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The Horse Chestnut. The practical science of these days is finding ways of utilizing many products which formerly went to waste, and thus it is not only by the discovery and development of new resources, but by the utilization of what were formerly waste products that the sum of the world's wealth is being increased and the means of living made more ample. Among the products which are now being turned to useful account is the horse chestnut. These nuts contain about 27 per cent. of albumen, this remarkable proportion being greater than is found in any cultivated plants, but their bitter taste, due to the presence of about ten per cent of bitter rosin, has condemned them as unfit for food. By extracting the bitter principle, Flügge, of Hanover, claims to have made useful another waste material. After partial roasting to loosen the shells, the kernels are removed and pulverized, and the powder is placed in a tight percolator, with alcohol, for about a week. To extract the bitter completely it may be necessary to replace the fluid with fresh solvent. The alcohol dissolves out the rosin, leaving a pleasant and nutritious meal, which contains all the albumen and starch of the chestnuts, and is a valuable food.

The Public Roads. There are few matters of public expenditure in connection with which reform is more urgently demanded than in that of building and repairing our public roads. The system of repairing the highways by a labor assessment levied upon the adjacent residents, and expended under a road-master chosen annually and with little or no reference to any special knowledge of either the theory or the practice of road-building, is one which could be justified only in connection with a very primitive condition of society and political organization, and its practical results are such as might reasonably be expected. What a New York paper says of a similar system in that State is largely true in our own Provinces. "This labor system is the worst collection of antiquated and useless ideas that could well be brought together for the purpose of accomplishing nothing; and this is exactly what it has accomplished. Nothing has been done for the highways of the State in the hundred years that the system has been in operation." In this country, before the introduction of railways, the Governments of the day were charged with the duty of seeing that the main stage routes were kept in tolerable repair, but all this has been changed and many of the great highways of the country are accordingly in a much worse condition now than they were forty or fifty years ago. A vast deal has been expended upon our roads, if the ordinary value is assigned to the days-works which the road assessments have called for, and this has been supplemented by Government grants of very considerable proportions in the aggregate. No doubt a great deal has been accomplished in opening up new roads and keeping them in passable condition. Much also has been expended in building bridges, and very likely our public roads in rural districts will compare favorably with those of other new countries. And yet it must be admitted that the condition of many of them is lamentably far from satisfactory, nor can any great improvement be looked for until the present careless and ineffective ways of doing, or rather of not doing, things gives place to some plan based upon a true theory and practice of road-building. It is interesting to note that the people of New York State are moving for better things in this connection. At a Highway Convention, recently held in Albany, a resolution was adopted by the representatives of the rural counties. The resolution calls for the two million days' labor to be commuted in a cash tax of at least \$1,000,000, and to

benefit the towns giving up this ancient method of road building, the State will be asked to contribute 25 per cent. of the amount of cash raised in each town for highway improvement up to one-tenth of 1 per cent. of the assessed valuation in the town. This will call on the State for approximately \$250,000 each year, to be divided among the towns, and the result will be that in place of one thousand highway commissioners having charge of fifty thousand overseers of the highways who get no work accomplished on the roads, there will be one thousand highway commissioners having the direction of the expenditure of at least \$1,250,000 in cash, and every taxpayer in the community will be watching the highway commissioner to see that the mile of road in front of his property gets its due share of attention.

The Referendum in Ontario. The referendum on the Prohibitory Liquor Act of Ontario, since the introduction of the Bill by Premier Ross, has been for the people of that Province an exciting subject of discussion. There is of course much difference of opinion expressed, but evidently those who are regarded as the leading prohibitionists of the Province are finding much fault with the terms of the referendum. Objection is made to the time named by the Government for the taking of the referendum, which is the 14th of October next, and it is urged that it would be much more convenient for the electors that the day for voting should be the first of January next, which is the time of holding the municipal elections throughout the Province. The plebiscite on prohibition was taken at the time of the municipal elections, and it is urged that this example should be followed in respect to the referendum. If such a change of date for the taking of the vote is generally desired by the prohibitionists, it would seem probable that the Government and the Legislature would agree to have the vote taken in January instead of October. The most serious criticism of the Government, however, is in reference to the basis of the vote which makes it necessary for the prohibitionists to register in the referendum a vote, in excess of half the total vote to be polled at the general Provincial election in June. It is pointed out that this condition makes it an object for the liquor party to make the vote in June as great as possible, while on the other hand, it is an incentive to prohibitionists to stay away from the polls in June, for the smaller the vote polled then, the less will be the number of votes required to secure prohibition. This objection might be obviated by making the basis of the referendum the vote cast at the last general election or by taking the average vote of several consecutive general elections, instead of making it depend on the uncertainty of an election yet to be held. It is further contended that by the terms of the referendum too much is asked of the prohibitionists, since they must poll a vote exceeding one-half of that usually polled in an election, even if the supporters of the liquor party sit still and no votes are polled in opposition. On the other hand it is contended that in bringing in a law so strenuously opposed by a part of the people and so difficult of enforcement as a prohibitory law is acknowledged to be, it is only just and reasonable that the Government should be definitely assured that it has in this matter the substantial strength of the people of the Province at its back, that therefore it is not too much to ask that 37 or 40 per cent. of the voters of the Province shall definitely declare themselves to be in favor of the proposed law, and that if this could not be secured after the agitation and education of a six or nine months campaign in favor of prohibition in the Province, it must be considered doubtful whether a prohibitory law could be either successfully enforced or long retained upon the statute book.

People Perish by Earthquake.

Seismic disturbances of a very serious character, resulting in great loss of life as well as of property, occurred last week in the trans-Caucasian country, some seventy miles from Baku. The accounts say that at Shamaka four thousand houses were destroyed and some two thousand persons killed. A later despatch puts the number of lives lost as high as five thousand. Many villages surrounding Shamaka are said to have suffered severely. A volcano near one of these villages had broken out into active operation, a great crevasse having opened whence immense flames and streams of lava were being thrown out. The course of a river had been altered, its bed having been dammed with earth dislodged by the earthquake. The Red Cross Society is reported to be active in relieving the distress of the suffering people.

Ethnological.

A discovery of great interest to ethnologists is reported to have been made by a Jesuit missionary, Rev. Father Jetté, who is a son of Sir L. A. Jetté, Lieutenant-Governor of Quebec. Father Jetté is working among the Nulato Indians, near the Polar Circle, and has acquired a thorough knowledge of their language. The discovery alluded to is the identity of these northern Indians, as to race and language, with the Apaches of the South. Writing to some of his colleagues in New Mexico, the missionary quoted some words used by the Nulato Indians, and those who received the letters were surprised to find that the words quoted were identical with words contained in the vocabulary of the Apaches. Further investigation led to the discovery that the language of the Apaches and that of the Nulatos are practically the same. From this some ethnologists are said to have reached the conclusion that the natives of New Mexico originally came from the North, a theory which would strengthen the supposition of an Asiatic origin for the red men of America and would be in harmony with biblical data.

Nova Scotia Government Asked to Pass a Prohibitory Law.

On Wednesday last the Government of Nova Scotia was waited upon by the delegation appointed at the recent Convention of Prohibitionists at Truro, to urge the enactment of a prohibitory liquor law for the Province. The delegates present were: Messrs. A. M. Bell, Halifax; Amos Outhouse, Digby; W. G. Guild, Hants; Adam Cason, Pictou; R. G. Irwin, Shelburne; M. D. McAskill, Victoria; E. H. Armstrong, Yarmouth; George Harvey, Hants; J. C. Mackintosh, Andrew Hubble, W. S. Saunders, Halifax; Mr. King, Colchester; and Revs. Robert Murray and G. W. F. Glendenning, Halifax. On behalf of the Government the delegation was cordially received by Attorney General Longley, Acting Premier, who said that the Government would listen with pleasure to what the delegation might have to say. Mr. Bell accordingly said that the delegates were present to ask the Government to pass a prohibitory act. He eulogized the Government as progressive in other matters, and felt that every consideration would be given to the prohibition question. The delegation was convinced that in this matter it represented the public sentiment of the Province. In formulating a prohibitory act, the speaker said, the Government would have the support of the opposition, and this he felt would materially strengthen its hands. What the delegation asked, Mr. Bell said, was that the Government should pass any prohibitory act within its power, though he would like to see a law passed on the basis of the Manitoba prohibitory act as far as that was applicable to Nova Scotia. Mr. Bell's presentation of the case was supported by remarks from Rev. Robert Murray and other members of the delegation. In reply to the delegation, Hon. Mr. Longley declared that the Government had listened with pleasure to the remarks which had been made, and which had presented the subject in a terse and comprehensive manner. The question, he said, would be carefully considered by the Government and a decision would be announced in due time. He felt that the delegates were actuated by high, pure and worthy motives, and whether the Government would or would not grant the request, its members would likewise be influenced only by pure and worthy motives. They would take a bold and open course in the matter, and in whatever they did, they would not for an instant shirk the responsibility.

The Lord's Supper.

BY REV. M. P. FREEMAN.

A paper read at the Kings County Conference, N. S., Jan. 21st, and requested for publication.

The Mosaic law required the observance of various feasts. The most important of these was the Passover that commemorated Israel's deliverance from Egyptian bondage. The principal incident of the Passover service was the slaying of the lamb, and the sprinkling of its blood upon the door posts, and the lintels of the doors. This sign should distinguish their dwellings from those of the Egyptians. "And the blood shall be unto you for a token upon the houses where ye are, and when I see the blood I will pass over you."

The ritual observances required under the law were shadows of the good things yet to come. The "good things" we have under the gospel. The rending of the costly veil before the Most Holy Place when Jesus died was significant of the passing away of the old covenant. No more blood of bulls and goats, no more offering of lambs for sacrifice, no more officiating priests. Christ the great High Priest has come, "through his own blood" he has "entered in once for all into the Holy Place, having obtained eternal redemption."

The old legal enactments must of necessity cease to be observed. The ancient ritual cannot fit into the new. The need for some ceremonial, however, has not ceased and will not until our present earthly conditions shall have passed away. A simple but expressive ritual has been prescribed by the Lord himself, and given to the church to be jealously guarded, and observed—immersion in water for the regenerate into the name of the Father, and of the Son, and of the Holy Spirit; and for the disciples, joined in Christian fellowship, the Lord's Supper, in memory of the great sacrifice made in their behalf.

THE NAME.

The name does not matter much. It had almost come to us without any. But for the disorders among the Corinthian believers, we, apparently, should not have had the instructions given us in the 10th and 11th chapters of the 1st Epistle to that church. They have allowed abuses in connection with their feasts that have become a scandal and a shame. "This," the apostle says, "is not to eat the Lord's Supper." He here gives it a name or else employs a term already in use to designate the sacred feast.

TIME OF OBSERVANCE.

The Lord's Supper is committed to the church to be kept within its sacred enclosure, and never to be trampled upon by the feet of the impure and unworthy. To believers it is very much what the passover was to the ancient Israelite, but the time and manner of its observance are not so distinctly marked. The early disciples observed the rite every Lord's day, and many still continue that practice. "As often as ye eat and drink," is the most specific rule as relating to time.

Every gospel church will maintain its observance, and as frequently as may seem expedient, or as circumstances may allow.

A MEMORIAL.

"This do in remembrance of me." The Passover had a similar design. "When your children shall say unto you 'what mean ye by this service?' ye shall say, 'It is the sacrifice of the Lord's Passover, who passed over the houses of the children of Israel in Egypt when he smote the Egyptians.'"

Our Lord does not want his people to forget him, and in this he is very human. Is it not so with us all? Would it not grieve us to know that we had slipped out the memory of our absent friends? Jesus has left this love token with his disciples to aid their memory. With this they can never forget his loving service,—his sufferings and his death—in their behalf. In that hour of darkness when friends were few, and enemies were many, when the world he came to save was leagued with hell for his destruction, he turns to his chosen few for a sympathy and love that shall not be broken by separation, and through them to all his followers of the coming ages:

"Do this he cried till time shall end
In memory of your dying Friend;
Meet at my table and record
The love of your departed Lord."

Who of all who love Him, would not make the glad response:

"Remember Thee! thy death, thy shame,
The griefs which thou didst bear!
O memory leave no other name
But His recorded there."

A FEAST.

Not in the popular conception of that term. The Israelites, during their journey in the wilderness, had their tables furnished directly from the primal source of supply. There is, at least, no mention made of any secondary causes. The Paulist clothed the thought in sublime imagery. "He commanded the skies above, and opened the floors of heaven; and he rained down manna upon them to eat; and . . . them of the corn of heaven." But that . . . the true life. "My

Father," said Jesus, "giveth you the true bread out of heaven." And again, "I am the living bread which came down out of heaven." "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in yourselves. Romanists take these words in their literal sense:

The bread and the wine of the Lord's Supper, passing through the hands of the priest become the real body and blood of the Lord! This doctrine is a "standing article" of their church, without which it could hardly survive. We must not degrade the "body" and the "blood" of this sacred feast into a material substance. The food of which we partake is spiritual. The satisfaction and refreshment that results are spiritual.

"We eat the bread and drink the wine,
But think on nobler good."

This metaphor is not unusual. A good deacon of my acquaintance, who always enjoyed his pastor's sermons, was accustomed to say at the close of the service, "We have had a good feed to-day." He loved the gospel, and could say with the Psalmist

"How sweet are thy words unto my taste!
Ye sweeter than honey to my mouth."

We come to the Lord's table. Before us are the bread and wine. They are simple substances, but consider what they represent! They are symbols of the body and the blood of Jesus; they assist our meditations. They recall the scenes of his passion; they speak of the love of God for men; of the infinite compassion of Jesus; of his cheerful endurance of suffering on our behalf; of his death upon the cross for our redemption. There is a sacred hush upon the place as the emblems pass silently from one to another, telling in sign and symbol the gospel story. The message meets our case for it assures us of the absolute sufficiency of the grace that is promised to every trusting soul. It is a season, all too short, for communion with him who is ever present to fulfil his promise to those who "wait upon the Lord." It becomes a feast of good things, a place for spiritual refreshment, and our hearts sing with C. H. Spurgeon:—

"Amidst us our beloved stands,
And bids us view his pierced hands;
Points to the wounded feet and side
Blest emblem of the crucified.

What food, luxurious loads the board,
When at his table sits the Lord!
The wine how rich, the bread how sweet,
When Jesus deigns his guests to meet."

A PROCLAMATION.

I take this word from the revised version. "As often as ye eat this bread and drink the cup ye proclaim the Lord's death." We are not required to commemorate his birth, or his baptism, nor even his ascension, but his death. We must remember Calvary and the Cross. There must be some special significance attached to the death of Christ that gives it the commanding position it is made to occupy. The reason for this stress is easy to discover. The writer of the Epistle to the Hebrews gives expression to the following words, "According to law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission." Referring to the High Priest, who entered the Most Holy Place once a year with blood not his own, he adds, "But Christ now once at the end of the ages hath been manifested to put away sin by the sacrifice of himself." What he meant by sacrifice he had previously explained in his reference to the superior efficacy of the blood of Christ. After showing how the blood of bulls and goats and the ashes of a heifer availed to the purifying of the flesh, he adds, "How much more shall the blood of Christ . . . cleanse your consciences from dead works to serve the living God?"

Paul taught the churches that in partaking of the Lord's Supper they proclaimed his death. Did he give this a prominence in his own ministry? We may find an answer in a single sentence taken from his letter to the Corinthians; "I delivered unto you first of all that which also I received, how that Christ died for our sins according to the Scriptures;" or this from his epistle to the Romans, "While we were sinners we were reconciled to God through the death of his Son."

Was Peter's preaching in agreement with the proclamation of the Supper? Let him answer for himself—"Knowing that we were redeemed not with corruptible things . . . but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ."

And what is John's testimony? It is this, The blood of Jesus His Son cleanseth us from all sin. The beloved disciple was permitted a heavenly vision, and heard this refrain from the living creatures and from the four and twenty elders, "Thou wast slain and didst purchase unto God with thy blood men of every tribe and tongue and people and nation."

Christ's death upon the cross was not an accident. It was "by the determinate counsel and foreknowledge of God." This was not the death of a martyr. As Robertson Nicoll has well said, "He died as man, but he died as God." The Lamb of the passover was slain to save the life of the first born of the family. The Lamb of God was slain for the salvation of a sinful world.

Christ could not save men by his perfect life, nor by the mere exercise of mercy. The Lord's Supper pro-

claims salvation by his blood. It would be an unrighteous act to take the life of the innocent in order to save the guilty, but the voluntary offering of one for the sake of another has sometimes been accepted to the satisfaction of the demands of justice. Here in the presence of the bread and wine we see the marvellous act of grace. We are brought to the heart of the gospel, and learn how God can be just and the justifier of him who believeth in Jesus.

The Hindus relate a story respecting the origin of a certain spring. In a time of great distress their priests were consulted to show them how to avert the anger of the gods. Their response required the burial alive of a woman of noble birth upon the summit of a certain hill. The victim was found, who for the sake of her people, went cheerfully to her doom; and lo! immediately from her grave poured forth a stream of purest water. The legend conveys an instructive lesson.

In the fifty-third chapter of Isaiah the Messiah is represented as suffering for other's guilt. We turn over a single leaf and we read, "Ho every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come buy wine and milk without money and without price. The fifty-fifth chapter proceeds from the fifty-third."

CHRIST'S RESURRECTION.

The Lord's Supper is a testimony to a living Christ. The resurrection of Jesus revived the faith of his disciples. Now they can say with an intensity of conviction impossible before "Thou art the Christ, the Son of the Living God. Before they hoped, now they know."

The rulers congratulated themselves on the successful issue of their schemes; but their triumph was of brief duration.

The mighty results that followed the witness of the disciples to his rising from the dead filled them with dismay. Many since their day have sought to get rid of Jesus. Some have been bold enough to say that Christ is a myth, and to express the hope that the time will come when the gospel story shall be forgotten. What if this should come to pass? Then all hope of a better life would vanish away. The world would sink back into a worse than pagan darkness, and satan and all his crew would hold high carnival amid the wreck and ruin wrought by sin.

But, thank God, this shall never be, for Christ has risen—he lives and reigns. To this, the Lord's Supper, shall continue its testimony.

As we partake of the sacred symbols we may hear their message, "It is Christ Jesus that died, yea, rather that was raised from the dead, who is at the right hand of God." This truth has its confirmation in the experience of millions who have felt the power of the gospel in their hearts and lives. Apart, however, from all human experience, the Lord's Supper is itself an unanswerable argument to the fact of the resurrection.

There is a delightful harmony in the testimony of the two gospel ordinances. Baptism testifies, concerning Christ Jesus, that he died, was buried and rose again. The Supper shows forth his death and resurrection, and moreover, assures us that those who enter into this mystical union with him shall share his life forevermore.

A SECOND ADVENT.

Through long ages the Passover had been pointing back to the deliverance from Egypt. It was also a prophecy of better things to come. The type must yield to the antitype. Our Lord observed the feast for the last time with his disciple, but he instituted another that should be perpetuated until the close of the age, when the redeemed shall be gathered into the new Jerusalem above. "I shall not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

Men may differ as to what shall happen before the Lord's return, but of the fact itself there is no room for doubt with those who accept the statements of the word, untrammelled by theory or speculation. "Till he come," is the apostolic watchword; to be "forever with the Lord" is the believer's most glorious anticipation. "Yea I come quickly," is the Lord's last message to his saints, and they with one voice respond, "Amen, come Lord Jesus."

The lofty mountain peak seems very near to the beholder. There are no intervening objects by which to measure its distance, and one who attempts to reach its base will find that there is more ground to be traversed than he supposed. Thus it has been from the beginning with those who have looked anxiously for the Lord's return. It has not happened as speedily as they expected. But the promise still is good, and to all those "who wait for him shall he appear a second time apart from sin unto salvation."

This shall be their star of hope amid every stormy sea. By and by they shall cast anchor in the haven of their desire.

A GRACIOUS PRIVILEGE.

Grace confers the right to sit at the table of the Lord. Here are no distinctions of caste or rank. Every seat is a place of honor. Here prince and peasant are equal. Here we find companionship with the Apostles and prophets, and with the most godly and heroic of all the ages

It is a select company that gathers here. Those who sneer at Christians stand upon a lower plane than they. Of the two the Christian belongs to a nobler type of manhood—a type that has its source in God. The humblest member which it includes has a place in the kingdom of heaven.

We are brought near to the patient sufferer. We see more than the emblems on yonder table; we behold the cross, and the bruised body, and the blood dripping to the ground. We come into the presence of the mystery of redemption, and hear the pleading cry, "Father forgive them." What is the world to us after such a vision? Can its vain shows delight us more? Can we go from that sacred place to pursue our own selfish ends? Do we not rather say, "We also die; we are crucified with Christ, and to the world, and the world is crucified to us. Henceforth our joy shall be to live for him who died for us."

He who brings a clear vision, and a sincere and loving heart to this simple service will find it a means of spiritual refreshment. It is not to the most of us what it ought to be, nor what it might be, but the fault is with ourselves alone.

It is said that Prince Albert on one of his visits to the Highlands of Scotland drank from a spring by the wayside, and that its owner erected a monument to commemorate the incident, and also a cistern through which the water might flow for the refreshment of weary travellers. It keeps ever green the memory of "Albert the good," and is a constant benediction to all the country round. The Lord's Supper is a monument placed by his own direction. It has been his witness through all the ages; it has contributed to the preservation of the knowledge of the great gospel facts, it helped the faith of believers, and sent them on their way with a song in their hearts.

If here we can discern the Lord's body in the true spiritual sense the place becomes one of privilege and blessings. We discern a "real presence" more real and blessed than what Romanist ever knew.

UNIVERSAL OBLIGATION.

