spiritual joy was not always expressed by his looks; sometimes he sat in his place with drooping head, as if very tired.

On one occasion a friend came to him and wrote the following question on a slip of paper: "Do not the services fatigue you greatly, as you are not able to understand anything?"

"Sometimes, yes; but, nevert'less, I should not like to miss one. I attend for three reasons: First, because I can express my reverence towards God by my presence in his house; secondly, I can worship him in spirit, even if my ear does not catch anything of the sermon—in spirit I can sing with the congregation by repeating the hymns I learned in my childhood; thirdly, even a deaf churchgoer, if he is faithful in heart, may influence another to attend services regularly."

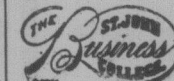
How much we may learn of this deaf churchgoer, to whom God has given such a fine spiritual ear! Is not this a fact: "Whoever draws near to God, he will experience that God draws near to him and gives him a taste of what eye hath not seen nor ear heard?"—Exchange.

PURE GOLD Jelly Powder Joyfully, Quick, flavored with PURE GOLD EXTRACTS always true to name AT YOUR GROCERS.

January, 1901, 100 per cent. January, 1902, 141 per cent.

Forty-one per cent. increase of patronage for January, this year, as compared with January, 1901, is encouraging, considering the fact that last winter's classes were the largest we ever had.

Our Catalogue gives the reason for our success. Send for copy today.



S. Kerr & Son Oddfellows' Hall

Your Patronage OF WOODILL'S GERMAN BAKING POWDER is again solicited for the New Year. Look for the signature IN BLUE across each package.

WHY BE SICK? When Mental and Magnetic treatment Positively Cures where all other methods fail. No Drug or Knife used. Come and be cured or relieved by writing to DR. FULTON, or E. W. ELLIOTT, St. John, N. B. Elliott Hotel, 28 Germain St.

For 60 Years The name GATES' has been a warrant of par excellence in medicine. During these six decades GATES' ACADIAN LINIMENT has been in public use with ever-growing popularity. All classes of workmen are now recognizing that it is the handiest and best application they can get in case of accident or colds, and the greatest pain killer in the world. C. Lumbermen carry it with them in the woods for emergencies. Fishermen and Miners have discovered that they require its aid. Farmers can get no superior liniment for ailments of horses and cattle. Householders should keep it constantly on hand for burns, bruises, cuts, colds, coughs, etc. It should be applied to a cut at once, as it heals and acts as a disinfectant, killing the disease germs which enter the wound. If you have a cold or other use for a liniment, get a bottle at once and you will be convinced that you have got the best. Sold everywhere at 25 cents. C. GATES, SON & CO., Middleton, N. S.

In the House of Commons, Tuesday, the question of subsidizing horse breeders and horse owners in the colonies so that in the event of war the mother country might have a call on them, was under the consideration of the government.



**SURPRISE SOAP**

**SAVES THE HANDS**

Surprise soap makes them soft and smooth, allowing the housewife to take up fine sewing or other light work without the slightest discomfort.

Surprise soap will not injure the hands, because nothing but the purest materials enter into its making.

That's why it is known from coast to coast as a

**PURE, HARD SOAP.**

And that's why it is called "A perfect Laundry Soap." There are other pleasant surprises for you in Surprise Soap.

**St. Croix Soap Mfg. Co.**  
ST. STEPHEN, N. B.

**AFTER SHAVING**

**POND'S EXTRACT**



COOLS, COMFORTS AND HEALS THE SKIN, ENABLING THE MOST TENDER FACE TO ENJOY A CLOSE SHAVE WITHOUT UNPLEASANT RESULTS.

Avoid dangerous, irritant ing. Witch Hazel preparations represented to be "the same as" Pond's Extract, which easily sour and generally contain "wood alcohol," a deadly poison.

**CANADIAN PACIFIC RY.**

**SEND FOR**

Can. North-West BOOK-LETS and MAPS.

**FREE FARMS.**

A LAND illimitable with illimitable RESOURCES.

169 Acres Free to each Adult Male.

W. A. C. MACKAY,  
C. P. A., 49 King street., St. John.

For full particulars call on above Agent, or write to C. B. FOSTER, D. P. A., C. P. R., St. John, N. B.

A deputation from the North American Fish and Game Club of Vermont waited upon the minister of marine and fisheries at Ottawa on Wednesday and asked that the Canadian government enact a law prohibiting net fishing in Lake Champlain and Missisquoi Bay. The government of Vermont had decided to prevent their citizens from fishing with nets and asked that the Canadians be treated similarly.

