

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LXIV.

Vol. XVIII.

ST. JOHN, N. B., WEDNESDAY, APRIL 16, 1902.

THE CHRISTIAN VISITOR
VOLUME LIII.

No. 16.

The New Contingent. In the enrolment of the new Canadian force of 2000 men for South Africa the same course it is said will be pursued in regard to raising, outfitting and transporting the contingent as in the case of the 2nd Mounted Rifles which has already given so excellent an account of itself at the front. The British Government will provide arms and ammunition for the men and transport them to Cape Town or Durban whichever may be decided upon as the port of disembarkation. The force, it is now announced, will be mobilized at Halifax and not at Quebec as at first reported and transports will be fitted up and supplied with stores by the Imperial authorities. There will be four regiments of 500 men in each, and as fast as each is mobilized it will be sent to the front. At least a thousand men, it is said, will be recruited west of Toronto, mainly from Manitoba, the Territories and British Columbia. The remaining thousand will be called east of Toronto. Probably 500 will be taken from Ontario, and the balance from Quebec and the Maritime Provinces. There will likely be more recruiting points in the west than heretofore, and the western members of Parliament will be asked to suggest a few new places where men can be obtained. Some new recruiting centres will also in all likelihood be established in Ontario. It is expected that the first regiment will be in readiness to leave in a month's time. The two other regiments will follow at intervals of a fortnight.

A new Railway Scheme. The New Brunswick Legislature has agreed to Bills in connection with a project to extend the Canada Atlantic Railway to the Atlantic seaboard, making St. John the point of export for freight and Louisburg the terminus for a fast passenger service. The scheme is said to be in the hands of a New York syndicate including American capitalists of wide reputation, at the head of whom is Dr. Seward Webb who is largely interested in the Vanderbilt system. It is said that the syndicate has large western interests and is seeking an outlet to the Atlantic for an extensive freight and passenger service. According to published reports as to the working out of the scheme, it is proposed to enter New Brunswick at the Quebec border at or near the Schoodic lakes, connecting with their western system and crossing the province via Temiscouata, Edmunston and the St. John valley, acquiring for this purpose the charter now held by the St. John Valley Railway Company. At Fredericton the river will be crossed and the road will traverse the route already surveyed for the New Brunswick Coal & Railway Company, from Fredericton to Chipman. The big concern will probably absorb the latter company. From Chipman the line will probably be extended to St. John by the most direct route, as it is intended to make that port the port for freight shipments, and the western grain crop will furnish a goodly portion of that freight. The main line will run across the country from Chipman to Nova Scotia, thence to Cape Breton, where charters of sections of the road, which have been promised provincial subsidies are acquired, the company will probably ask a continuation of these subsidies. They have offered to deposit securities to the amount of \$100,000 with the government as an evidence of good faith. The work of construction is to be commenced in three years and its completion is expected within six years. The capital stock of the company is to be \$20,000 per mile of the mileage of railway which the company may acquire.

Cecil Rhodes Educational Scheme. The estate of the late Cecil Rhodes is valued at \$25,000,000. By the provisions of Mr. Rhodes will, a considerable part of this fortune is to be de-

voted to a scheme of Imperial, or perhaps it should rather be called international, education. It is understood that there is provision for some three hundred Oxford scholarships which will be open not only to the English speaking Colonies—Canada, Australia and South Africa, but also to the United States and Germany. The value attaching to each scholarship is said to be ample for the maintenance of a student during the full course at Oxford. Mr. Rhodes' scheme appears to receive the general and cordial endorsement of educationists in this country. An exception to this, however, is Dr. G. M. Grant of Kingston, who has never been an admirer of Cecil Rhodes and who does look for any great results from the Oxford scholarships. Mr. Rhodes' admirers will of course be predisposed to take a more favorable view of the matter, and many even of those who regard some of the deceased millionaire's doings as of a nature which the largest charity could hardly designate by so mild a term as "mistakes" or "errors of judgment," will be willing to admit the largeness and nobility of his ulterior aims and to recognize in this grand scheme of education, something that was characteristic of the man at his best. A gentleman who is spoken of as one of Mr. Rhodes' most intimate associates is quoted as saying:

He drew up his will in the same spirit in which he approached all great undertakings. In his most important tasks he merely sketched the outlines and left us to fill in the details. To his trustees are given plenary power. In the matter of the scholarships Mr. Rhodes saw that any attempt to lay down too rigidly the lines might result in harm; so, beyond endeavoring to meet the legal requirements, he tried to leave the fulfilment of his plans to those with whom, during his lifetime, he had frequently discussed them.

Regarding the American bequests, the same authority said:

In offering Americans and Germans inducements to go to Oxford, Mr. Rhodes had a dual aim. First, putting the youth of England in intimate touch with what he termed the two most progressive nations of the world, so that they might be broadened and spurred to more strenuous efforts; second, bringing the best specimens of Americans and Germans on such terms with the English people and customs that they might become missionaries of a better international understanding.

The executors of the will are Lord Rosebery, Earl Grey, Lord Milner, Alfred Beit, Dr. Jameson, L. L. Micell and B. A. Hawksley, to whom he bequeathed the residue of his estate. They will divide about £1,000,000 or £1,500,000 between them. According to the terms of this legacy, the amount is to be divided during their lifetime, but as each legatee dies his share goes to a common fund, until the surviving legatee becomes its sole owner. Hence, one of the executors, the majority of whom are already enormously wealthy, will one day inherit what will then have probably accumulated into nearly £2,000,000. To what use this money is to be put finally, does not appear. The disposition of it would seem to rest with the latest surviving executor.

Rumors of Peace. There have been within the past week rumors of the probability of a satisfactory outcome of negotiations for peace between the British authorities and the Boer leaders in South Africa. A London paper published on Friday morning a despatch from Pretoria declaring that the Boer leaders had accepted the British terms of peace which had been arranged and that their acceptance had been cabled to the Boer agents in Europe. Similar reports also were in circulation in other quarters. It is known, through a statement of Mr. Brodrick, Under Secretary for War, in the House of Commons that Schalk Burger, Reitz, Lucas Meyer and Jacobs have been joined at Klerksdorp by General Botha and that Steyn, DeWet, Delarey and three other members of the late Orange Free State Government had arrived at the same place. A despatch from Pretoria of

April 9 states that ex-President Steyn is suffering from severe ophthalmia and is threatened with total blindness. The same despatch says that the British authorities are making preparation for a great series of "drives" on the arrival of reinforcements, that the general outlook for the Boers is considered to be most disheartening and that the majority of them are believed to be only awaiting a promise that they will not be banished to come in and surrender.

Later despatches indicate that a conference between Lords Kitchener and Milner and the Boer leaders in South Africa is in progress in Pretoria. A Pretoria despatch of March 12 states that Acting President Schalk Burger, Generals Louis Botha, Lucas Meyer, Delarey and DeWet and Mr. Steyn arrived there that morning from Klerksdorp. There can be no doubt but that their mission there is to discuss terms of peace, and signs of increased activity in the Colonial and other Government departments in London on Sunday support the belief that a conference having reference to peace is taking place in Pretoria. Beyond this no information is at present available and it would be idle to attempt to forecast the outcome of the negotiations.

Mr. Kruger as He Is. The London correspondent of the *New York Tribune* has been lately studying the Boer problem, in the Netherlands. In a despatch from Utrecht, dated April 11, Mr. Ford speaks of ex-President Kruger and his present condition as follows:

Dutch hero-worship has become an unreasoning fetish, so far as Mr. Kruger is concerned. He is idealized as a martyr to British oppression and persecution, and an unique and picturesque figure, reading the Bible with sublime faith, and working with serenity of purpose for the deliverance of the Boer republics. There is no decline in his popularity, although he lives in seclusion and is seldom seen outside his villa in the small factory town. He is surrounded by a swarm of relatives and Boer exiles, sees few visitors, and is more phlegmatic and taciturn than ever. He is unmanageable in money matters, and so deliberate and cautious in expressing an opinion and judgment respecting South African affairs that he is seldom consulted by Leyds, Wolmarans, Fischer and the other Boer leaders. Dr. Leyds is received as the diplomatic representative of the South African Republic, and is allowed to display his full uniform on State occasions. Mr. Kruger is a private citizen living in exile, and not encouraged to visit the capital or appear in public. Yet he is revered throughout the Netherlands as a hero and a martyr. Mr. Kruger is unmistakably ageing, as his followers admit. His heart action is better than it was, and his general health has improved during his residence near Utrecht, but his mind has grown dull and torpid, his grim humor has disappeared, and the force of his character has sensibly abated. He remains the central figure of the group of Boer refugees because his personality is still unrivalled, but his associates make no secret of the fact that it is difficult to squeeze money out of him, and that his leadership is nominal and ineffective. Indecision is now described as his leading trait. He is unable to make up his mind when called upon to settle any point of Boer policy.

—A method too frequently neglected, says the American Medicine, whereby temperance may be encouraged, is the regulation of the habits of employes in reference to liquor drinking. If the drinking habit is bad, it must have bad effects, and these must serve to make the workman less capable and trustworthy. A suggestion of the method may be gathered from the fact that the French governor director of railroads has written to the different societies opposing the use of alcohol that all the government roads have agreed to the following: First, to discharge all employes who persist in using spirits and wine while on duty; second, all persons who continue to drink shall be dropped from the pension rolls of the company, and will not participate in the endowment funds in case of accident. All restaurants on the roads are forbidden to sell spirits to the workmen. In our own country we find that rule 207 of the Union Pacific, prohibiting employes from patronizing saloons, has, it is said, ruined twenty-five saloon-keepers, who will close their doors on the first of the month, when their licenses expire. The rule has been in force for four months and special agents have reported many violations. Offenders have been dropped in every instance without regard to previous standing. Only the better class of saloons have survived the effects of the order. Two of these are going to move. Three gambling houses have closed.

The Turning Point.

BY C. H. SPURGRON.

"And he arose, and came to his father."—Luke 15: 20.

We shall begin by noticing that here is action—"He arose and came to his father." He had already been in a state of thoughtfulness; but now he was to go further, and come to his father. He had considered the past, and weighed it up, and seen the hollowness of the world's pleasures; he had seen his condition in reference to his father, and his prospects if he remained in the far-off country; he had thought upon what he ought to do, and what would be the probable result of such a course; but now he passed beyond the dreaminess of thought into matter-of-fact acting and doing. How long will it be, dear hearers, before you will do the same? We are glad to have you thoughtful; we hope that a great point is gained when you are led to consider your ways, to ponder your condition, and to look earnestly into the future, for thoughtlessness is the ruin of many a traveller to eternity, and by its means the unwary fall into the deep pit of carnal security and perish therein. But some of you have been among the "thoughtful" quite long enough; it is time you passed into a more practical stage. It is high time that you came to action; it would have been better if you had acted already; for in the matter of reconciliation to God, first thoughts are best. When a man's life hangs on a thread, and hell is just before him, his path is clear, and a second thought is superfluous. The first impulse to escape from danger and lay hold on Christ is that which you would be wise to follow. Some of you whom I now address have been thinking, and thinking, and thinking, till I fear that you will think yourselves into perdition. May you, by divine grace, be turned from thinking to believing, or else your thoughts will become the nudging worm of your torment.

The prodigal had also passed beyond mere regret. He was deeply grieved that he had left his father's house, he lamented his lavish expenditure upon wantonness and reveling, he mourned that the son of such a father should be degraded into a swineherd in a foreign land; but he now proceeded from regret to repentance, and bestirred himself to escape from the condition over which he mourned. What is the use of regret if we continue in sin? By all means pull up the sluices of your grief if the floods will turn the wheel of action, but you may as well reserve your tears, if they mean no more than idle sentimentalism. What avails it for a man to say he repents of his conduct if he still perseveres in it? We are glad when sinners regret their sin and mourn the condition into which sin has brought them, but if they go no further, their regrets will only prepare them for eternal remorse. Had the prodigal become inactive through despondency, or stolid through sullen grief, he must have perished, far away from his father's home, as it is to be feared many will whose sorrow for sin leads them into a proud unbelief and wilful despair of God's love; but he was wise, for he shook off the drowsiness of his despondency, and, with resolute determination, "arose and came to his father." Oh, when will you sad ones be wise enough to do the same? When will your thinking and your sorrowing give place to practical obedience to the Gospel?

The prodigal also pressed beyond mere resolving. That is a sweet verse which says, "I will arise," but that is far better which says, "And he arose." Resolves are good, like blossoms, but actions are better, for they are the fruits. We are glad to hear from you the resolution, "I will turn to God," but holy angels in heaven do not rejoice over resolutions, they reserve their music for sinners who actually repent. Many of you, like the son in the parable, have said, "I go, sir," but you have not gone. You are as ready at forgetting as you are at resolving. Every earnest sermon, every death in your family, every pricking of conscience, every touch of sickness, sets you a resolving to amend, but your promissory notes are never honored, your repentance ends in words. Your goodness is as the dew, which at early dawn hangs each blade of grass with gems, but leaves the fields all parched and dry when the sun's burning heat is poured upon the pasture. You mock your friends, and trifle with your own souls. You have often in this house said, "Let me reach my chamber and I will fall upon my knees," but on the way home you have forgotten what manner of men you were, and sin has confirmed its tottering throne. Have you not dallied long enough? Have you not lied unto God sufficiently? Should you not now give over resolving and proceed to the solemn business of your souls like men of common sense? You are in a sinking vessel, and the life-boat is near, but your mere resolve to enter it will not prevent your going down with the sinking craft; as sure as you are a living man, you will drown unless you take the actual leap.

The text implies that the prodigal aroused himself, and put forth all his energies.

Men are not saved between sleeping and waking. "The kingdom of heaven suffereth violence, and the violent take it by force." Grace does not stupefy us, but it arouses us. Surely, sirs, it is worth while making

an awful effort to escape from eternal wrath. It is worth while summoning up every faculty and power and emotion and passion of your being, and saying to yourself, "I cannot be lost; I will not be lost; I am resolved that I will find mercy through Jesus Christ." The worst of it is, O sinners, ye are so sluggish, so indifferent, so ready to let things happen as they may. Sin has bewitched and benumbed you. You sleep as on beds of down, and forget you are in danger of hell fire. You cry, "A little more rest, and a little more slumber, and a little more folding of the arms to sleep," and so you sleep on, though your damnation slumbereth not. Would to God you could be awakened. It is not in the power of my voice to arouse you; but may the Lord himself alarm you, for never were men more in danger. Let but your breath fall, or your blood pause, and you are lost forever. Frazier than a cobweb is that life on which your eternal destiny depends. If you were wise you would not give sleep to your eyes, nor slumber to your eyelids, till you had found your God and been forgiven. Oh, when will you come to real action? How long will it be ere you believe in Jesus? How long will you sport between the jaws of hell? How long dare you provoke the living God?

Alas! there are many anxious souls who do not go to others, but they look to themselves. They sit down and cry, "I want to repent; I want to feel my need; I want to be humble." O man, get up! What are you at? Leave yourself and go to your Father. "Oh, but I have so little hope; my faith is very weak, and I am full of fears." What matters your hopes or your fears while you are away from your Father? Your salvation does not lie within yourself, but in the Lord's good will to you. You will never be at peace till, leaving all your doubts and your hopes, you come to your God and rest in his bosom. "Oh, but I want to conquer my propensities to sin, I want to master my strong temptations." I know what it is you want. You want the best robe without your Father's giving it you, and shoes on your feet of your own procuring; you do not like going in a beggar's suit and receiving all from the Lord's loving hand; but this pride of yours must be given up, and you must get away to God, or perish forever. You must forget yourself, and only remember yourself so as to feel that you are bad throughout, and no more worthy to be called God's son. Give yourself up as a sinking vessel that is not worth pumping, but must be left to go down, and get you into the life-boat of free grace. Think of God your Father—of him, I say, and his dear Son, the one Mediator and Redeemer of the sons of men. There is your hope—to fly away from self and to reach your Father.

Sinner your business is with God. Hasten to him at once. You have nothing to do with yourself, or your own doings, or what others can do for you, the turning point of salvation is, "he arose and came to his father." There must be a real, living, earnest contact of your poor guilty soul with God, a recognition that there is a God, and that God can be spoken to, and an actual speech of your soul to him, through Jesus Christ, for it is only God in Christ Jesus that is accessible at all. Going thus to God, we tell him that we are all wrong, and want to be set right; we tell him we want to be reconciled to him, and are ashamed that we should have sinned against him; we then put our trust in his Son, and we are saved. O soul, go to God: it matters not though the prayer you come with may be a very broken prayer, or even if it has mistakes in it as the prodigal's prayer when he said, "Make me as one of thy hired servants;" the language of the prayer will not signify so long as you really approach to God. "Him that cometh to me," says Jesus, "I will in no wise cast out;" and Jesus ever liveth to make intercession for them that come to God through him.

Here, then, is the great Protestant doctrine. The Romish doctrine says you must go round by the back door, and half-a-dozen of the Lord's servants must knock for you, and even then you may never be heard; but the grand old Protestant doctrine is, come to God yourself; come with no other mediator than Jesus Christ; come just as you are, without merits and good works; trust in Jesus, and your sins will be forgiven you.

No, in that action there was an entire yielding up of himself. In the prodigal's case, his proud independence and self-will were gone. The great mischief of all was his distance from his father, and he now feels it to be so. His great thought is to remove that distance by humbly returning, for then he feels that all other ills will come to an end. He yields up his cherished freedom, his boasted independence, his liberty to think and do and say whatever he chose, and he longs to come under loving rule and wise guidance. Sinner, are you ready for this? If so, come and welcome; your father longs to press you to his bosom!

He gave up all idea of self-justification, for he said, "I have sinned." Before he would have said, "I have a right to do as I like with my own; who is to dictate how I shall spend my own money? If I do sow a few wild oats, every young man does the same. I have been very generous, if nothing else; nobody can call me greedy. I am no hypocrite. Look at your canting

Methodists, how they deceive people! There's nothing of that in me, I'll warrant you; I am an outspoken man of the world; and, after all, a good deal better in disposition than my elder brother, fine fellow though he pretends to be." But now the prodigal boasts no longer. Not a syllable of self-praise falls from his lips; he mournfully confesses, "I have sinned against heaven and before thee." Sinner, if you would be saved you also must come down from your high places, and acknowledge your iniquity. Oh, sinner, lay bare before God thy sores, thy putrefying sores of sin, the horrid ulcers of thy deep depravity, and cry, "O Lord, have mercy upon me!" This is the way of wisdom. Have done with pride and self-righteousness, and make thy appeal to the undeserved pity of the Lord, and thou wilt speed.

The penitent also yielded up all his supposed rights and claims upon his father, saying, "I am not worthy to be called thy son." He might have said, "I have sinned, but still I am thy child," and most of us would have thought it a very justifiable argument; but he does not say so, he is too humble for that, he owns, "I am no more worthy to be called thy son." A sinner is really broken down when he acknowledges that if God would have no mercy on him, but cast him away forever, it would be no more than justice.

Should sudden vengeance seize my breath,
I must pronounce thee just in death;
And, if my soul were sent to hell,
Thy righteous law approves it well.

That soul is not far from peace which has ceased arguing and submits to the sentence. Oh, sinner, I urge thee, if thou wouldst find speedy rest, go and throw thyself at the foot of the cross where God meets such as thou art, and say, "Lord, here I am; do what thou wilt with me. Never a word of excuse will I offer, nor one single plea by way of extenuation. I am a mass of guilt and misery, but pity me, oh, pity me! No rights or claims have I; I have forfeited the rights of creatureship by becoming a rebel against thee. I am lost and utterly undone before the bar of thy justice. From that justice I flee and hide myself in the wounds of thy Son. According to the multitude of thy tender mercies, blot out my transgressions!"

Notice further, and fourthly, that in this act there was a measure of faith in his father—a measure, I say, meaning thereby not much faith, but some. A little faith saves the soul. There was faith in his father's power. He said, "In my father's house there is bread enough and to spare." Sinner, dost thou not believe that God is able to save thee; that through Jesus Christ he is able to supply thy soul's needs? Canst thou not get as far as this, "Lord, if thou wilt thou canst make me clean?" The prodigal had also some faith in his father's readiness to pardon; for, if he had not so hoped, he would never have returned to his father at all; if he had been sure that his father would never smile upon him he would never have returned to him. Sinner, do believe that God is merciful, for so he is. Believe, through Jesus Christ, that he willeth not the death of the sinner, but had rather that he should turn to him and live; for as surely as God liveth, this is truth, and do not thou believe a lie concerning thy God. The Lord is not hard or harsh, but he rejoices to pardon great transgressions. The prodigal also believed in his father's readiness to bless him. He felt sure that his father would go as far as propriety would permit, for he said, "I am not worthy to be called thy son, but make me at least thy servant." In this also he admitted that his father was so good that even to be a servant would be a great matter. He was contented even to get the lowest place, so long as he might be under the shade of so good a protector.

Ah, poor sinner, dost thou not believe that God will have mercy on thee if he can do so consistently with his justice? If thou believest that, I have good news to tell thee. Jesus Christ, his Son, has offered such an atonement that God can be just, and yet the justifier of him that believeth; he has mercy upon the vilest, and justifieth the ungodly, and accepteth the very chief of sinners through his dear Son. Oh, soul, have mercy in the atonement. The atonement made by the personal sacrifice of the Son of God must be infinitely precious; believe that that there is efficacy enough in it for thee. It is thy safety to fly to that atonement and cling to the Cross of Christ; and thou shalt honor God by so doing, it is the only way in which thou canst honor him. Thou canst honor him by believing that he can save thee, even thee. The truest faith is which believes in the mercy of God in the teeth of conscious unworthiness. The penitent in the parable went to his father too unworthy to be called his son, and yet he said, "My father." Faith has a way of seeing the blackness of sin, and yet believing that God can make the soul as white as snow. It is not faith that says, "I am a little sinner, and therefore God can forgive me;" but that is faith which cries, "I am a great sinner, an accused and condemned sinner, and yet, for all that, God's infinite mercy can forgive me, and the blood of Christ can make me clean." Believe in the teeth of thy feelings, and in spite of thy conscience

believe in God, though everything within thee seems to say, "He cannot save thee; he will not save thee." Believe in God, sinner, over the tops of mountain sins. Do as John Bunyan says he did, for he was so afraid of his sins and of the punishment thereof, that he could not but run into God's arms, and he said, "Though he had held a drawn sword in his hands I would have run on the very point of it rather than have kept away from him." So do thou, poor sinner. Believe thy God. Believe in nothing else, but trust thy God and thou wilt get the blessing. It is wonderful the power of faith over God, it binds his justice and constrains his grace. I do not know how to illustrate it better than by a little story. When I walked down my garden some time ago I found a dog amusing himself among the flowers. I knew that he was not a good gardener, and no dog of mine, so I threw a stick at him and bad him begone. After I had done so he conquered me, and made me ashamed of having spoken roughly to him, for he picked up my stick, and wagging his tail right pleasantly, he brought the stick to me and dropped it at my feet. Do you think I could strike him or drive him away after that? No, I patted him and called him good names. The dog had conquered the man. And if you, poor sinner, dog as you are, can have confidence enough in God to come to him just as you are, it is not in his heart to spurn you. There is an omnipotence in simple faith which will conquer even the divine being himself. Only do but trust him as he reveals himself in Jesus, and you shall find salvation.