The observance of the Lord's Supper is a matter of obligation as well as of privilege. It was given to the eleven disciples, but also to all believers to the end, and yet it is habitually neglected by many who profess to be the followers of Jesus.

The conduct of some hinders their approach to the table of the Lord. Conscious that their life is wrong, and having a sense of the fitness of things, they cannot persuade themselves to partake of the emblems of the Lord's body and blood. But why not make their lives right? The remedy is with themselves.

Some plead their unworthiness. It is well to have a tender conscience, but it is not well to cherish morbid sentiments respecting ourselves. No person's natural fitness qualifies him for gospel ordinances. When God justifies a sinner he does not take his worthiness into the account. It is wholly a matter of grace.

There is a passage however, already adverted to, that makes them afraid. "Whosoever shall eat the bread and drink the cup in an unworthy manner, shall be guilty of the body and of the blood of the Lord." The apostle is reproving them on account of certain disorders in connection with their feasts. The more opulent brought their portion, leaving their poorer brethren unsupplied. Each was intent on his own eating and drinking to excess, while others were left to go hungry. Whether the Lord's Supper came before or after such a feast, they were in no condition to observe it with becoming solemnity and reverence. The passage certainly gives no ground for discouragement. The sincere believer need not worry on account of his own unworthiness. Let him claim gospel promises and enjoy its privileges.

The Mid-Week Discovery.

BY JOHN H. MASON.

I had been feeling for some time that something might be done for our midweek meeting. It was large, strong, devotional and in many ways satisfactory already. But I wanted to see the attention of my people more concentrated and more sustained on the word of God. Further, I believed that a new emphasis upon the divine word would draw in some who had fallen by the way.

The Epistle to the Ephesians was the Scripture chosen for the experiment. The time given to the book extended from September to January. In September a printed slip was distributed in the form of a bookmark, upon which the schedule was laid out. The passage for each week was designated and a topic for each Scripture was drawn from the passage.

Every student of the Bible knows that the Epistle to the Ephesians is not easy reading; and further that in this, as in other Pauline epistles, the harder and therefore more discouraging part is at the beginning. I knew that my people were just verage men and women. There were few college graduates among them and few who had learned to study or to think in the thorough-going method of to-day. Yet I was not moved to select an easier epistle or one that would lend itself to a more simple analysis. I was convinced that my people were fully equal intellectually to the humble epistles at Ephesus to whom Paul primarily wrote. At last I determined to try them. I suggested that every attendant should read

the entire epistle every day from September to January. That provoked a smile, but some of them thought it worth trying.

The first meeting was not altogether encouraging. Some who had taken my word for it that there were profound depths which were worth plumbing, but which were sure to be missed by the easy gliding average reader, put their minds on it. They worked hard. And they were staggered by that first overwhelming sentence following the salutation. Good Bro. A admitted that he was altogether in the fog. The Scripture had never troubled him like this before. Brother B. was greatly encouraged by the confession of Deacon A., for he had attempted the same deep waters and had lost his footing, too. Sister C. had got more, to be sure; but somehow her search had been unsatisfying. At the close of the meeting the brightest and most thorough Bible student in many counties told me that I had made a large mistake. One might venture the gospel story in that way, but not one of Paul's epistles; least of all the Epistle to the Ephesians.

Of course I went right on. The second meeting was better. The fogs began to clear a little. Some who had read the epistle seven times in the interval began to see streaks of dawn. We were on the second half of the first chapter. A few felt that the eyes of their understanding were beginning to be enlightened and the vision of the glory of their inheritance was beginning to take shape. The people went home with brighter faces.

By the third week the attendance was growing, and some whose faces had become unfamiliar were straggling back. There was a more cheerful and confident note in this meeting. A few had read the epistle fourteen times now. They were getting fairly excited. They would have agreed with Coleridge had they known that he said, "This Epistle to the Ephesians is the divinest composition of man." The thought of God's great love wherewith he loved us was getting a new hearing, and the warm streams of that love were quickening. The thought of a new power, yes, even of new life, out of the old dead sterility became real and pregnant. There were more voices in the meeting to-night. Somehow a new spirit seemed to be among us. The words that were spoken were more thoughtful and more meaningful. Those stereotyped phrases which were common last spring seem to be going out of fashion with us.

It is the last week. We have just closed our final meeting. What a meeting it was for the last night of the year. A meeting of experience, gratitude, contrition, confession, consecration. The face of Deacon A. was shining. He had read the book at least three score times. He referred to-night to that first meeting in September and to the darkness in which his spirit struggled. He has not solved all the mysteries, but his heart is flooded with sunshine. And the mysteries do not trouble him. Sister C. has read the book seven times every week between September and January. All God's word (not merely this little fragment) means so much more to her now. God means more. Christ means more. Life means more. The cumulative effect we had not thought of that.

Again to-night, as at the first meeting, the pastor referred to Paul's method, elsewhere as well as here; first a mighty foundation in Christian doctrine, as men call it, then upon this the noble structure of an earnest Christian life. The second part, which is practical, appeals more directly to this practical age of ours. But without the superb foundation of Christian truth reaching back to deepest eternity and into the very heart of God (and yet involving every humblest human soul) there would be no overmastering motive for the Christian life toward which Paul is urging us. Without that his appeal might be stirring, but it would not be convincing.

To-night we are looking backward. Naturally, for the year is dying. No, not that. We are looking backward along the way by which Paul has been leading us. We have concluded that he knew what God's world and Christ's church were going to need in the first years of the twentieth century. We rather like Paul's method now that we understand it better. We rejoice in the grace of God as we never did before. Christ has made his way deeper into our hearts. The cross is a mighty fact after all. We are going forward into the new year with one new resolution at least, viz.: to know God better through his word.

The boys and girls are home from college for the holidays; and some of them were with us to-night. At the close of the meeting a Vassar senior sought out the pastor and with eyes and voice filled with soul, said: "That it the kind of meeting I believe in."—The Standard.

Negro Baptists in the United States.

BY H. E. MORRHOUSE.

Phenomenal has been the growth of Negro Baptists in the United States since 1860. Then they numbered a scant 400,000; now about 1,800,000 are reported. Making allowance for laxness in revision of lists of church

members, we may set down the actual number at about 1,600,000. This is four-fold increase in forty years; while in that time the Negro population has increased from about 4,000,000 to 9,500,000, or less than two and a half times. In round numbers there are about 16,000 Negro Baptist churches and 10,500 ordained ministers. Commonly, in the rural regions, where quite three-fourths of the people live, a preacher ministers to three or four churches, which, like white churches, have "once-a-month" preaching.

Negro Baptists are most numerous in the following states: Alabama, 182,075; Texas, 137,639; North Carolina, 140,205; South Carolina, 140,107; Mississippi, 200,118; Georgia, 221,442; Virginia, 227,208. Baptisms reported and estimated last year, 75,000.

Their progress intellectually has been marked. Forty years ago the minister who could read the Bible was an exception; now the exception is the man who cannot read it. In the cities and large towns, generally, there are able, cultured ministers, who preach to intelligent congregations, meeting in excellent houses of worship, with pipe organs and trained choirs, while the Sunday schools are studying the international lessons. In the rural regions however, where the low grade common schools are held only three or four months in the year, progress is slow and conditions are lamentable. But the general eagerness of Negro Baptists to provide for the education of their children is seen in the fact that nearly all the twenty-six schools aided by the American Baptist Home Mission Society are crowded to overflowing, several being obliged to put three and four students in a room intended for but two. The enrollment in these, and in some other schools not receiving aid from the society, is about 7,500. These return as lighted torches to illumine the darkness.

There is gradual, though slow, increase in the accumulation of wealth. Wages generally are low. Lessons of frugality and thrift have not been learned by the majority of the people. But the increase in taxable property of the Negroes of Georgia was over \$1,000,000 last year. There is a Baptist banker in Alabama who stands high in commercial circles. It is wonderful how, out of their meager resources, they have erected so many church edifices, school buildings, orphanages, etc.

They have well organized state conventions and local associations, through which a considerable missionary and educational work is done. The National Baptist Convention, organized about 1886, has a foreign mission board, which last year raised about \$6,000 for all purposes; a home mission board, with its own subordinate publication board, that has been at work about five years; and an educational board, in existence about the same time, but which has undertaken no distinctly school work. There is also the Lott Carey Convention in some of the Atlantic coast states, which last year raised nearly \$3,000 for missionary work in Africa.

Negro Baptist conventions in six states have been in co-operation with which state conventions and with the Home Mission Society and the Home Mission Board of the Southern Baptist Convention, primarily for the benefit of the host of ministers who have had but meager educational advantages. This work has proved a great blessing. Plans for broader co-operation are now under consideration. While on the part of some there is a tendency to work separately along race lines, the more thoughtful recognize the importance of maintaining fraternal and co-operative relations with their white brethren, who, particularly at the North, have contributed so largely of their resources and of their noble men and women for the elevation of their race. The outlook is encouraging.—New York.

A Purpose is a Power.

REV. C. R. CRUIKSHANKS.

Our purposes exercise a strong, controlling influence in the formation of our character. Abraham, in obedience to the God of his life, purposed in the heart to offer his only son, Isaac, upon God's altar; and this sublime purpose thrust him forward as the world's greatest champion of literal and implicit obedience to God, and immortalized him as the father of the faithful. Joseph purposed in his heart that he would not enter into an unholy alliance with the mistress of sin, and his unswerving purpose of fidelity to principles of purity, crowned him as the world's greatest hero and example of self-restraint. Daniel purposed in his heart that he would not defile himself with the king's meat, and his inflexible purpose of unflinching fidelity to principles of truth and righteousness, focussed the light of God upon him, revealing him as a shining example of heaven's protecting care over God's faithful ones. David, even in the midst of evil and domestic strife and in a time of war and turmoil, purposed in his heart to build a house to the name of the Lord his God. Although God did not permit him to build it, yet this purpose so pervaded his reign and changed the minds of the people as to pave the way for his son, Solomon, to erect the finest temple edifice that was ever kissed by the smiling rays of the morning sun. And the Apostle Paul purposed in his heart that he would know nothing save Christ and him crucified, and borne aloft on the shining wings of this heaven-borne purpose, no man ever mounted faster or ascended higher in Christian influence and power or enjoyed richer blessings and experiences of grace. If we would develop strong Christian characters, filled with mighty potentialities for good, we must be captured, conquered and controlled by a sublime purpose to be something for God and do something for the world. And yet it is intensely and distressingly sad to see so many men and women all around us who have no purpose in life. They are wavering and vacillating, unstable and unsettled. They are swept about by every wind of doctrine. They are borne upon the bosom of the incoming tide or rolling current of public opinion. They are drifting, drifting, sadly drifting, down the stream of time toward the ocean of eternity. A life without a purpose, oh, how sad! No God to serve, no Saviour to love, no soul to save, no battle to fight, no victory to win, no heaven to gain! No purpose means no character. A sublime purpose, faithfully carried out, means a beautiful character. Brother, have a righteous purpose as the propelling power and guiding star of your life, and your character will inevitably partake of the nature of that purpose.—Baptist Argus.

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Denominational Debts

Some remarks were offered in this column a few weeks ago in reference to the evil of running into debt, and as those remarks seem to have provoked no note of dissent, we take it for granted that we have for once at least written something with which in theory—whatever may be said of the practice—there is a pretty general unanimity of opinion; that we are all pretty well agreed that, both for individuals and for churches, debt is a good thing to keep out of, and that if financial liabilities which cannot be met immediately are incurred at all, it should be only under conditions which afford a well-grounded assurance that they can and will be met within a reasonable time.

If this is the case with individuals and churches, does not the same rule apply with equal force to a denomination? Anyone who has given much attention to the reports of denominational work and the financial statements of denominational treasurers will not need to be told that the word DEFICIT is a very familiar one in connection with these reports and statements; and after this ominous word, DEFICIT, there is frequently evidence, which is none the less forcible for being figurative, that the denomination does not interpret in any strictly literal sense the Scriptural injunction, "Owe no man anything." It seems to us, however, that a number, large or small, of churches, united and organized for the purpose of carrying on religious work, should feel themselves bound by the same principle in regard to incurring financial obligations as those which apply to the single church or to the individual Christian, and if there is any difference in the cases, the responsibility is all the stronger upon the denomination not to run heedlessly or unnecessarily into debt. We would not say that there must never be a balance on the debit side of the account. It would indeed be a blessed thing if deficits could be entirely avoided, but if that is impossible, there certainly should be a determination to avoid incurring debt to the degree of embarrassment. In the business world the attempt to carry on extensive operations on an inadequate capital leads too frequently, not only to embarrassment, but to dishonest makeshifts in the frantic struggle to make ends meet, and finally to disaster which involves many innocent persons with those who are justly responsible for failure. Evidence that it is possible for lamentable disaster to result from an attempt on the part of religious bodies to carry on business on a like insufficient basis would not be hard to find.

In our own denomination, and doubtless in others as well, it sometimes becomes a serious question for those in charge of the benevolent enterprises, how far they should pledge the denominational credit in the interests of the work. Certain work has been undertaken, responsibilities have been incurred; it seems impossible to withdraw, or even to retrench, when the demands for enlargement are so urgent and the promise of results so great. The pressure upon a board of management under such conditions to incur increased financial responsibilities is very strong. And yet, when deficits go on accumulating from month to month and from year to year, the situation must become a more and more trying one for the board. Evidently there is a point beyond which those in charge of the work are not justifiable in going, in the way of incurring financial obligations, and perhaps a word of caution in this respect will not be deemed out of place. A condition of things in which increasing deficits are reported from year to year and in which boards of management are compelled to labor continually under the embarrassment of an

insufficient income and an overhanging debt is one that calls for amendment.

Now, when such a condition of affairs is reached, it seems to be a matter of justice and honorable dealing that one of two things should be done;—either there must be a retrenchment in expenditure, with of course a corresponding curtailment of operations, or more capital must be provided. We do not wish to sound any note of alarm louder than that which the facts fully warrant in respect to our own denominational work. The financial operations of the body generally we believe to be in the hands of men in whose ability and honesty of purpose the fullest confidence may be placed and who may be trusted to carry on the denominational enterprises on a safe financial basis. But from the constant report of depleted treasuries and accumulating deficits in connection with our principal boards of management, it seems evident that our yearly income is insufficient for the promotion of the work which we have in hand, and if income does not increase, then retrenchment in some branches of work at least would seem inevitable. This alternative is the more unpleasant to face in view of the great opportunities for enlargement and the urgent calls that are upon us from many sides. It would indeed be a sad thing to have to say to ourselves and to the world that, because of inadequate means, we are unable to move forward in our mission work and our educational work on the basis of expenditure necessary to meet in any reasonable measure the growing demands of the time.

Now the practical question with us is, Has the denomination reached the limit of its ability? Have the Baptists of these Provinces undertaken more work in the Lord's name than their financial ability would fairly enable them to carry through. Do the empty treasuries and the yearly deficits, of which we have so frequently to hear, indicate that we are trying to do a work for God which He has not given us the ability to provide for? Surely there is no other than a negative answer to these questions. The fact is not that the Baptists of these Provinces have not been entrusted with capital sufficient to provide adequately for the religious enterprises which they have undertaken, but that they do not put the available capital into the business. And the consequence is that our boards of management are placed in the most uncomfortable position of having to carry on our work with an uncertain and always insufficient provision. Is this honorable? It is estimated, we are told, that an increased yearly income of at least \$10,000 is necessary in order that the various denominational boards may be able to carry on free from debt the work which they have in hand, and that without any material enlargement upon the present scale of operations. Are our people able to provide this additional income? Who can doubt it? This would mean a total contribution to our denominational work—in addition to the sum raised by the W. B. M. U.—of but little more than 50 cents per member of the reported membership of our churches. It is impossible to believe that this is not easily within the ability of our people, and the investment of this money in the Lord's work would bring large spiritual returns to the investors. If Christian men and women will only recognize it as a duty and a privilege to invest in the work of the Lord some definite proportion of their income, according as He has prospered them—doing this regularly and promptly, there will be no report of depleted treasuries and boards embarrassed through lack of means to carry on the work which has been given us to do.

Editorial Notes.

—The death of the Rev Dr Newman Hall, widely known as a distinguished minister of the Congregationalist body in England, occurred in London last week at the age of 85. As a preacher and evangelist and an author of evangelistic pamphlets Dr. Hall exerted a wide and powerful influence.

—Mr. Albert Dawson, of London, writing in the Boston *Congregationalist*, says the discussion in regard to Dr. Parker's 'Congregational Church' idea is becoming more definite and outspoken. "The spirit in which his proposals were received favored, their adoption, but now several of the leaders of the denomination have declared against the scheme in whole or in part. Dr. Mackennal has taken his stand beside Dr. Parker, but Dr. Guinness Rogers regards the idea as 'contrary to the whole genius for Congregationalism,' and cannot see what will be gain-

ed by substituting 'Congregational Church' or 'Churches' for 'Congregational Union.'" Principal Fairbairn and Dr. John Brown are also quoted as among those who maintain a more or less critical attitude toward Dr. Parker's scheme. It seems probable that if a scheme were worked out which would effect the improvements which Dr. Parker had in view, the result would be nearer to a Presbyterian than to a Congregational polity. The advantages of the two are scarcely capable of combination by an elective process, and the question at last would be whether on the whole Presbyterianism is better than Congregationalism.

—The Casket quotes from a contributed article, having reference to the Grande Ligne Mission, which recently appeared in the MESSENGER AND VISITOR, the following words:

'Roman Catholics, Children of Protestants and Priests of the Roman Church have been won to Christ through this great mission, and then sent forth as flaming torches to light the feet of others into the path of salvation.' In this connection our contemporary asks: "Do Baptists really believe that Catholics are without Christ, plunged in spiritual darkness, out of the path of salvation? And if not, then one more question: Is it the part of good Christians, or is it even compatible with common honesty, to use language which plainly implies that they are, and to employ proselytizing agencies among them which even more plainly, in their way imply the same thing?"

In reference to this we may say that we do not hold ourselves responsible for all the words or all the ideas of our correspondents. Further, we do not believe that Roman Catholics are so immersed in spiritual darkness that they have no light and are altogether out of the path of salvation. On the contrary, we rejoice to believe that many are saved by faith in the one atonement for sin and through a new life begotten in the heart by the Spirit of God. But we also believe that Baptists are acting wholly within their right and their duty in promoting such an institution as the Grande Ligne Mission, which has for its objects the dissemination of the truth of the gospel among the French people of Quebec, whether Roman Catholic or Protestant. If the Baptist view of what the New Testament teaches concerning Jesus Christ and His gospel is true, then it must be admitted that, to say the least, the gospel which Roman Catholicism preaches is a most lamentably defective one. The very existence of Protestantism in the world is a standing protest against the insufficiency of the Roman Catholic gospel. The light is not given that it may be hidden under a bushel, and Baptists have no need to apologize for letting their light shine wherever it is needed most.

—Miss Ellen M. Stone, the American missionary, held captive by brigands since early in September, is reported by a despatch from Constantinople to have been released. This despatch, which is generally received with credence, states that Miss Stone arrived at Strumitza, Macedonia, on Sunday morning. No one was there to meet her as the captors of Miss Stone had given no intimation as to where they intended to release her. Madame Talika and her baby, it is said, were also released. The first news of Miss Stone's being at liberty received by her friends was contained in a telegram received by Mr. Dickinson, the American Consul at Constantinople, from the vice-consul at Salonika. It is stated on the authority of Mr. Spencer Eddy, first secretary of the United States Legation at Constantinople, who had charge of the negotiations for the release of Miss Stone, that the brigands who captured the missionary were not professionals, but that the affair was political the money being wanted to aid in freeing Macedonia from Turkish rule.

—The Zionist movement, which has for its object the peopling of Palestine with Jews, continues to attract a good deal of attention. The leaders of the movement are said to anticipate important developments as a result of the visit of Dr. Theodore Herzl, of Vienna, founder of the Zionist movement, and president of the Zionist Congress recently held at Basle, Switzerland, to Constantinople. Dr. Herzl was summoned to the Yildiz Palace by a special telegram from the Sultan, and the Zionist leader is now negotiating with the Sultan for the acquisition of concessions in Palestine permitting of the unimpeded immigration and settlement of the Jews there. Dr. Herzl's demands include a charter granting some simple form of home rule and opening the Sultan's crown lands to Jewish colonization. A representative of the Jewish Colonization Association, which was endowed by the late Baron Hirsch with a large sum of money, is also at Constantinople, which is taken to signify that the trustees of the Baron Hirsch fund are about to concentrate their resources upon Palestine.

Rev. H. F. Waring's Lecture.

The event of the season in church circles in St. John was the lecture delivered by Brother Waring at Brussels street, on the evening of February 18th. The very large and representative audience which gathered, (at twenty-

five cents admission) was a splendid tribute to the lecturer's ability and a pleasing evidence of the high esteem in which he is held by the citizens of St. John. The lecture, announced under the title "What is the Truth about Heaven and Hell," was wholly devoted to the Bible teaching upon these themes. It was a fine exhibition of Mr. Waring's method of Bible study, which is the historical and scientific method. The effort was a masterly one. For an hour and forty minutes, unpanoplied with manuscript, he held the unflinching interest of his audience, as in language of great chasteness and beauty and with rare dramatic force he set forth what he considered to be the Old and New Testament conceptions of the future state. The "mines" in which he digged were, 1. The Jewish idea of Sheol. 2. The hints and glints of Immortality found in the poetical books. 3. The belief in a Resurrection as expressed in the prophetic books. a. A national resurrection proclaimed by Isaiah and Ezekiel. b. Personal resurrection intimated by Hosea and Daniel. 4. The teachings of Jesus concerning the future state. 5. The eschatological doctrine of the apostles. Throughout these Scriptures, Mr. Waring found a steady progression of thought, a growing conviction concerning rewards and penalties in the realms beyond the grave, rising at last to a triumphant assurance of enduring blessedness for such as enter into the favor and fellowship of God. He seemed to me especially impressive and thrilling, when he contrasted Hezekiah's lament. "The grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth"—with Paul's grave-conquering faith—"to die is gain;" "to depart and be with Christ is far better."