The Legislatures of Quebec and of Nova Scotia were opened on Thursday last. Premier Murray of Nova Scotia is in the South on account of his health and Attorney General Longley is the Acting Premier.

**News Summary.**

The Canadian Society of Civil Engineers contemplate visiting Sydney next June or July.

Hon. David Mills was sworn in justice of the Supreme Court Thursday at Ottawa by Chief Justice Taschereau.

Sensors Robertson, Church, Thompson, Beique, Gibson and McMullen were introduced on Thursday to the Senate.

The Labor party of Winnipeg has passed a resolution opposing the transfer of their C. R. to the C. P. R. or any other private corporation.

A trooper of Nesbit's Horse, who deserted to Kruitzingers' command and was subsequently captured at Wesener, was shot Tuesday.

The output for January of the mines at Johannesburg was 70,340 ounces of fine gold, as compared with 52,897 ounces in December last.

Herald B. Williston, of the S. A. Constabulary, died of enteric fever at Pretoria, 9th February. His father is Chas. Williston, of 284 Roble street, Halifax.

The House of Commons, under closure, by a vote of 261 to 168, adopted that one of Mr. Balfour's new rules of procedure which requires that a suspended member shall apologize to the House.

The railway committee of the Ontario Legislature have passed a bill granting the Ontario Electric Co., power to build a railway from Cornwall to Toronto. The company propose to spend eight million dollars.

A despatch to the London Standard from Brussels says that the German and Austrian delegates to the international sugar conference have decided to reject the British demands made in that conference.

Three more Canadians in the South African Constabulary are reported ill with fever. Francis Morley Anderson, of Cranbrook, B. C.; Wm. T. McCaugherly, of Kingston, Ont., and George R. Lindsay, of Innisfail, N. W. T.

According to the Calcutta correspondent of the London Mail, the Indian Medical Gazette, announces that Dr. Rost, of the Indian Medical Service, has successfully cultivated cancer, and has infected a guinea pig with its culture.

The coroner's jury at Sault Ste. Marie, Ont., after hearing evidence in the shooting of Pietro Gastarilo by M. Vaillancourt on Sunday night last brought in a verdict of justifiable homicide. Gastarilo was shot dead while attempting to force an entrance into Vaillancourt's house.

Replying to a toast to himself and wife, at the luncheon which took place in the mansion house Thursday, Joseph Chamberlain, referring to the colonial support of the South African war, observed that it would have special effect in the United States, "whose friendship, we desire, of all others, to keep and enjoy."

The Toronto Board of Trade Wednesday passed a resolution that if Great Britain should place a tax on products similar to produced in Canada, preference should be given to products grown within the empire. The petition will be forwarded to Mr. Chamberlain before the British budget speech is delivered.

The sensation in Winnipeg's political circles is the resignation of J. K. McLennan, vice-president of the Dominion Alliance, on account of the stand taken by the alliance in refusing to recognize the referendum. Mr. McLellan published in Wednesday's papers a lengthy article defining his position.

A Pretoria despatch of Feb. 16, states that 150 mounted infantry, while patrolling the Klip River South of Johannesburg, Feb. 12, surrounded a farm house where they suspected Boers were in hiding. A single Boer broke away from the house and the British started to pursue him. The Boer climbed a kopje, the British following. Immediately a heavy fire was opened upon them from three sides. The British found themselves in a trap and in a position where they were unable to make any defence. Eight of the British officers made a gallant effort and defended the ridge with carbines and revolvers until they were overpowered. The British had two officers and ten men killed and several officers and forty men were wounded before the force was able to fall back under cover of a blockhouse. It is said that the men thus entrapped were all fresh from home and were unacquainted with Boer tactics. The bulk of the casualties occurred during the retreat. The killed includes Major Dowell the commander of the force.

**Literary Note.**

Hellen Keller's First Earnings. She wanted money to buy an island for a summer home and she earned it.

There is a pretty story in connection with the series of articles which Helen Keller, the wonderful blind girl, has written for The Ladies Home Journal, telling about her own life from infancy to the present time. She always has shrunk from the publicity which follows successful literary work, and it was with great difficulty that she was persuaded to take up the task of preparing her autobiography. She had, however, set her heart on owning an island in Halifax harbor for a summer home, and in a spirit of fun the editor of The Journal offered to buy it for her, or to provide the means to buy it. When the work of writing appeared especially irksome Miss Keller was reminded of her desire to become a land-holder, and it spurred her on. Just before Christmas she completed the first chapter of her marvelous story; and on Christmas morning she received from her publisher a check for a good round sum. Her delight may be imagined, for this was the first money of any account which she had ever earned. "It is a fairy tale come true," she said. Whether she will really carry out her plan to buy the island remains to be seen.