I have not time or strength to dwell longer here, and so I must notice, fifthly, that this act of coming into contact with God is performed by the sinner just as he is. I do not know how wretched the prodigal's appearance may have been, but I will be bound to say he had grown none the sweeter by having fed swine, nor do I suppose his garments had been very sumptuously embroidered by gathering husks for them from the trees. Yet, just as he was, he came. Surely he might have spent an hour profitably in cleansing his flesh and his clothes. But no, he said, "I will arise," and no sooner said than done! he did arise, and he came to his father. Every moment that a sinner stops away from God in order to get better he is but adding to his sin, for the radical sin of all is his being away from God and the longer he stays in it the more he sins.

Now, too, the penitent has done with all degrading works to support himself. You will not find him feeding swine any more, or making a swine of himself either by trusting in priests or sacraments; he will not confess to a priest again, or pay a penny to get his mother out of purgatory; he is not such a fool as that any more. He has been to his God on his own account, and he does not want any of those shavelings to go to God for him. He has got away from that bondage. No more pig-feeding; no more superstition for him! "Why," says he, "I have access with boldness to the mercy-seat, and what have we to do with the priests of Rome?"

There is a change in him in all ways. Now he has come to his father, his pride is broken down. He no longer glories in that which he calls his own; all his glory is his father's free pardoning love. He never boasts of what he has, for he owns that he has nothing but what his father gives him; and though he is far better off than ever he was in his spend-thrift days, yet he is as unassuming as a little child. He is a gentleman-companion upon the bounty of his God, and lives from day to day by a royal grant from the table of the King of kings. Pride is gone, but content fills its room. He would have been contented to be one of the servants of the house, much more satisfied is he to be a child. He loves his father with a new love; he cannot even mention his name without saying, "Add he forgave me, he forgave me freely, he forgave me all, and he said, 'Bring forth the best robe and put it on him; put a ring on his hand and shoes on his feet.'" From the day of his restoration the prodigal is bound to his Father's home, and reckons it to be one of his greatest blessings that it is written in the covenant of grace, "I will put my fear in their hearts, that they shall not depart from me."

Baxter as a Preacher.

W. B. HUTCHINSON, D. D.

One of the great names among English Baptists is that of John G. Pike, who died in 1855. He was for 47 years pastor of the Baptist church at Derby, and was exceedingly popular both as a preacher and an author. Dr. John Clifford says of him: "As a lad, I listened occasionally to the preaching of the Rev. J. G. Pike. His overwhelming solemnity still haunts me like the wierd messenger of another world; and the deep and awe-filled tones of his voice, as he repeated the word which was the key to all his preaching, Eternity, Eternity, Eternity; I never can forget." (Art., "Baptist Theology," "Contemporary Review," April, 1888.)

In the memoir of Mr. Pike is a letter written to his son, also a minister, in which he gives his estimate of the preaching of Baxter. "The sermons to which you refer are very well for modern sermons, but there is not in them the rousing pungency of Bolten and Baxter and others of the same stamp and age. I am inclined to think that, taken generally, the Dissenters are more defective now, in their style of preaching, than some of the pious ministers in the Establishment. Too many sermons are adapted for anything rather than to make people feel. Ministers do not seem to remember that in most cases of a mixed congregation, a large, and frequently the larger, part of their hearers are going to hell, and that their business is to try to awaken them and to lead them in the way to heaven. An essay style of preaching is a miserable style. A minister had better keep out of the pulpit than go into it to deliver essays, though they may be on Gospel truths; and I apprehend that a great part of the preaching of the present day is little more than this. A preacher should pray to feel,

and strive to make his hearers feel, and let them feel that they are the persons he is speaking to, and that he is not merely occupying time by telling them something that may concern people a hundred miles off, but which, for anything that is pressed upon them, may be little concern for them. I have not, of late years, heard many preachers; but when I did hear I do not think there was one sermon in twenty calculated to convert a soul. I would advise you, especially, to read the applicatory parts of Baxter's works. It is there that his strength and excellency lie. For a vigorous style of application and of impressing Divine truth on the hearts and consciences of an auditory, there is no English writer, of much extent, to be compared with him. Others have their peculiar excellences, and some have excellences of which he may be destitute, but in powerful application he stands unrivalled." ("Memoir and Remains of the Rev. J. G. Pike," p. 403.)

This description of preaching half a century ago is perhaps not wholly inapplicable to much preaching of the present time.

Pike's estimate of the preaching power of Richard Baxter is confirmed by a study of the career of that remarkable man. Christian history records no finer example of a soul-saving pastorate than his at Kidderminster.

Speaking of his ministry at Kidderminster, Baxter himself said: I was then in the vigor of my spirits, and had naturally a familiar moving voice, (which is a great matter with the common hearers,) and doing all in bodily weakness as a dying man, my soul was more easily brought to seriousness, and to preach as a dying man to dying men. For drowsy formality and customariness doth but stupefy the hearers, and rock them asleep. It must be serious preaching which will make men serious in hearing and obeying it." (Quoted in Orme's "Life of Baxter," vol. I., p. 151.)

No finer counsel to ministers was ever given than the following passage from Baxter's "Obedient Patience": "Long for the winning and edifying of souls; for I have observed that few prosper this way but those that earnestly desire it. Pray hard for them to God, and see that you neglect not your own duty. Study for eminent abilities; preach plainly, earnestly, reverently; exhort them personally; do them good charitably; hurt none; avoid scandal; live as you teach; shun all unnecessary crossness and singularity; 'Keep the unity of the Spirit in the bond of peace with all true believers;' and patiently leave the issue to God."

William Orme, the biographer of John Owen and other Puritan worthies, gives the following admirable analysis of Baxter's preaching power: "The simplicity and intense ardor of his preaching demands our notice. It was admirably adapted to instruct the ignorant, to rouse the careless, and to build up the faithful. He sought out acceptable words, but he had neither time nor taste for making what are called fine sermons; he studied point, not brilliancy. His object was not to dazzle, but to convince; not to excite admiration of himself, but to procure the reception of his message. He never aimed at drawing attention to the preacher, but always at fixing it at home, or guiding it to Christ. He never 'counted a grin,' when he might have 'wooded a soul,' or played with the fancy, when he should have been dissecting the heart. His subjects were always the most important which can engage the attention of man,—the creed, the commandments, and the Lord's Prayer; or, according to his own simple definition of them—the things to be believed, the things to be done, and the things to be desired. These were the leading, indeed, the only topics of his ministry. Into these he entered with all the intense ardor of his acute and deeply impressive mind. He never spoke like a man who was indifferent whether his audience felt what he said, or considered him in earnest on the subject. His eye, his action, his every word, were expressive of deep and impassioned earnestness that his hearers might be saved. His was eloquence of the highest order; not the eloquence of nicely selected words—or the felicitous combination of terms and phrases—or the music of exquisitely balanced periods, (though these properties are frequently to be found in Baxter's discourses:) but the eloquence of the most important truths, vividly apprehended, and energetically delivered. It was the eloquence of a soul burning with ardent devotion to God, and inspired with the deepest compassion to men; on whom the powers of the worlds of darkness, and of light, exercised their mighty influence; and spoke through his utterances, all that was tremendous in warning, and all that was delightful in invitation and love.

It was impossible that such a man should labor in vain." ("Life of Baxter," vol. I., p. 164.)

Baxter's "Practical Writings" were nearly all originally delivered as sermons, and the author had the wisdom not to eliminate the preaching quality from them. Open these works where you will you come upon passages of marvellous power, in which the truth is set home to the hearts and consciences of the hearers with irresistible force. One illustration will serve our purpose as well as another. In his "Divine Life," he discourses in the first part on the attributes of God. In considering the attribute of eternity, he thus addresses the unconverted: "Sinners, be awakened by the call of God: do you know where you are, and what you do? You are every man of you stepping into eternity! Will you sin away, will you loiter away, will you sell for nothing an eternal glory? Is thy sinful lust, and gain, and mirth, and gluttony, and excess of drink, a price to set upon eternity? If heaven be no more worth to thee, art thou not as bad as Judas, that for thirty pieces of silver would sell his Lord? O eternity, eternity! what hearts have they that can so forget thee, neglect thee, and disesteem thee, when they stand so near thee! O sleepy souls! do you never use to rub your eyes, to look before you towards eternity? and doth it now not amaze you to see whither it is that you are going? Merrily you run down the hill; but where is the bottom? If you look but down from the top of a steeple, it may occasion an amazing fear; what then should it cause in you to look down into hell, which is your eternity? No good can possibly be small that is eternal; and no hurt or pain can be called little that is eternal: an eternal toothache, or an eternal gout, or fever, were a misery unspeakable. But oh! what are these to an eternal loss of heaven, and to an eternal sense of the burning wrath of God Almighty! To be out of heaven a day, and in hell that day, is a misery now unknown to sinners; but if it were

as many thousand years as the earth hath sands, it were a greater misery; but to be there forever doth make the misery past all hope and all conceiving."

This is not perhaps in all respects a model for present-day preaching; but in intense earnestness it must be a model for all time. "No wonder that such a preacher transformed a whole city, quickened the spiritual life of a whole nation, and left an indelible impress for good on the entire English-speaking world. Topeka, Kansas, April 3, 1902.

The Hymn.

BY ROBERT J. BURDETTE, JR.

When the hymn first spoke to him the man could not remember. Back in his childhood's days it had lulled him to sleep while his head had nestled on a mother's breast, and his childish cares had floated away at the magic sound of her sweet voice. Often and often he remembered hearing it then—but when for the first time, he never could tell. Down through this life they had gone—inspired song and struggling soul. The former as much an instrument of God as the sword of a Joshua, the fervent cry of an Isaiah. The name of the author the man knew. But he never found out more concerning him. Yet in his gratitude he often felt like doing so. Or whether he had written many more such words and songs the man did not know. All he knew was that the song and these words comforted his soul, crushed the frown and brought the look of joy leaping into place.

Once, "When he was a tiny little boy," he remembered hearing the hymn singing to him, just when life had one of those bitter times when everything seemed hopeless and cruel. Some triflesome little hope or pleasure had been spun aside by the great wheel of life, and the childish hands had clutched after the falling joy in vain. And the boyish heart had been perplexed and sorrowful. Then it was that the hymn, which he had never heard before in like circumstances, had come to cheer and bless. He hardly knew the meaning of the inspired words then. He did not appreciate the mellow richness of the tones. But somehow the hymn was God's servant and it helped the child as it later helped the boy and as it often helped the man.

For often afterwards did he call the hymn to his aid. It carried him through the trials and struggles of that smaller world called school and college. It helped him when the forces within him were being welded together for life and for eternity. It helped him when the first savage thrust of the world's stout lance brought him though stunned, to the realization that the thing he had termed "life," and had looked forward to for so many years, was here. To day was life. And all his struggle in the great world arena would be measured by to-day. The joys and sorrows and temptations which had marked to-day would be the glittering mile-stones of his existence. Then it was that the hymn soothed his frightened soul with the love that sprang out of its beating tones and holy phrases.

On through life it sounded until the man had reached today. One of those dark cruel days that stifle the soul. With the freshness of morning he had started out for the week's work. Body and mind and soul had been rested and tuned up for the seven days' struggle by the holy calm and rest of a Sunday.

Almost the first blow of the day came from the enemy he dreaded. Another man. Another immortal soul floundering through the clogging year of time to the vista of eternity. Yet there was something that rang out a discord when those two men met. And their very being resented it. So other men called them enemies. All the man knew when he met the other was, that a flush of hate swathed him, and the love that had been in his breast was shrivelled and dead.

Then came the hymn, with its memories of the true life, with the notes of an ideal existence gently forcing its way into his clenched soul until all was pliable again to the hand of God. The man threw himself into the work again. Second and minute and hour found him forcing body and brain and soul into that one narrow channel—work. Concentration—attention to detail—work. It was all the same. And when the hands grew weary, the brain fagged and his very soul drooped, the song of the spirit world would lead him on again to the path of duty.

And thus the day wore on. But suddenly his way was darkened. The one weak spot in his nature was attacked. We call this "our besetting sin." Somewhere in the armor of each of us lies this weak place, in helmet, shield or sword—breastplate or thigh-piece. Somewhere in the links of mail there is the weak and rusty piece of iron. Always it is there. And so, suddenly the man felt himself assailed. The whole work day was lost in the mists of temptation, as the shore is lost to view on the departing ship. The fog of sin hid all from his view—and all he could see was the deep gray wall of despair. Then, singing to him like the voice of an angelic siren came the music of the hymn—sweetly calling him back, back. There was the voice of temptation, too. But the hymn kept calling, calling. He listened. He had learned to obey its voice.

And with joy he saw the day grow bright again, while, like the carol of a spring morning over the new born day sounded the notes of the hymn, praising the Great Being by whom it was inspired.—Baptist Commonwealth.

Messenger and Visitor

Published in the interests of the Baptist denomination of the Maritime Provinces by

The Maritime Baptist Publishing Co., Ltd.

TERMS: \$1.50 per annum *in advance*.

S. McC. BLACK

Editor.

85 Germain Street, St. John, N. B.

Address all communications and make all payments to the MESSENGER AND VISITOR.
For further information see page nine.

Printed by Paterson & Co., 107 Germain Street, St. John, N. B.

Testimony.

It would be foolish to refuse to recognize the importance of testimony. Not merely in the religious sphere but in the sphere of human belief and action generally, testimony plays a great part. The actions of men are to a very large extent based, not upon actual knowledge or personally ascertained facts, but upon belief in the truth of the testimony of others. And not only is this true in regard to the practical business of life, but also in regard to the conclusions of science. Every scientist, even in the field in which he is a specialist, is, we suppose, more or less dependent upon the observation and the testimony of others. Much more is he thus dependent in respect to all scientific knowledge outside his own particular field of observation. Accordingly the general conclusions which any man however eminent may affirm in the name of science must rest largely upon testimony. Invalidate this testimony and the temple of science will come tumbling down. As a matter of fact there is a process of dilapidation, as well as one of building, going on continually in the structures which science rears. For her witnesses agree not together. The testimony which finds general acceptance today is contradicted tomorrow on the authority of a greater name or a wider induction. Not a little of that which, on the authority of Charles Darwin, had been quite generally accepted as assured scientific knowledge is now, in view of a wider observation and a more careful induction, quite discredited. All this however does not discredit testimony as such. It only emphasizes the importance of the facts being carefully observed and honestly reported, for if testimony, once received, is to be set aside, it is on the grounds of a testimony which can show better claims to be recognized as true.

In the field of Christian experience, testimony has exercised a powerful and gracious influence. The relation of Christian experience has been one of the most effective means of edification within the church. It has been also in the highest degree influential to persuade men to the acceptance of Christ and His Gospel. In proportion as the church loses the power to bear testimony to the truth, it loses its evangelistic power. Are we right in thinking that in the evangelical churches of our land there is at the present day a lamentable lack of the ability on the part of individual Christians to bear that forceful testimony for the truth as it is in Jesus, which in other days has been so powerful an influence to bring men into the Kingdom? There is indeed a good deal of what is called testimony bearing in our religious meetings. We do not mean to question the sincerity or the value of very many of the utterances which are heard in our social religious meetings. There is perhaps only a small proportion of them to which the terms "parrot-like" or "mechanical" could be justly applied. But what one misses is the clear testimony profoundly touched by emotion, which is heard when the believer speaks out of his own experience to tell what God has done for his soul. This utterance of Christian experience, springing spontaneously from the heart, was in the days of our fathers a mighty power in the churches. The testimony of the newly converted was especially significant. When one who had been indifferent to the claims of religion, or openly wicked and profane, arose in the church, and in words broken with deep feeling, told how God had had mercy upon him and what it had meant for him to pass from darkness unto light and from the power of Satan unto God, the assembly was thrilled with his testimony. Scarcely could the hardest or most

apathetic heart remain untouched. The earnestness, the manifest sincerity, the hatred of the sinful life renounced, and the joy in the new life of fellowship with Christ united in the new convert's testimony to constitute a message to the heart of every hearer more persuasive than the clearest logic or the most burning eloquence. We do not mean to say that the voice of such testimony has been silenced in our churches. Doubtless it is heard, but what we fear is true is that in respect to frequency and power, it is not heard now as in the past.

But Christian testimony, if real and sincere, is not a matter of speech only. It makes its most powerful impression, not through the lips but through the life. If the speech is keyed to one note while the life is keyed to another, there will be discord, and they who listen to the speech, however good it may be in itself, are likely to be distracted by the discord rather than edified by the words. "How can I hear what you say," says Emerson, "when what you do sounds so loudly in my ears?" It is only the sincere of heart who can bear effective witness, for the sense of discord between life and speech will shame the witness-bearer, and render his words weak and unconvincing. And here doubtless we touch the great reason why Christian testimony is not more influential and convincing than it is. What is called Christianity today is lived too much in the plane of a world which does not acknowledge Jesus Christ as its Lord. If we realized in our lives more of the consciousness of Jesus, we should have a proportionately richer experience, and it would be as impossible for us to fail to give an effective testimony, in word and life, as it was for him who could say in the deepest sincerity of heart, "For me to live is Christ." If we believe, with Jesus, in the love of the Heavenly Father, in the forgiveness of sins, and the presence and comfort of the Holy Spirit; if through Jesus we have the consciousness of deliverance from bondage, the sense of liberty as the children of God, if we are walking in the light, even as he is in the light, and in the fellowship of the divine love, it surely must be that we have testimony to bear which we cannot forbear to utter and which is infinitely better worth the world's hearing than all that men have gathered from every other field of observation or experience.

A Little Talk With Subscribers.

THE MESSENGER AND VISITOR is not accustomed to boast of its performances, and it does not mean to do so now. We only wish to say that in the endeavor to fulfil our engagements with our subscribers a large amount of earnest and patient labor is necessarily expended from week to week through all the fifty-two weeks of the year. With honest and persistent effort it is sought to produce the best paper that conditions render possible and to make it worthy the esteem and support of its readers and patrons. This we regard as our part of the contract with our subscribers, and we have many kindly testimonies to the fact that our endeavors are not unrecognized or unappreciated. A very large number of our friends, too, are prompt in fulfilling their part of the contract by paying their subscriptions in advance or within a reasonable time after the beginning of the year. But some of our friends are neglectful or forgetful in this matter, and so have allowed their subscriptions to fall behind a full year and in some cases for a longer period. With many, no doubt, this is a mere oversight or inadvertence. The months have passed so quickly that they have failed to perceive that they are in arrears. Now that their attention has been called to the matter they will consult the labels on their papers, promptly forward the amount due, with regrets for their oversight, and we shall have the pleasure of sending them receipts for advanced payments. Then there are some of our friends who have many calls for money, and who will say to themselves, now that their attention is called to the matter—"Oh yes, that subscription ought to be paid, but I have so many demands upon me; the paper must wait a little longer; and really the \$1.50 or \$3.00 for which I am in arrears cannot make much difference with the publishing company." No, standing by itself, it would not of course amount to a great deal, but when it is multiplied by one or two thousand subscribers who are in the same case, it is easy to see that it becomes to the publishers a very serious

matter. It is much easier to make bricks without straw than to publish a paper like the MESSENGER AND VISITOR without money. Now, if we try industriously and with the best ability we can command to give to our readers a paper which they can on no account afford to do without, we argue that we have a right to expect that our subscribers shall fulfil their part of the contract by prompt payments. If all will do this we shall be able to go forward, not only without embarrassment, but by constantly improving the paper, make it more and more worthy of the esteem and support of its friends and patrons. Now may we ask that each subscriber to the MESSENGER AND VISITOR will kindly consider what his engagements with the paper call for at this time, and do the best he can to fulfil them.

Editorial Notes.

—The American Baptist Missionary Union closed its accounts for another financial year on the last of March. Expenditures for the year were somewhat larger than for the preceding year and the receipts have been sufficient to meet this increase. An increase in contributions from churches and individuals shows that the foreign mission work retains its hold upon the hearts of the people. The Union, however, carries over from last year its debt amounting to about \$38,000.

—A life of Dr. Barnas Sears, a former President of Newton Theological Seminary and later President of Brown University, by Dr. Alvah Hovey, is announced. In reference to this Zion's Advocate says: "The preparation of this work could not have fallen into more competent hands. Dr. Hovey knew Dr. Sears better than any man now living, and he will be able to give us a faithful portrait of one of the most useful and prominent New England Baptists in the last century."

—The Watchman notes that the question is being soberly asked—Why military rule that has proved to be so beneficial for Havana should not be applied to American cities? and says the answer is that—"Americans believe that self-government is more to be desired than good government, and that the way to permanent good government is through self-government." This no doubt used to be orthodox American doctrine, but if it is so still, it seems evident from existing conditions in Hawaii and the Philippines and the progressive exclusion of negro citizens from the franchise in the Southern States, that a good deal of practical heterodoxy has crept in. The opinion appears to be growing rapidly in the United States that the value of self-government depends very largely upon the question whether or not it applies to white Americans.

—We are sorry to observe that our esteemed contemporary, *The Casket*, continues in so unsatisfied and disturbed a condition of mind in reference to the relations of Maritime Baptists, and of the MESSENGER AND VISITOR particularly, to the Grande Ligne Mission. But if a paper jumps to conclusions in the reckless way the *Casket* has been doing in this matter, it cannot expect to avoid confusion. Because a contributor to the MESSENGER AND VISITOR had said that the Grande Ligne Mission had been instrumental in bringing to Christ Roman Catholics and priests of the Roman Church as well as the children of Protestants, the *Casket* strangely inferred that this must mean that Roman Catholics, by virtue of their being such, were without Christ, and as destitute of the truth as the heathen that perish. Of course the words did not imply that at all, any more than they implied that the children of Protestants, by virtue of their being such, were without any saving knowledge of Christ. And when the *Casket* was assured that our support of the Grande Ligne Mission did not rest on the assumption that Roman Catholics as such are without any saving knowledge of the truth—an assumption contrary to the belief of Baptists, but that our people supported the mission on the ground that it was doing a good and much needed work for Roman Catholics as well as for Protestants and that Baptists believed that they should let their light shine wherever it is most needed, the *Casket* at once jumped to the conclusion that this was to say that Roman Catholic Quebec was religiously the darkest spot on the face of the earth. After two such remarkable performances in the line of inferential reasoning it is hardly surprising if the *Casket* is somewhat confused as to its logical reckoning. At large expenditure of labor and money, the Baptists of these Provinces have established a mission among the heathen people of India. To this they contribute a good many thousand dollars year by year and upon it they concentrate their efforts for world-evangelization outside their own territory. The Grande Ligne Mission they did not found, but believing that it is a light in a dark place, that its influence and results have been excellent and that if these were multiplied a thousand fold it would mean incalculable blessing to Quebec and the whole Dominion, they give it their hearty sympathy and support and earnestly pray that its work may prosper.