It should be said of this lecture, also, that it is profoundly reverent in tone and distinctly evangelical in spirit. Mr. Waring does not attempt to break the force of Christ's solemn teachings concerning future punishment, and he finds the one anchor-ground of hope in the deathless personality of the Saviour, by the power of whose endless life his people are to be established in everlasting felicity.

Incidentally the lecture raises the questions of Future Probation, Purgatory, Restitution and the Millennium. The last of these does not seem to Mr. Waring to have any firm standing ground in the Scriptures. The other doctrines, if they are to be held at all, must be reached by inference. In dealing with these questions, he does not add anything to the sum of human knowledge, he aims, as he says, to be "faithful to human ignorance." I have expressed to Mr. Waring, my conviction that the lecture should be put into permanent form. I am proud of my scholarly neighbor and am sure he has books in him which many of our people would read with profit and delight.

J. D. FREEMAN.

From Wolfville.

Rev. W. B. Wallace, pastor of the First Baptist church of Utica, New York, has during the week visited his parents, Rev. Isaiah Wallace and Mrs. Wallace. He lectured before the Acadia Athenaeum on "The Poet as Prophet." The lecture was considered an able discussion of the subject. The several parts were well developed and the numerous quotations from the poets apt and conclusive. The delivery was excellent. The audience was instructed and delighted. Mr. Wallace also preached for Pastor Hatch. The sermon was full of vigor and adapted to do much good.

The friends of our veteran Home missionary and his devoted wife were glad to listen to the gifted son of one who has done so much work among our churches as Rev. Isaiah Wallace has performed.

A few weeks ago Rev. I. E. Bill, jr., of Oberlin, Ohio, visited Wolfville and lectured twice in College Hall. Your correspondent did not have the privilege of hearing Mr. Bill, but his addresses were described as thoughtful and stimulating and as being expressed in good form.

As the years pass and our ministers rest from their labors, we often see their sons and grandsons come up to preach the gospel the fathers declared. Many of your readers remember Rev. I. E. Bill, D. D., who for a considerable period edited the Christian Visitor. They also know Dr. Bill's son, Rev. I. E. Bill, who was pastor in these provinces, and they have therefore a special interest in his son, Rev. I. E. Bill, jr.

And the mention of Rev. W. B. Wallace will recall the name and services of his grandfather who labored with success in New Brunswick. God buries his workmen, raises up others and carries on his work. Praise him evermore.

Feb. 21.

From Heart to Heart. For Those Who Are Shut in.

BY PASTOR JOSIAH WEBB.

"It does not seem at all like Sunday," sighs one of Zion's mourners. "The time was, but it is long since, when I went with a multitude to keep holiday. I did not know then what it meant to be deprived of the means

of grace. Now, my soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God."

"But what a mercy it is, fellow pilgrim, that the house of God is still dear to you. Will you kindly tell me what makes it so?"

"It is the sweet memory of the past. I have seen the face of Jesus. I have heard his voice. I have felt his presence. I went to the house of God to inquire of the Lord, and while I sat at his feet, and listened to his word, I beheld the beauty of the Lord. Yes, I love the house of God, for—

'There my best friends, my kindred dwell;
'There God, my Saviour reigns.'

"I am sent to you to remind you that the Lord does not forsake his children when they are afflicted. He says, 'I will not leave thee; neither will I forsake thee.' The Lord stood by Daniel in the midst of the lions, he walked with the three young Israelites in the fiery furnace, he visited Paul and Silas in the dark prison, and, if you will lift up your eyes, you will see that he is with you in your loneliness."

Think of Jesus as he was on this earth—as he dwelt among men. So tender-hearted, so kind, so gentle.

Here is a poor, troubled soul—the widow of Nain. Her heart is breaking. She has lost her only son. Jesus is passing by. He looks upon her, and is moved with compassion. Now, wonder of wonders! the young man is brought back from the dead, and is restored to his mother. What will not Jesus do to soothe a troubled heart!

Here is another group of mourners—Jesus is in the midst. Listen to that cry of anguish, 'Oh, my brother! How can I live without thee?' Now, she appeals to the Master. 'Lord, if thou hadst been here, my brother had not died.' Jesus himself is filled with sorrow. He groans in spirit. He weeps. How beautifully eloquent are those tears! When the softest human voice grates upon the delicate nerves, and only aggravates the wounded spirit, the gentle flow of tears whispers comfort, and at once becomes a healing balm. How it helps us when we know that Jesus is the same loving Saviour and Friend to-day as he was then.

I have a message for you from Jesus. It is full of good cheer. Would you like to hear it? The message is in his own words:

'The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted.

To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the garment of praise for the spirit of heaviness.'

Jesus is the best, and the greatest preacher the world has ever had. He does not wait for a large congregation; he will preach if there is only one person to hear him, as he did to the woman of Samaria at the well, and to Mary as she sat at his feet in Bethany.

Christ is a great Physician. He alone, is able to heal the wounded spirit, and bind up the broken heart. Whatever your trouble is, you can bring it to Jesus; he has a balm for every wound.

Our Lord is Zion's Comforter. He never fails. He gives 'beauty for ashes.' When Jesus comes to his poor, tried and afflicted children, he brings them good words and glad tidings. At his presence, the dark clouds vanish, and the countenance becomes bright with a heavenly light. . . . What a change took place in Mary. Cannot you picture her in your mind, so mournful, so full of trouble? 'Woman, why weepest thou?' 'Because they have taken away my Lord, and I know not where they have laid him? Presently, Jesus himself comes, and he asks: 'Woman, why weepest thou?' Her eyes are blind with tears, and her senses are benumbed with sorrow, she does not recognize the voice nor the person. Now, Jesus calls her by name, 'Mary.' What a transformation! Her eyes brighten, her countenance beams with joy, and she exclaims, 'Rabboni!' Here is an example of the way in which our blessed Lord gives beauty for ashes, and the oil of joy for mourning.

Jesus comes to you, my friend, and he asks: "Why weepest thou? You do not at first recognize his voice. You do not realize how near he is to you. But presently he comes still nearer and says, in voice so gentle, yet so full of meaning, 'My child.'

There is so much in those two words, 'My child.' Another catches up her little babe, who has fallen and is bruised. She folds it to her breast and says, as only a mother can, 'My child.' Those two words are so full of sympathy, so full of tenderness, so soothing, so healing, that the little one forgets the pain and nestles its head upon the loving heart, and is soon sleeping peacefully. My earnest prayer is that you may hear the voice of Jesus in this message. If he comes to you now, as he has often done before, and says, 'My child,' and unfolds you in his love, you will understand those words as saying: 'I know all about your troubles, and your sorrows; I have come to wipe away your tears, and to bring a smile upon your countenance, and to fill your heart with joy.'

I will now close our heart to heart talk with a short prayer which we can all pray:

"Let me love Thee more and more,
Till this fleeting, fleeting life is o'er;
Till my soul is lost in love,
In a brighter, brighter world above."

Notes by the Way.

ANNAPOLIS.

What a host of memories and associations that name recalls? And what changes have taken place since those first white settlers established themselves here almost three centuries ago. Here, in the spring of 1604, after the bitter winter spent on the little island at the mouth of the St. Croix, came De Monts, with his companions, Poutrincourt, Pongrave and Champlain, and the warrant of their expedition. But the first Port Royal was not on the site of the present town of Annapolis, but on the Granville side about five miles lower down. There in the good old days was instituted the Order of the Good Times, with Marc Lescarbot, lawyer, farmer and poet, as the leading spirit. And mingling with the volatile Frenchmen we see in imagination the dusky forms of the silent, stolid warriors, with their famous leader, old Chief Memberton. But the good times did not last long, and three years later we find the place abandoned, though not for long. Again in 1613 destitution overtook the place, this time by the agency of man, and Argall and his rangers did their work thoroughly. But the English did not hold the country. D'Aulnay, the famous and infamous rival of Charles de la Tour, moved Port Royal to the site of Annapolis. In those days possession of this little place meant possession of Nova Scotia, New Brunswick and the greater part of the State of Maine, and Port Royal saw troublous times. Captured by Phips it was afterwards restored to France. The unsuccessful attack by March in 1707 was followed by its capture by Nicholson three years later, and brave Governor Subercase left forever the place he had so ably defended. Henceforth Acadie was to be English, and Port Royal became Annapolis Royal in token of the change.

But I am not supposed to be writing a history, and people now-a-days care little for things of the past, but only that their present wants may be satisfied. And above all I would not be suspected of trying to instruct anybody. In these days amusement, and not instruction, is the thing called for, and I am loth to plead guilty to a transgression of the popular rule. So let me return to my regular notes, in which, if there is nothing amusing, there is at least nothing instructive.

Sunday, Feb. 16, was spent on the Annapolis field, preaching at Round Hill, Granville Ferry and Annapolis. This field is pastorless and has been ever since the departure of Rev. H. H. Roach. In numbers the church is not large, but the opportunities for work are abundant, and the need of a pastor is immediate and pressing, and in many ways this is a desirable field. There are but three preaching stations, with no long drives. There is a beautiful parsonage, almost paid for, a monument to the zeal and liberality of a former pastor, Rev. G. J. C. White. Surely the Lord has the right man somewhere for this important field, and will send him in his own good time.

On Monday and Tuesday, the Annapolis County Conference was in session at Stony Beach. An account of this appears in another column. Rev. T. A. Blackadar, is the beloved pastor of the Lower Granville church, and is as full of energy as ever. He is planning a series of special services, in which he will have the assistance for a time of Rev. E. N. Archibald. On Wednesday night, the writer had the privilege of attending the regular prayer-meeting at Stony beach, and was surprised by the brightness and the number of testimonies given. This was one of the best and most helpful prayer meetings that I have found in any of the churches I have visited, and the pastor has reason to feel encouraged. The prospect seems bright for a gracious revival on this field.

From Lower Granville I returned to Annapolis, and will stay here for another Lord's day. As more space has been taken this week by the report of the conference and these notes than is generally allowed, other things must keep for the present.

R. J. COLPITTS.

Annapolis, Feb. 22.

Love is not self-centered. It is not a selfish principle nor is it quiescent or indifferent. Love is the soul of action, the essence of service. Disinterested deeds are only love made visible. Love acts not only upon appeal, but it is forever appealing for help. Love differentiates itself in brave deeds, in patient endurance, willingness to bear reproach, in undertaking for others, in dying, if need be, for them. Love is not easily provoked, thinketh no evil. Love beareth all things, believeth all things, hopeth all things, endureth all things. Love is the sum of all the virtues.—Methodist Recorder.

* * The Story Page * *

St. Valentine's Day.

BY FREDERICK M. SMITH.

On the morning of St. Valentine's Day I sent Betty a bunch of violets—big violets, single, and of a color like the sky on a summer night. Violets go well with Betty's eyes.

On the afternoon of that day I happened in about four. It is the hour when one is most likely to find her alone. The library was full of the odor of old gardens and of places where the wild flowers grow. There was a bunch of red roses in a jar on the table, and there was a cluster of violets in a cup on the mantel. Betty wore another cluster. The flowers in both these were of the double variety, and in color they tended more to the blue. They were well enough in their way, but I do not care especially for that sort myself. The single blossoms that I had hoped to see were nowhere in sight.

Betty welcomed me with a smile which said secrets. When she smiles that way you never can tell whether you are a party to the affair or an outsider.

"You're just in time to make a call with me," she announced.

"That depends where you're going."

"To see a lady to whom you are very much devoted?"

"For this why should we leave the house?" said I.

"It's Miss Lyons. She's ill."

Miss Lyons is a lonely old lady of seventy, with very white hair and a saint's face. She has known both of us since we were little.

"Am I devoted to her?" I questioned.

"Aren't you?" said Betty, by way of answer. "I somehow thought you were."

"The word is with you," said I, as she got her coat.

"You may hold it," she said.

Although I also have known Betty since she was little, it is only on rare occasions that I am allowed to assist at the coal. I was a little surprised. I wondered what was coming. I was about to ask if the florist had made a mistake about the violets and hadn't sent them; but I changed my mind.

"Just why," I ventured, as I tucked in her sleeves, "just why are favors heaped upon me?"

Betty smiled enigmatically. "Do you like my roses?" she asked. "Proctor Lee sent them."

"I am of the same mind with Mr. Dobson," said I. "I detest Persian decoration."

"Perhaps you like violets better? Mr. Brede sent those," and she motioned to the mantel.

"Blue is a cold color," I submitted.

"George Curtin sent these," and she touched the ones she wore.

"They are not of the sort which match your eyes," I declared.

"Have a chocolate," she answered. "I forget who sent them."

I selected a comfit with a pistachio tip, and held it up.

Betty looked at me out of the corner of her eyes, and smiled. I pulled down the corners of my mouth, and her smile fled into laughter.

"I'm ready," she announced; and we went out.

There was just a suggestion, a sense of spring in the air, although the ground was snow-covered. It was a little breath out of the warm South. Betty lifted her face to it, and the color came into her cheeks. We walked nearly a block without speaking.

"After all, valentines are nice," Betty broke out finally. "I nodded."

"They make you feel that you aren't quite forgotten by your friends."

"And if they take the form of chocolates one can eat them," I observed. I still had a taste of the pistachio-nut.

"It would be horrible if one had no valentines—and no friends."

"It is a situation that Miss Mallard will never know."

"When one gets old," she said, "if people remember one at all it is only on holidays when they can send useful things."

"It is one of the penalties of age," said I.

"As if old people did not need flowers and bonbons!" said Betty.

"There is more virtue in gruel," I hazarded.

"I hate useful things," said Betty.

"We have to put up with them occasionally," said I.

We turned in toward the little house where Miss Lyons lived, and the woman who took care of her admitted us. Miss Lyons was propped up in a chair by the window. She was reading "The Imitation." In a glass on the window-sill was a great bunch of violets; they were big, single and deep in color. A card lay near them.

"George and I stopped in to see how you were," said Betty.

The old lady beamed as she took my hand.

"I want to thank you," she said, pointing to the flow-

ers. "You don't know how much good they done me—how I, an old woman, appreciate being thought of."

I had opened my mouth to speak when Betty's foot touched mine lightly and meaningly. I had one quick little glance from her.

"I'm so glad you liked them," I said. "I fancied they might give you a breath of outdoors."

"And of youth," said the old lady. "It was like," she smiled, "like a valentine. I wonder if you thought of it?"

Miss Lyons was really quite merry, though to sit in the house must be rather trying. Also Betty outdid herself. So she made rather a long call; and then an hour later we were in the library again.

I was sitting in the Morris chair looking into the fire, and Betty was getting out the tea-things.

"You might explain fully," said I, as she threw a glance in my direction.

"You have been patient," she declared, as she swung the tea-ball around her finger.

"Patience is not its own reward," said I.

"I heard only this morning that she was not well—" began Betty.

"But supposing you did send mine, why give me credit for what I didn't do?"

"If you'd known, you would have thought of it. Don't you see? I could have bought some, but they wouldn't have served the purpose. They had to be from a man."

I looked at her.

"You see, we are all alike, we women. They meant twice as much to her to have them from you," said Betty, as she slowly moved a lighted match over the alcohol-cup.

"Wisdom is the better part of good deeds," I agreed.

She tossed the half-burned stick into the grate, and I watched the wood fire. The silence lasted a full minute; sometimes a minute is very long.

"I might have sent Lee's roses," she said suddenly.

I pursed my lips.

"Or one of the other bunches of violets," she added. I drummed with my fingers on the chair arm.

"But—" She put her chin in her hand and looked across at me. "I wonder if I could have explained it to them," she finished, with a little coax in her tone.

"He that is last shall be first," said I, relaxing.

Betty carefully put the kettle over the flame. Then she walked over to her own private writing-desk in the corner. There she picked up a little cut-glass vase of a finger's height. There were three violets in it. They were big and single and of a color like the sky on a summer night.

She touched the flowers to her face.

"But I was sure you'd understand," she said. The laugh on her lips subsided, and a smile came and played in her eyes.—Woman's Home Companion.

The Thankful Box.

Little of the spirit of thankfulness had been shown at the Thanksgiving dinner; yet that was the occasion on which the Thankful Box was begun.

The Sargents were in a bad way. Mr. Sargent worried—needlessly—about his business, Mrs. Sargent fretted over the servants, and the father and mother, sulky and irritable by turns, set the example for the children. Florence and Ned "nagged"; Bessie and Dan, who were younger, fought continually.

Yet every one of the six was privately fond and proud of every other, and would have defended him or her against the universe. The trouble was that they had all fallen into the habit of looking on the dark side of things, and of acting accordingly.

Aunt Rachel started the work of reformation. She had crossed the continent to spend the winter with the Sargents, and although there were times when she almost regretted coming, she was determined not to leave her brother's family as she had found it. So on this Thanksgiving Day, while the Sargents sat scowling over the dessert, Aunt Rachel drew from her pocket a book and a little box.

"I always read this on Thanksgiving Day," she said. "It reminds me of so many things." Then, without further preface or apology, she read aloud the One Hundred and Third Psalm. The young Sargents, who liked Aunt Rachel, although they thought her "odd," listened respectfully.

"That gave me an idea this morning, Henry," the visitor went on, brightly. Mr. Sargent smoothed a few wrinkles from his forehead and turned toward her. "We can't begin to give thanks, this day or any other, for the great blessings of life and health and home, but why can't we show more appreciation of little things?"

She held up the box. "I need to have something like this before me all the time," she went on, "but perhaps it would be more generous to share it. You see,

there's a slit in the cover. Now I propose that we call it the Thankful Box, and when a pleasant thing happens—when a man does pay his note, or the maid volunteers to help the cook, or we get an invitation to a party, or climb to the head of the geography class—then the fortunate one shall put in a cent. When the box is full, we'll open it and take the money to buy something for the house, something every one can enjoy.

"I'll start with a cent for the Indian pudding. I never expected to eat one that tasted so natural and old-timey. It was sweet of you to think of it and take the trouble to make it, Sarah," Aunt Rachel told her sister-in-law, "and here's a contribution to the box to prove that I'm thankful."

She dropped the cent through the slit and set the box conspicuously in the middle of the table. It stayed there, quite untroubled, for twenty-four hours or more. Then Mr. Sargent, wearing an expression more cheerful than common, came in, saw the box, and recalled his sister's words.

"Well," he muttered, "the man did pay the note, and I'm as thankful as Rachel could have been about her Indian pudding. By Jove I will put in a cent!"

He did so. To be sure, he stole out of the room afterward as if a little ashamed of yielding to sentiment; nevertheless, the concession had started him upon a happier train of thought.

That cent seemed to break the ice, as it were. On the very next morning Aunt Rachel found both Bessie and Dan in the vicinity of the box. The younger Sargents frequently did act together, whether for good or bad, and this time they felt a common impulse of thankfulness.

"My seat-mate thought she'd have to leave school, but she hasn't got to," the girl explained.

"Glad my ball didn't break the winder!" Dan growled, enigmatically.

Even the elegant and superior Ned paid tribute to the box that day, and willingly admitted it to Aunt Rachel. "Got a photograph I've wanted a long time," he said. "Guess I'll have to put in five cents for that."

But the most convincing testimony to the compelling power and usefulness of the box was given by Florence one day in January.

"Loan me a stamp, please, Aunt Rachel," she asked.

"I can't buy it from you," she added, laughingly.

"You see, I find so much to be thankful for that the box keeps me short of pennies all the time. I wouldn't have believed there were so many pleasant things happening, or so many unpleasant things not happening, if the box hadn't set me to thinking of them!"

"Isn't it a good plan to think of them?" the older woman asked, gently.

"Why, of course it is, you dear old auntie! This is a different family since we began to remember our small murcies," as the washer-woman says. When we're doing that we don't have time to complain, and we're ashamed to borrow trouble."

Thus the box grew in esteem and in weight, and all the members of the family took pride in it, and felt it a point of honor not to withhold its dues. By April they had to manipulate it very dexterously in order to squeeze in a coin. When it was incontinently full, even to the bursting point, they gathered one night around the table and opened it.

There were coins other than pennies in the little heap, and at these the older people looked with shining eyes. The five-dollar gold piece, for instance—Aunt Rachel knew her sister-in-law had impulsively dropped that in on the day when Dan's canoe was overturned in the swiftest current of the river, and Dan was saved. Perhaps the boy's escape was too great a blessing to commemorate by means of the box; but the box had become a habit by that time, and it was natural to turn to it.

Then there were various half-dollars and quarters in the pile. Aunt Rachel suspected her brother of most of these. One of the dimes Bessie surely put in when she got a double promotion at school. Ned was known to have deposited some of the others, although in his lordly moods he pretended to deny it. But all had had a hand in giving the cents, and how many there were to witness to joyous events and happy days!

"Well, folks!" said Mr. Sargent, genially, "what shall we do with it?"

"Nobody spoke for a moment. All looked toward the mother.

"Suppose we buy rose-bushes to border a path, and call it the Thankful Walk?" she suggested. "But this was all Rachel's doing. She is the one to decide."

"I can't improve on your idea," Aunt Rachel said.

"All agreed?" asked Mr. Sargent. "Very well. And now," he added, "we'll fasten this and begin all over again, and I'll put in the first cent, to show you all that I'm thankful for the box. I know it has made me a happier man. I hope because of it that I'm a better one."—W. L. Sawyer, in Youth's Companion.

Uncle Dick's Pictures.