**That \$1200.**

Dear Editor:—I gladly enclose an extra dollar towards the payment of \$1500 proposed by C. H. Harrington of Sydney, hoping the \$1199 balance will soon roll into the treasury. W. J. G.  
95 North St. Halifax, Feb. 10, 1902.

In the House of Commons Mr. Bennett will move that in the event of a military force being sent from Canada to the coronation ceremonies such force should be composed entirely of officers and men who have been in active service in South Africa. Hon. John Charlton has given notice of his fighting resolution: "That this House is of the opinion that Canadian import duties should be arranged upon the principle of reciprocity in trade conditions so far as may be consistent with Canadian interests. That a rebate of not less than 40 per cent of the amount of duties imposed should be upon dutiable imports from nations or countries admitting Canadian natural products into their markets free of duty; and that the scale of Canadian duties should be sufficiently high to avoid inflicting injury upon Canadian interests in cases where a rebate of 40 per cent, or more shall be made, under the conditions aforesaid."

The attention of the British government was called some time ago to publications in American newspapers in regard to the ill-treatment of Boer prisoners at Bermuda. The British war office inquired into the matter with the result that Lord Pauncefote has been informed that such statements were entirely erroneous.

Philadelphia North American: An experiment in marine fog signaling is shortly to be carried out off Egg Rock. A large bell is to be fixed below a buoy, so as to be rung fifty feet under water. It will be worked by electricity from the Egg Rock Light Station, so that the operator on the island can sound it when required. The theory of mariners is that a bell ringing under water is heard at a much greater distance by sailors out at sea than when it is rung while suspended in air.

Professor John E. Baldwin, of Indiana, the aeronaut, is preparing to make an interesting experiment. The first time there is a drought next summer he will send up 1,000 balloons, each carrying a dynamite bomb, the same to be exploded as nearly simultaneously as possible, the object being to produce rain. The balloons will be sent up from Richmond, Centreville, Cambridge City, Newcastle, Middletown, Munice, Parker City, Winchester, Hagerstown and Losantville. Several men are backing Mr. Baldwin in making an experiment.

An indictment for manslaughter in the first degree was found by the grand jury at New York Thursday against Ira Shaler, the rapid transit subway contractor, who is building the Park avenue section of the tunnel in which the explosion of Jan. 27 occurred. He was indicted also for illegal storage of dynamite. The powder house watchman, chief engineer and a laborer were indicted for manslaughter in the first degree. Superintendent Geo. Murray and Inspector Smith, of the Bureau of combustibles were indicted on a charge of criminal negligence, and Charles E. Fraser, engineer, for illegal storage.

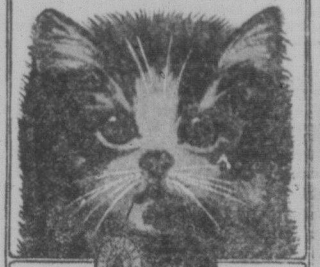


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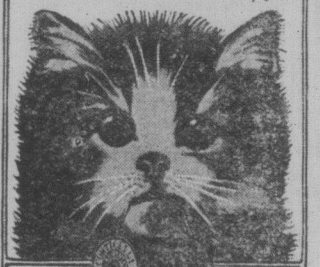
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**Public Notice.**

Application will be made to the Legislature of this Province at the next Session for the passage of an Act to authorize James E. Whittaker, Trustee under the Will of Charles Whittaker, deceased, to convey a certain lot of land situate on the South East corner of Dorchester and Carleton streets, in the City of Saint John by way of Mortgage for the purpose of securing the repayment of a loan not exceeding twenty-five hundred dollars to be applied in the conversion of the dwelling house on said land into two tenements.

JAMES E. WHITTAKER, Applicant.  
January 28th, 1902

A battle was fought in Middlesboro, Ky., on Wednesday, between twenty mountaineers and fifteen or more citizens of Middlesboro, who were sworn in as a posse to arrest Lee Turner. In the fight Charles Cecil, one of the Middlesboro officers, was killed, and John Doyle another officer, was fatally wounded. Turner's saloon was burned to the ground by the officers and five of his men perished in the flames.

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