Notes by the Way.

A week's silence does not make the writing of these notes easier, and now there seems no starting point. An account might be written of Easter Monday spent at the sugar camp with a description of the process of manufacturing maple sugar. Could I transfer to paper even a little of those delectable sweets enjoyed that day this column would be interesting for once. Since that is not practicable I refrain from exciting desires which cannot be gratified. Let me say only that during the day six "bollings" were successfully "sugared-off," giving about 275 pounds of maple sugar, exclusive of what disappeared during the process.

By Wednesday I was once more ready to take up the work of introducing our Baptist paper into our Baptist homes, and thus promoting a wholesome, intelligent, and self-respecting denominationalism. Wednesday night was spent at Salsbury, and on Thursday the journey was continued as far as Sackville.

No spot in the Maritime Provinces is of more historic interest to Baptists than this. Here was established the first Baptist church in Canada. In 1763 Elder Mason and his company of believers came from Massachusetts and settled at Tantramar. The original thirteen (superstition must have had little hold upon them or else that number had not then attained its unsavory reputation) increased in the course of years to about sixty. But the climate or the conditions which they found did not agree with the new settlers, so after a stay of eight years the original thirteen returned to their former home. The next pastor is supposed to have been Elder Joseph Reed, but the history of that time is obscure, and it is doubtful whether the church was able to maintain its visibility. With the coming of Joseph Crandall in 1800 new life was imparted, and ever since Sackville has been a strong centre of Baptist influence and activity. People must not think that because the Methodist schools are situated here therefore Sackville is Methodist. The fact that the growth of interest here has necessitated the pastoral care of two men will show that the vitality of the Baptist cause has not lowered.

Sunday was spent on the field. In the morning the privilege was enjoyed of listening to a thoughtful and forceful sermon by Rev. H. G. Estabrook of Springhill, who was exchanging for the day with Pastor Robinson.

In the evening the writer met with Pastor McLatchy and his people at Lower Sackville. On all sections of this large field the work is going on quietly and effectively. At Lower Sackville Rev. W. B. McLatchy is more than meeting the expectations which his coming aroused. He does not, either in or out of the pulpit, always say the expected thing, but he always says something, which indeed is of more importance. Pastor Robinson at Middle Sackville and Midgie is winning golden opinions, in spite of or perhaps because of the fact that hitherto his work has been in the hustling West. Canadians still believe strongly in reciprocity. In face of our preferential tariff and a few other anomalies in our national policy. So as the Maritime Provinces have lavishly given of our best men to Ontario and the West, it is a matter of satisfaction to us that we are receiving somewhat in return.

The interests of the denominational paper has not been neglected on this field either, as a large and paid up subscription list testifies. One man on paying for the present year remarked that this was the fortieth year that the paper had come to him. And he did not seem to have become tired of it either. Another experience is worthy of mention. Calling on a subscriber whose paper was paid to the first of the year, I stated my business and was courteously invited to enter. After talking a few minutes the lady of the house hesitatingly explained that they wished to pay two years in advance if it would be all the same to us. Such shocks however are very rare, so my nervous system is still sound.

There are many other things which might be referred to, but these notes are not supposed to be a chronicle of the writer's doings, and this letter is already reaching its due length. Thursday I once more left Sackville, this time for Dorchester, but my destination was the Baptist parsonage and not the stone institution on the hill. An account of the work here will be reserved for next week.

Yours in service,

Dorchester, April 12.

R. J. COLPITTS.

Notes from Newton.

On the evening of Tuesday, April 1, our school had the pleasure of listening to an intensely thrilling missionary address by Rev. J. H. Brock, recently returned from India. He has an unusually graphic and forceful manner in presenting the needs and outlook in India.

We all rejoice with Mr. S. C. Freeman, B. A., of the Seminary Senior class in the information he has just received from the Maritime Foreign Missionary Board of his appointment to go to India in the Autumn. We rejoice because Mr. Freeman is so gratified and because this appointment will furnish as an addition to the staff of missionaries, a man of uncompromising fidelity to

the cause of Christ who to save consecration of heart to the Master unites a mind well trained and well informed. Mr. F. is now being very much blessed in his work at Shirely, Mass.

On the evening of the 8th the Newton students were very kindly invited to a social by the Clarendon Baptist church of Boston. The weather was exceedingly unfavorable and previous engagements prevented a number from attending, but those who were present enjoyed the occasion exceedingly. Mr. Irad Hardy, B. A., of the Senior Class and Miss Johnson, formerly Vice-Principal of Acadia Seminary, represented the school in speech-making. It was a great surprise and pleasure to those in attendance to meet there, and to listen to an address from, Dr. Trotter. It was also the pleasure of a number of Acadia men to again meet Dr. Trotter last evening in one of the rooms of Farwell Hall. We were all greatly honor the President who was attained such singular success thus far in connection with the Forward Movement and who we feel assured will see it carried through in complete triumph.

It will be an encouragement and an incentive to Maritime Baptists in the matter of their Forward Movement to learn that Newton has just completed similar movement by which \$300,000 are added to the endowment. Mr. Rockefeller giving \$150,000 and \$150,000 coming from New England Baptists. This is all the greater victory in view of the fact that only a year or two ago, a similar effort resulted in securing \$100,000 for the seminary. Newton's total endowment now is \$850,000.

Apr. 11.

A. F. N.

To the Associated Alumni of Acadia College.

In the issue of the MESSENGER AND VISITOR of April 2, 1902, there appeared a paragraph of high moment to the Associated Alumni. I refer to a statement by Dr. Trotter in his Acadia Notes. If you read it will you read it again and give the officers of the Association your co-operation. Dr. Trotter says:—"By concerted action on the part of the Board, the Senate, and the Alumni Association, some change will be made, this year in the programme of Anniversary week. Tuesday afternoon will be given exclusively to the Alumni Association, for the Association's Business Meeting and some social function." In those two sentences there is a new future for the Alumni Association. But we must rally to our opportunity and this is a call to our members to attend the coming Anniversary in large numbers. For several weeks the officers have been at work upon the problem of the social function. Fuller announcements will be made later. Plan to be at Wolfville in June.

I must also appeal again for money. The receipts this year are very small. How small, I am ashamed to state. Sufficient is to say that we have received so far \$100 less than at this date last year. For the sake of old Acadia and all she was and is to us, will not our workers respond to her needs! If we do not we shall spoil in a large measure the splendid success of the Forward Movement.

TRURO, N. S.

W. N. HUTCHINS, Sec.-Treas.

Cecil Rhodes and the Races.

(New York Tribune).

Cecil Rhodes belonged to Great Britain, and it is for Great Britain to pass upon his career. The whole world may have its opinions of him and may express them. But there is no occasion for other people than British to grow hot and shrill in either denunciation or defence of him. The one obligation which does rest upon all men is to deal according to the facts. So far as his will is concerned, however, at least two nations besides the British are directly interested in it, almost as much so as Great Britain itself, and of these the United States is one. It may therefore be deemed proper for Americans to insist upon a truthful and honest interpretation of that remarkable document and to correct any misapprehensions which may arise over it. There are current some gross misstatements of its purport and also some grave misapprehensions which may arise over it.

Perhaps the most noteworthy misapprehension of the intent of his will is that which Dr. Felix Adler seemed to be laboring under on Sunday when he spoke of Rhodes's "scheme for union of all English speaking people for world domination," and denounced it as "immoral as impossible and a delusion." The simple fact is, of course, that Rhodes had no such scheme, and certainly broached none such in his will. What he did aim at was a moral and intellectual approachment of Great Britain, Germany and the United States; and Germany is surely not an "English speaking people." His expressed purpose, moreover, was not "world domination," but the preservation of the peace of the world; a very different thing, and certainly not an immoral one. Instead of the version attributed to Dr. Adler, the purport of Rhodes's will is to be described as a scheme for the union of the three most populous civilized nations for the peace of the world.

That is not immoral. On the contrary, it savors of the

highest morality. It is not to be admitted that it is impossible or a delusion. It has been the custom of some to call Rhodes "a dreamer," as of others to call him a pirate, an adventurer and a murderer. The fact is, however, that the great majority of his dreams have been practically realized, and there is good reason to think this last of them will be or may be. At any rate, the United States, as one of the chief beneficiaries under his will, owes it to him and to itself to keep the facts of record straight. Rhodes used to say that "the greatest blunder men ever made was at the Tower of Babel." They should have been contented with just one "language for the whole world, and that "the English language." Yet he was one of the foremost champions of the legal recognition of Dutch in South Africa as an official language at par with English. He was a believer in the greatness of England and of the English speaking peoples. But in his will he coupled Germany with them on equal terms, just as he had previously made Germany a partner in his "Cape to Cairo" enterprise. It was not that he esteemed other races less, but that he loved his own more. We cannot recall in his career, and certainly cannot discover in his will, the slightest animosity toward any race as a race. His last utterance to the world indicates that he wished well for them all.

New Books.

WINDOWS FOR SERMONS, By Louis Albert Banks, D. D.

The special value of this volume consists in the fact that it reveals Dr. Banks' own principles and methods in the use of illustrative material. The first fifty pages of the book are devoted to an exposition and advocacy of these methods. The author writes as a deadly enemy of dullness, and of all obscure fog of assumed profundity in preaching. To enforce his views, Dr. Banks brings to his assistance the examples of the great preachers and orators, including Lincoln, Lyman Beecher, D. L. Moody, and many more, rising in his scale to the citation of the apostles, and the Master himself, who was the "supreme story teller among all the great teachers of mankind." "The man who cannot tell a story well, should go to school to somebody who can teach him, if he wants to be a successful preacher." Dr. Banks places great emphasis upon the personal experiences as a source of illustrative material, and would be the last to desire to convert the preacher into a copying machine. But he believes in seeking this sermon stock diligently, and in all sorts of places. The daily paper, the great poets and prose makers—the little ones, too, for that matter—most of all the Bible, are commended as reservoirs from which the preacher's well of sermonic material may be drawn. There is a special plea for up-to-date material as serving to carry the preacher out into the interest and sympathy of the unchurched masses, who for the most part live in the current knowledge of the times. The bulk of the volume is given to a choice collection of modern illustrations, well calculated to furnish features for pulpit-arrows. A closing section of the book contains a shorter collection of illustrations especially for the use of temperance and reform speakers, most of them graphic and applicable. The book is conveniently indexed.

—Bunk and Wagnalls Company, New York. Price \$1.50 net, Postage 15 cents.

PRINCESS PUCK, By U. L. Silberbad.

This is a pleasant book to read. It is interesting without being exciting. Its principal value is not in any special moral lessons inculcated, or in the portraiture of character, but rather in the glimpses which it affords into the life of English middle class people in country or village environments. It touches the boarding school, the farm-house, the lawyer's office, the rectory and the mansion of the smaller gentry. The author's interest is however in persons rather than in places. Most of the characters are rather of the ordinary, everyday sort, and though the lines of individuality are not very skillfully drawn, they are for the most part people who, in spite of their faults or failings, one is pleased to meet. The leading character the "Princess Puck" is intended to be a quite out of the ordinary person. She is that indeed, but the portraiture is not altogether successful. There is some love-making, partly under difficulties, but at the last, through the masterful management of "Princess Puck," the principal love affair comes to a most successful issue.

—The MacMillan Company, New York. The Copp, Clark Company, Toronto.

KATE BONNET, By Frank A. Stockton.

This is a story of the seventeenth century—a story of piracy and red-handed murder on the high seas. The author has not softened the outlines of the traditional pirate's picture. Rather he has painted him at his blackest and his fiercest. But the terrible story is told so blithely and cheerfully, and is so pervaded throughout with the inimitable Stocktonian humor, that one cannot take Mr. Stockton's pirates very seriously. One cannot help but feel however that this is not the field in which Mr. Stockton's genius appears at its best. His pirate could not of course be an ordinary one. He must be created out of the most unlikely material, so he is made to order out of a very respectable planter of the island of Barbades, as ignorant of navigation as any other landman. And when this respectable gentleman had been converted in a bold, blasphemous and blood-thirsty pirate, Mr. Stockton seems not to have known well what to do with him. He must kill him of course, such a monster could not come to anything less than a violent end, but the genius of the author does not lend itself very happily to such tragic situations. Mr. Stockton's role is comedy, but a comic pirate is perhaps rather a difficult creation, and at all events the story of Stede Bonnet is rather unsatisfying either as comedy or tragedy.

—The Copp, Clark Company, Toronto.

* * The Story Page * *

An Experiment.

Daisy came into the room where her sister was removing her wraps. "Can't I help you, Ada?" she said, "you look tired."

"No, thank you dear," was the reply. "I am pretty tired, the boys behaved rather worse than usual to-day, that is all."

"The mean things!" cried Daisy, indignantly, "I just wish I could take your place for a few days. I'd not be as patient with them as you are at any rate."

Ada smiled rather wearily.

"Why don't you report them to Mr. MacKenzie?"

"That would only make things worse; I'll just have to put up with it, but don't worry your little head about them Daisy dear."

Daisy walked off with a perplexed expression on her pretty face, and said nothing more for some time. Ada looked after her and thought; "What a dear child she is. Her sympathy is a greater help than she imagines."

Ada and Daisy Graham were orphans, both their parents having died when Daisy was very small. Ada being much the elder, had taken almost the entire care of her little sister, and as they were not wealthy, she had fitted herself to be a teacher, and was glad to secure a position in a school near her own home. The two girls were very fond of each other, and fourteen year old Daisy considered no one half so good or beautiful as Ada, and fiercely resented any slight or injury to her. Thus she would willingly have gone to almost any extreme to punish and reform her sister's refractory pupils.

That evening she again commenced the subject. "What do the boys do to worry you?" she asked with interest.

"Well, nothing so very dreadful, but they are so restless and mischievous,—but it is selfish of me to burden you with all my little troubles."

"Not a bit, I want to help you out. Now you just tell me exactly what the boys do, and I will have advice all ready. I'll never tell that you told," she added laughingly.

Ada smiled. "It would be a relief to tell you about it but I do not see how you could help me."

"Go on!" was the command.

"Well, of course, they talk, and chew gum, then they are impolite, most of them will not study, one of them makes a habit of going to sleep over the arithmetic, and if I leave the room for a minute, everything is in an uproar. You know we have a great many visitors so that makes it necessary for me to leave sometimes. To-day I stepped into the hall for something and when I returned I found Jack Davis in my chair waving a ruler, an ink bottle was flying across the room, one boy was half way down the centre-post, two more were having a boxing match, and,—you can imagine the rest."

"What did you do to them?"

"Oh, I told them to remain after school, but they slipped out. I do not know what to do with them."

"I know!" cried Daisy excitedly, and she proceeded to unfold her plan. When she had finished, Ada looked amused, but said rather dubiously, "I am afraid it wouldn't work,—though I do not think it could do any harm," she added, as Daisy seemed disappointed. "I will try it anyway."

"Oh! you're a dear!" cried Daisy in high glee; "and if it don't work, I'll give them a lecture after school; I believe I will anyway." Ada thought Daisy's lectures would not be very dreadful, but she refrained from saying so.

The next morning when the girls separated at the school door to go to their separate rooms, Daisy called to her sister, "Keep your courage up and don't forget anything."

Ada smiled back and passed on to her room, looking so cheerful that one of her pupils said to another, "Something must have happened to Miss Graham, she don't look so glum and sorrowful as she did."

"I hate a glum teacher," was the reply. "I'd ever so much rather she'd snap and scold, it would be more lively."

Ada, who overheard the last remark, mentally resolved that it should be lively enough before school was done.

For a short time everything was quiet, but the sharp sighted teacher soon noticed that one of the boys was taking a nap. Taking a sheet of paper, she printed on it in large letters, "Sleeping Beauty," then stepping softly down she pinned it on his coat. The others looked on in astonishment, then, as the absurdity of the affair dawned on them, they began to giggle. Ada put up her fingers warningly and said, "Hush, it would be such a pity to spoil that charming tableau."

This created a roar of laughter, for the boy was leaning back, his mouth wide open, and snoring vigorously. Being a peculiar looking boy at the best of times, the effect was now ridiculous.

Presently, disturbed by the noise about him, he awoke

and gazed stupidly around. When he saw the cause for amusement he started to remove the placard, but Miss Graham said decidedly, "Do not take that off Harry, it is the correct label." The boy looked rather sheepish, and went on with his interrupted work.

When order had been restored, there was peace and quietness for some time. Suddenly the class was startled by, "Walter Lewis, come here, you have gum in your mouth."

Walter slowly arose from his seat, muttering, "Oh, I know what you'll say, 'Walter you annoy me excessively by your continual gum chewing, remove it from your jaws immediately and remain after school,'" and he sauntered up to her desk, leaving the boy nearest him, shaking with laughter.

But what was the surprise of the offender, when his teacher smiled pleasantly and said, "I feel proud that we have such a talented pupil in our school, I feel that some honor should be shown you, that your companions may follow your illustrious example. Now you will oblige us by taking this chair and remaining there as a monument of virtue."

The boy sat down where he was told, wondering if the teacher was going crazy and the school was evidently much puzzled, but they were enlightened when she pinned a large placard on the front of his coat, reading thus: "Champion gum-chewer, seventy-five chews a minute." "Now," she said, "chew as fast as you can and keep up your reputation."

Walter started to leave the chair, but Ada was firm. "I perceive that your modesty equals your genius," she remarked, "but we can get Mr. MacKenzie to assist us if necessary." So he considered it prudent to stay where he was.

Shortly afterwards a knock was heard and two lady visitors were admitted. They looked in surprise at poor Walter, whose face grew very red but he chewed vigorously. When they left the room Ada accompanied them to the door.

"No sooner was her back turned, than up jumped Jack Davis, who announced, "I'm going up the pole. Do you suppose she'll label me?"

"I dare you to!" cried Tom Clarke, and up he went.

He was at the top when Ada returned, and she gazed, in admiration of the daring feat, then hastened to her desk where she printed another placard. This time it was, "Great climbing monkey ascends a great distance in a remarkably short time." Next, she captured Jack and fastened it on his back, saying: "Now, sir, I want you to watch the clock, and every fifteen minutes till dinner time you must climb the post."

"Oh! I don't want to do that," he objected, "more visitors might come."

"Do as I tell you," was the stern reply. "I want you to get heartily tired of it."

So Jack kept his eye on the clock and at the stated intervals he had to ascend the post. To make it worse, a visitor did come, and who should it be but his own uncle who was one of the trustees. But up, Jack had to go, the placard showing to splendid advantage from his elevated position.

His uncle looked on in amazement, but waited till he was leaving the room to remark in an undertone: "You use rather novel methods of punishment, do you not?"

"It is only an experiment," replied Ada. "I hope you do not disapprove."

"Disapprove! Oh, no, I appreciate the joke. I hope you will succeed in curing that young nephew of mine of some of his mischief," and he walked away, smiling as if much amused.

For the rest of the day, excellent order was maintained, every one being in dread of some new punishment,—and visitors. Ada felt quite elated, and wished for Daisy to tell her of the great success, but they did not meet at noon as Daisy had gone home to dinner with one of her schoolmates.

The afternoon seemed long, but at last school was out. Ada remained to put away some books and lock her desk. Daisy was waiting for her on the school-house steps. When the boys came out, she looked at them anxiously.

"Hullo!" said Jack, "your sister's inside."

"Is anyone kept in?"

"No, we had a new order of things to-day."

"I know," remarked Daisy, without thinking.

The boys stopped short and one of them said: "I didn't think she fixed that all herself."

Just then Ada appeared and the boys scattered.

"How did you get along?" asked Daisy at once.

"Very well, indeed," and as they walked home, Ada told her the story of the day.

St. John, N. B.

J. L. CROSSLEY.

Saved by Prayer.

"Good-bye, Harry; remember that mamma will always pray for your safety."

These were the last words Harry heard as he went out

of the gate toward the railroad station to take the train for New York. The words kept ringing in his ears as the train passed rapidly out of the village and new scenes came to his view. At the station in New York City, his uncle was waiting for him.

In a few days Harry was at work in the new, grand store of his uncle. There he became acquainted with young men of his own age who seemed friendly, invited him to join them in their excursion parties in the evening, and visit them at their homes. Before the first week was ended he had visited three of the boys of the city and taken a trip over to Jersey City, where several other boys took a trip on their bicycles. Harry had brought his wheel with him and enjoyed the trip over the new country very much.

After they had gone a distance, they stopped for refreshments, and he soon found himself standing at a bar in a saloon.

"What will you have, Harry?" he heard one of his new friends inquiring.

"I'll take a glass of lemonade, if you please," answered Harry.

"Pretty good joke, Harry; but you don't get such stuff here; we are all going to have beer; I'll order one for you, too." And before he could think of an answer, the bartender had placed it before him.

Harry felt a lump in his throat, but, with a fixed determination, answered:

"No; I do not drink."

"Bahaw!" exclaimed one of the young men, "you are not temperance, are you?"

"A glass of beer cannot hurt you; it is healthful," said another.

"I promised mother," replied Harry, "that I would not drink anything that might make a drunkard of me, and, if I never begin, I shall never have to stop; no one has ever become a drunkard who refused the first glass; but many drunkards who meant to stop after they had tasted beer or liquor just once, no, I shall not drink."

It was a long speech for Harry to make, but he thought of his mother's prayer, and resolved that she should not pray in vain. He expected the boys to ridicule him for his remarks. When Tom Ankers, the young man who worked next to him at the store, therefore, took him by the hand, and with emotion said: "Thank you, Harry; my mother used to tell me the same thing; she thinks her boy has never brought the intoxicating cup to his lips; I promise you that from to-night on I shall try to keep it," it surprised Harry greatly.

But his surprise increased when one of the other young men came forward and said: "I promised my present employer that I would never again enter a saloon to drink, when he saw me in one the last time, and he told me he could not keep young men in his employ who were addicted to the drink habit. I wanted to keep my promise, but always was afraid to refuse when in the company of others."

"Boys," said Adam Wagner, "this is the first time I ever took a drink. My father died a drunkard and I have often heard him say that the first glass was the opening of a life of misery. He often asked me to leave all intoxicating drinks alone; I mean to do so after to-day, and you fellows must help me to keep my promise."

"We shall, we shall," replied his friends, immediately.

"But tell us, Harry," said the young man who had spoken after Tom; "how was it possible for you to refuse? Didn't you expect us all to laugh at your remarks? What gave you such courage in this hour of danger?"

Harry told them the story in his simple, truthful manner, concluding with the words:

"Boys, my mother's prayer saved me."

"Harry," said Adam, "when you write home again tell your mother about the occurrence this evening, and be sure to say that we were saved by her prayer."—New York Observer.

Donald's Vacation.

"Donald! Donald! Donald!" Mrs. Turner stood in the hall a moment, and then, with a queer little smile on her face, turned and went out on the side verandah. A white-bearded, jolly-faced old man looked up expectantly as she came out. They talked a few minutes in low tones.