"You can't guess who got into my room last night!" said Uncle Dick, at the breakfast-table, one cold winter morning.

"Was it a burglar?" asked Margery, looking up from her oatmeal with great interest. "Did you see him?"

"No," said Uncle Dick, "I didn't see him nor hear him, either, and he wasn't a burglar, for he did not carry off a thing. Instead of that he left me a surprise."

"A nice one?" asked Margery.

"Yes, indeed! Four beautiful pictures! One is a picture of a wood. The trees seem to be all firs, with sharp tops and long, feathery branches. Some of them are leaning over, and there is so much underbrush that I'm sure I never could scramble through. Here and there I saw a dead tree or a great boulder, and high over the tree-tops there is a flock of birds.

"Another is a picture of a brook, all smooth and still, and a pretty little bridge; but the bridge looks so light and frail that I guess only fairies could walk over it.

"The third picture is the finest city you ever saw, with slender spires and beautiful carved towers rising up to the sky.

"But the other picture is the best of all. It is a lovely garden, full of dainty white flowers shaped like little stars; and there are long ferns."

"O, Uncle Dick, do let me see 'em!" said Margery. "Where are they?"

"Right on my four window panes," said Uncle Dick. "But perhaps they are gone now, for they were fading fast when I came down to breakfast."

"What a pity!" said Margery.

"Never mind," said Uncle Dick. "There will be four more to-morrow morning if this cold weather lasts."

"But who brought them?" asked Margery, looking puzzled.

"Jack Frost," said Uncle Dick, laughing.—Exchange.

When Emily Was Caught.

One cold, snowy day, when Emily got home from school, she stopped at the gate to lick off some of the soft, white snow from the top of the iron fence. What do you think happened? Why, her wet tongue froze fast to the fence, and she couldn't get it off!

This frightened her so that she began to cry. Then she tried to call to her mother in the house, but she found she could not speak without her tongue. She could only make queer noises that frightened her more than ever. It was getting dark, and nobody seemed to be passing that way. Poor Emily began to think she would have to stay out there all night and be frozen to death.

Just at that moment the front door opened and mother herself stepped out, looking anxiously up the street. When she saw Emily at the gate, waving her arms so wildly and making such strange noises, she flew to see what it all meant. She laughed so merrily at the funny sight that Emily tried to laugh, too, and it wasn't many minutes after that before a cup of warm water had set the prisoner free.—Sunbeam.

A Boy's Religion.

The late Henry Drummond said to a company of boys: "Boys, if you are going to be Christians, be Christians as boys, and not as your grandmothers. A grandmother has to be a Christian as a grandmother, and that is the right and beautiful thing for her; but if you cannot read your Bible by the hour as your grandmother can, or delight in meetings as she can, don't think that you are necessarily a bad boy. When you are your grandmother's age you will have your grandmother's religion."

Now, there is a great deal in the above for a boy to take to heart, for some boys have the idea that they will be expected to put aside most of their propensities if they take upon themselves the duties of Christian boys. This is a mistake. No one expects, no one wants them to give up the natural rights and feelings of boyhood. They are not to be in the least grandmotherly or grandfatherly, but they are to be happy in the way that God intended all youth should be happy.

One of the truest-hearted Christian boys I know is also the merriest. No one would think of calling him "grandmotherly." He reads his Bible, too, and goes regularly to church, to Sunday-school, and to prayer meeting.—Ex.

Half-Way Town.

An easy road runs smoothly down
To Half-Way Town;
For everything that's begun,
And everything that's never done,
Just rolls aside and, one by one,
Goes into Half-Way Town.

Half-finished walls are tumbling down
In Half-Way Town.
Half-finished streets are always lined
With half-done work of every kind;
And all the world just lags behind
In dreary Half-Way Town.

Keep straight along, and don't look down
Toward Half-Way Town.
They say, if every one should try,
To keep on moving, brisk and spry,
We should discover, by and by,
There'd be no Half-Way Town.

—Exchange.

The Young People

Daily Bible Readings.

Monday, March 3.—Acts 26: 1-23. Paul's defense before King Agrippa. Compare Acts 23: 1f.

Tuesday, March 4.—Acts 26: 24-27: 8. Paul cleared himself (vs. 30). Compare Acts 23: 29.

Wednesday, March 5.—Acts 27: 9-26. Paul's faith and good cheer in the storm (vs. 23). Compare Acts 23: 11.

Thursday, March 6.—Acts 27: 27-44. Paul's counsel saves crew and passengers (vs. 31). Compare Acts 27: 24-26.

Friday, March 7.—Acts 28: 1-16. Paul cures and heals. Compare Mark 5: 22, 23, 41.

Saturday, March 8.—Acts 28: 17-29. Paul in bonds preaching Jesus (vs. 23). Compare Acts 23: 11.

This week closes the study of "Initial truths," as conducted by Rev. G. R. White. I am sure all will be glad to concede that the initial truths treated by him in the month's lessons have a fuller meaning for all who have carefully followed the study.

We extend to him our sincere thanks for his careful and scholarly articles, and hope we may be privileged to "sit at his feet again."

The study for the month of March is to be conducted by Rev. Dr. Trotter, on the subject, "The Christian as a Son of God." All will anticipate with pleasure the study for March.

Prayer Meeting Topic—March 2.

The joy of service. Ps. 126: 5, 6; Matt. 25: 19-23.

One of the great poets declared that "man was made to mourn," but the teaching of the word makes it clear that he was called into being for the purpose of serving. Service, therefore, becomes his native element, and ~~his~~ happiness consists in being in harmony with environment; service becomes his joy. The Ideal Man found his chief delight in service. "I am among you as one that serveth." The most discontented among men, the chronic grumbler and the censorious critic, are either strangers to service or they attempt that which is impossible, the serving of God and mammon.

The Psalmist (126: 5, 6) emphasizes the joy which results from labor. He not only encourages us to faithfulness in the face of difficulties, but assures us that God's laborer shall enjoy the work of his hands. While in some cases one shall sow and another reap, yet in all cases every man "shall receive his own reward according to his own labor."

But Jesus not only taught that joy came as a reward of service, but that service is itself joy. (Matt. 25: 21, 23.) The faithful servants were rewarded not by sinecures but by larger service. When their sphere of usefulness was enlarged it was with the words, "enter thou into the joy of thy Lord."

"Thy love"

Shall chant its own beatitudes,
After its own heart working. A child's kiss
Set on thy signing lips, shall make thee glad;
A poor man served by thee, shall make thee rich;
A sick man, helped by thee, shall make thee strong;
Thou shalt be served thyself by every sense
Of service which thou renderest.

Let the members of the B. Y. P. U. note:

1. That the joy of service is withheld from none.
2. That no service is beneath their dignity. The greatest is he that serveth.
3. That "the joy of the Lord is your strength."

Frederickton, N. B. J. H. MACDONALD.

Initial Truths.

"ASSURANCE."

Lesson IV.

Introductory: It is a question of great importance whether one may know, here and now, that his sins are forgiven, and that he is a child of God, an heir of heaven. The Church of Rome, declares the doctrine of Assurance, "a great presumption." The Council of Trent said: "That the believers assurance of the pardon of sin is a vain and ungodly confidence." Cardinal Bellarmine called it, "a prime error of heretics." How could Rome do otherwise and be consistent with her "confessional?" But what saith the Scripture? "To the law and the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8: 20. The doctrine of assurance, in one form or another, is written on almost every page of holy writ. The promises of God are so many divine assurances given to the believer in Christ, whereby he may know his sins forgiven.

(1) DEFINITION OF ASSURANCE.

The Standard Dictionary gives as the theological meaning of the word assurance: "The full confidence of present personal salvation wrought by the witness of the Holy Spirit in him who believes in Christ." Assurance is subjective in character, and is of the nature of faith. But it differs from faith, in that it is not essential to salvation. For one may be a Christian, an heir of glory, without the joy of assurance in the soul. Assurance is the flower of which faith is the root and the stem. We can have both root and stem without the flower, but not the flower without root and stem. If faith be the hand, then assurance is the diamond ring upon the finger. "Assurance," says one, "is as if the father should show his son the title-deed to his estate, with the son's own name clearly written therein." Assurance is a blessed confidence begotten in the believer by faith in Jesus Christ, as his only Lord and personal Saviour. Col. 2: 2. Heb. 6: 11; 10: 22. Rom. 15: 29. 2 Cor. 1: 10. 2 Peter 3: 13. 1 John 4: 16.

(2) ASSURANCE ATTAINABLE.

The whole tenor of Scripture bears witness to the fact, that assurance is attainable. Abel, "obtained witness (assurance) that he was righteous, God testifying of his gifts." Heb. 11: 4. "Enoch walked with God, and before his translation had this testimony (assurance) that he pleased God." Heb. 11: 5. Noah received a testimony (assurance) of his acceptance: "Thee have I seen righteous before me in this generation." Gen. 7: 1. Abraham was called "the friend of God," which to

him was the assurance that God was leading him. Job said: "I know that my Redeemer liveth." Job 19: 25. Moses spake face to face with God. Ex. 33: 11. David in his psalm gives repeated evidence of his assurance in God. He calls him "My God," "My Light," "My Rock," "My King." When through sin and lack of faithfulness, David, like Bunyan's Pilgrim, lost his "roll" of assurance, he sought it again with great earnestness and heartfelt penitence: "Restore unto me the joy of thy salvation." Ps. 51: 12. Isaiah sings, "Lord I will praise thee though thou wast angry with me thine anger is turned away and thou comfortedst me." Isa. 12: 1. In the New Testament the saints are described as being filled with the Holy Spirit, and as rejoicing with joy unspeakable and full of glory. These blessings of assurance are not granted to the few only, but are the privilege of all saints. Paul affirmed: "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim. 1: 12. John says: "Beloved now are we the sons of God." 1 John 3: 2. We could multiply these passages many times. Therefore the Scripture testimony on the attainment of assurance is plain and abundant. It is inculcated by precept, and supported by example. Like all gospel privileges, assurance is only attained in part by the majority of Christians. That it is attainable by all should stimulate to a full possession. Acts 17: 31. 1 Thes. 1: 3. Isa. 33: 17. 1 John 3: 19. John 14: 13.

(3) HOW MAY WE ATTAIN UNTO ASSURANCE—HOW ENLARGE WITHIN US THIS JOYFUL GRACE?

Like all divine favors it may be had for the asking. "If any man lack wisdom (assurance) let him ask of God," James 1: 5. But assurance, like happiness, is not to be found in the concrete. Assurance is the resultant of faith and obedience—of love to God and man. Mr. Wesley records, "that when he was enabled to believe in Christ as his Saviour, under the reading of Luther's Preface to the Epistle of St. Paul to the Romans, at about a quarter before nine, in Aldersgate street, that he felt his heart so strangely warmed within him, that he felt he did trust Christ alone for salvation and then and there assurance was given him that Jesus had taken away all his sins." Owen says: "First exercise faith on the forgiveness of God; and when the soul is fixed therein, it will have a ground and foundation whereon it may stand securely in making application of assurance to itself." It is folly for one to labor to come to assurance in himself who never believed the forgiveness of God. Let the Christian but bestir himself in the way of seeking God's glory and honor in the daily life, and God the Holy Ghost will work in him a good degree of the joy of assurance.

Heb. 10: 22. 2 Peter 1: 10. Heb. 6: 10. James 1: 5, 6. Matt. 7: 7-11.

(4) ASSURANCE INTERMITTENT.

Spiritually as well as naturally the sun is not always visible in the sky, nor is calmness always upon the sea. Some of the most holy and devout souls have lived much of their time under a cloud, and many have gone up to heaven in a kind of mist. There are many Christians who have but little of the joy of assurance in the daily life. Their sunshine is only through the rift in the cloud—they indeed "walk by faith and not by sight." David had lost his assurance when he prayed: "Restore unto me, the joy of Thy Salvation." This month of February shows no foliage upon the trees but the possibilities of foliage are within and above—wait until the showers of April, and the sunshine of May, have come upon field, tree, and clod, then the buds will burst, the leaves appear, and blossoms will again send forth a sweet fragrance over hill and dale. Let the sunshine and showers of Grace fall upon the believer, and, soon he will have occasion to say with Jacob—"Surely God was in this place and I knew it not."

The loss of assurance may arise (1.) By wrong or too small ideas of the work of Christ on our behalf. (2.) By cherished sins—"Christian lost his roll in the armour as he slept." (3.) By brooding over sins that have long been forgiven. (4.) By failure to use the Christian privileges. (5.) Because we did not guard and cherish assurance when we had it. (6.) The lusts of the flesh and the pride of life will soon grieve and drive out this tender grace of assurance. (7.) Ill health, a fit of the "blues," will turn God into a monster and blot out every hope of heaven.

Cure: Study the law of opposites—"right about face" fix the mind on the mercy of God in Christ, stand your ground—"having done all to stand. Stand therefore having your loins girt about with truth"—your sky will clear, your lost assurance will be found.

(5) THE FRUITAGE OF ASSURANCE

We will name the following as some of the choice fruits of assurance—you can add to the list—"ad infinitum."

(a) Joy: There is a joy of salvation which belongs to the Christian—seek it. For assurance kindles the spirit of praise and fans the flame of joy.

(b) Usefulness: The stream cannot run higher than the fountain head. We can only lead as far as we have gone. The soul that lacks assurance cannot lead another thither.

(c) Holiness: There is a mock holiness abroad in the land, but despise not the genuine coin because the counterfeit is out. Let us seek after that genuine unobtrusive holiness that dwelt so richly in Christ. It is one of the fruits of assurance.

May these and other fruits of assurance so abound in our hearts that we will be able to sing with the spirit and the understanding—

"Blessed assurance Jesus is mine,
O what a foretaste of glory divine!
Heirs of salvation, purchase of God,
Born of his spirit, washed in his blood.
This is my story, this is my song,
Praising my Saviour all the day long."
G. R. WHITE.

P. S.—DEAR UNIONERS:—This "lesson" ends my task. I am debtor to you—accept thanks—Have I helped any one? Such "assurance" would be an added joy. Which lesson most?
G. R. W.

Foreign Mission.

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 MARCH.

For Bimlipatam, its missionaries and native helpers and for those who amid persecution are striving to follow Christ. Pray that the effort now being made for raising the Century Fund may be a great success.

We are pleased to state that the next W. B. M. U. Convention will be held at Hebron, Yarmouth Co. Hebron is a most desirable place for these meetings, beautiful for situation, climate, delightfully cool, even a little fog at this season would be acceptable. Only four miles from Yarmouth where the general Convention is held. There is direct railway communication and we shall anticipate a most pleasant and profitable Convention. We have also received a very cordial invitation from First Church, Halifax, which will be gladly accepted at another time. We have never held our Convention in Yarmouth Co., and it seems best that we should go to the smaller towns where the general Convention cannot be accommodated. This brings the work of missions before those who do not have the privilege of attending our annual gatherings and thus secures their interest and sympathy.

This month we have been praying for Mission Bands and their leaders. I hope we have not forgotten the Band Superintendents and the Treasurers. They all need our prayers, sympathy and help. Very little money was sent from Bands last quarter and we were beginning to fear that perhaps they were not at work. This month has proved to the contrary much to our delight. Only eight life members so far this year and eighty-four Bands not yet heard from. The lessons we hope are being generally used and proving interesting and helpful. We are expecting a large increase in Band work this year. Will our Bands and W. M. A. S. please enquire how many Tidings are coming to their Society and how many they are paying for? The officers are changed and the new name sent for Tidings, but the old one not stopped so some Societies and Bands are receiving four Tidings and only paying for one. That is not just right. Please rectify this.

There is a little book called "Earliest Missions in all Lands," which we would recommend to all our W. M. A. S. It is a great help in studying Via Christi and any one taking up the course now would do well to take this as their text-book. It is much more simple, but deals with the same subjects.

This book can be obtained by sending 15 cents to Hall's Book Store, King street, St. John, also a set of Perry Pictures for 27 cents, postage paid.

North Sydney.

The W. M. A. S. of Calvary Baptist church observed Jan. 16th as Crusade Day. Previous to the day of meeting, sisters who were not members of our society were visited and invited to meet with us; an invitation was also given to the society at Little Bras D'or, and to the sisters at North West Arm, so that on the afternoon of the 16th a large number were present, showing, we hope, an increase of interest in the work. Our meeting was interesting and helpful, and we trust that all present realized the presence of the Master and received a blessing. At the close of this meeting crusade work began and nine new members were secured; then there was a social hour spent in pleasant conversation, after which tea was served in the vestry to about eighty. At 7.30 a concert was held and a large audience gathered. Our President, Mrs. J. W. Ingraham, occupied the chair. The first on the programme was music, violin and piano, by Miss Alice and Reta Young and Miss Sadie McKinnon, followed by reading of Scripture by Pres., and prayer by Rev. Mr. Jack. A selection was given by choir, and then Mrs. F. M. Young read an interesting paper on the progress of missions, then followed a missionary dialogue, recitations by Miss Dollie Green and Miss Ella Cann, a trio by Misses Robertson, Musgrave and Young; a short sketch of the work of our society since organized was given by secretary. Solos by Mr. D. B. Pidgeon and Mr. O. B. Saunders were well rendered and enjoyed by all present. Our Pres. gave a short address closing with an earnest appeal for more love and devotion to the work our Master has given us to do. While collection was being taken we were again favored with instrumental music; after which all united with the choir in singing the closing hymn. Our thank-offering amounted to \$48.80. \$25 of this was given by Miss M. M. Grant to constitute the county President, Ida Lewis, a life member of our society. We feel thankful for the encouragement we have received to move forward in our work, and we earnestly pray that our ranks may still be enlarged and our interest increased in this God-given service.

IDA G. LEWIS, Sec'y.

North Brookfield.

Relying on His promises, "Where two or three have met together in His name," we can report our W. M. A. Society still living, and progressing fairly well. Our membership now numbers 24 against 17 of last reports. We observed Crusade Day in Oct. last with encouraging results. Our President, Mrs. J. H. Balcom, always untiring in her efforts to bring the cause of missions before the sisters of the church, was successful in handing in one new name together with other donations.

We extend our heart-felt sympathy to sister societies who have been called upon to mourn the loss of some of their members whose loss is their eternal gain. Two of our dear sisters deserve special mention, that of Mrs. A. J. Leadbetter and Mrs. J. S. Darby, our elderly deacon's wives. For a long time they held the offices of President, Secretary and Treasurer, until advancing age justified them in laying the burden on younger shoulders. When possible, being ever mindful of us they never fail to mingle their voices in prayer and praise, praying that we might be instrumental in God's hands of saving souls for the kingdom, praising Him for blessings received and souls saved. We hope in the near future, to surprise some sister of the society with a certificate of life membership, asking an interest in the prayers of sister societies that we may prove more active workers in His vineyard. We remain yours in Christ,

Feb. 2. MRS. CARMAN HENDRY, Sec'y-Treas.

A Mission Band was organized here Dec. 7th, with six members, which have since increased to thirteen. Officers elected were, President, Lillian P. McCready, Vice-President, Deborah Clark; Sec'y., Lucy Turney; Treasurer, Bessie E. Sherwood. A managing committee of three ladies from the Aid Society was appointed. Meetings are to be held first Saturday in each month, per order of committee.

LUCY TURNEY, Sec'y.

Jacksonville, Car. Co., N. B.

On Nov. 18th, 1901, a Mission Band was organized at High St., Moncton, (the western part of the city.) The band was named the "High Street Mission Band." We have now (Feb) fifty-three members and prospect of more joining. Are using the leaflets. The officer are: Mrs. J. W. Clark, President; Miss Minnie Anderson, Vice-President; Mrs. E. Copeland, Treasurer; Miss Laella Kinnear, Secretary.

Thinking some of the readers of the MESSENGER AND VISITOR would like to hear from DeBert Aid Society I write to tell them we are still holding the fort. Our society is 24 years old but still has the bloom and vigor of youth. We have 22 members. Last year we raised \$37.50 for missions. We have been helped and encouraged by the coming of Mrs. C. H. Martell as our pastor's wife. Our Mission Band has been re-organized and we have good meetings, our Aid Society meets at 2 o'clock, Mission Band at 3, and after the Aid meeting is closed the children and young people come in and it is so refreshing to the sisters to remain and listen to the children as they are led through their singing, Bible lesson and map exercise, which so far has been led by Mrs. Martell. We hope in this Mission Band to have future Aid Society members.

EMMA McCULLY.

Amounts Received by Mission Band Treasurer.

FROM JAN. 31 TO FEB. 19.

Mahone Bay, F. M., \$10; Kingsboro, F. M., \$12; Pleasant Valley Corner, F. M., \$3.50; Gabarus, F. M., \$2.33; Wolfville, girl in Mrs. Churchill's school, F. M., \$7.50. Miss Archibald's salary, F. M., \$12.50; Yarmouth (Zon), to constitute Misses Goudey and Bingay L. M., F. M., \$20.46; St. John (Brussels St.), F. M., \$25; Lockport, F. M., \$15; Chebogue, support of Bahara Croopa, F. M., \$14; Port Maitland leaflets, F. M., 60c; St. Martins, support of Miss Flora Clarke, F. M., \$5. H. M., \$3; Butter-nut Ridge (Rope Holders), to constitute Miss Mamie Keith L. M., \$10, F. M., \$10; Doaktown, F. M., \$13; South Ohio Sunday School, F. M., \$3.45; Argyle Head, F. M., \$2. MRS. IDA CRANDALL, Treas. Mission Bands. Chipman, Queens County, N. B.

Foreign Mission Board.

NOTES BY THE SECRETARY.