"I expect you're right," the old man said. "He probably needs the lesson." The smile gone from his face, he took up the lines and drove the fat white horse out of the yard.

Mrs. Turner went back to her baking.

Upstairs in his bedroom Donald was making a kite. It was the first day of the Easter vacation, and he intended to have it ready should he want to fly it. He had just finished the frame when he heard his mother's first call.

The Young People

EDITOR, J. W. BROWN.

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

Daily Bible Readings.

Monday, April 21.—I Peter 4. Be fervent in your love among yourselves (v. 8). Compare I Peter 1 : 22.
 Tuesday, April 22.—I Peter 5. Gird yourselves with humility (v. 5). Compare Phil. 2 : 3.
 Wednesday, April 23.—Jude. Keep yourselves in the love of God (v. 21). Compare I Tim. 6 : 17.
 Thursday, April 24.—I Peter 1. Make your calling and election sure (vs. 10). Compare Rom. 11 : 29.
 Friday, April 25.—I Peter 2. For if God spared not angels when they sinned (v. 4). Compare Jude 6.
 Saturday, April 26.—I Peter 3. The Lord is not slack concerning his promise (vs. 9). Compare Rom. 2 : 4.

Prayer Meeting Topic—April 20.

The obligation that blessing brings. Acts 1 : 8 ; John 4 : 14 ; Matt. 5 : 13-16.

We receive that we may give : we are blessed that we may bless others. The disciples were endowed with "power from on high" on the day of Pentecost, in order that they might bear "witness" concerning Christ among the people. Both the Old and the New Testaments are full of illustrations of this principle. God calls men, endows them with special gifts and graces, places them in positions of responsibility and opportunity, that through them he may bless others. See the case of Abraham. In him God has blessed "all nations" according to the promise. Gen. 22 : 17, 18. A multitude of other instances could be given.

God sometimes complains by the mouth of his servants the prophets, that his people disappoint him, in this respect see Isa. 5. What could have been done more to my vineyard, etc., but "when I looked it was for the wild grapes" worthless fruit. In the same strain is his indictment in Hosea, "Israel is an empty vine : he bringeth forth fruit unto himself." In the parable of the barren fig tree, the lesson is plain to him who will see it. The fig tree enjoys the care and culture of the vineyard and gives no fruit : blesses no one with its produce.

When our Lord called Saul of Tarsus, it was that he might be "a chosen vessel," etc., see Acts 9 : 13. The vision of Jesus Christ was that through Saul multitudes might also see the Lord. Very striking is the remark of St. James, that asking "amiss" in prayer comes of asking only that our own selfish desires may be satisfied, see James 4 : 3. When men invest they expect a return. When God bestows gifts and graces on us, it is that we might do good to others. S. B. KEMPTON.

Skill in Service.

The tendency in every department of modern life is ever toward greater specialization. This simply means that there is a general demand for a greater degree of skill on the part of every man who attempts to serve the public in any capacity. This demand is apparent not only in the professional world, but also in art, science, trade and manufactures. Religion too has felt the force of the same demand. Years ago, there was a sort of proverb in England to the effect that if a gentleman's son had not brains enough for the law, or dash enough for the army, why the only thing to do was to make a clergyman out of him. His "cloth" was supposed to cover a multitude of defects, including stupidity and incapacity. It was also supposed that very ordinary qualifications were sufficient for missionary work. But a great change has come over Christendom. It is now recognized that the very best men are not too good for the Lord's work. Longer and more careful preparation is expected on the part of the prospective workers, whether they will labor at home or abroad. Bungling and inefficiency are seen to be more out of place in the service of God than elsewhere.

The standard of skillfulness in service is being raised. In this respect we are getting nearer apostolic requirements when servants of Christ were enjoined to be wise as serpents and harmless as doves, Matt. 10 : 16, skillful in teaching, I Tim. 3 : 2, workmen that need not to be ashamed rightly dividing the word of truth, I Tim. 2 : 15, walking in wisdom toward them that are without, Col. 4 : 5, and filled with all spiritual understanding, Col. 1 : 9. With servants of God who met these requirements, it is not wonderful that within three hundred years after Christ's death the pagan world was conquered by Christianity.

Possibly the most practical questions for us in connection with this subject is, How may skillfulness in service be acquired? The following are suggested as means to this end :

1. A correct idea of the nature of the service required. While there are many different spheres of service open to the Christian, yet there is one ultimate object common to them all, and that object is, the clearer revelation of God to man that God may be glorified in man. This is the end of all service, whether it be preaching, teaching,

mission work or the humblest ministrations. Every servant of God, in whatever capacity he serves is not to forget that he is primarily a witness, an epistle of Christ known and read of all men, 2 Cor. 3 : 23, or an ambassador for Christ, 2 Cor. 5 : 20, whose business it is to represent and reveal God to men, Matt. 5 : 14, 15. Therefore to become skillful in any sphere of Christian service whatever requires

(a) A knowledge of God. No man can be a revealer of God who does not know him. Such knowledge is most clearly imparted in the Scriptures, and therefore a thorough knowledge of the Bible, (i. e. of what the Bible contains and not necessarily of what is said about the Bible) is absolutely essential to skillfulness in service, Heb. 1 : 1 ; Rom. 3 : 2.

(b) A knowledge of men. Many servants of God fail here. It is one thing to know the truth, it is another thing to be able to apply that truth to existing conditions. While truth as a principle remains ever the same, the methods of its application may vary infinitely. This fact necessitates on the part of the Christian worker a knowledge of human society, its conditions and present tendencies. It is such a knowledge that enables a man to exercise what is called "tact" in dealing with his fellows. Now knowledge of men also comes by the Scriptures, which as in a mirror reflects the spiritual and moral conditions of human nature, Jas. 1 : 23-26. This knowledge is supplemented of course by personal contact with men in the various relations of life. A very helpful study in this connection is that of sociology which treats of the great principles that underlie social organization and development as well as of schemes for social improvement.

2. A study of the lives of God's most skillful servants. It is said that the present German emperor spends a great deal of his time in studying the military achievements of Alexander the Great, Hannibal, Caesar, Napoleon and other great warriors. His purpose is doubtless to make himself expert in military tactics, and in fact he is already acknowledged to be so. In the same way may Christians become skillful servants, that is, by studying the methods, motives and practices of prominent Christians of the past and present. What an inspiration there is for the young servant of God, in the life of Paul ! What incentive to effort in the victories which he achieved ! And the same is true of every noble Christian career. A perusal of the biographies of Chrysostom, Zinzendorf, Luther, Knox, Carey, Wesley, Judson, Spurgeon, Moody, Gordon, Meyer and many others of like prominence in service, cannot fail to develop a truer insight into correct methods of work and therefore lead to a greater degree of skillfulness. Above all the worker should know every detail recorded of that matchless life which is the fountain and source of incentive to spiritual service, even of Him who was so successful in the service of God that he could affirm confidently, "I do always those things that please Him," John 8 : 29.

3. The doing of God's work. It has long passed into a proverb that the best way to learn to do a thing is to do it. Skill in doing is only gained through attempting to do. Theoretical knowledge is indirectly helpful in stimulating the will to attempt some task. The young man employed in a machine shop who is entirely ignorant of practical mechanics becomes an expert mechanic only by carefully and faithfully working out for himself every detail of the tasks submitted to him. So with the Christian. In the daily doing of God's will he comes to know the doctrine, that is, he becomes "an expert in service." John 7 : 17. By preaching we learn to preach ; by teaching we learn to teach ; by giving we learn to give ; by pleading with the unconverted to come to Christ we become, by and by, skillful fishers of men. There is no easy road to skillfulness in the service of God. It is only after repeated attempts that former mistakes are rectified ; that the eye learns to see clearly, the hand to execute correctly, and the mind to judge quickly and tactfully. It requires time and effort to make the body an obedient instrument of the spirit.

Again, in the doing of God's work, if a Christian would learn to be skillful he must be willing to take the lowest place, to do the menial task. Most successful business men have begun at the bottom of the ladder, and they are successful because they know how every detail of their business should be worked out. They have done every part of the work and have their skillfulness in management.

Christ glorified menial service on the night of his betrayal by washing the disciples' feet, teaching them that only by thus performing such common, simple or humble tasks when required could they be true fellow workers of his. John 14 : 15, 17. Many are willing to serve in a large way but not otherwise. They forget that the Master always commits to us the "few things" first in order both to test our faithfulness and to develop skillfulness in service, before he makes us rulers over the "many things." Luke 16 : 10-12. Matt. 25 : 21-23.

4. The filling of the Holy Spirit. The Holy Spirit was according to promise, to be the Christian's continual teacher and guide, John 14 : 26, not only in the apprehension of truth but in the performance of service, Luke 12 : 12. Christ himself wrought in the power of the Holy Spirit, Matt. 4 : 1 ; Mark 1 : 10 ; Luke 4 : 1, 14, 18. Acts 10 : 38 and the disciples were expressly forbidden to attempt any service for God, until they had received the baptism of the Holy Ghost, Acts 1 : 4, 8 ; Luke 24 : 49. It is said of Peter and the other apostles, of Paul and Barnabas and Silas of Stephen, of Philip, of Nisanor, who were the most successful servants of Christ and the early church, that they were all filled with the Holy Ghost, Acts 4 : 31.

It was the Holy Spirit who gave them wisdom, Acts 6 : 10, and courage, Acts 4 : 13, and power, Acts 4 : 33, to perform the great work which had been laid upon them.

After all, without the aid of the Holy Spirit, all our tact and skill will be vain. The skillfulness that leads to acceptable service is only imparted by the Holy Spirit.

It is a blessed truth that He is willing and desirous to fill every Christian life with His own mighty power and skill, thus ensure for each of us successful service for God, I Cor. 6 : 19. C. H. DAY.
 Kentville, N. S.

"She just wants me to bring in an armful of wood," he said to himself. "Sarah can do it just as well's not. Sides, I've got to keep at it if I ever get it done. Shouldn't wonder if the wind'd come up so's we fellows can fly 'em this afternoon," and he spread out the stiff paper and prepared to cut it out.

Donald had got into a bad habit of not starting as soon as he was told to do a thing, and sometimes of not answering when called, but he was not disturbed again.

An hour later he went down-stairs after a drink of water.

"I am sorry you didn't hear me call, Donald," said his mother. "Grandpa was here, and wanted you to go out to Uncle Charlie's with him to stay the rest of the week. Uncle Charlie tapped his sugar-bush Saturday, and he thought you would enjoy spending your whole vacation out on the farm."

"O mamma, why didn't you call—" and then he stopped. He remembered. She had called. "I didn't s'pose you wanted anything much!" he wailed. "Oh, oh, oh!"

That night Mamma Turner had a long talk with him, but nevertheless it was a very sorry faced little boy who got up Tuesday morning.

Wednesday morning Mamma Turner told him he must not let his mistake spoil his whole week's vacation, and finally he went off up-stairs to finish the kite. He had worked half an hour, perhaps, when he heard his mother in the hall below.

"Donald!" she cried.

Donald waited no second call. His lesson had been bitter, and now he started at once.

"What is it, mamma?" he asked, from over the banisters.

"Grandpa is here," said Mamma Turner. "He had to come in for new buckets, and he would like to know if you care—" but Donald waited no longer. He was down-stairs and out on the porch in a twinkling.

"Here, young man, get your rubber boots and your old clothes," said grandpa, laughing. "We want a hired man about your size to help in the sugar-bush—that is, if his hearing is good," he added, his eyes twinkling ; and mamma assured him that Donald's had improved since Monday.—Jette Margaret Phelps, in Youth's Companion.

Danger Signals.

God does not let us go into danger unwarned. No young man forms harmful habits except against the protests of his own nature. In the following little sketch a well-known writer emphasizes the fact that men who are wise enough in temporal things frequently disregard the danger signals which God and nature have set up.

"This red flag is a signal of danger, Nannie," said the tall engineer.

"A signal, father?"

How Nannie's blue eyes were lifted toward her father in anxious inquiry!

"Yes, it means danger. If anything is not just right, that red flag on the railroad track is a sign, and an engineer will stop his train."

"Would you stop yours, father?"

"I rather think so, Nannie Payson. If I didn't, there would be trouble. What I have given you is only a toy flag, but you may like to play with it."

Nannie was an enthusiastic child. She eagerly seized the toy flag, and delightedly played with it. Her father had scarcely left the room to hurry off to his train, when she heard her mother sighing, "Oh, dear!" Then her mother cried.

"Oh, I wouldn't cry!" urged Nannie, throwing her arms about her mother's neck. "Tell me what is the matter."

The mother hated to say,

"I know why it is."

She went to a closet and opened the door. She pointed at a black bottle on a shelf.

"That is it, mother."

The mother nodded her head.

"It is growing on him, Nannie. He does not think so, but he drinks more than he used to, and he drinks oftener. He will lose his place on the road the next thing."

The fumes of the whiskey the engineer had taken escaped from the closet into the room.

"He thinks people don't know, but they can't help knowing. Just as the smell of it is coming out of the closet, the trouble gets out and everybody knows it, Nannie. You can't hide it."

What could Nannie do? She resolved to do one thing the next day, though she made up her mind with fear and trembling.

When the engineer went to the closet the next morning, he saw the toy flag beside the bottle, red beside the black, the danger signal near the brink of death.—Young People's Weekly.

The eternal stars shine out as soon as it is dark enough.—Carlyle.

He is richest who is content with the least ; for content is the wealth of nature.—Socrates.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR APRIL.

For the work at Grande Ligne and our own missionary among the French. For the officers and members of the W. M. A. S., that they all may feel their responsibility in this Mission Work and plan for its development and success.

Home Missions.

The cause of Home Missions is one which should lie very near the heart of every Christian, and each one of us has a personal responsibility with regard to this work. Of all the objects which appeal to us as Christians there is surely none more important and more urgent than that of carrying the Gospel to the neglected and destitute of our own land. We cannot escape our responsibility in this matter. We may evade and ignore it, but it rests upon us all the same. The gospel-message might have been written on the sky above or angels sent to bear it to men, but such was not God's plan. He has condescended to make use of us the souls he has redeemed to spread the tidings of his love and "Have we been true to the trust he left us?" "When to the Lord we restore our talents will he answer us, well done?" Christ himself said that "repentance and remission of sins must be preached among all nations beginning at Jerusalem," and in these days when we hear so much about the Foreign work and so many urgent appeals on its behalf are constantly coming to us, are we not in danger of underrating and neglecting the work that lies nearest to us? As we look at the reports from our Home Mission fields, our great North West into which people of all nationalities are pouring by tens of thousands, we see open doors on every side and hands stretched forth asking for assistance—a people who can be reached by the gospel and the work carried on unhindered by the barriers and difficulties which must be met and overcome on the foreign field.

In 1873 there was but one Baptist in Winnipeg, now there four flourishing churches with a combined membership of over one thousand. Does not this show what an encouraging field for missionary enterprise we have in our North West? Now is the time to give them the gospel while strangers are yet coming into this new country, while their associations and habits have not been fixed and new homes are being made. A writer in the "North West Baptist" says, "This is the day of our greatest need. Through this vast Province there are many little communities where there are ten, twenty or more of our own faith and order, who are anxious to have the gospel preached to them in order that they may form the nucleus of a missionary field. Some of these are in centres where in one, two or three years we might reasonably expect to have a self-supporting church. We want to meet these demands, to shoulder our responsibilities, to hold the ground before we are crowded out by others, but the deficit in our treasury permits us only to look and pray, but ties our hands most effectually."

I have been much interested in reading of the Japanese work in British Columbia. This was commenced about sixteen years ago and is especially connected with the Baptist churches in Victoria. In the Mission school a large number of bright Japanese young men are being instructed and taught the way of life, and there are constantly hopeful conversions among these children of heathenism, many of whom have expressed a desire to go back to their own people and tell them of salvation through Christ. Here we see how the Home mission work has a direct and immediate bearing upon the Foreign work. Scattered all along the Pacific coast are thousands of Chinese and Japanese who come directly under the influence of our Home Mission workers, and as these are won for Christ, if only the money was available for their education we know that many would be willing to return to their own country bearing the gospel message.

There is no doubt that work among these people will in years to come give an abundant return in the salvation of their own countrymen through their influence. If we do our duty by these heathen at our door they may prove the very best reinforcements that we could send to our missionaries already in the field.

From all parts of the Northwest field the reports are most encouraging—missionaries doing good work among the vast foreign population that is pouring in—Doukhobors, Galicians, Scandinavians and many others. Last year the first Galician chapel was dedicated in a settlement twenty-eight miles from Emerson. The "North West Baptist" gives very interesting account of the exercises.

Several persons were baptized on the occasion, among them a Galician young man of much more than ordinary ability and promise who had been doing good work assisting the pastor in charge. They purposed sending him to Brandon College to prepare more fully for the ministry. I am sure we cannot but feel that the work at Grande Ligne is deserving of our warmest sympathy and support. As we see what is being accomplished there, in the face of so much difficulty and discouragements among a people so completely under the sway of the priesthood, we can surely feel that the Lord's hand is in the work and that if we do our part in upholding and strengthening the workers we shall see yet greater results. An encouraging feature is the increasing desire among the Roman Catholics to read the Bible and in many cases it has indeed made them "wise unto salvation through faith in Christ Jesus." Nearer home, in our own Province, how important it is that the destitute churches should be cared for and remote sections where a preaching service is seldom held, be more regularly supplied. There are isolated places in our Province where the people have not the opportunity of hearing the gospel and a Bible is not to be found in their homes. One of our minister's wives told me that not many years ago travelling with her husband in a remote part of Yarmouth County, being overtaken by storm and darkness, they decided to ask shelter for the night at the nearest house. The people proved hospitable but very ignorant, only one in the family being able to read. As bed time approached the minister suggested family worship and asked for a bible, his own having been left in the carriage. After a good deal of searching a remnant of a book was found which proved to be part of an old History of Scotland, the nearest to a Bible which they had in the house. Surely we who enjoy so many privileges, to whom the lines have fallen in such favored places ought to be willing to reach out a helping hand to such as these. Let us each ask ourselves the question, "What am I doing for these neglected ones?" Have we given, have we worked, have we prayed for the saving of their souls? When we come to meet them by and bye, will they be able to say to us, "Your prayers and your gifts led me to the Saviour?"

May we each realize more and more our responsibility in this Home Mission work. Let us make sacrifices if need be, and as we pray "Thy kingdom come," let us remember that we can in a great measure answer our own prayers in the sending of men and providing of means to carry on this great work of winning our land for Christ.

We are very anxious that this year there shall be a larger amount contributed by our societies for Home Mission purposes than ever before, and how can this be done? We would urge our societies, especially those which have not been in the habit of contributing anything for Home Missions, to try the plan of appointing a Home Mission treasurer—one whose duty shall be to try to collect from every sister in the church some amount, however small, for this purpose. Where this plan has been tried it has proved very successful and we think if the work is thoroughly done, each society doing its part, it cannot fail to result in a large increase in Home Mission funds.

S. W. KING.

— Secretary Home Mission Committee.
Read at the W. M. A. S. meeting at Belmont, Col. Co., March 18th, in connection with the Ministerial Quarterly Meeting.

Amounts Received by Treasurer of Mission Bands. FROM MARCH 19TH TO APRIL 6TH.

Point de Bute, F. M., \$6.50 H. M., \$6.50; Mira Gut, F. M., \$6; Clyde River to constitute Misses Emma Murray and Kate McNevin life members, F. M., \$20; Hopewell Hill, support of child in India, F. M., \$8.91; Advocate, F. M., \$5; Milton, Queen's Co., F. M., \$5; Hazelbrook, F. M., \$2.50; New Germany, F. M., \$5; Hampton Hospital, Chicacole, F. M., \$5
Chipman, Queen's Co., N. B. MRS. IDA CRANDALL.

Foreign Mission Board.

NOTES BY THE SECRETARY.

What does it mean? Can anybody give an answer? Here are applications for appointment to our Foreign Mission staff of three worthy young men. All of them graduates of Acadia, and all students at a Theological Seminary. Two of them will graduate in June and the third a year hence, though if necessary he is prepared to go to the front this autumn. As already intimated in this column one of them has received an appointment. What about the other two? What shall be done about them? Ought they to be sent? Yes, assuredly, if funds can be provided for that purpose and for their support after they are sent.

There ought to be four new families sent at the earliest possible moment, if we would cover the field which has been pre-empted by us. But to do this, means two more

new stations established, and the erection of as many bungalows. What we ought to do and what we can do, does not say what we will do. The oughtness is one thing, the willingness is another thing entirely. That our people can do more than they are now doing goes without saying. But how to reach them and develop the spirit of missions is quite a problem.

In connection with the Baptist churches in the United States, in the field covered by the Missionary Union, 24 missionaries are being supported by churches or groups of churches, to the great spiritual advantage of those churches thus engaged.

Fully 250, nearly one half of the missionaries in connection with the Congregational churches of the U. S. are supported by funds contributed specifically for them, —and of the 700 Presbyterian missionaries, 550, including 100 men are thus supported.

In the year 1897-8, the Church Missionary Society of England secured more than 400 salaries from different sources, chiefly churches and individuals. And the testimony of this society is that this method has not only provided 400 salaries over and above the general offerings, but that the general offerings themselves have increased.

Reports from the Presbyterian churches which have adopted this plan, indicate that the missionary offerings during the years when they were supporting their own missionaries were more than twice as large as during the same number of years when they simply contributed to the general fund, while the contributions to the women's societies for those same years were also larger after the congregations had assumed a larger obligation.

Dr. Witter the District Secretary of the Missionary Union for New England, says, "At a recent roll-call one of our churches was able to report only two baptisms at home during the year just closed, but could rejoice in an addition to its fellowship of 163 souls in the regions beyond who had been baptized into six self-supporting missions of this church by its missionary in Assam." I wonder if it may be that along this line is the answer to my query—are there not churches in these Provinces which could support a missionary in the foreign field in addition to what is already being done? I fully believe there are such churches. Oh, how can we wait!

Twentieth Century Fund.

A SUGGESTION.

How Sunday Schools may easily raise the amount asked from them and as much more if so minded. This is the way it was done in one Sunday School and it is given to encourage others to go and do likewise:—

The Superintendent announced on the previous Sunday that the School had been asked to raise \$10 per year for four years for a fund called the 20th Century Fund—for Home and Foreign Missions. He did not make a long speech—he was not of that kind. He requested all the members of the School to bring in an envelope the following Sunday as many cents as they were years old, as a special thank-offering. Every member of the School became interested—even the oldest teacher. Now in this school, I need not say whether there were any bachelors of an uncertain age or not, or whether there were any of the other sex of the same age. Suffice it to say that the Superintendent of the School referred to is a wise man and he suggested that as there were some parents who attended the School with their children, and the tax to them might be quite heavy, that no person over 25 years of age should bring more than 25c. This was indeed a happy solution, for the bald-headed bachelor was not averse to being considered somewhere about 25. As a result of the effort, when the next Sunday came and the offerings were presented, instead of the ten, there were fifteen dollars, and no canvassing and no suppers or concerts. Everybody was delighted that the thing was well done and easily done, and if life is spared the effort will be repeated next year.

Now what one school has done can be done by others. I am sure that if all our Sunday Schools will take hold of the work, the amount which is asked can be raised and a good deal more. Try it young people and Sunday School Superintendents, unless you have 'a more excellent way,' in which case we shall be glad to hear of it.

Suppose, by the insistence of the church, it could be brought to pass—which is a vain expectation—that every man should in any measurable period of time be well fed and dressed and housed, should be free from disease, idleness, weariness, should have equal rights, privileges, opportunities with his neighbor, then this bread-and-butter paradise were a poor exchange for the eternal hope.—John Watson.

The Messenger and Visitor

Personal.

In 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 arrearages (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.

INCREASE OF THE CHRISTIAN POPULATION IN INDIA.

Sir Charles Elliot, late Lieutenant Governor of Bengal, has computed from the last census the growth of the Christian population of India, excepting the provinces of Bombay and Burma, during the last ten years. He states that in the year 1891, the total Christian population was 1,952,704, and that in 1901 the number was 3,504,803, which shows a gain of nearly 550,000 souls, or about 30 per cent increase. This is twelve times the rate of the increase of population as a whole. Census statistics of Bombay and Burma are not all available as yet, but missionary statistics state that the net increase in the Bombay presidency has been 16,520 in the past ten years, while there has been a decrease in the general population according to the census returns already published. It is claimed that this increase "cannot be due to the taking on of famine orphans, for even if all famine orphans had become Christians they would have accounted for but a small part of the increase." If there has been any change in the European Christian element it has been to grow less, for the large number of soldiers withdrawn from the country must have reduced the usual number by a large percentage. Hence we see real and satisfactory growth in our Christian population there.

SOUTH AFRICA.

The London Morning Leader asserts that the several Australian officers of an irregular corps shot natives like rabbits, and that they are even suspected of murdering men of their own command against whom they had grudges. The incident which led to their court martial was the coldblooded "execution" by those officers of ten Boers who were journeying to Pietersburg with the object of surrendering. It is supposed that these Boers had £20,000 with them. Actuated by cupidity the Australians stopped the Boers, tried them by mock court martial and ordered all to be shot. This was done by a squadron of the soldiers after some of the non-commissioned officers had refused to carry out the death sentence. The officers then ransacked the Boer wagons and were disgusted upon finding that the £20,000 was in Transvaal paper money. Continuing, the Leader says a German missionary a few miles distant from the scene of the "execution" heard of the affair. Lieut. Hancock, one of the Australians concerned, fearing he would divulge his information, shot the missionary dead. This shooting eventually led to a complaint by the German consul to Lord Kitchener, who proceeded to court martial the Australians.

The funeral of Cecil Rhodes at Cape Town on Thursday was imposing. The streets were lined with troops. The pallbearers were Dr. Jamieson, the premier of the colony and six others. At the conclusion of the services the mourners proceeded to the station. There the coffin was borne into the DeBeers Company's saloon car, which had been converted into a chapel ardente. The family, the executors of the will and others accompanied the body to Rhodesia. The entire ceremony lasted two and a half hours.

At a meeting of the level crossings committee of the Montreal city council a motion was passed asking the council to ascertain from the attorneys if the city had power to compel the Grand Trunk to elevate all its tracks within the city. Ald. Lebeuf, in introducing the resolution, stated that every year many people were sacrificed at level crossings, and in many American cities the railway companies had been compelled to elevate their tracks without assistance from municipalities, and there should be no reason why Canadian cities should not have the same power.

President Trotter returned home to Wolfville on Monday after a brief visit to Boston and other parts of New England in the interests of the College. Dr. Trotter spent Sunday in St. John and in the evening preached for Pastor Roach to the delight and edification of the Tabernacle congregation.

Rev. J. D. Freeman of Germain St. church is enjoying for a week or two needed respite from the labor and care of pastoral work. He is spending his holiday in Boston and vicinity. The Germain St. pulpit is to be occupied next Sunday by Rev. H. F. Adams who is to speak in the interest of the Twentieth Century Fund.

Alvah H. Gordon, M. D., son of Rev. J. A. Gordon of Montreal, lately spent a week or two in St. John. While here Dr. Gordon was caring for the patients of Dr. W. F. Roberts during the latter's absence on a holiday. After graduating at McGill, Dr. Gordon located at Ladysmith, B. C., where he spent a year or two very successfully. He is now about opening an office in Montreal, and his many friends in these Provinces will wish for him the large measure of success which they confidently believe he will deserve.

According to the London Daily Telegraph the will of Cecil Rhodes deals with a total of £6,000,000. Mr. Rhodes has left a sum roughly capitalized at \$10,000,000 for the foundation of Anglo-American scholarships at Oxford, for three years. The central principle of his scheme is that to every English-speaking colony and every state and territory in the American union should be offered a scholarship of the value of \$1,500 a year, for three years at Oxford. No student shall be qualified or disqualified for election to a scholarship on account of race or religious opinion. Mr. Rhodes desires that the students should not patronize any particular college. The trustees are allowed to suspend or remove any scholar at their discretion.

The Imperial Institute, London, will be opened by King Edward on May 15. One of the most interesting exhibits will be the presents received by the Prince and Princess of Wales during their trip through the colonies last year. In the gallery alongside the royal presents will be a fine exhibit of minerals, forestry and fruit products from Canada.

The statement that the eldest son of Mr. Kruger has taken the oath of allegiance to the British government in the Transvaal is positively denied by Boers at Amsterdam. The Casper Kruger mentioned must be a man of that name who is an inhabitant of Rustenburg, as Kruger's son is still in the field with the Boer commandoes.

Gen. Methuen's despatch on the subject of the Tweebosch disaster was published in the London Gazette Friday evening. It adds nothing to the details already made public. Methuen pays tribute to the Boer commander, saying Gen. Delarey "treated the prisoners and myself with the greatest kindness, and left Gen. Cellier to look after our wounded on the ground."

MOTHER AND BABE

Sick mother—sick child! That's the way it works when a mother is nursing her infant.

Scott's Emulsion is an ideal medicine for nursing mothers. It has a direct effect on the milk. Sometimes the mother is weak; her thin milk does not make the baby grow. Scott's Emulsion changes all that. The rich cod-liver oil in Scott's Emulsion feeds the mother and gives a flow of rich, nourishing milk for the baby.

The medicine in Scott's Emulsion not only strengthens the mother but goes naturally through the milk and strengthens the child.

Nothing to harm—all for good—Scott's Emulsion.

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

AN EXCELLENT NUMBER.

Acadiensis, the maritime province quarterly magazine published by D. R. Jack, is a valuable addition to our literature. The April number contains many excellent features. Montague Chamberlain contributes one extremely interesting article on Primitive Life of the Wapanaki Womey, with many fine illustrations of typical faces of the women of the modern tribe. W. F. Ganong contributes a strong article on the need of a historical museum in St. John, with suggestions as to the means of securing it. Lost in the Forests of Acadia in 1677, is a thrilling story told by the late Ed. Jack. C. E. J. W. Bailey has an instructive and well illustrated article on Some Features of New Brunswick Rivers. W. Chadwick of Toronto, makes two interesting contributions, one on Book Plates and one on Loyalist Memorials. Acadia and New England is the title of a historical article by H. R. Bailey of Cambridge, Mass. The record of the Wetmore family is continued by Mr. Jack. Other contributions in prose and verse are from Bliss Carmen, Charles Campbell, Agnes M. Macfar, Herbert L. Brewster, Jeremiah Clark, A. A. Stockton, and Victor H. Palis. Acadiensis deserves a liberal support from the literary people of the province.

The Cologne Gazette of Berlin corrects the ministerial statement that France, Belgium and Switzerland prohibit the use of meats prepared with boric acid.

Notices.

The Kings county, N. S. Conference will meet, D. V., at the Baptist church, Kentville, N. S., April 22nd, commencing at 10.30 o'clock. For programme of the meeting see the county papers. M. P. FREEMAN, Sec'y.

The next session of the Westmorland Quarterly Meeting will be held at the church at North River in the parish of Salisbury, on Tuesday the 21st day of May next at the hour of three in the afternoon. All pastors in the confines of said Quarterly Meeting are urged to be present. The churches are requested to send delegates. The train for North River will leave Petitcodiac on arrival of the C. P. R. train from Halifax.

Dated at Sackville this 8th day of April, A. D., 1902. F. W. EMMERSON, Sec'y.

The next District Meeting of Guysboro East, Antigonish and Port Hawkesbury will be held with the Church at Half Island Cove on Tuesday and Wednesday, April 8th and 9th. First session Tuesday evening. O. N. CHIPMAN.

Cape Breton Quarterly Conference.

Notice is hereby given that the next Cape Breton Quarterly Conference will convene with the Gabarus Baptist church on Tuesday, April 15th. Delegates had better go to Louisburg on Monday evening whence teams will convey them to Gabarus. Please remember that the Gabarus church desires us to send delegates at this time to consider the advisability of ordaining Pastor Carpenter. If it is decided to ordain the brother the following programme will (D. V.) be carried out. Service conducted by Pastor Archibald, ordination sermon, Pastor Young, charge to candidate, Pastor Vincent, charge to church, Pastor Weeks, ordaining prayer, Pastor Kinley. Again, take notice, that Baptists at Louisburg desire church organization. It is requested that the delegates for the ordination stop at Louisburg on Wednesday, April 16th, on their return from Gabarus and assist Pastor Kinley in the organization of the Louisburg Baptist church. The Quarterly Conference, the ordination and the organization together demand that the churches send large delegations. Pastors who cannot be present please notify the secretary. A. J. ARCHIBALD, Sec'y.

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.

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.

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, 179 King Street West, Toronto, giving post office and express address, and the free medicine (the Slocum Cure) will be promptly sent.

Persons in Canada seeing Slocum's free offer in American papers will please send for samples to Toronto. Mention this paper.

Society Visiting Cards

For 25c.

We will send

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

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

Wedding Invitations, Announcements, etc., a specialty.

The "OLL" Emulsion of Cod Liver Oil (Trade Mark) Will GIVE YOU AN APPETITE! TONE YOUR NERVES! MAKE YOU STRONG! MAKE YOU WELL! Dr. Burgess, Med. Supt. of the Post Hospital for Insane, Montreal, prescribes it constantly and gives us permission to use his name. Miss Clark, Supt. Grace Hospital, Toronto, writes they have also used it with the best results. 50c. and \$1.00 Bottles. DAVIS & LAWRENCE CO., Limited.

The Baby Should be Fat

and rosy—but many little ones are thin and puny, and fretful from impaired nutrition. Give them PUTNER'S EMULSION, which contains just what is needed to supply nourishment and aid the vital forces. It is a mild and soothing food, better than any drugs. It soon builds up the little form, puts color into the cheeks and brightness into the eyes. And they like it, too!

Be sure you get PUTNER'S, the original and best Emulsion.

Of all dealers and druggists.

Tommy—Ma, can I have two pieces of pie this noon?
Ma—Certainly, Tommy. Cut the piece you have in two.

MICA
makes short roads.
AXLE
and light loads.
GREASE
Food for everything
that runs on wheels.
Sold Everywhere.
Made by IMPERIAL OIL CO.

The Whole Story
in a letter:
Pain-Killer
(FERRY DAVIS)
From Capt. F. Loys, Police Station No. 8, Montreal:—"We frequently use FERRY DAVIS' Pain-Killer for pain in the stomach, rheumatism, stiffness, frost bites, chilblains, cramps, and all afflictions which beset 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.

Burdock
BLOOD
BITTERS.

Turns Bad Blood into
Rich Red Blood.

This spring you will need something to take away that tired, listless feeling brought on by the system being clogged with impurities which have accumulated during the winter.

Burdock Blood Bitters is the remedy you require.

It has no equal as a spring medicine. It has been used by thousands for a quarter of a century with unequalled success.

HERE IS PROOF.

Mrs. J. T. Skine of Shigawake, Que., writes: "I have used Burdock Blood Bitters as a spring medicine for the past four years and don't think there is its equal. When I feel drowsy, tired and have no desire to eat I get a bottle of B.B.B. It purifies the blood and builds up the constitution better than any other medicine."

55 Per Cent.

Represents the increase in the attendance at the FREDERICTON BUSINESS COLLEGE for the fiscal year ending February 28 over that of the previous year. Good work, splendid results, elegant and well-equipped school rooms, and low living expenses are largely accountable for this.

Send for free catalogue. Address
W. J. OSBORNE, Principal.
Fredericton, N. B.

The federal government has decided to establish at Quebec a small arms factory and a Canadian Enfield factory, to employ from 250 to 300 men.

Marconi has applied to the Soudan government for permission to introduce his wireless telegraphy into that province.

The Home

THE CARE OF THE EYES.

An authority on the care of the eyes emphasizes the fact that, in this day of reckless misuse of the eyesight, the rules laid down must consist chiefly of warnings regarding things to be avoided. His advice in the main is as follows:

1. Do not use the eyes in poor light or too far from a good light.
2. Do not have the body in the way of the light, nor the light directly in front. One is almost as bad as the other. The light should fall without interruption from one side.
3. Do not use the eyes much when recovering from illness, or when very tired.
4. Do not use the eyes until they become watery, or show signs of indistinctness of vision.
5. Do not work with head bent over. This tends to gorge the vessels of the eyes with blood and to produce congestion.
6. Do not read lying flat on the back or reclining, unless the book is supported in the same relative angle and position as when erect. This is so difficult to do that it is better not to attempt it.
7. Do not go a single day without glasses after you have put them on. Glasses may not be becoming, but they become necessary for all that.
8. Do not burn your candle at both ends. Do not study or work both early and late.
9. Do not ignore the close connection of the eyes with the general health. "He who considereth the eye as a little kingdom set off by itself, with separate laws and administration will make a great mistake.
10. Do not ignore even the slightest hint from the eyes that everything is not right with it. Nature is the only walking delegate who ever issues orders for a strike arbitrarily.
11. Do not take any quack advice about the eye but so long as it does its work with ease and comfort let it alone. It is all right. Be temperate in its use, as everything, and it will be all well.—Religious Herald.

THE FIRST BABY.

The first time a woman is given charge of a baby which is "all her own," she is apt to be a great trouble and worry to it. Of course, it is the most wonderful little piece of humanity that ever existed—that goes without saying, at the outset; and, of course, she, its own only mother, must take care of it every minute, or it will die.

So it follows that ten babies perish of too much care, to one that dies for lack of it. So it happens that the air is shut away from the poor little skin-pores which need and crave it so much, and two or three times as many clothes as are necessary are put upon it—"so that it won't take cold." So it eventuates that every little moan is hushed by rockings and trotings and jottings and paregorics. So it often turns out that Nature, dear old dame who is anxious to take a hand in the baby's development, is ruthlessly pushed back, and Art, in all kinds of queer guises, put in her place.

It is natural that the mother should wish to ornament her baby with every available kind of fancy needle-work; but she should be careful not to tattoo the words, "Ill health and future imbecility," upon it at the same time.

Mothers naturally look forward to great things for their infants, and hope for them the highest and best in the world. How fortunate that they can not foresee the future, for if it were a grand one, there would be no living with her and her wonderful child; and if it were ignoble, she would be tempted to put it and herself out of the way.

But in doing all she can to further these hopes, a mother should still be careful not to interfere too much with this same dear old Mother Nature.

Remember that its little body is a plant

as well as a machine, and must grow as well as act; do not get in the way of its growing.

It is natural to use "baby" terms in talking to babies; and who can blame the mother for talking occasionally to this little waif without a language in words which only they two can understand? "Baby-talk" is not to be entirely tabooed if we wish to preserve the motherly tenderness of which every soul ought to have some recollection. But as the child grows older, it should be addressed in such language as it is expected henceforth to use in addressing others.—Everywhere.

The washing of blankets is now in order, as the windy April days are best for drying. Choose a bright day, when the weather is settled, so that they may be washed, dried and thoroughly aired in the sun. Pour into the tub half a pint of liquid ammonia water, throw in the blanket lightly, then immediately pour in sufficient water over the blanket to cover it. By putting in the ammonia first and adding the water afterward the fumes of the former are sent through the blanket and tend to loosen the dirt.

Press the blanket against the sides of the tub and stir and press it in every part, but it must not be rubbed. Then rinse in fresh warm water of the same temperature as the first, then fold and wring as dry as possible through a wringer, shake well and hang out to dry. As the blankets dry, a little will collect in the corners. This should be squeezed out from time to time. When the blankets are half dry, take them down, shake them and hang them up again, with the other end up—Ex.

If a little salt is thrown on the fire before the broiling begins there will be no spluttering from the dripping grease.

A teaspoonful of vinegar put into the water in which the eggs are poached sets the whites and helps to keep the eggs a good shape.

Never wear one pair of shoes all the time unless obliged to do so. Two pairs of boots worn a day at a time alternately last longer and are much more healthful.—Ex.

There are people who save their good manners and sweet temper for strangers, using brusque surliness and ugliness for their immediate families.

It doesn't pay, this form of economy. The best is none too good for those who are nearest and dearest. They should be given as good as there is, letting those who come share as well, but no better.

A MYTH CONCERNING ANTS.

Two of the most highly endowed creatures in the animal world are the bee and the ant. But somewhat exaggerated notions have been entertained in regard to them both. In the course of a description of a new "agricultural ant" of the genus Pogonomyrmex, published in "The American Naturalist" for February, Professor W. M. Wheeler takes occasion to dispose, once and for all, of the myth that certain ants of this group sow and reap the so-called ant rice. If the nests of the species in question be observed at the proper season, it will be seen that the workers often carry out from the store chamber grains of ant rice which have sprouted; deposit them in a heap some distance off. These seeds frequently, of course, take root and grow, and since the ants feed mainly upon such grass seed, it is no matter for surprise that the rice should predominate in the ring of vegetation surrounding the nest. To state, however, that the ant, "like a provident farmer, sows this cereal and guards and weeds it for the sake of garnering its grain is as absurd as to say that cook is planting and maintaining an orchard when some of the peach stones she has thrown into the yard chance to grow into peach trees." The myth will, however, probably be hard to kill, since it is supported, not only by the authority of Darwin, but is repeated in Lord Avebury's well known work on ants.—N. Y. Tribune.

RAW WINDS
AND
WET WEATHER

cause the Colds that cause
Pneumonia and Consump-
tion.

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

Allen's
Lung Balm

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
BALM 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.

BRITISH



TROOP OIL
LINIMENT

FOR
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.

FAVORABLY KNOWN SINCE 1826
HAVE FURNISHED 25,000 BELLS
CHURCH, SCHOOL & OTHER
C. MENEZES & CO. PUREST BEST
WEST-TROY, N. Y. BELLO-METAL
MADE IN U.S.A.

Use the genuine
MURRAY &
LANMAN'S
FLORIDA
WATER

"The Universal Perfume."
For the Handkerchief, Toilet and
Bath. Refuse all substitutes.

Wanted Everywhere

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

Address to-day the
VARIETY MF'G CO.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Second Quarter, 1902.

APRIL TO JUNE.

Lesson IV. April 27. Acts 11: 4-15.

GOLDEN TEXT.

Whoever believeth on him shall receive remission of sins.—Acts 10: 43.

EXPLANATORY.

I. PETER RETURNS TO JERUSALEM.—Vs. 1, 2. 1. THE APOSTLES AND BRETHREN THAT WERE IN, rather throughout, JUDAEA HEARD. The news of such an event in the capital would rapidly spread throughout the church, all the more rapidly because it was a strange event, contrary to the common strongly held beliefs, and such as to awaken a great deal of very earnest, if not bitter, discussion.

2. PETER WAS COME UP TO JERUSALEM. He came with six leading Christians of Joppa, who had witnessed the scenes at Caesarea (Acts 11: 12.) This taking of the witnesses with him implies that Peter went to Jerusalem at least in part to defend his course, and to correct misapprehensions which were certain to arise from exaggerated reports and the distortions of prejudice.

II. PETER CRITICIZED BY THE STRICTER JEWS.—Vs. 2, 3. THEY THAT WERE OF THE CIRCUMCISION. That is, "the champion of the circumcision," the stricter Jewish Christians, who were "not simply Jews, but had a strong and deep feeling regarding the necessity of circumcision." CONTENDED WITH HIM. The same word is used of Michael the Archangel contending with the devil, (Jude 9.) It is difficult to "understand the vehemence and intensity of the battle which the most enlightened apostles had to wage against the Judaic Christians." "Their central belief was that God was 'a respecter of persons,' and was full of partiality for special favorites. The Pharisee drew back the hem of his garment if he chanced to pass a Gentile or a publican or one of 'the masses.'"

III. PETER'S ANSWER TO THEIR CRITICISMS.—Vs. 4-17. The story in these verses is a repetition of last Sunday's lesson, so that we need not take up the separate verses, but merely give a summary of his argument.

1. God himself, the God of the Jews, directed Peter plainly to do what he did.

2. He did this, first, by a vivid illustration while Peter was in a trance.

3. His own voice bade him go to Cornelius, who also had been directed by God's shining angel to send for Peter.

4. God made disciples of these Gentiles without their becoming Jews.

5. He sent the Holy Spirit upon these Gentile disciples exactly as he had sent the Holy Spirit on the Jewish disciples at Pentecost, making no distinction.

6. Here were six witnesses to these facts, besides Peter.

In vs. 12, NOTHING DOUBTING should be as in R. V., "making no distinction."

In vs. 17, WHO BELIEVED belongs both to THEM and to US. "In each case the Holy Spirit was bestowed, and in each case as a result of the preceding belief, and not as a result of circumcision or of uncircumcision."

IV. THE CHURCH ACQUITS PETER, AND REJOICES IN THE SALVATION OF THE GENTILES.—Vs. 18. THEY HELD THEIR PEACE. They were silenced for a time. There was no answer to Peter's argument from facts, and they ceased from their criticisms. More than this they GLORIFIED GOD, for it was a new manifestation

A WHOLE FORTUNE.

Good Food and Good Health.

This food tale from a trained nurse is worth reading.

"I want to tell you of the curative properties of the good food Grape-Nuts, and will say they are a whole fortune to anyone suffering as I did for years with a stomach so rebellious as to be almost useless to me.

For years and years I was tortured with flatulency, heart burn, bloating, tenderness of the stomach, and many a time I cried bitterly because of my great distress. One never to be forgotten day Sister came up from Columbus to visit me. She brought a package of Grape-Nuts to see if the food would agree with me. I found the new food very delicious with cream, and it caused me no pain or disturbance whatever.

To make a long story short I have been using Grape-Nuts ever since. Have gained 20 pounds in five months and my health is perfect. It is a pleasure to be plump and healthy and feel well again. I am a professional nurse and naturally appreciate this change in my health." Lucy N. Richardson, Box 164, Logan, Ohio.

of God's glory, his gracious love, and goodness and wisdom and power. So when Moses saw God's glory, it was his goodness that passed before him, and he proclaimed, "I . . . will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy" (Ex. 33: 18, 19.)