The great Student Volunteer Movement for Foreign Missions, which meets to-day in Toronto for its fourth Annual Convention has for its motto "The Evangelization of the World in this Generation." To do this there is needed 50,000 foreign missionaries, or one missionary to every 20,000 heathen, the missionary to train workers and guide while native converts do most of the evangelizing as is always the case where mission work is a success. It is said that there are all told, about 15500 missionaries, so that according to the above statement there are needed about 34,500 more. If Christians generally were half as zealous as the Moravians we should have more than that number. There

are 2000 languages and dialects in the world, into 406 of which the Bible has been translated, thus reaching possibly one billion, two hundred and sixty millions of people in their own tongues. Recent large gifts to the work of Bible translation insure the giving of the Scriptures to every tribe on earth almost immediately.

In a note to the Intelligencer, the organ of the Free Baptists of the Maritime Provinces—the Rev. D. Long, the earnest, faithful and devoted pastor of the Victoria St. Free Baptist church, St. John, writes, "Brethren, why is it that there is no brother who feels moved to offer himself for the Master's service in the foreign field? It should put us as Christians to shame that while so many young men are going to do service in South Africa for king and country the Free Baptists of New Brunswick with all the young men we have, have not one who will say, 'I will go to the foreign mission field, send me.' The success of a church or denomination depends largely upon the missionary spirit possessed by it. If we have no young men of our own who will volunteer for this most important service, would it not be better for us to unite for this purpose, at least, with some other, our Baptist brethren for instance, who have volunteers standing ready to go as soon as the means to send them is forth coming? In this way would not our mission as a Christian body be enlarged and be more honoring to God?"

The above extract from our brother Long is worthy of the most prayerful consideration by us all. Here we are a Baptist brotherhood in these Provinces, in all that is essential to a well grounded hope in Christ, a unit. Our congregations in many instances overlap. We tread on each others' feet in order to find standing ground to proclaim our beliefs. It is safe to say that out of every five ministers in this Province of New Brunswick the work might be done as efficiently by four of them perhaps by three. What a waste of energy and force and power does this condition of things express! And this in the face of the great command, "Preach my gospel to every creature"—Surely the Baptist brotherhood ought to and might join hands in some way to give the knowledge of the truth as it is in Jesus to the multitudes in India who know him not. Yes, Brother Long it is hard to see how the God of eternal righteousness can be pleased with a continuance of existing conditions in this land when existing conditions in other lands are borne in mind. The regular Baptists have a brother who wants to be sent to India next autumn. Can you join with us in sending him? It will do you good. It will cheer and help us, but best of all it will please the Master who said "that they all may be one; as thou, Father art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

J. W. MANNING

The Modern Mission Century

is the title of a work written by A. T. Pierson, the veteran editor of the Missionary Review, and published by The Baker & Taylor Co., of New York, and sold for \$1.50 net. The author views the century as a cycle of Divine working and marshals his facts in a masterly way, as might be expected from one who is giving in this volume the result of 40 years of studious toil in this department of Christian endeavor.

"The object of the book is not so much to give the annals of the century as to find the philosophy of its history—the centre about which all its events revolve. It studies the men and women, occurrences and developments, forces and factors of this hundred years as divinely appointed and adjusted to this work."

The book is especially interesting and helpful to all who are devoted to a World's Evangelization, but all who love our Lord Jesus Christ will find its pages stimulating and helpful.

It is divided into twelve parts, each part is divided into three chapters, making thirty-six in all. There is a comprehensive index which is always helpful in a work of this sort. The book is gotten up in the printers' best style, as was to be expected from these publishers. Dr. Pierson has done his work well and those who read its pages will find their interest in world-wide missions increase. It is well worth reading and so well worth possessing.

Dyspepsia

That means a great deal more than pain in the stomach, else it might be easily cured.

It means that that organ lacks vigor and tone and is too weak properly to perform its functions.

It means, too, that much that is eaten is wasted and the system generally under-nourished.

W. A. Nugent, Belleville, Ont., had dyspepsia for years; so did H. Budan, San Luis Obispo, Cal. Mrs. C. A. Warner, Central City, Neb., was so afflicted with it she could scarcely keep anything on her stomach and became very weak and poor.

Hood's Sarsaparilla

permanently cured these sufferers, according to their own voluntary statements, as it has cured others. Take it.

HOOD'S PILLS cure all liver ills. Price, 35 cents.

The Messenger and Visitor

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

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

DISCONTINUANCES will be made when written notice is received at the office and all 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.

Annapolis County Conference.

This Conference met according to notice with the historic Lower Granville church, at the Stony Beach section. Pastor Blackadar and his people had made fullest preparation for the reception and comfort of the delegates. Students of Baptist history will remember Lower Granville as the place of meeting of the first Association of Baptist churches in British North America. Over a century of Baptist history has been recorded since then, and the seed sown in faith and hope has brought forth an hundred-fold. In spite of the storm many pastors were present and a profitable season on Monday evening was enjoyed. Pastor Blackadar, of course, was on hand, as usual, and there were also Pastor Daley from Bridgetown, Pastors Fisher and Porter from Clementsport and Bear River, Pastor Tingley from Port Lorne, Pastor Archibald from Lawrencetown, Pastor Smallman from Nictaux and Pastor Steeves from Paradise, who had come in order to meet with their brethren in Quarterly Conference. Besides these settled pastors there were present Revs. E. N. Archibald and W. L. Parker, whose ripe experience and judgment helped to make the meetings profitable.

As will be seen the representation of ministers was large, but the lay delegation was lamentably small. The meetings were full of interest and the subjects discussed were timely and practical. Yet only two or three lay delegates beyond the immediate neighborhood were present at the sessions, and these few took little part in the discussions. The programme of the Conference was not a hit-or-miss one hastily arranged after coming together, but with few exceptions the arranged programme was carried out, while the various numbers showed careful preparation. Yet the people who most needed to hear the discussions of these questions were not present.

There is room in this report only for a few of the good things enjoyed, and the most important things discussed. The paper on Monday evening by Rev. E. E. Daley, on Spiritual Weakness and its Remedy, was a treat to all present. Among other sources of weakness the common neglect of the principle of separation will bear especial emphasis, and we wish that the whole denomination might profit by Bro. Daley's treatment of the subject. Also lack of discipline and neglect of the sources of strength were mentioned as futile cause of spiritual weakness. The same evening we enjoyed an address by Pastor Tingley on Soul Winning.

The paper by Pastor Smallman on Christian Giving, brought on a discussion in which that old bone of contention, the convention plan of raising money for denominational work, came in for some severe criticism. A resolution was adopted urging upon the Foreign Mission Board the desirability of bringing Foreign missions more prominently before the church as by more field work, by the Sec'y. of the Board, or by the returned missionaries. The resolution also expressed pleasure that something was being done to place the Twentieth Century Fund on a firm basis.

The reports presented from the churches were a notable feature of the Conference. From all the news was of a cheering nature, while several reported gracious revivals enjoyed or in progress. The report of the work of grace at Middleton was especially gratifying. It would almost seem from the reports from the churches

throughout the provinces that a general out-pouring of the Spirit, so long prayed for, will not long be delayed:

Among the other good things we must not pass over the address on Sunday school work by Pastor Fisher, and the interesting and comprehensive address on Foreign Missions, by Rev. E. N. Archibald. The sessions of the Conference closed with a sermon by Rev. E. L. Steeves from the words, "His banner over me was love," and an evangelistic service of great interest and power. R. J. C.

Personal.

Rev. J. B. Morgan, formerly pastor at Aylesford, N. S., who went to Nelson, B. C., about 15 months ago, has now accepted a call to the pastorate of the church at Rossland. The Rossland Miner refers to Mr. Morgan as "a young man of exceptional ability and possessing the energy and vim that appeals to the western mind in every walk of life," and predicts for him a successful pastorate.

Rev. J. E. Tiner, after a successful pastorate of four years at Salisbury, N. B., has accepted a call to the church at Tenant Harbor, Me., and desires that his correspondent will note the change in his address.

Rev. J. B. Ganong, B. D., has just settled as pastor with the First Hillsboro' church. Mr. Ganong was graduated at Acadia in 1892, and after spending a time in the Northwest, entered upon a course of theological study at Colgate University, New York. This course was completed in 1900, and he has since taken a year in post-graduate study. While studying at Hamilton, Mr. Ganong has very successfully served as pastor of the church at Earlville, N. Y. The new pastor at Hillsboro', in returning to his native Province, will be heartily welcomed by his brethren. He has a reputation as a forcible and accomplished speaker and an energetic worker. Hillsboro' offers an excellent field for the exercise of these gifts.

Notices.

The P. E. I. Baptist Conference will meet at Alberton on March 17th and 18th, instead of 10th and 11th as previously announced. G. P. RAYMOND, Sec'y.

The next session of the Queens county, N. B., Quarterly Meeting will convene with the Lower Wickham Baptist church, McDonald's Point, beginning on Friday evening, March the 7th, at 7.30 and continuing through Saturday and the Lord's day. J. COOMBS, Sec'y.

Feb. 10th, 1902.

Quarterly Meeting.

Carleton, Victoria and Madawaska Co's. Quarterly Meeting will convene with Florenceville Baptist church the 2nd Tuesday in March (9th) at 2.30. Rev. Carey Barton will preach Tuesday evening and Rev. Z. Fash Wednesday evening. The W. B. M. U. will have Wednesday afternoon for their session. We trust every church in the quarterly Meeting will send an offering with their delegates, which will receive due credit. Let us not only

AFTER EQUINOX

The season has changed. Cold winds, damp air, coughs, colds, grippe, pneumonia—that's the order of events.

This is the time of year for those with weak lungs or a tendency to heavy colds to fortify themselves against exposure by taking Scott's Emulsion.

Regular doses give great protection to the throat and lungs. What's the use of staying near the edge when such easy treatment will keep you out of danger.

For obstinate colds, for old coughs, for catarrh and bronchitis Scott's Emulsion is a standard remedy. You can feel the effects of even a small bottle.

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



Woman is more liable to illness than man. This is because her organism is more sensitive. In man the muscular system is predominant. In woman the nervous sympathetic. Woman suffers in heart and brain and body a thousand things the average man can't understand. He knows nothing of the throbbing head, the aching back, the nerves all ajar by overstrain, the "want to be let alone" feeling, the weakness and prostration from the overwork, worry and cares of her self-sacrificing life. Often indeed her wonderful love and courage make her hide from him, until it is too late, the many sleepless, restless nights followed by tired waking mornings, the wearing pain, the dragging weakness of female complaints, all of which are increased at each period, the unutterable misery and weakness that darken her life and bring her to the verge of despair.

Yet woman need not despair. God never meant that His best gift to man should go through life in sorrow and suffering. What woman needs is to understand herself. Dr. Sproule has made this possible. He knows,—(for he has proved it by curing thousands of cases where others have failed)—that she need not suffer physically. His latest book, written entirely for woman, shows this plainly. In it you will read his wonderful "Tribute to Woman." When you read it your heart will throb with gladness as you feel that here, at last, is a man with a mind great enough and a heart tender enough to understand woman. This same understanding and sympathy have made him resolve to send a copy of this book

Absolutely Free

to any woman who writes for it. She who reads it will learn all about the weaknesses and diseases of her sex; about her complicated nervous and physical conditions; all the necessities and requirements of her wonderful organism. Best of all she will learn what is necessary to maintain health, and how that health can be regained when lost.

Fully Illustrated.

Dr. Sproule has given particular attention to the illustrations in this book, and has spared neither trouble nor expense to get the very best. All the female organs, both in health and disease, are so clearly drawn that anyone looking at the pictures cannot fail to understand. Dr. Sproule's long experience as a surgeon and a Specialist has made him an authority, and the illustrations have been done from drawings which he himself has made especially for this book. They are so clear and perfect that they will prove a revelation to the woman who sees them.

But remember, though Dr. Sproule has been to great expense in getting up the book, it will cost YOU nothing. Dr. Sproule wants you to have it. He wants every woman to have the perfect, glowing health without which she cannot fitly rule her kingdom. He feels it his greatest privilege to help in any way God's last and best creation—WOMAN. Write for this book at once. It will save you years of suffering. Address SPECIALIST SPROULE, 7 to 13 Doane St., Boston.

pray for the session, but make a sacrifice and attend it.

R. W. DEMMINGS, Sec'y.-Treas.

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

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

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

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

The annual meeting of the Baptist Book and Tract Society will be held at the office of Eaton & Beckwith, 35 Bedford Row, City of Halifax, on Thursday, Feb. 27, at

Use the genuine MURRAY & LANMAN'S FLORIDA WATER

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

PURE GOLD TOMATO CATSUP

"It's like mother's" Natural color, Natural thickness, Natural flavor. Tomatoes and crushed Spices only—try it.

A GUARANTEED CURE For DYSPEPSIA K.D.C. OR MONEY IS FOUND IN REFUNDED Highest endorsements. Write for testimonials & prospectus. K.D.C. CO. Ltd. Boston, U.S. and New Glasgow, A.S., Can.

5 o'clock in the evening, and delegates will meet at the same place on the same day at half past four, p. m.

J. PARSONS, Sec'y.-Treas. Halifax, 10th February.

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

An English Chemist writes: "Brown's BRONCHIAL TROCHES are most useful, and I never knew an article so universally well spoken of and gain such rapid notoriety before." Those who are suffering from Coughs, Colds, Hoarseness, Sore Throat, etc., should try them. Price 2/6 a box.

Catarrh and Consumption

I have spent nearly 50 years in the treatment of the above named troubles and believe I have effected more permanent cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice, free and post-paid to every reader of this paper who suffers from these loathsome, dangerous and disgusting diseases. My treatment will positively give prompt relief and cure in the worst cases. This is a sincere offer which anyone is free to accept. Address, **PROFESSOR A. LAWRENCE, 114 West 33d St., New York.**

CONSTIPATION INDIGESTION TORPID LIVER

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

You May Need

Pain-Killer

For
Cuts
Burns
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Cramps
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It is a sure, safe and quick remedy.

There's only one **PAIN-KILLER**.
PERRY DAVIS'
Two sizes, 25c. and 50c.

Strike the Iron
While it's Hot
is good advice.



Take

Burdock Blood Bitters
This Spring
is better advice.

During the winter, heavy rich foods are necessary to keep the body warm. When the spring comes, the system is clogged up with heavy sluggish blood; you feel tired, weary and listless and that all-gone, no-ambition feeling takes possession of you. If you take Burdock Blood Bitters it will regulate your system, put you into condition and make you feel bright, happy and vigorous.

The "D.L." Emulsion
of Cod Liver Oil
(Trade Mark.)
Will GIVE YOU AN APPETITE!
TONE YOUR NERVES!
MAKE YOU STRONG!
MAKE YOU WELL!

Dr. Burgess, Med. Sup't. of the Prot. Hospital for Insane, Montreal, prescribes it constantly and gives us permission to use his name.
Miss Clark, Sup't. Grace Hospital, Toronto, writes they have also used it with the best results.
50c. and \$1.00 Bottles.
DAVIS & LAWRENCE CO., Limited.

The Home

NEW USE FOR CAMPHOR.

Camphor will remove white spots from hard or stained wood, made by a flower pot or vase of water. Rub well with spirits of camphor and then polish with oil.

CORNUCOPIAS.

Cream a half cup of butter and one cup of powdered sugar, add half a cup of milk, drop by drop, add one and seven-eighths cup of flour and extracts. Spread mixture on bottom of buttered pan, mark in three-inch squares, and bake in a moderate oven. Roll immediately on being taken out; when cold, fill with sweetened and flavored whipped cream.

SELECTING FISH.

Fish which are best suited for broiling when split open, are mackerel, bluefish, shad, young cod, trout and whitefish. Smelts, perch and small trout may be broiled whole, while halibut, salmon and swordfish broil well in steaks. Cod, haddock, whitefish, shad, bass, small salmon and bluefish may be baked whole, while the best fish for broiling are small whole cod, haddock and thick pieces of salmon, halibut and swordfish.—Good Housekeeping.

PEANUT BUTTER.

Shell and remove the dark skin from as many peanuts as you wish to use. If not roasted very thoroughly they must be roasted till brown, then crush or roll till well powdered, a mortar is best to use if you have one; when fine add sweet oil until soft. Pack in jars such as are used for cream cheese or beef extract and keep in a cool place. The peanut butter is expensive when bought already prepared, but costs little to prepare at home. Sandwiches are very nice to eat with baked apples or with ripe fresh apples.—Ex.

TWO NEW RECIPES.

Tea Ice-cream.—Scald one cupful of milk, add to it three egg-yolks beaten with one cupful of sugar and just a suspicion of salt; cook until it thickens, then add one half cupful of strong tea infusion and one cupful of cream; strain, and cool by beating, and when perfectly cool add two cupfuls of cream thoroughly whipped, and freeze. Serve in small glasses or flower-cups.

Dutch Salad.—Select one of those small yellow cheeses that come from Holland, scoop out the entire inside, leaving only a shell and a cover; or an Edam cheese can be used if the red outside coat is scraped off, so that it will look yellow. The cheese that comes from the inside may be put in a glass or a closely covered tin box and it will keep until used. Make a salad of celery, grape-fruit pulp and white grapes, using only one-fourth as much grape-fruit and white grapes as you have celery. Mix this with a mayonnaise dressing, and fill the cheese. The cheese-shell serves as a salad-dish and gives the salad a delicious flavor of cheese, therefore only plain wafers should be served with it. The cheese can be placed on a pretty plate covered with a dolly.—February Woman's Home Companion.

TO DESTROY MOTHS.

A housekeeper writes to an eastern contemporary: "It gives me pleasure to inform you what will entirely exterminate, root out and destroy every moth, or egg of moth, whether in carpets, clothes or furniture. I have a large house full of the richest carpets, all very woolly, also rich furniture, all of which has been in use since 1875, and not a moth has been seen at this date. But the first year we moved in we had millions, although everything was new. Twice a year I take turpentine and a paint brush, and saturate the edges of carpets all around, move all the furniture, and get at the dark and dusty corners and in dark closets. I rub the brush all over if carpeted. For rich furniture take paper and wet it with turpentine, and nail the paper under the sofas and chairs. The smell of this will drive out the moths and kill their eggs."—Northwestern Christian Advocate.

HOMINY CROQUETTES.

Hominy croquettes may be served for almost any meal, and are delicious as a breakfast dish with maple syrup. To make them mix one cupful of cold boiled hominy, one beaten egg, one teaspoonful of melted butter, a teaspoonful of sugar and a teaspoonful of salt. Stir until it is smooth, and then form into cylinder or ball shapes, flouring the hands well during the operation. Then roll them in flour and set them in a cold place for several hours. Fry in deep fat and drain in a hot colander.—Tribune.

TOMATO TIMBALES.

Tomato Timbales are made by stewing down some strained tomatoes until quite thick, seasoning with salt, pepper and onion juice, and putting away until cold. To one cupful of this add three well-beaten eggs, mix thoroughly, then fill well-buttered timbale moulds. Stand them in a pan of hot water in the oven, or put into a steamer and cook slowly until firm in the centre as a baked custard would be. This is a delightful luncheon dish.—Northwestern Christian Advocate.

SOME INTERESTING FACTS ABOUT BOILING WATER.

It may seem presumptuous to suggest that few people know how to boil water, but such is the case. The boiling point, under ordinary atmospheric pressure (sea level,) is 212 degrees Fahrenheit; this point changes according to the altitude. When bubbles come on the bottom of the kettle, come clear to the surface and rupture quietly, without making an ebullition, we have simmering. At this point the thermometer should register 180 degrees Fahrenheit, and it is at this temperature that we cook meats and make soups. When the bubbles begin to form on the sides and surface of the vessel and come toward the top of the water, there is a motion in the water, but it has not really reached the boiling point. It is only when the thermometer reaches 212 degrees Fahrenheit and the water is in rapid motion that it can be said to boil; and the atmospheric gases still continue to be given off with the steam for a considerable time after the water has commenced to boil rapidly; in fact, it is difficult to determine when the last traces have been expelled. It is safe to suppose, however, that ten minutes' boiling will free the water from its gases, make it tasteless, and render it unfit for the making of tea, coffee or other light infusions of delicate materials.—Mrs S. T. Rorer, in the December Ladies' Home Journal.

Windsor, Ont., has made a grant of three hundred dollars towards a memorial to the Canadians who lost their lives in the Boer war, which is expected to cost about two thousand dollars.



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After Many Years.**

Mrs. D. E. Reed, of Albany says: "I would not take \$500 and be placed back where I was before I used the Pyramid Pile cure; I suffered for years and it is now 18 months since I used it and not the slightest trace of the trouble has returned." For sale by all druggists. Little book "Piles, Causes and Cure" mailed free. Pyramid Drug Co., Marshall, Mich.

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and ours is so strong we guarantee a cure or refund money, and we send you free trial bottle if you write for it. SHILOH'S costs 25 cents, and will cure Consumption, Pneumonia, Bronchitis and all Lung Troubles. Will cure a Cough or Cold in a day, and thus prevent serious results. It has been doing these things for 50 years.

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**COUGHS,
COLDS,
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A 25c. Bottle for a Simple Cold.
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Sold by all Druggists.

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Every Organ of the Body Toned
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Mr. F. W. Meyers, King St. E., Berlin, Ont., says: "I suffered for five years with palpitation, shortness of breath, sleeplessness and pain in the heart, but one box of Milburn's Heart and Nerve Pills completely removed all these distressing symptoms. I have not suffered since taking them, and now sleep well and feel strong and vigorous."
Milburn's Heart and Nerve Pills cure all diseases arising from weak heart, worn out nerve tissues, or watery blood.

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The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

First Quarter, 1902.

JANUARY TO MARCH.

Lesson X. March 9. Acts 8:3-13.

THE DISCIPLES SCATTERED.

GOLDEN TEXT.