Long had God shown mercy to Israel, but now the door was thrown wide open to the Gentiles, and God also to them had GRANTED REPENTANCE UNTO LIFE. So, like the angels in heaven, the church on earth "rejoiced over one sinner that repented." Glorified is in the imperfect tense, denoting continued and repeated action. It is probable that this was not a complete change in Jewish Christian thought, but only an isolated case, under special influences, and many on second thought were unconvinced, for there are traces of the old feeling in the subsequent history, and a few years later the question was decided in relation to Paul's missionary work. The action of the church was an onward movement. The Jews could live as Jews, and yet be Christians; the Gentiles could be Christians and remain Gentiles. It was a movement toward Unity, Liberty, and Peace.

A "timely" conversation was carried on recently between a hostess and a fair young guest. The hostess was entertaining the company with descriptions of her trip abroad, and mentioned the clock of Strasbourg. "Oh, yes," remarked the girl, "I have heard all about that; and did you see the watch on the Rhine, too?"—Boston Journal.

In 1783 one Robert Colpitts came with a large family from Newcastle on Tyne, Eng., and settled in Coverdale, Albert county, N. B. A year and a half ago many of his descendants gathered for a family reunion on the old homestead on Little River. A similar gathering is being talked of for this year, to be held some time in August or September. It may be held this year on one of the old homesteads on Pollett River, which are more easy of access.

The London Daily Telegraph says there are indications that the Balkan situation has entered a critical stage. Reports of atrocities committed by Bulgarian bands are received daily. Recently the heads of seven Bulgarian brigands were brought to Salonica and hung up in the prison court yard. At Ivanco, the Turkish agent, who was instrumental in capturing a Bulgarian band, has been foully murdered.

Montreal Board of Trade will ask the Dominion government to reduce by 50 per cent, the postage rates on books and newspapers to Great Britain.

The Quebec Legislature was prorogued Wednesday.

Teacher—Can you tell me what the first teeth are called?

"Milk teeth," answered a strong chorus.

"That's correct. Now, who can tell me what the last teeth are called?"

After a prolonged silence Johnny raised his hand as if struck by a sudden inspiration.

"Well, Johnny, you may answer."

"False teeth," proudly responded the lad.

"Look here," said Smith Minor, discussing with a chum a recent examination, "I made a horrid blunder, I said the Black Watch was a place in Calcutta where they shut in a lot of people, but I know better now. The blessed thing is a Plague."—Christian Life.

One of the constituents of Judge Calberson, the father of the present Senator from Texas, had wagered that he could get a definite and decided opinion from the old man, a proposition so unlikely that it created no little excitement in the Texas town in which the judge resided. It had been stipulated that the bet should be decided in front of a livery stable, where Judge Calberson liked to spend some of his leisure hours.

A crowd collected, and as they discussed the state of the weather and the condition of the crops a newly sheared flock of sheep was driven by.

"Judge," said the man who had made the wager, "those sheep have been sheared, haven't they?"

"It looks like it, on this side," replied the judge.

BURNING GREEN WOOD.

There are many farmers who seem to like to burn green wood, and, no doubt, some of them think it is economy to do so, because it lasts longer. Others do it only because they think they cannot find time to cut a year's supply ahead and have it well seasoned and put under cover before the fall rains and winter snows have soaked it again. But it is certainly poor econ-

omy. Nearly all varieties weigh fifty per cent, more when green than when dry, and some even lose more than that in being properly seasoned. That adds to the labor of handling and hauling, for what weighs one ton when dry weighs 3,000 pounds when first cut. Nor is this all of the loss. It takes heat to evaporate that extra amount of water. We believe the scientists say that when wood is burn-entirely green fifty per cent, of its own heat is used up in evaporating the water. This makes 3,000 pounds of green wood equal in heating power to 1,000 pounds of perfectly dry wood. Of course, few burn wood entirely green; but there are many who do not have it entirely dry or well seasoned. Any good housewife who has been obliged to use green wood for the kitchen fire can tell of delay in getting the meal in season, hindering her work, and that of others, and of poorly cooked food, because she could not get the oven hot enough. Then there is another loss—a loss of temper from the delay and the poor food. It is, therefore, a case of cruelty for any man to compel his family to burn green wood.—American Cultivator.

A THANKFUL HEART.

Luke 12: 15; Phil. 4: 11; 1 Tim. 6: 6-10.

A grateful heart can take all the bitterness out of poverty, and the lack of it can rob wealth and luxury of the power to bless. Some poet sings of it very truly.

Some murmur when their sky is clear
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue;
And some with thankful love are filled
If but one streak of light—
One ray of God's good mercy—glid
The darkness of their night.

In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task,
And all good things denied;
And hearts in poorest huts admire
How love has, in their aid
(Love that not ever seems to tire)
Such rich provision made.

Spring Depression.

PEOPLE FEEL WEAK, EASILY TIRED AND OUT OF SORTS.

You Must Assist Nature in Overcoming This Feeling Before the Hot Weather Months Arrive.

It is important that you should be healthy in the spring. The hot summer is coming on and you need strength, vigor and vitality to resist it. The feeling of weakness, depression and feebleness which you suffer from in spring is debilitating and dangerous. You have been indoors a good deal through the winter months, haven't taken the usual amount of exercise perhaps, your blood is sluggish and impure and you need a thorough renovation of the entire system. In other words you need a thorough course of Dr. Williams' Pink Pills. If you try them you will be surprised to note how vigorous you begin to feel, how the dull lassitude disappears your step becomes elastic, the eye brightens and a feeling of new strength takes the place of all previous feelings. Thousands have proved the truth of these words and found renewed health through the use of these pills in spring time. One of the many is Miss Cassie Way, of Picton, Ont. who says:—"A few years ago I was cured of a very severe and prolonged attack of dyspepsia through the use of Dr. Williams' Pink Pills, after all other medicines I had tried failed. Since that time I have used the pills in the spring as a tonic and blood builder and find them the best medicine I know of for this purpose. People who feel run down at this time of the year will make no mistake in using Dr. Williams' Pink Pills."

These pills are not a purgative medicine and do not weaken as all purgatives do. They are tonic in their nature and strengthen from first dose to last. They are the best medicine in the world for rheumatism, sciatica, nervous troubles, neuralgia, indigestion, anaemia, heart troubles, scrofula and humors in the blood, etc. The vial is sold only in boxes, the wrapper around which bears the full name, "Dr. Williams' Pink Pills for Pale People." Sold by all dealers in medicine or sent post paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.



MILBURN'S HEART AND NERVE PILLS FOR WEAK PEOPLE.

AND THOSE TROUBLED WITH

Palpitation, Throbbing or Irregular Beating of the Heart, Dizziness, Shortness of Breath, Distress after Exertion, Smothering Feeling, Spasms or Pain through the Breast and Heart, Morbid Condition of the Mind, Partial Paralysis, Sleeplessness, Nervousness, Anemia, General Debility, After-Effects of Grippe, Loss of Appetite, etc.

Remember Milburn's Heart and Nerve Pills cure the worst cases after other remedies fail.

Laxa-Liver Pills cure Constipation.



Commencing March 1st and until April 30th, 1902.

SPECIAL COLONIST RATES

To North Pacific Coast and Kootenay Points.

From ST. JOHN
To Nelson, B. C.
Trail, B. C.
Rossland, B. C.
Greenwood, B. C.
Midway, B. C.
Vancouver, B. C. \$56.50
Victoria, B. C.
New Westminster, B. C.
Seattle & Tacoma, Wash.
Portland, Ore.

Proportionate Rates from and to other points.

Also Rates to points in COLORADO, IDAHO, UTAH, MONTANA and WASHINGTON.

For Full Particulars call on W. H. C. MacKAY, Ticket Agent, or write to C. B. FOSTER, District Passenger Agent, St. John, N. B.

PURE GOLD TOMATO CATSUP

"It's like mother's" Natural color Natural thickness Natural flavor.

Tomatoes and crushed Spices only—17¢ p.



CHURCH BELLS Chimes and Peals, Best Superior Copper and Tin. Get our price. McSHANE BELL FOUNDRY Baltimore, Md.

Carpenters' Kidneys.

Carpentering is not an easy trade. The constant reaching up and down, the lifting and stooping over are all severe strains on the kidneys. No wonder a carpenter exclaimed, recently, that every time he drove a nail it seemed as though he was piercing his own back. He uses

DOAN'S Kidney Pills

now on the first sign of Backache and is able to follow his trade with comfort and profit.

"I have had kidney and urinary troubles for more than three years with severe pain in the small of my back and in both sides. I could not stoop without difficulty, and I had severe neuralgic pain in both temples. Seeing the advertisement of Doan's Kidney Pills, I got a box. They have given me quick relief, removing the pain from the back and sides, and banishing the neuralgic pains from my head. The urinary difficulty is now entirely gone. I feel fresh and vigorous in the mornings, and am much stronger in every way since taking these pills." CLARENCE E. SEKOS, Carpenter and Builder, Trenton, Ont.

Doan's Kidney Pills are sold by all druggists and by mail at 50 cents a box.

From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches in Nova Scotia during the present Conviction year. All contributions, whether for division according to the scale, or for any one of the seven objects, should be sent to A. Coburn, 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.

LOWER GRANVILLE, ANnapolis CO.—God is among the people at Victoria Beach of a truth. Pastor Blackadar baptized thirteen men and women April 6. More to follow.

BEAR RIVER, N. S.—On the 6th inst., I baptized eight persons in the river. Twenty-one have been baptized so far this season. Others have intimated their purpose to attest their discipleship in this same act of obedience.

I. W. PORTER.

MILTON.—As a result of a few special services the church has received some new life. A number of wandering ones have re-entered the Master's service. Twenty-five have manifested a desire for the better life. We hope to administer the ordinance of baptism in the near future.

H. B. SLOAT.

April 9th.

TURTLE CREEK.—I was influenced by Deacon S. Berry to spend a short time on this field here. I found Bro. Horseman hard at work. We began special meetings at Berryton, a section of the church. The Lord blessed our united efforts. Twenty-one were baptized, one had been received some weeks ago and there is one awaiting the ordinance, who expects to go forward next Lord's Day. Bro. H. will continue the meetings.

J. A. MARPLE.

HARTLAND.—God has been pleased to bless the Baptist church of Hartland with a gracious outpouring of his Holy Spirit. Those that have been laboring for him in the past have been much strengthened and comforted. Many souls have turned to the Lord for mercy and he has abundantly pardoned. Twenty-nine have been baptized and still the work goes on. Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men.

TANCOOK, N. S.—The good work of the Lord is progressing in the Tancook Baptist church. We have had a good time in special work during the winter, the church has been quickened to life and action. Backsliders reclaimed, some whose voices have not been heard in the church for some years, and some have professed conversion. We have not baptized any yet, but expect to baptize in the near future. I enjoy my work with these people very much. Brethren, pray that the good work may go on and to the Lord be all the praise.

JAS. A. PORTER.

WHITE HEAD, GUYSBORO COUNTY, N. S.—After a series of special services here, ten persons publicly professed their faith in Christ by following him in baptism. Pastor Chipman of Canco preached a searching sermon to us on Thursday evening, (March 27th), and administered the ordinance of baptism on the following morning. During the services wandering children of the Master were reclaimed, and others said that they had found the Saviour. The above number greatly adds to the strength of the little band of pilgrims who worship God here and who are marching heavenward. May the dear Lord continue to bless us that many more may be added. To him be all the glory for his dear name's sake.

A. C. BERRIE.

ALBERTON, P. E. I.—Following the P. E. I. Baptist Conference, special services were held in Alberton for two weeks. In these meetings we were ably assisted by Pastor A. F. Brown of North River, whose earnest spiritual addresses were much appreciated by the people. Our united efforts have been blessed of God in the strengthening of believers and in the salvation of souls, some having given unmistakable signs of conversion. At our last meeting one brother was received for

church membership. Others, we believe, will follow. We thank God for the good work done and fervently desire and pray for a continuation of the same.

A. H. W.

NEW CANADA, LUNenburg COUNTY, N. S.—We are holding special services. The Lord is blessing our efforts. Five happy young converts were baptized and received into the church on Sunday, April 6th. At the District Meeting which was held here on March 31st and April 1st, I took advantage of the large attendance and obtained pledges for eighty-five dollars for the 20th Century Fund. This is only a small church and a Home Mission church at that. This church takes the lead in regard to the 20th Century Fund in Lunenburg county. This church edifice is to undergo extensive repairs this spring.

JOSIAH WEBB.

QUEENSBORO AND HALF ISLAND COVE, GUYSBORO COUNTY, N. S.—During the winter Evangelist Baker labored with us in these places for nearly three weeks. Before he left us he administered the ordinance of baptism to seven persons. Since then one other has been added to our number by baptism (Pastor Quick of Guysboro administering the ordinance) and three by letter. Bro. Baker's words were freighted with the Spirit of God and we trust that they will ever live in the hearts of those who heard them. Wanderers were reclaimed and others claim the Saviour's presence as all true believers do. God wonderfully blessed us. To him we ascribe all praise. Brethren, pray for us.

A. C. BERRIE.

CANARD.—We have recently enjoyed a refreshing season at Lower Canard. Partially as a result of this, ten were baptized on April 13, and with four others, coming by letter, were received into the church. Last month two from the Steam Mill section were baptized and five have recently been received by letter at Port Williams. Our church has taken hold of the Century Fund enthusiastically. The sisters of the Aid Society were asked to make the canvass, and have secured pledges for almost fifty per cent. more than we were asked to raise. Shall we not all throw ourselves into this most practical service for the Kingdom of God?

D. E. HATT.

NEWTON.—Newton Theological Seminary has succeeded in enlarging its endowment to the amount of \$300,000. One-half of this amount comes from Mr. John D. Rockefeller in fulfillment of his agreement to give dollar for dollar, up to that amount with what might be raised from other sources, by April 1st. The prospect for raising the \$150,000 in full had not seemed very bright, but a \$10,000 subscription and several \$5,000 subscriptions received on the last day of March fulfilled the condition necessary to secure Mr. Rockefeller's offer in its maximum value. This increase of endowment means of course a good deal for Newton and will enable her to make still more generous provisions for her work.

BARTON, DIGBY COUNTY, N. S.—The Lord has been pleased to revive his cause at Hill Grove. His people have been refreshed. Voices long silent are now heard in the Lord's house and stumblers have been born of God. April 6th, I baptized and welcomed into the church Bessie Bell, Marion Bell, Blanche Bell, Minnie Wilson, Lavinia Wilson and Ralph Barr. These young people have made a good profession of their faith in Christ and are now taking an active part in the social meetings of the church. We wish to make grateful mention of the kindness of the people among whom we are laboring. We have received donations of cash and useful articles from Plympton, Barton, North Range and Hill Grove. Among the gifts from Hill Grove were a pair of carriage lamps and a sleigh-robe.

J. W. BANCROFT.

CENTRE VILLAGE, N. B.—The special meetings closed here four weeks ago. Since that they have carried on a weekly prayer-meeting and many of the friends have been attending the special meetings at Harper's Brook, 3 or 4 miles from here, notwithstanding the rain and mud. We were present at one prayer-meeting, where 3 spoke for Christ for the first time. At a Conference last Saturday afternoon, 35 took part, one new one, six more were

received for baptism. On Sunday Bro. Hurst baptized 5 of these in the presence of a large number of people. One sister, a head of a large family is still waiting the ordinance on account of poor health, but she says "I expect to have company," and we have reason to believe that the Lord has yet further blessings in store for these dear people.

G. H. BRAMAN.

MARGARETVILLE, N. S.—The house of worship here has been repaired and greatly improved. The arrangements for pulpit and choir are now convenient, and the metallic ceiling and other additions and embellishments make the audience room an excellent one for worship. About \$500 have been spent in the changes made. The house was reopened for worship on Sunday, April 6th. Rev. H. N. Parry, the esteemed pastor, conducted the services with much tact and ability. He made fitting reference to the gifts and labors of men of earlier days who had built the house. He did not forget his predecessor, Rev. W. E. Hall, during whose pastorate the house was erected. Prayer was offered for Bro. Hall and acknowledgement made of his services here and in other churches. The sermons of the day were by Dr. Keirstead. In the afternoon the service was devoted to Sabbath School work. Addresses were given by Principal O. P. Goucher of the Middleton High School, Mr. C. F. Armstrong, Mr. Mulhall, and P. A. Curry. The church at Margaretville deserves credit for its enterprise and efforts to advance the work of the Lord in that pretty town which is beautifully situated on the bay of Fundy. The pastor, Rev. H. N. Parry, has labored diligently and with repeated tokens of divine approval and of appreciation of the people for more than five years, in his present charge. A number of persons will be baptized at Margaretville in a short time. The Baptist brotherhood greets Brother Parry and his people and wish them prosperity.

Boston Advertiser: Underneath all the well-meant efforts of representative American educators to appear duly grateful for the Cecil Rhodes legacy, there is evident, to eyes which can see below the surface, the feeling that after all, the \$10,000,000 might have been more wisely bequeathed than in providing means whereby a number of callow American youths shall be sent yearly from a country which will not greatly miss them, to be educated in a country which will confer upon, or receive from, them any notable benefits.

As the result of a novel experience, George McEwee, a brakeman, of Tananqua Pa., had a narrow escape from death Tuesday morning. Going home from work in a chilled condition, he decided to take a lighted electric light bulb, attached to a long piece of insulated wire, to bed with him. He fell asleep, and shortly after awoke to find his garments and the bed clothing a mass of flame. The poorly insulated wire had set them on fire. He tore the garments from his body and escaped with slight burns on the head and back.

The Toronto branch of the British Empire League, Thursday, under the presidency of Dr. G. R. Parker, passed a resolution declaring in favor of imposition of a duty of five to ten per cent. at all ports of the British empire, upon all foreign products to provide a fund for Imperial defence. A resolution also passed expressing opinion that the forthcoming conference in London be utilized to the fullest extent by the representatives of the colonies to give expression to their views for the promotion of closer relations between colonies and the mother country and between the colonies themselves, while a third resolution expressed hope that the representatives of Canada would be prepared to announce that Canada is ready to forward consummation of the united empire by assisting in the early establishment of a cheap cable service and fast direct line of steamships between Canada and Great Britain.

Correction.

DENOMINATIONAL FUNDS, N. B. and P. E. I.

Under this head occurs a blunder of the printer. Coverdale 1st church should be H and P M, \$8 and not 70c., as it is made to read and Elgin 1st church should be 70c. The name of this church was omitted and the wrong amount credited to Coverdale 1st church. The Quarterly Meeting was held in this place and the collection was credited to the church. The totals are correct. Please note the change. If any errors are noted at any time the Treasurer will be thankful for any reminders.

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

FITS EPILEPSY

FREE SAMPLE OF LIEBIC'S FIT CURE.

If you suffer from Epilepsy, Fits, Falling Sickness, St. Vitus Dance, or have children or relatives that do so, or know a friend that is afflicted, then send for a free trial bottle with valuable Treatise, and try it. The sample bottle will be sent by mail, prepaid, to your nearest Post Office address. It has cured where everything else has failed. When writing, mention this paper and give name, age and full address to THE LIEBIC CO., 179 KING ST. WEST, TORONTO, CANADA.

DEAR MR. EDITOR:—There were three errors in the letter headed "Pew to Pulpit" which you will kindly correct as they occurred in the printer's hands and did not convey to the readers the ideas of the writer. The first occurs in the sentence "Stand and smile in the singing of the hymns," which should have been "Stand and unite," etc., that is, sing with the congregation, as one who works with the rest; and not just sit back in the pulpit and look on as if there was no interest in this part of the service. The sooner we all come to realize that we go to church to worship God and give more prominence to that part of the service instead of making it primarily to go to hear or preach a sermon, shall we get the real spiritual uplift from our Sunday services.

Again instead of the sentence "Please do not use slang or regular phrases," it should have been "or 'vulgar' phrases." Then the sentence "Let the ministers be more reverend in God's house" was not written that way. As any one could see it was one of those printer's mistakes which so frequently occur, but still, "reverend" expresses the thought, very well, "worthy of reverence" entitled to respect, mingled with fear and affection. "They must give good example and reverence department in the face of their children." So by all means multiply the reverends, be they "John Smiths" or "John Blants."

Yes, let "Excelsior" be the motto of both ministers and members, "ever upward," "still higher," with Paul to say, "Not as though I had already attained, or an already made perfect, but I press on, so that I may apprehend that for which also I was apprehended by Christ Jesus. Brethren, I count not myself yet to have apprehended; but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before I press on toward the goal unto the prize of the high (upward) calling of God in Christ Jesus. Phil 3:17. Brethren, be ye imitators together of me and mark them which so walk even as ye have us for an ensample."

There surely is a bright future for the Baptist denomination if all our younger people strike this attitude. We shall not be one whit behind others. EXCELSIOR.

Judge Davis, the president of the board of Children's Guardians, of Terre Haute, Ind., has granted to a Chicago hypnotist permission to hypnotize some of the children of the Home for the Friendless in Terre Haute, for the purpose of attempting to reform them through the medium of suggestion. The Chicago expert will first operate on the children of depraved parents, whose associations and environments have been vicious. Through hypnotic suggestion he will try to lead them to higher ideals. Judge Davis, in defense of his innovation, says:

"I have concluded it would do the children no harm to try the experiment. On the other hand, I am firmly convinced it may do them some good. It is worth the attempt and the Chicago professor has my permission to make the trial. No date has yet been set for the test."

Powell Clayton, United States Ambassador to Mexico, has secured the first case for submission to the Hague arbitration tribunal. It is the long-standing dispute between the United States government and Mexico over the Plus claim, involving about 1,000,000. This claim involves Mexico's liability for the interest upon certain church lands which the Mexican government undertook to hold as trustee for the Catholic church of California.

There are many rumors respecting peace negotiations, but there is little wheat among the shaft. Possibly Dr. Kuyper, the Dutch Premier, has sought to interest the German Emperor in the Boer cause, but presumably he has not succeeded in doing so. There is unusual activity among Boer agents on the continent, and while they are over-acting their parts they are not without influence. Ex-President Steyn is for the moment the most important man, and Mr. Schalk Burger is probably in communication with him.

MARRIAGES.

SMITH-CARLE.—On the 9th inst., in the Baptist church, Florenceville, by Rev. Jos. A. Cahill, assisted by Rev. A. H. Hayward, S. M. Carle to Mrs. Jennie Smith.

DUNN-FROWSDALE.—At O'Leary Station, P. E. I., April 3rd, by Pastor A. H. Whitman, James Dunn to Sarah Frowdale, both of Conway, Lot 11, P. E. I.

ILLSLEY-HARRIS.—At the home of the bride's father, Atlanta, Kings county, N. S., April 2, by Rev. D. E. Hatt, Pauline, eldest daughter of Ezekiel Illsley, Esq., to Ernest R. Harris of Sheffield Mills.

NOLAN-JACK.—At the parsonage, Port Hillford, March 27th, by Rev. L. J. Slaughterwhite, Ass Nolan and Clara Jack, all of Sonora.

STRONG-JACKSON.—At the residence of the bride's parents, Medford, Kings county, N. S., April 9 by Rev. D. E. Hatt, Minnie, daughter of John B. Strong, to Joseph C. Jackson, also of Medford.

BAKER-CROOKS.—At Tancook, N. S., March 26th, by Rev. Jas. A. Porter, Fred Baker to Stella M. Crooks, both of Tancook, Lunenburg Co., N. S.

HATT-STEVENS.—At Tancook, N. S., April 5th, by Rev. Jas. A. Porter, Charles A. Hatt to Lilla M. Stevens, both of Tancook, Lunenburg Co., N. S.

DEATHS.

CHASE.—At Centre Village, Wednesday, April 2, the youngest son of Mr. and Mrs. Reuben Chase, aged 8 months. Services conducted at the house and grave by Messrs. Hurst and Beaman.

WRIGHT.—At Three Brooks, Victoria county, April 5th, after a lingering illness, that was borne with Christian fortitude, Wallace Wright, in his 33rd year, son of Thomas and Emline Wright.

LENT.—At Weymouth, April 5th, in the home of her brother, Fred Lent, Esq., Sister Edna B. Lent passed on ward, aged 23 years. She adorned her Christian profession and her end was peace. Funeral services were conducted by Pastor J. T. Eaton.

ROOD.—At Port Hillford, March 24th, of consumption, Wellesley, eldest son of Deacon Freeman Rood, aged 36 years. For some time our young brother had been failing. He frequently suffered much from rheumatism, but he bore his affliction very patiently and toward the end desired to depart and be with Christ. His end was peace.

FERGUSON.—At Pettitcodiac, on the 8th inst, Mrs. Ferguson, wife of the Rev. Raleigh Ferguson, died after a few days illness of pneumonia. Deceased was very highly esteemed and well known in Free Baptist circles throughout the Province. Four children are left to mourn with the grief-stricken father. Mrs. Ferguson's father, Mr. John Warden of Hampstead, also died at the Ferguson home on the following day. The announcement of Mrs. Ferguson's death was a sad surprise to her many friends and much sympathy is felt for the sadly bereaved family. The remains of Mrs. Ferguson and her father were taken to Hampstead for interment.

NICKERSON.—At Shelburne, N. S., March 28, Mrs. David Nickerson, after a long and painful illness, fell asleep in Jesus. For many years she was an honored and useful member of the Baptist church of Shelburne, always at her post, and always ready to testify to what God was doing for her. Mrs. Nickerson has been an intense sufferer for over a year, but amidst it all she "murmured not." She will be missed by a large circle of Christian friends and good neighbors. She leaves a husband and four children, 2 boys and two sisters to mourn her loss. Her funeral was held from the Baptist church on Easter Sunday and was attended by a large number of relatives and friends. The writer preached the funeral sermon. W. S. M.

FREEMAN.—Deacon Samuel Freeman, senior, died at his home, Milton, April 1, in the 78th year of his age. The deceased was a life-long member of the Milton Baptist church. For nearly forty years he filled the office of deacon. Although living a life filled with varied activities he was a devout and faithful follower of the Lamb. He loved the house of God. Until two weeks before his demise he was a constant attendant upon the stated meetings of the church. His last testimony was full of hope. In the death of our late brother the church lost a valued member, the home a kind, thoughtful and sympathetic head and the community a highly respected citizen. An aged widow, three sons and three daughters are left to cherish the sweet memories of a loved one. May God's care be over them.

SCOTT.—At Charlottetown, P. E. I., April 5th, Mrs. John Scott, aged 79 years. Her husband, Deacon Scott died nine years ago, and two sons and two daughters passed over the river before her. Nine

daughters survive, who lovingly and patiently cared for their mother during her last days. The last son, Daniel and her sister, Mrs. McLeod, died only two weeks previous. This recent threefold grief is a great shock to the family, but Christ is their support. The deceased united with the Baptist church in Charlottetown 54 years ago. Before her death she was the oldest living member. She was the first treasurer of the W. M. A. S., and a few years ago was made a life member. She was a devoted mother, a loving and true Christian and has gone to her eternal home to die no more.

SHERWOOD.—At his home Jacksonville, Carleton county, N. B., on April 2nd, after a lingering sickness of consumption, William A. Sherwood, aged 52 years. Some thirty years ago he confessed the Saviour in baptism and joined the Jacksonville Baptist church. Since that time the Christ-life has been shining out into his life. He has ever proved by deeds that he has been with Jesus. We can truly say a manly man has gone out from us. One modest in disposition, true to his friends and kind to all, has entered the higher and the grander service. The church, the poor, the community and the cause of truth, have lost a real support and true friend. He rests from life's conflict but still lives in the hallowed influence left behind. An aged widowed mother with many other relatives are left on this shore to mourn.

ALLABY.—At her home, Central Norton, Leoline A. Allaby, aged 20, fell asleep in Jesus. Baptized by the late pastor of the Hampton and Norton churches, Rev. N. A. McNeil. Our sister's Christian life was a short one. But though only a few years acquainted with Jesus as Saviour and Lord she had developed a strong love for her Master and an extraordinary confidence in his promises and seemed like one who daily walked with God and had been entrusted with some of his deepest secrets. Though illness cut short her most deeply cherished plans, yet she never murmured, exhorting her friends to meet their disappointments in complete resignation to the will of God. In life she performed every duty in the fear of God and met death with a martyrlike courage and faith, even expressing regret that it delayed its coming, when she expected it. Her early decease has called forth many expressions of sympathy from all classes far and wide, but all rejoice in her triumphant departure where study and service for Jesus are continued under a more congenial sky. The pastor was assisted in the funeral services by Rev. N. A. McNeil of Pettitcodiac.

MESSINGER.—Catherine, wife of the late David Messenger, Esq., of Tremont, Kings county, N. S., entered into rest on the 18th of March. The closing years of her life were spent in Hantsport, where with her daughter and other relatives she was cared for with great tenderness. She died at the home of her daughter, Mrs. J. W. Churchill, at the advanced age of 91 years. Her maiden name was Parsons and came to N. S. with her parents from the North of Ireland when a child. Quite early in life she with her husband united with the Baptist church at Lower Aylesford where she adorned her Christian profession and manifested a deep interest in the cause of God, and many of God's servants found a warm welcome in their beautiful and hospitable home. She was the mother of a large family, and in wisdom and tenderness she faithfully toiled for their temporal and spiritual good, a part of whom had preceded her to the heavenly home, the

Manchester, Robertson & Allison,
St. John, N. B.

GLOBE
WERNICKE
ELASTIC
BOOK-CASE

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.

An Ideal Book-Case for the Home.



remaining members are Mrs. Dr. Welton, Toronto, Mrs. Fowler, Winnipeg, Mrs. Neiley, Brooklyn, N. Y., Mrs. Churchill, Hantsport, Mr. Elijah Messenger, Tremont, Milledge, Brooklyn, N. Y., Talford, Montana, and Rupert, Arizona. Mrs. Messenger was a woman of more than ordinary ability, possessing a strong Christian character and sweet disposition. She had fine conversational powers, had a smile for everyone and saw the bright side of all the affairs of life. Her end was as peaceful as the close of a beautiful summer day. Her remains were taken to Tremont and buried beside her husband and children. Her former pastor, E. O. Read, conducted the funeral services, speaking from the text "Blessed are the dead who die in the Lord." Her children, a large number of grand and great-grandchildren, will ever hold her name in tender and loving remembrance. God gave her length of days and a life held in high esteem in the church and community.

Quarterly Meeting.

Colchester and Pictou counties Quarterly Meeting convened at Belmont, Colchester county, March 17th and 18th. On the first evening an interesting sermon was preached by Pastor Hutchins from Col. 1:27. At the aftermeeting which followed two young ladies requested prayer. At the Tuesday morning session in the absence of Rev. A. E. Ingram, Rev. W. H. Hutchins acted as secretary pro tem, and read the minutes of the last session. Reports were given from the churches. Brother Lockwood and Pastor Hutchins spoke hopefully of the First Church. Pastor McLean and Sister Cummings reported that Immanuel church had received some increase to membership. Two young people had recently been baptized and \$600 had been paid on the debt. Zion church is engaged in special meetings with a hopeful outlook, several have recently been baptized. Bro. John Williams and others spoke for Onslow church and bore testimony to the excellency of Bro. Jenkin's work. Bro. Suther and reported for the Brookfield church. They are sustaining Sunday School and prayer meetings, one young man has been received for baptism as the result of special meetings. A paper on "The Jewish Dispensation and its Signification in History of Christianity" was read by Rev. W. N. Hutchins. A sermon by Rev. D. Birch from John 17: vs 20-21, in the afternoon, and an address on the Twentieth Century Fund by Rev. H. F. Adams in the evening brought this excellent Quarterly to a close. The W. M. A. Society held their usual session at 3 p. m. A journal to meet at New Annan in June. A. E. INGRAM, Sec'y.

Trooper James Arthur Paterson, of the S. A. C., who was reported ill at Cape Town of enteric fever a few days ago, has died.

PURE GOLD
Jelly Powder

Joyfully, Quick,
flavored with

PURE GOLD EXTRACTS

always true to name

AT YOUR GROCERS.

NOTICE.

To William G. Abell, of the Parish of Lancaster, in the County of the City and County of Saint John, John, farmer, and Margaret J., his wife, and all whom it may concern:

NOTICE is hereby given that there will be sold at Public Auction at the Manswongish Hotel (so called) in the Parish of Lancaster, in the County of the City and County of Saint John, in the Province of New Brunswick, on Monday the 15th day of May next, at the hour of twelve o'clock, noon, the freehold lands and premises mentioned and described in a certain Indenture of Mortgage bearing date the 18th day of August, A. D. 1886, registered in Libro 21, Folio 361, 362, 363 and 364 of Records in and for the City and County of Saint John and made between the said William G. Abell and Margaret J. his wife, of the one part, and Charles E. Kaddock of the other part, the said lands and premises being described as follows:—All that certain lot or tract of land situate lying and being in the Parish of Lancaster, in the City and County of Saint John, and Province of New Brunswick, being part of the lands originally granted to Robert C. Minette and William Scott in conformity by grant of date the twelfth day of December in the year of our Lord one thousand eight hundred and thirty-one, and described in the said Grant and plans thereto annexed as the division or quantity given and granted thereby to one William Scott, his heirs and assigns, as lot thirty-one (31), containing one hundred and thirty acres more or less, with an allowance of ten per centum for roads and "waste," together with the buildings and improvements thereon.

The above sale will be made under and by virtue of the power of sale contained in the said Indenture of Mortgage for the purpose of satisfying the moneys secured thereby, default being made in the payment thereof. In witness whereof Frederick W. Blizard, Assignee of the said Mortgage by Indenture duly registered, has hereunto set his hand this twelfth day of April, in the year 1902, signed by the said Frederick W. Blizard in presence of A. A. Proctor.

FRED W. BLIZARD,
Assignee of the above mentioned Mortgage.

The Prince of Wales repeats that he knows nothing of the intention of the New York Chamber of Commerce to invite him to the opening of its new building.

GOLD MEDAL, PARIS, 1900.
Walter Baker & Co.'s
PURE, HIGH GRADE
Cocoas and Chocolates.
Breakfast Cocoa.—Absolutely pure, delicious, nutritious, and costs less than one cent a cup.
Premium No. 1 Chocolate.—The best plain chocolate in the market for drinking and also for making cake, icing, ice-cream, etc.
German Sweet Chocolate.—Good to eat and good to drink; palatable, nutritious, and healthful.
WALTER BAKER & CO. Ltd.
ESTABLISHED 1780.
DORCHESTER, MASS.
BRANCH HOUSE, 12 and 14 St. John St., MONTREAL.
TRADE-MARK ON EVERY PACKAGE.

News Summary.

A total of 175 cases and 138 deaths from cholera at Manila had been reported up to Monday.

Mr. Steyn, the former president of the Orange Free State, is threatened with total blindness.

The death of Lord Kimberley will give the Liberal leadership in the House of Lords to Earl Spencer.

The difference between the Canadian Pacific trackmen and the company is to be settled by arbitration.

The bricklayers of Toronto have agreed to strike May 1st if employers have not granted 45 cents per hour by that date.

King Christian of Denmark on Tuesday celebrated his 84th birthday, surrounded by his children and grandchildren.

The Canadian Copper Co.'s mines at Sudbury, Ont., have been closed down indefinitely, throwing 1,200 men out of employment.

The appointment of the Earl of Dundonald as general officer commanding the Canadian militia has been officially announced in England.

The board of trade at Winnipeg on Tuesday, passed a resolution demanding an investigation into the management of the Intercolonial Railway.

Everton Wagar, 28 years old, was instantly killed Monday at Napanee, Ont., while assisting in raising a house. The building fell on him.

A petition has been presented to the house of bishops protesting against the appointment of Dean Carmichael as coadjutor to Archbishop Bond, of Montreal.

Smallpox has broken out in the family of a keeper in the St. Vincent de Paul penitentiary at Montreal. The institution has been placed in quarantine.

The London Mail reports heavy fighting between Turks and Christians in Movibazar, in European Turkey, and that the revolution is spreading.

Hon. Dr. Borden has received information from the war office to make the fourth contingent four regiments instead of three. This will likely increase the contingent to about 2,300.

The city council of Ottawa have called for tenders for the installation of a municipal telephone system of 4,000 subscribers, the cost of service not to exceed \$20 per phone annually.

Authoritative announcement of a consolidation of the great hardware jobbing interests of the United States in a combination capitalized at \$120,000,000 has been made.

The Welsh-Patagonian committee having collected £2,134, are arranging for a steamer to call at Chubut to take the first batch, probably 250 of the most deserving of the emigrants, to Canada.

W. T. Stead, discussing the will of Cecil Rhodes, states that the small number of scholarships granted to Canada was an oversight on the part of the great imperialist, and that it will be remedied later.

Charles E. Perry & Co., manufacturers of rolled paper, of Boston, have been awarded by the British government the contracts to supply England with rolled paper used in the government business.

Minnesota has 370 mills, and can turn out about 120,000 barrels a day. The big mills of the city of Minneapolis produce over one-sixth of the flour consumed by the entire population of the United States.

A luncheon was given by Hon. W. S. Fielding at the Rideau Club, Ottawa, on Tuesday, in honor of Mr. John Walter, son of the proprietor of the London Times, at which Sir Wilfrid Laurier, Mr. R. L. Borden, Sir Richard Cartwright and the speakers of both Houses were present.

In the British House of Commons Monday Mr. Balfour refused to grant facilities for the discussion of the motion made by John Redmond, Irish Nationalist leader, censuring the speaker in connection with the suspension of John Dillon.

The Montreal Star says: "Anglo-Canadian timber dealers fear that Sir Michael Hicks-Besch means to impose an import duty on timber generally without any exemption for the colonies. Insurance rates against the imposition of a tax have risen to thirty guineas per cent.

Another meritorious so-called modern invention—the water tight bulkhead—is now attributed to Chinese experience. In a paper presented to the Institute of Marine Engineers the use of the bulkhead principle on Chinese junks from time immemorial was pointed out.

A performance at the Opera House at Cork was brought to a premature close Monday by the hostile demonstration of a crowd of students. The demonstrators paraded the town, headed by a Boer flag. They were challenged by a loyalist crowd which tried to capture the flag. A fight ensued, in which the police interfered, and many persons were injured.

A Strong Statement.

When a mother puts a thing emphatically it is because she knows what she is talking about. Mrs. J. F. Harrigan, Huntington, Que., says:—"I have used Baby's Own Tablets in our house for over a year, and I can say that they are all that is claimed for them."

Strong Endorsement.

Mrs. Walter Brown, Milby, Que., says:—"I have never used any medicine for baby that did him as much good as Baby's Own Tablets. I would not be without them."

A Mother's Comfort.

"I have found Baby's Own Tablets the best medicine for children of all ages," writes Mrs. H. H. Fox, Orange Ridge, Man., "and I would not be without them in the house. They are truly a comfort to baby and mother's friend."

Just The Thing for Baby.

Mrs. Ed. Jones, 55 Christie street, Ottawa, says:—"Have used Baby's Own Tablets and find them just the thing for baby."

Satisfactory Results.

Mrs. Hunt, Dumfries, N. B., says—"I am glad to say that I have used Baby's Own Tablets with satisfactory results."

Free to Mothers Only.

To every mother of young children who will send us her name and address plainly written on a postal card, we will send free of all charge a valuable little book on the care of infants and young children. This book has been prepared by a physician who has made the ailments of little ones a life study. With the book we will send a free sample of Baby's Own Tablets—the best medicine in the world for the minor ailments of infants and children. Mention the name of this paper and address The Dr. Williams' Medicine Co., Brockville, Ont.

A Great Help.

"I have found Baby's Own Tablets a great help for my little ones," writes Mrs. James Clarke, 60 Conway street, Montreal, "and I think so much of them that I would advise mothers to keep them in the house all the time."

An Experienced Mother.

"I am the mother of nine children," writes Mrs. John Hamlin, of Mackey's Station, Ont., "and have had occasion to use much medicine for children, and I can truthfully say I have never found anything to equal Baby's Own Tablets. They are prompt in their action and just the thing for little ones."

A Cure for Constipation.

Many little ones are troubled with constipation and it is a dangerous trouble. Mrs. John King, Sylvan Valley, Ont., says:—"My baby has been badly troubled with constipation and I have never found any medicine to equal Baby's Own Tablets. They soon put baby all right."

Surprising Results.

Mrs. William Fitzgibbon, Steenburg, Ont., says:—"My little baby, six months old, was very sick. I gave him Baby's Own Tablets and was surprised to find the change they made in him in a few hours. I shall always keep the Tablets in the house after this."

BRING PLEASANT.

As a lady and her child, a daughter of eight summers, were passing out of the door of the church they attended, she bade good-bye to a poorly dressed girl of similar age. Her mother asked her how she came to know her.

"Why, you see, mamma, she came into Sunday school one day alone, and I made a place for her on my seat, and I smiled and she smiled and then we were acquainted."

Let children and young people who are in the Sunday school make room for others that come in, smile, and be pleasant. Let church members make room on their seats for the stranger, smile, and thus begin an acquaintance. "He that winneth souls is wise.—Baptist Commonwealth.

MUSIC AT THE ZOO.

In "Wild Animals in Captivity," the author, Mr. Cornish, tells of some of his experiences in the London "Zoo." He took with him a musical friend, who played on the violin to insects, reptiles, birds and beasts.

The tarantulas listened, unmoved and sulky. Not so the scorpions. After a few notes had been played, they became agitated, and wretched and danced tumultuously.

A large lizard listened, and swayed its head in time to the music. The black snakes started up, and hissed at every sudden discord. A boa crept close to the side of his cage, and seemed enraptured. A cobra, on hearing the tones of the violin, raised itself on its tail, and gently swayed to and fro.

Among the quadrupeds, the polar and grizzly bears manifested much pleasure. Two stood up at the front of the cage to listen, and flinched at discord. The wolves snarled, and cowed in abject fear at sound of the violins, with tails between their legs and hair bristling. The elephants snorted and whistled with rage; while the sheep, hogs, and zebras seemed to find pleasure in the sounds.

In the monkey-house some listened eagerly, with nods and gestures of appreciation; a few tried to imitate the movements of the violinist, while others scowled and turned away.

The only animals that were entirely indifferent were the seals. They did not even pause for a moment to listen.

THE FRUITS OF IMPOLITENESS.

Not many years ago one of the most popular and expensive shops on upper Broadway was owned by a man of such skill in his particular line of work that his eccentricities of manner were tolerated for the sake of the excellence of his wares. He was ill-natured and cross-grained to a degree that made it difficult for customers to deal with him. Advancing age did not make his disposition any more agreeable, and finally his patronage dwindled away. Now-a-days he occupies a cellar, and his business has come to be of an entirely different character from that he controlled only a few years ago. A florist, who was at one time the owner of a prosperous establishment, acquired the same reputation among his clients, and he is now in charge of a basket of flowers near a department store. Both of these men are known to have ruined themselves commercially only through their manner of dealing with customers, and are striking instances of the value of politeness in retail business.—New York Sun.

PURGATORY.

An Italian noble being at church one day, and finding a priest who begged for the souls in purgatory, gave him a piece of gold. "Ah, my lord," said the good father, "you have now delivered a soul." The count threw upon the plate another piece. "Here is another soul delivered," said the priest. "Are you positive of it?" inquired the count. "Yes, my lord," replied the priest; "I am certain they are now in heaven." "Then," said the count, "I'll take back my money, for it signifies nothing to you now; seeing that the souls have already got to heaven, there can be no danger of their returning to purgatory."

CAPTURING A PYTHON.

A man who has been in the Far East tells this story of catching snakes. Says he: "The natives of one of our new colonies, the Moros of Mindanao, have a curious but effective way of capturing the huge pythons that infest the jungles and morasses of their country. Almost all the larger houses there have stone walls built about them to prevent wild animals from entering the yards to prey on the fowls or live stock belonging to the family. These same walls are also made to serve the purpose of serpent traps. A hole about fifteen inches in diameter is cut through the rough masonry near the ground. Shortly after dark the natives tie sucking pigs to stakes on each side of the wall, not far from the hole. Then they go inside the house, smoke their pipes and patiently wait for something to turn up. Nor are they often disappointed. The occasional cries and more especially the odor of the pigs attract a python from the nearby swamps. Cautiously he crawls up to the wall until he reaches the first pig outside the hole. In a twinkling he has thrown his jaws about the pig, and, struggling, the poor animal glides down the snake's body alive and whole. The serpent feels good, although the pig was not a large meal for him. So when he hears and smells an-

other such meal on the other side of the fence, he naturally shoves his head through the hole to investigate. There is another scream and the second little pig is on its way down the snake's throat.

"Now comes the critical moment. The natives inside the house rush out, and, flashing a torch in the python's eyes, blind him long enough to slip a small leather strap over his head. The python struggles hopelessly, for each pig he has swallowed is like a knot in his body that prevents him from slipping through the hole either way. The natives soon have him securely bound by stout ropes to stakes in the ground. Then they remove his leather collar and force him to disgorge the last pig he has swallowed. The other is cut out, still alive, and neither of the pigs is much the worse for their experience. Thus the python is not only captured, but also cheated out of the meal which led him to his misfortunes."

THE VALUE OF SIMPLICITY.

I suppose one comes to like plain literature as he comes to like plain clothes, plain manners, simple living. What grows with us is the taste for the genuine. The less a writer's style takes thought of itself, the better we like it. The less his dress, his equipage, his house, concern themselves about appearances, the more we are pleased with them. Let the purpose be entirely serious, and let the seriousness be pushed till it suggests the heroic; that is what we crave as we grow older and tire of the vanities and shams of the world.—John Burroughs on "Literary Values" in the April Century.