Therefore they that were scattered abroad went everywhere preaching the word.—Acts 8:4.

EXPLANATORY.

I. THE GREAT PERSECUTION AND ITS UNINTENDED RESULTS.—Vs. 1-4. The martyrdom of Stephen was the beginning of the first general persecution of Christians.

The severity of the persecution is seen in the activity of Saul; who (3) MADE HAVOC OF THE CHURCH. ENTERING INTO EVERY HOUSE. No place was safe from the persecutor; no man's "house was his castle." HALING. Old English for hawling, dragging out by violence. This form of the word is still used in halcyons. Women also suffered.—a fact three times repeated as a great aggravation of his cruelty (Acts 9:2; 22:4.) Stephen was not the only one who suffered death (Acts 22:4; 26:10.) Paul persecuted the church beyond measure (Gal. 1:13,) and used every effort to make the Christians blaspheme that Holy Name whereby they were called (Acts. 26:11.)

4 SCATTERED ABROAD. They were as "seed scattered in all directions" by the farmer sowing his field broadcast. They went through Samaria, Galilee, and as far as Ptolemais, Antioch, and Cyprus. PREACHING THE WORD. The persecution not only sent them over the country, but opened the way, in each town or village where they found shelter, for speaking about Jesus and his gospel.

II. THE WORK OF DEACON PHILIP, THE HOME MISSIONARY.—Vs. 5-8. Not the apostle of that name, but the evangelist, one of the seven deacons chosen to aid the apostles. Besides this work recorded in this chapter, we find him a resident of Caesarea, with four daughters gifted in speaking to the people (Acts 21:9.)

6 THE PEOPLE WITH ONE ACCORD. GAVE HEED. It is quite possible that Philip may have reaped a harvest from the seed sown by Jesus himself, nearly ten years before (John 4) in a city of the same region. SEEING THE MIRACLES. The signs of their divine authority, of their power for help, of the loving, helpful nature of the gospel they preached.

7 UNCLEAN SPIRITS. So called because they defiled and degraded both the body and soul of those possessed. These were the most difficult cases, and with the paralytic and the lame manifested the divine power.

8 AND THERE WAS GREAT JOY. R. V., "much joy," both in depth and extent; great in quality, much in extent. Everything in this religion conducted to joy,—the joy of health, the joy of being saved from sin, joy like the angels in the conversion of sinners, joy of reconciliation to God, joy of fresh new life, joy of Christian activity.

FRESH AND STRONG.

Food That Sends One Along.

"I found a food at last that I could work on and that would keep me fresh and strong. I have been a school teacher for eleven years, and every year toward the last have felt more or less worn out, and have been bothered particularly with my stomach and serious constipation.

Last year I used Grape-Nuts regularly at both morning and evening meals and the result was really wonderful. I have been entirely cured of the troubles spoken of, and don't know what it is to take a dose of physic any more. The old nervousness and sleeplessness have gone. No more do I lie awake nights until my brain is in a whirl. Now I sleep all night long like a healthy child.

I was the only teacher out of fourteen, in our public school, who did not miss a day on account of sickness during the last season. I have been able to do more hard studying than ever before, and took up the teachers' state reading work, completed the course and passed a successful examination at the last institute.

Grape Nuts in my case has proved the truth of the assertion that it is a brain and nerve builder. I would especially recommend it for tired, over-worked school teachers, or any other brain worker." Name given by Postum Co., Battle Creek, Mich.

It is far wiser to build up health and strength naturally with food than to crutch along on some kind of medicine and let the disease finally do its work.

III. THE UNWORTHY CONVERT, SIMON MAGUS.—Vs. 9-24. Remembering that Luke once spent several days with Philip (Acts 21:8,) we can easily understand how he may have received this narrative from Philip himself. 9. A CERTAIN MAN, CALLED SIMON. Little is known of him. Neander identifies this Simon with one mentioned as living from ten to twenty years after this by Josephus, and as having been employed by the procurator Felix to tempt Drusilla to leave her husband (King Azizus) and live with him, which she did (Act 24:24.) USED SORcery. Simon doubtless exercised the same arts as the modern fortune-teller, with, perhaps, a knowledge of chemistry and the powers of hypnotism, mesmerism, and of our spiritual mediums, together with the slight-of-hand performances common here, and especially in India. AND BEWITCHED, literally, "to put out of place, to put out of one's senses," as in Mark 3:21 the word is translated "he is beside himself;" hence it means "amazed," far beyond their ordinary conditions; he confounded their judgment. THAT HIMSELF WAS SOME GREAT ONE. "According to Irenaeus I, 23, 1, Simon claimed to combine in himself the Three Persons in the Trinity, alleging that he appeared to the Jews as the Son, to the Samaritans as the Father, and among the Gentiles as the Holy Ghost."

10 THIS MAN IS THE GREAT POWER OF GOD. "Amongst the powers of God Simon was emphatically the one called great."

12. BUT WHEN THEY BELIEVED PHILIP. When they saw the true light, they turned from the feeble worldly light that had attracted them before. THEY (the believers) WERE BAPTIZED. According to the command of Christ, as the outward condition of admission to the kingdom of Christ. It is the rule of profession. No better way of public profession of Christ can be found than by this of Christ's own ordaining. BOTH MEN AND WOMEN. "We think of the woman of Samaria of John 4:7, and wonder whether she was one of them."

13 THEN SIMON HIMSELF BELIEVED ALSO. He believed that Jesus was the Messiah. He knew all about the tricks of magic, and the character of magicians, and he knew that miracles wrought in the name of Jesus were real and divine. HE WAS BAPTIZED. Thus making a public profession of his faith. Perhaps he was self-deceived, and thought that he possessed the same faith as the others, and knew all about religion. AND WONDERED. Showing the kind of belief he had.

The Delegates from Jerusalem. 14. THE APOSTLES . . . SENT UNTO THEM PETER AND JOHN. Not as rulers, but as a friendly delegation of leading apostles who could be trusted. The object of the delegation seems to have been to obtain a true report of the strange doings in Samaria, which, if true, must change the views of the Christian church. Were these true conversions? Should the Samaritan converts be received and welcomed in spite of the barriers between Jews and Samaritans, "who have no dealing" with one another (John 4:9.)

15. PRAYED FOR THEM. The best spiritual gifts come through prayer. THAT THEY MIGHT RECEIVE THE HOLY GHOST, Not the ordinary influence of the Holy Spirit who had already convicted them "of sin, of righteousness, and of judgment," and changed their hearts so that they were "born anew of the spirit;" but the larger special gifts of the spirit.

17 THEN LAID THEY THEIR HANDS ON THEM. AND THEY RECEIVED THE HOLY GHOST, probably with the outward manifestations of Pentecost, and the inward grace which they represented. For it is plain from Simon's request that there must have been some "visible and audible phenomena, as was common in the apostolic age." . . . "Simon would never have offered money for a power that produced effects which might as easily be produced in other ways, and which gave no clear indication of supernatural influence."

23. IN THE GALL OF BITTERNESS. Either the gall-root, or the gall of vipers; the poison of vipers which the ancients supposed to lie in the gall. The addition "of bitterness," expresses the superlative degree, the intensity of the gall. He was still in malignant aggravated depravity. Rendall renders the phrase "Thou art as gall of bitterness," you are such an evil, a poison in the church, as gall-poison is in the body. AND . . . BOND OF INIQUITY. "Hemmed around by habits and principles of iniquity, as if bound fast by a fetter or bond, from which he cannot energetically will to escape." Rendall translates, "as a bond of iniquity," binding others in iniquity as with chains.

In the French Chambre de Commerce at Montreal, Wednesday, a resolution was approved opposing the suggestion of the Toronto Imperial League that Canada should maintain the last contingent while in South Africa.

The Toronto Telegram says: "A deputation of Welshmen waited on Mr. Chamberlain Tuesday to ask for transport to Canada of a number of countrymen and their families who had emigrated to Patagonia and desired a change of settlement. Mr. Chamberlain explained that when the reception deputation was first mentioned he understood that the Welsh in Patagonia wished to emigrate to South Africa. Had this been the case, arrangements could easily have been made, but he was helpless to render them assistance to emigrate to Canada. He suggested to raising a subscription of ten thousand pounds, or that the Canadian government might increase their liberal offer of a pound per head. The deputation was greatly disappointed. It is reported that the Elder Dempster Company will offer to transport the Welsh settlers to Canada."

Are Quick To See

Good Doctors are Quick to See and Appreciate Real Merit in New Medicines.

Stuart's Dyspepsia Tablets are a discovery of great value to the medical profession and the public. They are an unfailing specific in all cases of dyspepsia



and disordered digestion. Almost everybody's digestion is disordered more or less, and the commonest thing they do for it is to take some one of the many so-called blood purifiers, which in many cases are merely strong cathartics. Such things are not needed. If the organs are in a clogged condition, they need only a little help and they will right themselves. Cathartics irritate the sensitive linings of the stomach and bowels and often do more harm than good.

Purging is not what is needed. The thing to do is to put the food in condition to be readily digested and assimilated. Stuart's Dyspepsia Tablets do this perfectly. They partly digest what is eaten and give the stomach just the help it needs. They stimulate the secretion and exertion of the digestive fluids and relieve the congested condition of the glands and membranes. They put the whole digestive system in condition to do its work. When that is done you need take no more tablets, unless you eat what does not agree with you. Then take one or two tablets—give needed help and you will have no trouble.

It is a common sense medicine and a common sense treatment and it will cure every time. Not only cure the disease but cure the cause. Goes about it in a perfectly sensible and scientific way.

We have testimonials enough to fill a book, but we don't publish many of them. However—

Mrs. E. M. Faith of Byrd's Creek, Wis., says: "I have taken all the Tablets I got of you and they have done their work well in my case, for I feel like a different person altogether. I don't doubt if I had not got them I should have been at rest by this time."

H. E. Willard, Onalwa, Ia., says: "Mr. White of Canton, was telling me of your Dyspepsia Tablets curing him of Dyspepsia from which he had suffered for eight years. As I am a sufferer myself I wish you to send me a package by return mail."

Phil Brooks, Detroit, Mich., says: "Your dyspepsia cure has worked wonders in my case. I suffered for years from dyspepsia but am now entirely cured and enjoy life as I never have before. I gladly recommend them."

It will cost you to find out just how Stuart's Dyspepsia Tablets will help you. Try them—that's the best way to decide.

All druggists sell them. A little book on stomach diseases will be mailed free by addressing F. A. Stuart Co., Marshall, Mich.

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

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DOAN'S KIDNEY PILLS CURE
BACKACHE
LAME BACK
RHEUMATISM
DIABETES
BRIGHT'S DISEASE
DIZZINESS AND ALL
KIDNEY & URINARY DISEASES
ARE CURED BY
DOAN'S KIDNEY PILLS

Mrs. I. STEEVES, Edgett's Landing, N.B., writes on Jan. 18, 1901: "In the fall of 1899 I was troubled with a severe pain in the back. I could scarcely get up out of a chair and it gave me great pain to move about. I took one box of Doan's Kidney Pills and was completely cured. I have not been troubled with it since."

Public Notice.

Application will be made to the Legislature of this Province at the next Session for the passage of an Act to authorize James E. Whittaker, Trustee under the Will of Charles Whittaker, deceased, to convey a certain lot of land situated on the South East corner of Dorchester and Carleton streets, in the City of Saint John by way of Mortgage for the purpose of securing the repayment of a loan not exceeding twenty-five hundred dollars to be applied in the conversion of the dwelling house on said land into two tenements. JAMES E. WHITTAKER, Applicant. January 28th, 1902.

Wanted Everywhere

Bright young folks to sell Patriotic Goods. Some ready, others now in preparation in England. Address to-day the VARIETY MFG CO. Bridgetown, N.S.

NOTICE

is hereby given that application will be made to the Legislature of New Brunswick at its approaching session to revive, continue, extend and amend the Act of Assembly, 45 Victoria, chapter 60, entitled an act to incorporate the St. John Canal and Dock Company; also reviving and consolidating therewith the Act of Assembly, 45 Victoria, chapter 87; also the Act of Assembly, 40 Victoria, chapter 29, and the Act of Assembly, 18 Victoria, chapter 60, entitled an act to incorporate the Courtney Bay Bridge Company (the two other acts relating to the same); and any acts in amendment thereof. Giving powers to the Company to acquire, construct, own and operate Canals, Docks, Railways, Warehouses, Vessels and any and all shipping facilities; also with powers in regard to expropriating, acquiring, reclaiming, improving and buying out, leasing, or otherwise disposing of lands for the above and other purposes. And the supplying of power or electricity for manufacturing or other purposes; and to receive any aid that may be granted therefor. J. S. ARMSTRONG for the applicants.

INDIGESTION CONQUERED BY K.D.C.
 IT RESTORES THE STOMACH TO HEALTHY ACTION AND TONES WHOLE SYSTEM.

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. Chodson, 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.

GLACE BAY, N. S.—We have been holding a few special services. The church is much revived. Backsliders have returned. I baptized four on Sabbath evening. Feb. 17th, 1912. A. J. ARCHIBALD.

PORT LORNE, N. S.—Pastor Tingley baptized six candidates on the 9th, and three more on the 16th. Others are anxious and still the work goes on. A. C. CHARLTON, Clerk.

TABERNACLE, HALIFAX.—Three have been baptized since last report and two more received. The pastor presented his resignation last night, to take effect in May. G. W. SCHURMAN.

FAIRVILLE.—Three more believers in Jesus obeyed their Lord in baptism Lord's Day, February 16. The spiritual life of our people has been quickened, as a result of our special meetings, and a number of helpful additions made to our membership. The membership of our B. Y. P. U. was increased by an addition of eight last evening. A. T. DYKMAN.

MONCTON, FIRST CHURCH.—On Lord's day morning, Feb. 16th, Pastor D. Hutchinson baptized seven more new converts. The good work is still going on. Pastor Hutchinson is now in the fifth week of special meetings and has preached each evening excepting four. The church is so-operating most heartily, and many parents are rejoicing over the conversion of their sons and daughters. Quite a number are now ready for baptism.

HOPWELL, N. B.—Our hearts were made glad at our last Conference, when a young sister came forward and told her Christian experience and asked for baptism. She came as the result of deep conviction, none of us being aware of her intentions; which proves over again that the gospel is the power of God unto salvation to every one that believeth. Our sister was baptized last Lord's day and received the hand of fellowship into this church. F. D. DAVIDSON.

WEST END, HALIFAX.—This church, under the pastoral care of Rev. Richard Kemp, has recently enjoyed a revival of religion. Nearly 50 persons publicly confessed their acceptance of Christ. Twenty-six have already been baptized and several others are to follow shortly. Six others have also united with the church by letter. The number of scholars on our school register and the average attendance are the highest in the history of our Sunday School. The church services are well attended and great interest is shown in the word preached. R. KEMP.

CHESTER BASIN, N. S.—Last Lord's day the baptismal waters were again visited and one young woman publicly professed Christ as Lord. Afterwards, at the close of the morning meeting, it was my privilege to welcome into the church the nine previously received and this sister. Others will probably join us at our next conference. While the meetings have been closed we are still hoping to see other inquirers taking a decided stand. I wish to express through your paper my appreciation of the gifts at the Xmas season from the Chester Basin church. M. B. WHITMAN.

PORT MEDWAY.—Almost three months have passed since our coming to labor with this people. Here we find a very kind, warm-hearted Christian people doing nobly for the support of the Gospel. Of course when a small community is divided into so many denominations it makes it hard work for each. We have spent three weeks holding union meetings (Baptist, Free Baptist and Methodist) with good results. A number have come forward, professed conversion and it is hoped will soon unite with the churches. Our people here support the gospel by the free-will offering and they are determined not to be behind.

We have a large but pleasant field of labor. We are praying and hoping for God's abundant blessing in large gatherings of precious souls.

S. LANGILLE.

Feb. 18th.

CENTRE VILLAGE, WESTMORLAND CO., N. B.—We began special meetings here two weeks ago. The Lord's people are somewhat divided and discouraged. Many are away in the woods. It has been very stormy but we have enjoyed meetings three times on Sundays and each week night except Saturdays. The Holy Spirit has been working, Christians are apparently being drawn together and revived. Five already have accepted Christ and confessed him with the mouth. Many are attending who are not Christians and seem to be interested. We are laboring, hoping and praying that a large number more may be brought into the Master's fold. We wish to acknowledge the kindness of Mr. and Mrs. Stokes who have kindly put their organ into the church during the meetings, which under the operation of Bro. Hurst proves to be a great help. In the person of Sister Isaac Kay we have an active mission worker. They held Mission Band on Sunday, ten of the boys and girls became members. One of the boys was over 60. Kindly remember us in prayer for greater blessing. BRAMAN.

BRIDGEWATER, N. S.—We began special meetings Jan. 5th and continued five weeks. Much good has been done, quite a number profess faith in Christ, others are still thinking seriously about their relation to him. Our hearts have been made glad by the sound of voices in our prayer-meetings, which we have not heard for some time. The church, as a whole, has been greatly blessed. In these meetings, the pastor received valuable assistance from Revs. H. B. Smith and W. L. Archibald, who were with us three and four days respectively. Since coming to Bridgewater, the pastor has had many tokens of appreciation from the members of his church and congregation, for which he is truly grateful. At the annual business meeting, the church happily surprised her pastor and expressed her appreciation of the work he has tried to do, by voting to increase his salary. On last Friday evening, which was the first anniversary of our wedding, the ladies of the church came to spend the evening with Mrs. Freeman and the pastor and kindly remembered us with a supply of table linen. We are now on our second year in the work here and are hoping that we may be used of the Master in fulfilling his purpose for Bridgewater. C. R. FREEMAN.

SALISBURY.—As I expect to leave this place on Friday morning of this week for my new field of labor, having received and accepted a call to the church at Lemont's Harbor, Maine, perhaps a few lines to MESSENGER AND VISITOR would not be out of place from me. I accepted a call to the 1st Salisbury church four years ago the 4th day of Feb. and they have been four years happily, and I hope profitably spent among a kind-hearted and noble people. During my pastorate fifty members have been received into church fellowship, thirty-seven by baptism, and thirteen by letter, of this number thirteen have been received the past six months, five by baptism and eight by letter. Materially the church has made great strides. The parsonage was repaired at a cost of nearly five hundred dollars and a beautiful new house of worship built at the cost of three thousand dollars, all of which is paid but a few hundred dollars. One section of the church which could scarcely get \$90 as signed toward pastor's salary the first year I was here raised \$185 this year without any extra effort. I feel badly about leaving this people whom I have learned to love for their work's sake and to leave the dear old flag, but believe God is calling me across the border, and I want to be willing to go when he calls me. Am going to an old and well-established church and as there is no other organization in town, there should be a wide field for work. J. E. TYNER.

CHESTER, N. S.—In June last the Chester Basin branch of the historic Chester church was organized as an independent church with its own pastor. In July the

writer began work as pastor in Chester. The new conditions have raised several problems which both pastor and people are trying to meet. Since July last about fifty dollars have been devoted to repairs on the parsonage, a debt of forty dollars on an organ paid, twenty-five dollars worth of books added to the Sunday School library, fifty-three dollars contributed to our denominational work, beside the offerings of the W. M. A. S., and current expenses maintained. Good congregations listen to the preached Word. Emphasis is being given to the Sunday School work. We have thus secured an attendance of unusual regularity though not so large as it should be. Special services were held in January conducted by the pastor. Some of the members were helped spiritually and a few confessed Christ. One young man awaits baptism and others, it is hoped, will soon follow Christ thus. But we greatly need a great spiritual work among us. For such a work we are working and praying. Our house of worship needs extensive repairs and steps looking toward it are being taken. The loss of the school house on Windsor Road, on Feb. 11, by fire, has deprived us of a place for our services in this outstation for the present, and also foiled plans for some special work there next month. Nor are the people lacking in thoughtfulness for the pastor and his family, who have received frequent expressions of their kindness. But this culminated on the evening of Feb. 18, when despite the very bad roads more than one hundred members of church and congregation invaded the parsonage, spent a most enjoyable social evening, and placed the pastor and family on Sunny street to the extent of fifty-seven dollars in cash and useful household goods. For all this kindness the pastor and family heartily thank each and every one, and would give themselves with more consecrated effort to ministering to them in spiritual things.

CANNING, N. S.—On Tuesday evening, 11th inst., a farewell service was held in the vestry of the church for our pastor, who had accepted a call to the Prince Street church, Truro. The vestry was filled with members of the church and congregation, and others who came to show their appreciation of our pastor, and to express their regret at his departure from our midst. In the absence of the Rev. Wm. Gaetz, pastor of the Methodist church of the town, who was away from home, Mr. Sydney Blenkhorn represented that body, and Mr. N. W. Eaton the citizens of the town. Rev. R. G. Sinclair, Presbyterian, and Rev. D. A. Hatt, Baptist, were also with us. An address from the church was read by the clerk, expressing their high esteem for Bro. Hutchins and their regret at his leaving the church, to which they had consented only for his sake, believing it was a call from God to higher service, to a field where he could yield a larger influence for the Master. The address was feelingly replied to by Bro. Hutchins, expressing his regret at leaving the church and the severing of ties that had been formed, and had grown stronger each year, and assuring us that the Canning and Pereaux churches, which had been his first pastorate, and had lasted nearly eight years, would ever have a warm place in his affections. Kindly and feeling addresses were made by Revs. Sinclair and Hatt and Messrs. Eaton and Blenkhorn expressive of their high esteem personally for Bro. Hutchins and of their appreciation of the good work done by him in the town. These addresses were followed by refreshments provided by the sisters, and a very pleasant social hour was spent. Bro. Hutchins leaves Canning with the highest esteem of all in the church and town, without a single exception. What is Canning's loss is Truro's gain. E. M. BRCKWITH, Church Clerk.