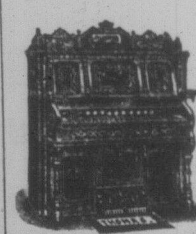
President Lincoln, being once asked, after a long steamboat voyage along the coast, how he was, replied: "I am not feeling very well. I got pretty badly shaken up on the bay coming along, and am not altogether over it yet."

"Let me send for a bottle of champagne for you, Mr. President," said a staff officer; "that is the best remedy I know for seasickness. Won't you try it?"

"No, no, no, my young friend," replied the President. "I've seen many a man in my time seasick ashore from drinking that very article."—Ex.

No Body Wants to Die
 poor. How may a POOR man die RICH? answer: Take out a policy on your life in the
CONFEDERATION LIFE ASSOCIATION
 A very small proportion of your yearly income will pay the premium. Then when DEATH comes your mind will be easy about the future of you and family.
 Your HOME will remain secure, your children will have the education which you meant they should have, that mortgage on your home will be paid off, and incalculable suffering will be saved those whom you have left behind.
WANT AND PENURY
 are the portion of the widow and orphan children of the UNINSURED man.
CONFEDERATION offers policies under which you may LIVE and WIN.
 Write for rates and particulars to
GEO. W. PARKER 45 Canterbury St. **A. McLEOD**
 Gen. Agent ST. JOHN, N. B. City Agent

To Intending Purchasers
 Do you want an ORGAN of Superior workmanship Beautiful in design, made of the best materials and noted for its purity and richness of tone? If so you want the
"THOMAS"
 for that instrument will fill the requirements.
JAMES A. GATES & CO.
 MANUFACTURERS AGENTS.
 Middleton, N. S.



This and That

STONEHENGE REVEALED.

Stonehenge seems to have at last divulged its own secrets, says the Christian World. For centuries its age, origin and purpose have been enigmas, but the recent exploratory work in connection with the leaning stone, which had become unsafe, has answered some of the riddles. Mr. W. Gowland, who had been superintending the raising of the slanting column to its original perpendicular, submitted his report to the Society of Antiquaries in London recently at Burlington House. The excavations at the base of the stone led, he said, to the discovery of some objects of interest, such as chips of flint pipes, bottles, buttons, a George I. half-penny and a James II. farthing—all in the superficial soil layers. More significant were the stone implements—axes, hammer-stones and mauls, found at a deeper level, and apparently used to break and polish the rude blocks into regular forms. These implements Mr. Gowland placed in the neolithic age, and they explained how the stones were fashioned. How the stone blocks were transported to Salisbury plain is a mystery left unsolved. The excavations afforded clear and conclusive evidence of the manner in which the blocks were set up and secured in their foundations. They were apparently slid into holes dug in the ground and gradually raised to a vertical position by means of levers and ropes, and then packed with logs, stone blocks and rubble. He had been confirmed in his conclusion that Stonehenge had been erected in the latter part of the neolithic age—in the period of transition from the stone to the bronze age, somewhere between 2000 and 1800 B. C. Stonehenge, continued Mr. Gowland, was erected not as a sepulchre, but as a place of sanctity dedicated to the worship of the sun, evidence of which was seen in the position of the heel-stone, which was placed so as to catch the first rays of the rising sun. Stonehenge was a temple of our rude forefathers, the sun worshippers of the neolithic age.

WHO WILL THANK YOU?

There is one thing which is worth remembering, and that is, No one will thank you for killing yourself. You may work yourself to death, and when you have done it people will call you a fool for your pains. What you are is of more importance than what you do. A strong, vigorous, courageous man or woman is esteemed and valued; but one who is helpless, feeble, fretful, and discouraged gets little comfort or consideration, even if it be admitted that the feebleness and helplessness is the result of useful work, and work done on behalf of others. Bad men are ungrateful, good men are forgetful.

The Providence of God makes persons responsible for the careful preservation

HOW THEY MANAGE.

Doctor's Wives Trained to Arrange Things.

Sometimes the wife of a doctor can bring her husband around when he don't know exactly how to help himself. The wife of a certain well known physician in Washington, D. C., concluded that coffee was the cause of the doctor's sleepless nights. She says, "He would retire and lie for hours unable to sleep a wink. I thought perhaps he was nervous from the coffee which he drank at his meals and suggested that he try Postum. To my surprise he objected most decidedly. I said nothing but the next morning made Postum coffee instead of the regular coffee and gave that to the doctor. I made it according to directions and it had a beautiful coffee color and flavor. He drank his cup and remarked that the coffee was unusually good that morning and asked for more."

From that time I served him Postum at every meal, and in the course of a week or two he showed such remarkable signs of improvement in health and strength that I told him he had been drinking Postum from the time he had begun to get better. "You never saw such a surprised man," he said, "Well, if the good coffee I have had is Postum, and leaving off regular coffee has made such a change in my health, I never want any other kind in my home." Since then he regularly prescribes Postum to many of his patients and with good results." Name given by Postum Co., Battle Creek, Mich.

and the proper use of their powers. They have no right to needlessly throw away the energy which God has granted them. They have no right to expect others to take care of them while they neglect to take care of themselves. It is their right, their duty to guard themselves against excess, to avoid danger, to abstain from everything which can injure or destroy them, and to maintain themselves in vigor and strength for purposes of usefulness and blessing to those around us.

Take care of yourself. No one else can care for you. You must see to it that you have food, and raiment, and rest, and sleep, and protection, so that you will be fitted for the best and most lasting service, for the glory of God and the good of mankind.—H. L. J. H.

WHERE DYNAMITE IS MADE.

In the midst of a stretch of desolate sand dunes in Lake county, Ind., scarcely more than 30 miles from Chicago, is a spot which might well be the mecca of the anarchists. Everywhere is sand—and in beaches, hillocks, ridges and hills—and out of these drifting, shifting heaps rises smoke from the stacks of one of the largest plants in the country devoted to the manufacture of dynamite.

It is a plague spot to those who look upon it from afar, but to those mixing houses, nitrotrators, acid works, packhouses and magazines in the plant of nearly 500 acres it is a place where wages are good, where employment is steady and where—even through the atmosphere of unceasing watchfulness and care—the spirit of gossip and laughter and song may find its vent.

But watchfulness and care on the part of men have not sufficed to reassure the builders of such a plant for profit. Each building is separate from the others by wide spaces, in which sand embankments have been heaped as a further precaution against a possible explosion in one building communicating itself to another. Several tramway lines connect these structures, however, making the wide distances of small consequence in the matter of time. The whole plant is heated by steam and lighted by electricity, thus minimizing the dangers of fire, and, with these general precautions, the studied carefulness of employes in every department of the work is the price of safety in this ever menacing occupation of dynamite making.

As might readily be conceived, the machinery adapted to the manufacture of dynamite, nitroglycerine and gelatine has been slow in approaching perfection. It grown by steps almost as cautious as those by which the chemist has come to the knowledge of what will happen when he mixes two substances in a mortar. In the early days of chemistry the stroke of a pestle has sent a laboratory up in smoke or blown it to fragments for idle winds. To-day a chemical laboratory is a good fire risk, and the time may come when even a factory making dynamite will be allowed a site in a city block. That time has not yet come, however.

Nobel discovered dynamite in 1867—a discovery, however, which simply made nitroglycerine portable with comparative safety and capable of being exploded in a dry state.

A box of dynamite may be thrown from any height, or may sustain a violent shock without explosion. It is much safer than gunpowder when all possible conditions of shipment and storage are considered.

In the beginning dynamite was made by saturating wood pulp, sawdust or charcoal with nitroglycerine. Later it was found that kieselguhr, a silicious earth, spongy and compressible, was the best agent for absorption. It absorbs larger quantities of the liquid and holds it against evaporation.

In this form dynamite freezes easily, and it hardens past working at 49 degrees, on being warmed to 60 degrees or above, however, it regains its full force. In small quantities it may be burned without danger, in large bulk, however, it is likely to explode while burning. To explode it special detonating caps are used in the cartridge.

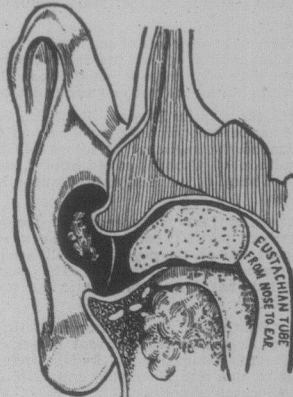
Another explosive agent used almost as extensively as dynamite, is blasting gelatine, a mixture of nitroglycerine and nitro-cotton, which is one of the most effective

HEAD NOISES

Those Distressing, Crackling, Hissing Head Noises.

Of the chronic ailments which distress humanity, none is perhaps less understood than those distressing head and ear sounds, none receive less sympathy. Very often such people are misunderstood by their friends, who tell them that there is nothing wrong with them, that they only imagine that they are unwell and that if they would brace up they would be all right.

This is very wrong. It only makes the poor sufferer worse. Instead of this they should receive the utmost consideration and all gentleness, kindness and sympathy. Because such troubles as these are located very close to the brain, they affect the nervous system and quite frequently result in the case ending up in the insane asylum. The wonder is that many more do not go distracted. Some have met with so much disappointment in their efforts to find relief, that they are in despair of ever being cured. On such as these I have frequently performed most remarkable cures.



Cross Section of Ear and Head Passages.

So many of my old patients used to write me after I had cured their Catarrh that their head and ear sounds had left them, that the ringing, buzzing, crackling, hissing and other noises had all gone, I came to the conclusion that these sounds were produced by Catarrh going up from the nose into the tubes of the ear. The success of my treatment has proved this to be conclusive, because when one's Catarrh is cured, these sounds are gone, never to return again.

I have proved conclusively that in a vast majority of cases these NOISES are caused by Catarrh. You may not have the slightest idea that you are a victim to this disease. The usual symptoms of discharge from the nose and throat, may not be present. But the germs have entered the inner passages of the ear causing inflam-

Address CATARRH SPECIALIST SPROULE (Graduate Dublin University, Ireland, Formerly Surgeon British Royal Naval Service), 7 to 13 Doane St., BOSTON.

explosives. It is a tough, elastic, semi-transparent substance, more insensible to shocks than is dynamite, and it is necessary to employ for its explosion an especially strong detonator. It is insoluble in water, and this quality renders it specially suitable for subaqueous blasting.

Both dynamite and gelatine are packed in paper shells that have been dipped in paraffine. The packing of dynamite cartridges is done by hand, while gelatine is usually packed by machine.—New York Tribune.

TORPEDOES FOR OIL WELLS.

It is a common practice in Pennsylvania when an oil well ceases to yield freely to lower a charge of nitroglycerine to the bottom of the hole and explode it. By the use of such a torpedo it is usually possible to increase the output. In Colorado, however, the oil industry is sufficiently well established to show that the same practice does not work so well there. According to "The Engineering and Mining Journal"

it appears that the explosives not only retard the output, but in certain instances actually destroy the well. The theory of this negative effect in the Florence and other wells of Colorado is that the oil stratum penetrated is composed of porous and loosely compacted shales, through the crevices of which the oil percolates freely toward any adjacent opening, such as the drill hole, and the violent explosion of dynamite, instead of opening these liquid highways, seems to crowd back the mass until it becomes so compacted against the

stratum there, and partially closing up these tubes. This prevents the free passage of air and destroys vibration.

Head Noises Sooner or later invariably lead to complete or partial deafness.

- Do your ears feel full?
- Do your ears itch or burn?
- Is your hearing getting dull?
- Is there a dull ringing sound?
- Do the noises make you nervous?
- Do you sometimes have headache?
- If so, what part of the head?
- Are there buzzing sounds heard?
- Do you have ringing in the ears?
- Is there a throbbing in the ears?
- Are there crackling sounds heard?
- Does your head feel dull and heavy?
- Are there sounds like steam escaping?
- Do the noises sound like an explosion?
- Do noises in your ears keep you awake?
- Are the noises like the hum of insects?
- Do you have a heavy feeling over the ears?
- Do the noises—interfere with your hearing?
- Are the noises worse some days than others?
- When you blow your nose, do your ears crack?
- Does taking a fresh cold increase the noises?
- Do you think your hearing is becoming affected?
- Are the noises worse in the day time or at night?
- Do the noises resemble the sound of water falling?

If you are troubled with some of the above symptoms, mark them on this piece of paper, cut it out and mail to me, also write any other information you may wish to give me about your case; as soon as I receive your letter I will study it over carefully. This no trouble to me. I will then make a diagnosis, giving my opinion of your case, and if it be suitable for my treatment, will tell you just how much this course of treatment will cost. This I always make as reasonable as possible, leaving you perfectly free to think the matter over carefully, and then take the treatment from me or not, just as you consider best. Only a small effort on your part is required to relieve your mind of a world of anxiety. My advice is free for the asking.

Perhaps I may be able to do you good and relieve you of much suffering, and the more suffering I can alleviate, the happier I can make my fellow human beings, the fuller will be my reward in the Great Hereafter.

ENVY.

How mean and enfeebling it is! If another man has a finer house than ours, or a more attractive face or form; or has gained more wealth; or has surpassed in public speech; or has outdone us in gifts to a public object; or has achieved success when we have failed,—how praises of him fall on our ears like the roses of Faust's angels when they struck the demons and turned to hot flames! God forgive us, and help us to find happiness in sharing and appreciating.—R.

MESSES. C. C. RICHARDS & CO.

Gentlemen,—After suffering for seven years with inflammatory rheumatism, so bad that I was eleven months confined to my room, and for two years could not dress myself without help. Your agent gave me a bottle of MINARD'S LINIMENT in May '97, and asked me to try it, which I did, and was so well pleased with the results I procured more. Five bottles completely cured me and I have had no return of the pain for eighteen months.

The above facts are well known to everybody in this village and neighborhood. Yours gratefully, A. DAIRT. St. Fimothee, Que., May 16th, 1899.

News Summary.

Memorial service for Cecil Rhodes was held in London on Thursday.

It is alleged that Sanitary Engineer Dore of Montreal, paid \$2,500 for his position. The charge will be investigated.

Walter Gordon, the Brandon murder, has confessed to murdering two farmers, Smith and Daw, at White Water.

The stock exchange of Montreal will create five more additional seats to be disposed of at the upset price of \$20,000.

The Canadian Pacific Railway is expected to officially take over the Ottawa Northern & Western Railway by July 18.

The scarcity of American meat and the consequent increase in price have obliged many retailers in Birmingham to close their stores.

The hospitality of the press gallery in the British Parliament will be offered to colonial journalists during the coronation fetes.

Arthur St. Onge, a letter carrier, of Montreal, was found guilty of stealing letters and sentenced to four years' penitentiary.

There were 302 cases of smallpox in Ontario last month, against 702 in February. There were 1,879 cases of smallpox in the province during the last year and 14 deaths.

Col. Sir Charles Parsons, K. C. M. G., who has been appointed colonel on staff to command the regiment of troops of the Dominion of Canada, sailed from Liverpool Thursday for Halifax to assume his duties.

A son of John S. Sargent, the famous American portrait painter, has been appointed one of the pages who will attend the Queen at the coronation. The pages will hold her Majesty's train in the procession.

At Smithville, Ont., Thursday, three tramps at point of revolver took possession of Toronto, Hamilton & Buffalo freight train coming into Hamilton, but fled on the approach of police.

An order granting partial pardon to all those who are undergoing life or shorter sentence in Cuba has been published. The step is taken in order that an era of harmony may be introduced into the new Cuban republic.

A casualty list given out Friday contains the names of a few of the killed and wounded in engagements which occurred at three separate points as late as the eighth and ninth of April.

The Winnipeg Board of Trade, Thursday, passed a resolution expressing concurrence in the view that the Intercolonial Railway is not a satisfactory factor in the transportation system of the country.

The residence and household goods of Beecher Brown, Newburg Junction, were destroyed by fire Wednesday. The out-buildings were saved. Mr. Brown's loss will amount to about \$1,600. He carried insurance of \$900.

Inquiries made at the War Office by the Associated Press elicited the statement that the office knew nothing about the rumors of peace, or alleged telegram from Lord Roberts to Dover in which he is reported to have said that the war was over.

The first contingent of French fishing vessels to reach the Newfoundland coast for the fishing season is in sore straits for bait. The Newfoundland revenue cruiser Fiona is vigorously enforcing the anti-bait law, which greatly irritates the French at St. Pierre.

Representatives of sixty leading industrial establishments of the United States met Thursday at Chicago and organized the National Reciprocity League. The object is to wage a campaign of education concerning the "urgent need of reciprocal trade relations with foreign nations."

After twenty-four hours spent in the police station of Detroit, Prof. Joseph M. Miller confessed that he murdered Miss Carrie M. Jennett, one of his former pupils, last Wednesday night, with the small hatchet which was found in his kitchen.

The house, barn and shed owned by W. J. Savage, of Williamstown, Carleton county, were burned to the ground on the 7th inst. In the barn were the summer hay and oats, which he sold to a neighbor a few days previously. Loss probably about \$800; no insurance.

On the resumption of the discussion in the Lower House of Reichsrath at Vienna, on Thursday, of the education bill, which was interrupted on Wednesday by disorder the pan-Germans recommenced their violent obstruction tactics, shouting, banging desk lids and blowing tin whistles.

The water at Selkirk is a foot higher than the great flood of 1882. At Winnipeg it has not yet reached that level. The ice jam on the Assiniboine at Portage La Prairie has not yet broken up and the water continues to back up.

NEW USE FOR A WATCH.

Few of the many persons who carry watches are aware of the fact that they are always provided with a compass, with which, when the sun is shining, they can determine a north-and-south line. All one has to do is to point the hour-hand to the sun, the south is exactly half way between the hour and the figure "12" on the watch. Suppose it is nine o'clock in the morning. Follow the rule given above, and we find the south-as is indicated below. Prolong this line along the face of the watch, and you have a north-and-south line, and from this any point of the compass may be determined.

This may seem strange, but the reason is plain. While the sun is passing over one hundred and eighty degrees (from east to west) the hour-hand of the watch passes over three hundred and sixty degrees (from six o'clock to six o'clock). Consequently, the angular movement of the sun in one hour corresponds to the angular movement of the hour-hand in half an hour; hence, if holding the watch horizontal we point the hour-hand toward the sun, the line from the pivot of the hands to the point midway between the hour-hand and twelve o'clock will point to the south.

This is one of the ways of determining the points of the compass if one is not provided with a compass. Many other means of orientation are taught to soldiers, so that in case they become separated from their commands they may know which way to travel to reach their camps. Orientation by means of the moon is a little more difficult, and not so reliable as that by means of the watch and sun. It depends upon the quarter in which the moon happens to be. The full moon is in the east at six o'clock in the evening, in the south at midnight, and in the west in the morning. The moon in the first quarter is in the south at six o'clock in the evening, and in the west at midnight. In the last quarter the moon is in the east at midnight, and in the south at six o'clock in the morning. These indications except the first, may vary an hour or so earlier or later. In the first quarter the moon has the concavity to the left. In the last towards the right.—Ex.

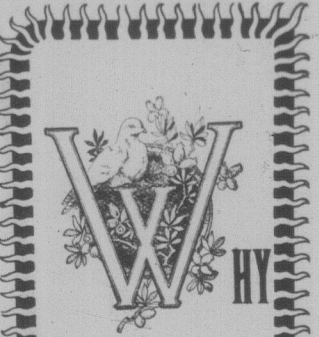
SUCCESS IN THE MINISTRY.

Success in the ministry is not to be measured in apparent results. God Almighty takes care of the angels and fishes which are so few, and through the hands of the Christ we would serve, they feed the multitude, and vast inspirations and energies for good are left over. No man is fit to succeed in the ministry who is not ready to meet an apparently grand failure. All we have to do is to be entirely lost in the message of Christ to the human soul, and somewhere and sometime success is sure. Nothing more certainly blights the prospects of true success than devotion to statistics which apply only to this world. We are dealing with eternal things, and he succeeds who counts upon eternity to develop wisely sown seeds in that field we call Time.—Dr. F. W. Guusulus.

"THERE are some ministers who always make it hard for their successors. They organize the work about themselves as centers, and spare no pains to get out of it the greatest possible amount of personal advantage. The result is that the men who come after them, instead of entering upon a prepared field, find it necessary to begin from the beginning, and frequently to undo much that has been done before they can get a right adjustment of things. Blessings on the head of the unselfish minister who thinks not only of himself, but also of the brother that is to follow him."

SYMINGTON'S EDINBURGH COFFEE ESSENCE

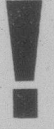
makes delicious coffee in a moment. No trouble, no waste. In small and large bottles, from all Grocers. GUARANTEED PURE. 100



do you not get our prices on that Printing you think of havin' done



The facilities we possess are such as to place us in a position to simply defy competition on any description of Printing whatsoever



PATERSON & CO. Printers and Publishers, 107 Germain Street, St. John, N. B.

Isaac Pitman's Shorthand, Touch Typewriting.

THE BEST BUSINESS PRACTICE SYSTEM, for use of which we hold exclusive right. These are some of our features. Our Catalogue gives full information. Send for one.

THE BUSINESS COLLEGE S. Kerr & Son, Oddfellows' Hall

Over 40 Years Ago the Manufacture of—

WOODILL'S GERMAN BAKING POWDER

was commenced. It has held against all competitors and today is unexcelled. Could you desire stronger recommendation?



SURPRISE SOAP Is a Pure, Hard, Solid Soap. Economical in wearing qualities. Most satisfactory in results. Gives the whitest clothes, clean and sweet. You make the best bargain in soap when you buy SURPRISE.

\$44,916.00

was the amount paid in one year to 50 Graduates and 50 Under-graduates of the MARITIME BUSINESS COLLEGE, HALIFAX, N. S.

Who were less than 2 years from College. Average monthly salary \$37.43 Tuition cost (average 4 mos.) 34.00 Wages per month \$20 to \$60.

We do not guarantee situations in order to secure students, but MARITIME-TRAINED students get good salaries. If your income is less than this you had better send at once for our Illustrated Calendar.

KAULBACH & SCHURMAN, Chartered Accountants

For 60 Years

The name GATES' has been a warrant of par excellence in medicine.

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.

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.

The transfer committee of the Methodist church met at Toronto on Thursday and sanctioned the following transfers: Rev. J. Rogers, from Nova Scotia to New Brunswick; Rev. R. W. Weddall, from New Brunswick to Nova Scotia; Rev. I. R. McDonald, from New Brunswick to Manitoba; Rev. S. A. Bailey from New Brunswick to Manitoba.

Serious conflicts between the rioters and the police, in which more than thirty persons were wounded, occurred at Brussels, Thursday. The mob pelted the police with cobblestones. The police charged with fixed bayonets. Brussels had the appearance of a city in revolt. The rioters had torn up the street car rails and erected a sort of barricade to fortify their position.

Have you ever used Red Rose Tea? It is worth a trial.