February 17.

DORCHESTER.—A recent visit to this town confirms the impression that it is "beautiful for situation." It has not the enterprise and push that is seen in some other communities, but it is the centre of a fine agricultural country and so gives promise of a fair degree of prosperity. Its great lack is in manufacturing industries. As a residential town it has few superiors. The situation is commanding, the air life-giving and the outlook is wide-reaching. The religious wants of the place are not overlooked. For the Protestants there are the Church of England, the Methodists, the Presbyterians, and the last, though by no means the least, the Baptists who

minister to these. The pastor of the Baptist church is Rev. B. H. Thomas, well known in these Provinces as an earnest, aggressive, and devoted worker in the vineyard of the Lord. In labor he is abundant. His parish is large. It is too large for any one man to work effectively. He can only give one service on the Lord's day to the town. In these days of competition? this is not sufficient. There is room for two men with Dorchester as a centre. The time has already come when there should be a regular morning and evening service in the town. The circumstances and needs of the community make this a necessity. The Baptist is the largest Protestant congregation in the place and is an inspiration to any preacher. Here C. E. Knapp, Esq., well known at our annual gathering resides. Here also the Hon. H. R. Emerson, the popular representative of Westmorland in the Federal Parliament, with his interesting family, has his home. Here also are the Palmers, the Steeves and the Cards with a host of others whose names are not with me at the present writing. The ministers home is near by and is comfortable and cosy as might be expected from the lady who is its presiding spirit. The Sunday School is doing work under the efficient lead of F. C. Palmer, Esq., who by the way is a leading business man of the place.

The missionary spirit of the church has not reached its highest development. There is room for growth along this line. More will be done in the near future.

The pastor has a large place in the hearts of his people, and if both of them get in right relations with their Lord, their ought to be a good work done. The present outlook all along the line is good, may it never grow less. M.

UPPER DORCHESTER.—This is now known as the 2nd Dorchester church, and its spiritual interests are cared for by Pastor Thomas. This church has suffered from removals and other causes, but there

CONSUMPTION

CAN BE CURED.

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

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

TREATMENT FREE.

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

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

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

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

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

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

FULL FREE TREATMENT

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

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

FREE TRIAL TREATMENT

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

The Slocum System is a positive cure for Consumption, that most insidious disease, and for all Lung Troubles and Disorders, complicated by Loss of Flesh, Coughs, Catarrh, Asthma, Bronchitis and Heart Troubles. Simply write to the T. A. Slocum Chemical Company, Limited, 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.

are a number of earnest spirits still left. Here the Hicks and the Andersons and others make their home. Just now the brethren are feeling the need of a refreshing from on high. There ought to be larger congregations at this point. The homes of the people look comfortable and from the extensive marshes there ought to be sufficient means to make the work of the Lord flourish here. United, earnest, vigorous, aggressive effort at this place would be a great blessing to many who are walking about Zion.

ATKINS.—At Port Medway, N. S., Feb. 25th inst. Mary Eliza, widow of the late Samuel Atkins, aged 80 years. In early life Sister Atkins professed faith in her Lord and Saviour, was baptized and united with the Baptist church at Port Medway of which she was a consistent member until her death. Her faith in Christ was strong, her evidence of salvation very clear and bright. Trusting in her Lord she passed away to be at rest with Jesus which is far better. She leaves one daughter, Mrs. S. H. Susten of Dartmouth, two granddaughters, three great grand children to mourn their loss. May the Lord sustain them. Funeral conducted by the pastor, S. Langille, assisted by the Rev. Mr. Siddall, Free Baptist.

SMITH.—At Cambridge Hants Co., N. S., Feb. 16th, Miss Emily Smith, in the 59th year of her age. Our sister was converted when very young and has ever since been active in Christian work and service. While away from home she manifested her usual active interest in Sunday School work. A class in the Chinese department was assigned to her and she had the exceeding joy of seeing one converted, who has now returned to his own country to herald the tidings of the cross. The Sunday school in her home church was sustained and energized by her untiring efforts. She will be greatly missed in the church of which she was a consistent member. The bereaved family and a large circle of friends will mourn the loss of one so highly esteemed and actively interested in every good word and work.

Receipts for Endowment of the Chicaco Hospital—from Oct 21st, 1901—per I. C. Archibald.

Oromocto, N. B., Emma E Estabrook, \$2; St. John, E M Sipprell, \$20; Alfred C Blair, \$5; Mrs J B Hamm, \$5; Paterson & Co, \$1; Mrs N Nobles, \$10. Moncton, J S Trites, \$10; Mrs B Jones, \$8.10. Woodstock, W M A Society, \$3.1. Bonshaw, P E I, W M A Society, \$7. Dartmouth, N S Dr S B Kempton, \$2.50; R J Hermon, \$2. St Margarets Bay, Mrs Isaac Dauphinee, \$2; A friend, \$5. Upper Stewiacke, Allen Johnson, \$1; James C Johnson, \$1; Mrs J R Dickie, \$5; Abram Newcombe, \$1; Percy Bentley, \$1.75; Rachel Upham, \$1; Collection, church, \$2.93. Halifax, collection 1st church, \$15; Judge Graham, \$5; Mrs B Leslie, \$5; Mrs Gruno, \$oc; Robie St Methodist church, \$5; Mrs Wilson, \$5; Mrs Allison Smith, \$50; Jas H Austin, \$2; 'A friend,' \$5; Laura Blackadar, \$1; Mrs R Croucher, \$2; W N Wickwire, M D, \$15; Miss Amanda Scott, \$1; W C Silver, \$5; Mrs M Smith, \$10; Miss F M Smith, \$1; I R Gue, \$5; S W Wilson, \$10; S M Brookfield, \$10; R C Proctor, \$5; C W Outhit, \$2; Mrs Jas Allen, \$oc; A N Whitman, \$10; Miss Bella Hamilton, \$5; Mrs M Ainslie, \$2; Wm Davies, \$5; N B Smith, \$5; Mrs Reuben Hart, \$20; W H Hamilton, \$5. Truro, N J Layton, \$1; 'A friend,' \$1; Ross Cummings, \$1; Geo W Stuart, \$4; H A Lovett, \$1; Geo Lewis, \$1. Amherst, Mr and Mrs D Archibald, \$5; 'A friend,' \$10; Mrs Chas Christie, \$1; Mrs J Harding, \$5. Total \$380.28. Previously acknowledged, \$1131.50. Total cash received, \$1511.78. Per I C Archibald to E M Sipprell, \$348.17. Total, \$1859.95.

Receipts since Oct. 26th, 1901: Havelock church, N B, \$2; Charles Fisher, Marysville, \$5; R L Phillips, \$20. Hopewell Mission Band per Lottie Harlow; North Brookfield, N S, \$5; Baby Band W M A S, Athol, N S, \$2; Andover church, N B, \$15.50; 'A friend' in N S, \$50; C W Roscoe, \$10; Beattie Hume, \$5; Jane Crawford, P E I, \$5; Mite Society, 1st Baptist church, Halifax, \$10; 'An Amherst lady,' \$10; Two little girls, thankoffering, \$2; Dr J C Morse, \$5; Miss Burgoyne's Sunday School class, 1st church, Halifax, \$2; 'A friend,' \$oc; Mrs J A Donaldson (Minn), \$3. Total, \$152. Total to Feb. 11, 1902, \$2011.95

J. W. MANNING, Sec'y. Treas. F. M. Board. St. John, Feb. 11.

Acadia University Forward Movement Fund RECEIPTS FROM FEB. 1ST TO 15TH. Mrs J A Metcalf, \$1; Sears Mullin \$1; S P Chute, \$2.50; E P Smith, \$5; Rol'

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.



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.

MARRIAGES.

CROPLEY-WILSON.—At the residence of L S Tufts, Kingston, Feb 19th, by Rev A S Lewis, John F. Copley and Idella B. Wilson, both of Kingston, N. S.

JENNEX-BAKER.—At the Baptist parsonage West Jeddore, Feb. 12, by the Rev. Geo. Taylor, Joseph Jennex to Annie Baker, all of Jeddore, Halifax Co.

JORDAN-SKINNER.—At the home of the bride, Guysboro, N. S., Dec. 25th, by Pastor Ernest Quick. Norman A Jordan to Elizabeth A. Skinner, both of Guysboro, N. S.

COOK-JONES.—At the Baptist parsonage, Guysboro, N. S., Jan. 13th, by Pastor Ernest Quick, Frank M. Cook to Josie Jones, both of Guysboro, N. S.

WRIGHT-McDOUGALL.—At the residence of the bride's brother, Arthurette, V. C., on Feb. 6th, by Rev. Charles Sterling, Nathaniel Wright to Hannah McDougall, both of the parish of Gordon.

DEATHS.

BIGSBEE.—At Guysboro, N. S., Jan. 29, Abraham Bigsbee after a lingering illness departed this life at the age of 76 years.

COLPITT.—At Coburg Road, Halifax, Jan. 20th, 1902, John Parker Colpitt, aged 4 months, infant son of Parker R. and Belle Colpitt.

FISHER.—At Birch Ridge, Victoria Co., on Jan. 17th, 1902, Robert Fisher aged 78 years. Funeral services conducted by Pastor Stirling.

PARKIN.—At Salisbury, Jan. 30, Miss Alice Parkin, aged 72 years. Sister Parkin was baptized into the fellowship of the 1st Hillsboro church about 50 years ago by Rev James Newcombe. Though afflicted from early childhood still the great desire of her heart was the prosperity of our Baptist Zion and in Christ she was satisfied.

FRANSCOMBE.—At Cumberland Bay, N. B., Feb. 15th, Ida, beloved wife of Harold Franscombe, and daughter of Aaa and Mary Nightingale. Our sister was 21 years old. What makes this death particularly sad is that our sister leaves an infant only a few hours old. Her husband, parents and all those who mourn their loss have the sympathy of the whole community. May God bless them.

KEMPTON.—At Milton, Queen's Co., N. S., on Jan 31st, after several months of severe suffering, Mrs Edward Kempton passed away, aged 79 years. At the age of 16 she accepted Christ as her Saviour. For 58 years she was a member of the Baptist church in this place. She was a life member of the W. B. M. A. Society. Strong in her convictions, faithful in service, patient in suffering and hopeful in death she went to her "place." I Cor. 3:11 was her last testimony. Of her it could be said, "strength and honor are her clothing."

son Warren, \$6.25; Mrs D Howard, \$1.75; Mary Crawford, \$1; Wm Howard, \$5; Mrs Geo Scott, \$5; Dr J C McDonald, \$2; R B Stevens, \$1.25; Isaac Shaw's Estate, \$25; H J Chute, \$5; Rev E P Coldwell, \$5; Gilbert Drew, \$1.40; Ida Vanhorne, \$10; Mrs David Bevingde, \$5; F M Davidson, \$3; Minnie Cook, \$5; Rev C H Martell, \$10; Chas E Rice, \$3.75; J P Falkner, \$5; J H Bulmer, \$3; Henry C Charleton, \$2.50; A S Bentley, \$7.25; Richmond Palmer, \$2.50; Miss Mary L Lockhart, \$5; Ernest Crosby, \$2; Harris Vickery, \$1; Thos L Hay, \$25; James B Jones, \$2; Robert Atkins, \$1; C W Strong, \$5; Thos Higgins, \$5; Rev H Y Corey, \$22; Estata Jabez Coops, \$4; C H Borden, \$10; Mrs Charles Christie, extra donation, \$10; John Mackinnon, \$10; Rev T Trotter, D D, \$50; Rex Trotter, \$2; Bernard Trotter, \$1; Cyrus W Crosby, \$2.50; J W Balcome, \$5; Dr J B Hall, \$5; J F Herbin, \$5; Rev W H Warren, \$15; Rev H H Roach, \$10; A C Sears, \$7.50; G E O Burton, \$15; H S Crosby, \$5; F L Patten, \$5; R E Durkee, \$1.25; Thos D Parker, \$1.

We are very grateful to the many who respond to the calls sent to them. We hope that all who receive our calls for payment of amounts subscribed will respond as soon as possible, as time is passing rapidly and we are anxious to secure the full amount in the time named. The receipt of sums from those who have not subscribed encourages us and helps somewhat toward making up the shrinkage. We hope for many more such voluntary donations.

A. COHOON, Treas. Acadia University. Wolfville, N. S. Feb. 17th.

Denominational Funds Nova Scotia.
FROM FEB. 1ST TO 15TH.

Pleasantville church, \$4; Brazil Lake, \$13.02; D-erfield, \$17.52; Falmouth church \$13.50; Burlington church, \$4.25; Bridgetown church, \$18.20, do, special, 25cts; Digby church, \$15.25, do, special, \$1.35; Greenfield church, \$13; Dayspring, \$5; Osborne, \$5.27; Guysboro, \$15; Albert Sangster, New Harbor, \$1; Port Hawkesbury, \$13.70; Pereaux, \$8.24; Nietaux, \$11; North Sydney church, \$26; Wolfville, Sunday School, special, \$185;

Middleton, Sunday School, special, \$23.34; Mahone church, \$8.30; New Cornwall, \$1.60; "Forward" Mission Band, Milton, Yarmouth \$2; Cambridge church, \$2; Glace Bay church, \$13.75; Manchester church, \$2.69; W R Carpenter, \$4; West Yarmouth, \$10; Grafton, \$2.40; Waterville, \$3; Port Hillford church, \$5; Chester, \$18.35, do, 60cts.; Linden, \$6.05; Centreville, \$2.20; Amherst Shore, \$2.50; Tiddish, \$3.80; Weymouth, \$9; Lake George, \$10; "A Friend," Hebron, special, \$5; New Ross church, \$3.25; Waterville church, \$3.75; Newport, \$7, and Canning, \$17. Total \$543.47. Reported by Dr. E. M. Saunders as received for Ministers' Annuity, \$206.98, and by Dr. Manning as received for Foreign Missions, \$608.12. Before reported, \$3133.46, making total to Feb. 15th, \$4492.03.

REMARKS.
After placing to the credit of the churches all that has been sent to me and what has been reported to me by Dr. Saunders and Dr. Manning as stated above, there are still 40 churches in the three associations that have nothing to their credit, and it is now the middle of the seventh month of our Convention Year. How it would help our work all round if all the churches would adopt the rule and work up to it, of having at least quarterly offerings for our denominational work. The churches themselves would be surprised to find how much they would raise.

Some of our small churches that are working by this rule are doing nobly and according to present appearance will gain a place in the honor roll and some in the extra honor roll, i. e., they will raise the amount that has been asked of them and some will do more.

Would it not be a good plan to set apart one prayer meeting in each month for our denominational work? If all the Baptist churches in Nova Scotia would make earnest prayer for the raising of the \$15,000 for our Denominational work would it not be raised?

A. COHOON, Treas. Den Funds, N. S. Wolfville, N. S., Feb. 17th.

NURSERY RHYMES No. 2

There was a little man,
And he had a little gun,
And the bullets were made of lead, lead, lead
He went to the brook,
And he saw a little duck,
And shot it through the head, head, head.

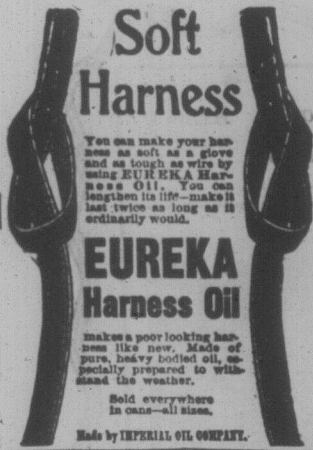
When he went home
To his dear wife Joan,
Who was pretty and neat and trim, trim, trim,
She took away his gun
And told him to run
And get her some tea called VIM, VIM, VIM.

VIM TEA. Lead Packets Only.

ABSOLUTELY PURE.

BAIRD & PETERS, St. John, N. B.

Soft Harness



You can make your harness as soft as a glove and as tough as wire by using EUREKA Harness Oil. You can lengthen its life—make it last twice as long as it ordinarily would.

EUREKA Harness Oil

makes a poor looking harness like new. Made of pure, heavy bodied oil, especially prepared to withstand the weather.

Sold everywhere in cans—all sizes.

Made by IMPERIAL OIL COMPANY.

DR. WOOD'S NORWAY PINE SYRUP



HEALS AND SOOTHES THE LUNGS AND BRONCHIAL TUBES. CURES COUGHS AND COLDS. QUICKER THAN ANY REMEDY KNOWN.

25¢ A BOTTLE AT ALL DRUG STORES.

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,
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Wedding Invitations, Announcements, etc., a specialty.

WHY BE SICK

When Mental and Magnetic treatment Positively Cures where all other methods fail. No Drug or Knife used. Come and be cured or relieved by writing to

DR. FULTON, or E. W. ELLIOTT,
St. John, N. B. Elliott Hotel,
28 Germain St.

Chamberlain's BELL'S
Chinews and Peppes,
Best Superior Tissue and Tins. Get our price.
MORHANE BELL FOUNDRY
Baltimore, Md.

THERE IS NOTHING LIKE K.D.C. FOR NERVOUS DYSPEPSIA
HEADACHE, DEPRESSION OF SPIRITS, ETC.
FREE SAMPLES, K.D.C. AND PILLS. Write for them.
K.D.C. CO. Ltd., Boston, U.S. and New Glasgow, Can.

News Summary

The soft coal famine in Ontario is acute, with no relief in sight.

Stanislas Lacroix, the Hull murderer, will be hanged March 23rd.

The rate of 49 cents per word for a telegram between troops in South Africa and relatives in Canada is still in force.

It is reported that the Dominion Iron & Steel Company and Dominion Coal Company will likely be amalgamated under one management at an early date.

The Birmingham Post, popularly called Chamberlain's organ, repeats the assertion that the Canadian government has decided to lay a state cable across the Atlantic.

Sergt. Instructor Thompson, of Stanley barracks, Toronto, reports thirty-six stalwart young men have enlisted for special service regiment at Halifax.

The British columns have again come in contact with DeWet's forces near Reitz, Orange River Colony. These latter were split up and dispersed.

Smallpox is raging in the parish of St. Jean, Que., and churches and schools have had to be closed down. There are about forty cases of the disease.

Unprecedented floods have occurred in the southwestern portion of Cape Colony, resulting in great destruction of houses, bridges and railroad property. Twenty-five persons have been drowned.

In Lisgar Dominion bye-election Tuesday, 70 polls heard from out of total of 78 give D. A. Stewart (Liberal), 3,271; R. L. Richardson (Independent), 2,162; James Toombs (Conservative), 1,514.

A C. P. R. report issued at Montreal Monday referred to the boom in St. John. This week, it says, there are 600 carloads of package freight awaiting shipment in Carleton and 323 carloads at McAdam.

The Belgian League for the rights of man has addressed an appeal to President Roosevelt, asking him "for the love of God, to intervene to prevent the possible execution of the Boer commandant Kritzinger and others."

The prohibition referendum bill was introduced in the Manitoba Legislature, Wednesday. Polling is set for March 27. The referendum will carry if 45 per cent. of those on the municipal lists vote in favor of the act. There is no compensation clause.

Mrs. Richard Thorne, of Peel, Carleton county, was walking on the track Monday when the express came along. She stepped aside, but not far enough, and the cylinder of the engine struck her. The only serious injury was a broken arm.

The Minister of Marine and Fisheries has appointed a commission to investigate the cause of the accident to the Grecian in Halifax harbor. Commander Spain will be commissioner, and Capt. Bloomfield Douglas and Capt. Murphy, of Yarmouth, assessors. The inquiry will begin at Halifax, Friday next.

Albert Chalfoux, Urie Lemoureux and Henry Armstrong were sentenced in Montreal Monday to ten months' imprisonment, a fine of \$500 or six months' additional. Eugene Gagne got fifteen days, a fine of \$500 or six months. All four were arrested while attempting to telegraph votes in recent municipal elections.

A return issued by the provincial government shows that the mineral production of Ontario increased remarkably last year. The pig iron yield alone is 116,370 tons as compared with 53,984 in 1900; steel to the amount of 14,470 tons was produced, also 4,444 tons nickle and 4,197 of copper.

Deputy Sheriff John B. Hawthorn has commenced an action in the Equity Court against Mr. Sterling, sheriff of York, for alleged violation of the terms of agreement under which Mr. Hawthorn was to receive remuneration for his services as deputy sheriff. The amount of Hawthorn's claim is said to be upwards of \$1,000.

Ex-Mayor Prefontaine, of Montreal, says that while he was in London he discussed the fast line project with Lord Strathcona and feels sure that it is nearing a stage when an arrangement will be effected. The feeling in London favors as choice Sydney, St. John or some maritime province port as an all-year round terminus of the line.

Messrs. C. C. Richards & Co. Gentlemen,—Last winter I received great benefit from the use of MINARD'S LINIMENT in a severe attack of La Grippe, and I have frequently proved it to be very effective in cases of inflammation.

Yours,
W. A. HUTCHINSON.

TAKE KINDLY.

Take kindly all that is kindly meant, Be first to thank, be last to resent; Give smiles to all who give smiles to thee, And those who come frowning, feign not to see.

And O! believe me, this is the plan To lighten, to brighten, the lot of man. —Waif.

In the lower house of the Prussian Diet Thursday, Baron Von Richthofen, the Great foreign secretary, announced that Great Britain had declined to allow the despatch of a German relief and medical expedition to the concentration camps in South Africa, but she had no objection to the sending of food, clothing, etc., from Germany to the concentration camps.

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

F. Sanberson, M. A., actuary of the Canada Life Assurance Company, Toronto, has admitted a fellow of the faculty of the actuaries of Scotland. This is the first occasion on which a Canadian actuary has been thus honored by this distinguished actuary society, which was established nearly fifty years ago and which embraces in its membership all the leading actuaries of Scotland.

The spiritual life of humanity is a witness to Christ's resurrection. There is such a life. It is man's noblest and only real life. "If ye, then, be risen with Christ, seek those things which are above." The one involves and proves the other.

Rev. L. H. Jordan, formerly of Halifax, has been appointed a special lecturer in comparative religion at the University of Chicago.

"Stuck up? I should say she was! Why, she wipes her shoes on de doormat every time she goes in de house."—New York Journal.

Harry one day climbed up in a parlor chair in order to reach something he wanted. "Don't get up in that chair with your feet, Harry!" exclaimed his mother. "I just have to mamma," replied the little fellow. "I can't take my feet off"—Ex.

A small boy, Dr. Lambuth relates, teased his father for a watch till he was forbidden to mention the matter again. At family prayers next morning, when asked for his Scripture verse, the youngster repeated: "What I say unto you, I say unto all—watch."—Chaut uqna Herald.

"Mrs. Fisherly had awful bad luck here last year," said Mrs. Chatterby to her friend Mrs. Seely, as they rocked to and fro on the hotel piazza.

"Gracious! Not typhoid, I hope!" exclaimed Mrs. Seely.

"Oh dear no, nothing like that," said Mrs. Chatterby; "but there was an awful storm which washed away the railroad tracks, and Mrs. Fisherly was forced to stay three days after she had come to the bottom of her last trunk."—Harper's Bazar.

The big ocean greyhound had left her pier and was steaming down New York bay. "What is that you're reading, my friend?" asked a jovial passenger. "To Have and to Hold," replied the man addressed. "Ah, yes, a treatise on how to prevent seasickness. Nothing in it, my boy! Nothing in it!"—Yonkers Statesman.

A current journal is responsible for the following: An easy way to soften hard water delightfully, is to throw orange peel into it just before the water is used. The peel will not only prove agreeable to the skin but will give out a fragrance like that which follows the use of toilet water.

Mirth is like a flash of lightning that breaks through a gloom of clouds and glitters for a moment. Cheerfulness keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity.—Adison.

Wife.—"O John! I was shopping at Joblotz today, and I saw just the sweetest thing there—"

Husband (diplomatically).—"Yes. That's a great scheme of Joblotz to have mirrors all through the store."—Philadelphia Press.

Daughter.—"Papa went off in great good humor this morning."

Mother.—"My goodness! That reminds me; I forgot to ask him for any money."—Boston Traveler.

ALWAYS READY RELIEF



Radway's Ready Relief cures the worst pains in from one to twenty minutes. Not one hour after reading this advertisement need any one suffer with

Aches and Pains

For Headache (whether sick or nervous), toothache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of Radway's Ready Relief will afford immediate ease, and its continued use for a few days effect a permanent cure.

A Cure for All

Colds, Coughs, Sore Throat, I. fluenza, Bronchitis, Pneumonia, Swelling of the joints, Lumbago, inflammations, Rheumatism, Neuralgia, Frostbites, Chills, Headaches, Toothache, Asthma, Difficult Breathing. Cures the worst pains in from one to twenty minutes. Not an hour after reading this advertisement need any one suffer with pain. Radway's Ready Relief is a sure cure for every Pain, Sprains, Bruises, Pains in the Back, Chest and Limbs.

IT WAS THE FIRST AND IS THE ONLY PAIN REMEDY

that instantly stops the most excruciating pains allays inflammation and cures Coughs, Whooping Cough, Sore Throat, Bronchitis, Spasms, Sour Stomach, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Colic, Flatulence and all internal pains.

There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious and other Fevers, all'd by Radway's Pills so quickly as Radway's Ready Relief.

25cents per bottle. Sold by druggists.

Radway's Pills

Always Reliable, Purely Vegetable.

Perfectly tasteless, elegantly coated, purge, regulate, purify, cleanse and strengthen. RADWAY'S PILLS for the cure of all Disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Indigestion, Vertigo, Constipation, Piles.

SICK HEADACHE, FEMALE COMPLAINTS, BILIOUSNESS, INDIGESTION, DYSPEPSIA, CONSTIPATION.

—AND—
All Disorders of the LIVER.

Observe the following symptoms resulting from diseases of the digestive organs: Constipation, inward piles, fulness of blood in the head, acidity of the stomach, nausea, heartburn, distasteful food, fullness or weight of the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, a sudden flush of heat, burning the flesh.

A few doses of RADWAY'S PILLS will free the system of all the above-named disorders. Price 25c a Bot. Sold by all Druggists or Sent by Mail.

Send to DR. RADWAY & CO., 7 St. Helen street, Montreal, for Book of Advice.

New York Journal: When Bridget Moharity cut off the tail of Jocko, a monkey belonging to Hugh Burnett, of Mulberry street, Newark, N. J., she ended for all time the simian's affection for woman-kind. Jocko, thirsting for revenge, attacks every woman that comes within reach. He has attacked Mrs. Burnett twice. Once he tore her hat to shreds and at another time grabbed her hair and clung to it until a neighbor, attracted by her cries, came to her assistance and beat the monkey with a poker.

Sir Henry Campbell-Bannerman, the Liberal leader in the House of Commons, in a speech at Leicester Wednesday after the customary strictures on the government for its incapacity and wrongheadedness in failing to conclude an honorable truce with the Boers, said flatly that he declined to wipe his slate of the the Liberal principles and strongly reaffirmed his adhesion to home rule.

The introduction of paper stockings is to be the next clothing reform, one is informed. "Paper," it is said, "can easily be made into a sort of strong twine, that is then roughened to give it a woolly look." The price, we are assured, is three half-pence a pair, which is so far satisfactory; but it seems more than doubtful if the comfort of "a sort of strong twine, which is then roughened," would be precisely alluring.—(London Globe).

This and That

FREQUENT REVACCINATIONS.

A writer in "the Hospital," talking about the desirability of a physician being thoroughly immune against smallpox, dwells on the fact that the effect of one vaccination is usually temporary, and often only partial. The only way to be certain that any single operation has been thoroughly efficient is to follow it up in a short time with another. The following bit of personal experience is then recounted by way of illustration:

It is claimed, and I think, rightly, that every doctor should be "absolutely" vaccinated as recommended by Warlomont. This condition is produced by revaccination again and again as soon as the effect of one vaccination has disappeared. Recently the writer inquired of his fellow guests at a large medical dinner how many had been "absolutely vaccinated;" very few had even heard the term—none had practiced it. The writer's personal experience is thus: He was supposed to have been vaccinated in infancy, was vaccinated at eight years old with pronounced results, vaccinated at seventeen and again at twenty-four with marked results. In 1892 some one had proposed the theory that vaccination was a protective against influenza. Determined to carry this to its logical conclusion, the writer vaccinated himself four times at intervals of a month with decreasing results, eventually with no soreness. Since then he has regularly vaccinated himself every few months with absolutely no effect, though the lymph has been in all cases above suspicion. This, I think, is the way for a doctor to be vaccinated, and after two applications it causes no inconvenience at all.—Ex.

HE WAS BARNING THEM.

When the writer was at the Buffalo Exposition he sat down on a bench under a tree near the lake shore one excessively hot day. Presently there came along a little bootblack with but one leg. He was a forlorn-looking little fellow as he came hobbling along on his crutches with his kit on his back. It had been raining, and my boots were very badly soiled. The boy noted this fact and came toward me with the single word,

"Shine?"

I nodded my head and thrust out one of the soiled boots. The boy knelt before me, and went to work with so much vigor that the perspiration was soon standing in great beads all over his face, but he did his work faithfully.

"I suppose that you take in a great many nickels while the city is so very crowded?" I said.

"Yes, sir," he replied; "but I earn ev'ry one of 'em. They don't come to me for nothing."

MUST BE SHOWN.

Coffee Drinkers Require Proof.

When persons insist on taking some kind of food or drink that causes disease it is not fair to blame a Doctor for not curing them.

Coffee keeps thousands of people sick in spite of all the Doctor can do to cure them. There is but one way to get well. That is to quit coffee absolutely: a great help will be to shift over to Postum Food Coffee.

A case of this kind is illustrated by Mrs. E. Kelly, 233-8th Ave., Newark, N. J., who says, "I have been sitting for about eight years with bilious trouble and indigestion. Every doctor told me to give up coffee. I laughed at the idea of coffee hurting me, until about three years ago I was taken very bad and had to have a doctor attend me regularly.

The doctor refused to let me have coffee, but prescribed Postum Food Coffee. I soon got to making it so well that I could not tell the difference in taste between Postum and the common coffee.

I began to improve right away and have never had a bilious spell since giving up coffee and taking on Postum. When I started I weighed 109 pounds, now I weigh 130. My friends ask what have made the change and, of course, I tell them it was leaving off coffee and taking up Postum.

I know husband will never go back to the old-fashioned coffee again. You can use my name if you print this letter for I am not ashamed to have the public know just what I have to say about Postum and what it has done for me."

I liked the spirit these words manifested. They were proof of the fact that the boy set a right value on his labor. He had a right to feel proud of the fact that he had honestly earned every nickel that came to him. My boots were so badly soiled, and he made them shine so beautifully that I said, as I took out my purse:

"My boots were so badly soiled and you have cleaned and polished them so thoroughly that I want to pay you ten cents instead of five for your work."

"Well, if you think that I have earned ten cents you may give me that much, sir. It did take extra long to do them, but I said I do the work for five cents, and I'll stick to my bargain, if you say so."

I liked the boy still better for this, but I paid him the extra nickel. I like a boy who will "stick to his bargain." The boy who dignifies his work by taking pride in it, and who "sticks to his bargain" has in him two of the most valuable elements of success in life.—Boys and Girls.

TANNING SKINS WITH THE FUR ON.

Many farmers and other people who are busy most of the year get time in the fall and winter to do a little hunting, and like to save the skins which they secure. To dress them so as to be soft and to retain the natural beauty of the hair is not an easy matter. Furriers in the city who do that kind of work do not like to tell what processes they employ. An old Indian method was to apply a mixture of wood ashes and the brains of the animal which had been shot to the flesh side of the skin. A more modern plan is to rub it with a powder containing a little arsenic and alum, mixed with dry plaster of paris. A good deal of elbow grease must be expended, though, in order to obtain good results. Special preparations are put up for this service, but we cannot vouch for their excellence.—Ex.

STRENGTHENING THIN NEGATIVES.

A good many amateur photographers find that their negatives are too thin to print from, owing to underdevelopment or other causes. The details may all be there, but the plate may lack contrast and density. A well known British astronomical photographer, Abney, recently told in a London periodical how to proceed in such cases. He says: "A print of the negative was enlarged on bromide paper five times, but instead of white light being employed a red orange illuminant was used. With a large stop an hour and a half's exposure was given. The paper chosen was one having a glazed surface. The resultant print was, when finished, copied, the negative being reduced to the same size as was the original negative. It turned out to be one of good printing quality, though the original was valueless for contact printing.—Ex.

THE BUGLE SONG.

He went away to the war that day,
To the swaying bugle song;
All stanch and true in his suit of blue,
And sturdy, brave and strong,
'Mid the tramp of feet and the loud drum beat,

And the ringing of the cheers,
There was none to see such a one as he,
Who could not see for tears.

And back again came the marching men,
With the bugle singing still;
Yet the music's surge was a sighing dirge,
All sad and slow and shrill.

For a woman wept; and a soldier slept
In the dreamless, silent sleep;
And the bugle song had a measure wrong,
For the buglers sometimes weep.

And the bugles' lure while the years endure
Will coax them to the line,
And the lifting strains on the hills and plains
Still echo far and fine.

But the suites of blue, and the sabres, too,
And the worn and battered caps
Will tell some maid what the bugle played
When it sighed the song of "Taps."

—(W. D. Nesbit, in Baltimore American.)

The Grand Council of the Royal Templars of Temperance at Toronto Tuesday passed a resolution entering a protest against the referendum as an evasion and calling upon the Legislature to amend the bill by striking out all reference to the referendum.

The great German jurist, Dr. Kekule von Stradonitz, tells the following story: "In my schooldays I had the misfortune to look like an Englishman. My father, subsequently professor of chemistry at Bonn, had lived many years abroad, and for some time in England. My maternal grandfather was an Englishman. My clothing and appearance may have been somewhat foreign. At any rate, my appearance earned for me a bitter experience. 'Beefeater' and 'English grampus' were the mildest terms of abuse; many a stone and other missile was thrown at me. Once, indeed, an especially hot tempered German boy banged my head against the wall 'because he could not bear an Englishman.' He did this with such force as to inflict a serious wound, the marks of which I carry with me to this day. These experiences are taken from the years between 1871 and 1880. Only when I became a soldier did this style of hostility altogether cease. And all this happened on the Rhine, where the people are certainly not specially hostile to the British. I must therefore maintain that in the widest circles of the German population a feeling of aversion—for that is what it is—has for a long time existed for the kindred nation of the British. Whence comes this feeling, and wherein does it rest? I do not know. Something of the aversion from 'the other side of the ditch' out of the time of Frederick William I has certainly descended to us. Certainly this aversion is not justified. Twice have Great Britain's great generals at the head of their army assisted to rescue us from the French danger—Marlborough in 1704 at Blenheim and Wellington about a century later at Waterloo."—Ex.

In the Dominion Supreme Court the Commercial Bank of Windsor vs. Morrison was finished on Wednesday, appeal being dismissed. The bank sued on promissory notes endorsed by Morrison amounting to \$5,000 and had judgment for that amount at the trial. Morrison claimed that he endorsed on conditions known to the bank which were not performed. The bank denied such knowledge. The Supreme Court of Nova Scotia set aside the verdict against Morrison and appeal from that judgment was made, with the result mentioned. McCleave vs. City of Moncton was also decided. McCleave was convicted of an offence against the Canada Temperance Act and his stock of liquors destroyed. The conviction was set aside on the ground that the policeman who laid the information also executed the search warrant. McCleave brought an action for damages against the city, which failed, the Supreme Court of New Brunswick holding that the policeman was justified in acting under the warrant and that the city was not liable for illegal acts. The appeal was dismissed with costs.

A mob of masked men overpowered the jailor at New Madrid, Mo., Monday, and took a negro, Louis Wright, and hanged him. Altercation arose at a minstrel show at New Madrid, Mo., between one of the musicians and some persons in the audience. One of the negroes on the stage began to shoot. Several in the audience were hit, but no one seriously hurt. All the negroes were put in jail. The one who did the shooting was discovered. He was lynched and the others will be released.

Augusta, Maine, Journal: An interesting and novel feature furnished much amusement at the last meeting of Detroit Grange. It was a lady's wood-sawing contest, and consisted of a number of participants competing in regulation style of sawing off a four-inch stick of wood in the quickest possible time. Eight ladies competed. Miss Caro Springer took the longest time to handle the saw, requiring 62 seconds, and Miss Bernice Pickard won the prize, a silver berry spoon, for sawing the stick off in the quickest time, 11 seconds.

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News Summary.

Nickel is reported in limitless quantities near Enterprise, Ont.
Sir Charles and Lady Tupper have been invited to the coronation in June.
Complete returns of the Lisgar election give Stewart 1,063 majority over Richardson.
Lord Rosebery has written to the Times declaring himself separated from the Liberal party.
The Conservatives of West Durham, Ont., will protest the recent election of Robert Beith as member of the Federal House.
The transport Victorian, with the second section of the third Canadian Mounted Rifles on board, arrived at Cape Town Thursday.
Capt. John Bennett, of the steamer Manhattan, dropped dead at Portland, Me., on Thursday, on the steamer. He was sixty years of age.
On account of the small pox scare Scarborough, Me., schools have been closed and all gatherings of a public character have been forbidden.
Austria has decided, in compliance with the demand made by Great Britain, to abolish sugar bounties and to reduce the import duty on sugar to 5¢.
Col. Dent has been severely handled by the Manitoba Horse Breeders' Association. It is claimed that he showed no inclination to look over western horses.
The Royal Templars of Temperance of Winnipeg have endorsed the action of the Dominion Alliance in deciding to abstain from voting on the Manitoba referendum.
Seismic disturbances at Shamaka have recommenced, and a fresh volcano began vigorously to erupt last Wednesday. The number killed in the Shamaka district is now estimated at 5,000.
Charles Bullock, of Edmonton, N. W. T., was found guilty, Wednesday, of murdering Leone Stainton at Battle River in April, and sentenced to be hanged at Fort Saskatchewan, March 26.
The Board of Trade of Toronto has decided to hold, if possible, a conference of Boards of Trade, to take up trade matters that might be presented by the Premier at the colonial conference in London.
The government have extended their contract with the American Bank Note Company, of Ottawa, for five years from Oct. 1 next, on the same terms as before. This for printing Dominion notes, stamps, etc.
Lord Rosebery's announcement in the Times of Friday of his final separation from Sir Henry Campbell-Bannerman's section of the Liberal party, forms a fruitful topic for discussion in all quarters of Great Britain.
Fire in the big window shade factory of Menzies Turner Company, Toronto, Wednesday, spread to Merchants' Dining and Finishing Company's factory. Damage of about \$200,000 was done, and 180 persons thrown out of work.
Official despatches assert that calm has been restored to Barcelona, Saragossa and Valencia, but newspaper telegrams report the situation still to be serious. The rioters at Barcelona are devoting their energies to preventing food supplies from entering the town.
Charles E. Cate, of Boston, was sent to jail Thursday to serve a fifteen days' sentence because he refused to submit to vaccination when ordered to do so by the Board of Health, and because he refused to pay the fine of \$5 which Chief Justice Brown imposed on the municipal court.
General De Wet with four hundred followers, broke back northward through the blockhouse line on the night of the 10th inst., ten miles west of Lindley, Orange River Colony. The blockhouse opened fire on the Boers, two of whom were killed. The remainder got clear away to their old ground near Rietz.
The car sheds of Rhodes, Curry and Co., Amherst, were destroyed by fire which broke out at an early hour on Saturday morning. Twenty-seven cars a number of which were ready to go out were destroyed with the building. The loss is estimated at \$30,000 with insurance for \$20,000. A number of buildings in the vicinity of the car works were more or less damaged by the fire. Rhodes, Curry and Company will rebuild at once, and the work of car-building will in the meantime go on with little interruption.
On account of the stand taken by the Times, rumors have been started of a new coalition between the Unionists and Imperial Liberals under the leadership of the Duke of Devonshire and Lord Rosebery.

LITERARY NOTES.

The Outlook in its March Magazine Number has no less than ten illustrated special features—certainly a good showing as to quantity in a magazine which is also a weekly newspaper and devotes even in its "magazine numbers" large space to current topics, editorials, and book reviews. Among the illustrated articles of this month are: Two College Presidents (Mark and Henry Hopkins); Edward Everett Hale's "Memories of a Hundred years"; E. A. Steiner's "Crackow and Polish Patriotism"; Poulney Bigelow's "Henry the Sailor Prince"; W. A. Brown's "Some Rare Musical Instruments"; and Clifton Johnson's "When the White Mountains are White."
The Nineteenth Century and After for February has just come to hand with an attractive table of contents. As number one on the list, we have three short articles on South Africa. The first of these is entitled "A Violent Proposal," by Frederick Greenwood. The proposal will generally be regarded as sufficiently violent, we should say, since it means virtually the establishment by Great Britain in the Transvaal of a system of government essentially the same as that which existed under the Boer regime. This Mr. Greenwood contends will be necessary to preserve order in view of the tremendous rush of emigration much of it of the lowest character, which the great mineral wealth of the country will attract as soon as peace is proclaimed. As No. 2 in this series of three, P. Leys, C. M. G., discusses "Chinese Labor for the Rand," and in No. 3 the Countess of Galloway writes of "Boer Prisoners in Ceylon." The second article of length is entitled "The Empress Frederick in Youth—A Recollection," by Lady Paget. Mrs. Sydney Lee writes of "Shakespeare in Oral Tradition." "The Coming of the Submarine—the new British Boats," is the title of an article by Archibald S. Hard Clement Edwards contributes an article on the Incorporation of Trade Unions, and Herbert Paul writes on "Art and Eccentricity." "The Demand for a Catholic University" is discussed by Dr. G. Johnston Stoney, F. R. S., and Hannah Lynch writes on "The Young French Girl Interviewed." "The Mysterious New Star in Perseus," by Rev. Edward Ledger, will interest students of astronomy. Lionel G. Robinson writes of Matternich and Prince Lieven.
The Nineteenth Century and After is published by the Leonard Scott Publishing Company, 7 & 9 Warren St., New York. Price \$4.50 per annum. Single copies 40 cents.

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1878	145,922.67	23,124.38	170,047.05	466,839.39	5,344,240.63
1883	309,376.60	64,006.01	373,382.61	1,149,427.40	11,018,625.00
1888	512,005.46	129,672.17	641,677.63	2,542,041.75	16,616,360.50
1893	796,505.04	185,894.86	982,399.90	4,520,133.04	24,288,690.00
1898	965,626.36	265,571.03	1,231,197.39	6,825,116.81	29,521,189.00
1900	1,063,748.59	329,121.84	1,392,870.43	7,799,983.89	32,171,215.00

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Correction.
DEAR EDITOR:—Please make correction in my article in the clause—"How does the account stand." The second item is \$250 instead of \$25. The clause is void of meaning without the correction.
DIMOCK ARCHIBALD.
Truro, N. S., Feb. 21st.
DEAR EDITOR:—I enclose an extra \$20 towards the payment of \$1500.00 proposed by C. H. Harrington, Sydney. Hope the balance will soon be made up.
Yours truly,
ROBERT FRIZZLE.
In addition to above and what has already been received a brother has contributed \$100 and another has become one of the 'fives', \$5.
J. W. M.

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