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No. 11.

The Prohibition Association's Policy. A circular has recently been issued by the Rev. Edwin Crowell, of Yarmouth, president of the "Maritime Prohibition Association," organized at a convention held in Moncton a few weeks ago. The object of the association is declared to be "to secure such united action by the electorate as shall overthrow the liquor traffic in Canada by prohibitory legislation." Mr. Crowell states that the policy of the association is "a moderate one, agreeing in substance with the decisions of the Provincial temperance bodies by which the Moncton Convention was called." Its aim is to get prohibition by making Prohibitionist Parliaments, which Mr. Crowell says can be done "if electors who pray will vote as they pray." The association's "objective" is declared to be, "not the committal of any political party to our platform, so much as a Prohibitionist Parliament. . . . We must convert the electorate to the policy of demanding that their representatives in Parliament shall be exponents of the prohibition doctrines of their constituents." The circular further says: "We are making a new departure under the auspices of the Sons of Temperance, Good Templars and Royal Templars of the Maritime Provinces. To these societies every intelligent citizen must recognize a deep and unspeakable obligation for their honorable work. In this new departure as a maritime coalition of temperance forces we hold out the olive-branch to all Prohibitionists, some of whom may not see a way of agreement with the efforts of the past on political lines. We would leave behind all that ought to be forgotten, and would bring into our new organization only the experience gained by past labors, and the hope to profit thereby while we co-operate on a larger scale than ever for the suppression of the liquor trade."

The British Budget. The galleries of the British House of Commons were crowded on Monday, March 5, in expectation of the budget statement to be presented by the Chancellor of the Exchequer. Sir Michael Hicks-Beach had seized the strategical moment, when the country was filled with the exultation of recent victories, for administering a dose at which the stomach of the British taxpayer is apt to revolt. The Chancellor's statement shows that in the budget of 1900-1901 an expenditure of £154,082,000 has to be provided for. It is also shown that the war is responsible for a deficit in the exchequer account of the current year (1899-1900) of £17,700,000, instead of a surplus of £5,000,000 which otherwise the account would have exhibited, and the Chancellor pointed out that on account of the war the country had to face a total estimate of six times as much as had been estimated in October last. The Chancellor was able to show that there had been a gratifying increase in the actual over the estimated revenue due to the steady and substantial increase of business. Against the estimated expenditure of £154,082,000 for the coming year, the Chancellor of the Exchequer estimates the revenue on the existing basis of taxation at £116,900,000, involving a deficit of about £37,000,000. Dealing with the war expenditure, the Chancellor said the Government had made the best calculations as to the amount it ought to ask from Parliament with the view of a successful prosecution of the war. But it was impossible to be certain when the war would be concluded, and the expenditure might be larger. On the other hand, however, a happy change has recently taken place in the military situation and the fact that the season now fast approaching was, in the opinion of the authorities, unfavorable to Boer operations, had to be considered. He might be obliged in July or August to ask Parliament for further relief; but he believed he

was fairly justified in hoping that the intended expenditure would suffice to successfully conclude the war. He estimated the total war expenditure, including the deficit of £17,770,000, at £60,000,000. In order to meet this war expenditure of sixty millions, Sir Michael Hicks-Beach asked the taxpayers to subscribe to the cost of the war by an increase of the income tax to one shilling on the pound, which would produce an additional £6,500,000. He has also proposed that the stamp duties on Stock Exchange contract notes be extended to sales on the Produce Exchange; that beer duties would be increased a shilling a barrel of 36 gallons, and that there would be an increase in the duty on spirits of sixpence per gallon; tobacco, fourpence per pound; foreign cigars, sixpence per pound, and tea, twopence per pound. He anticipated that the above changes would increase the revenue £12,317,000, and he proposed to save £4,640,000 by suspending the sinking fund in relation to certain terminable annuities. It is proposed that £35,000,000 shall be raised by bond or stock repayable in a term not exceeding ten years. The budget statement appears to have met with a very favorable reception in the House. Sir Henry Campbell-Bannerman, leader of the Opposition, complimented Sir Michael Hicks-Beach on the straight-forward, statesmanlike and discreet measure proposed for dealing with the financial difficulties, and said the Opposition would give every facility for the passage of the necessary resolutions. Sir William Vernon Harcourt also complimented the Chancellor of the Exchequer on the soundness of his financial principles, but, referring to a statement of the Chancellor's as to the Transvaal ultimately paying a larger part of the cost of the war, said the country would like to know how the Government proposed to insure that. He intimated that the wealth of the Transvaal was more likely to be applied to swelling the fortunes of millionaires like Beit and Rhodes than to lessening the burdens of the British taxpayer, and declared that "before all these burdens are imposed on the British people they should take some security by getting control of the funds of South Africa." John Redmond, the Irish Nationalist leader, characterized the Chancellor's statement as "an iniquitous budget designed to uphold an iniquitous war," and Timothy Healy protested against Ireland paying any part of the expenses. "Let the diamond stock-brokers," said Mr. Healy, "those who are raking money out of the war, pay the cost. Let the colonies share the burden—Canada and Australia, who are so keen for war and who are making kudos out of it."

At Ottawa. The Dominion House of Commons is making a fair measure of progress with business. There appear to be no party ends to serve by an undue prolongation of the session and there is talk that the end may be reached before the Queen's birth-day. The time of the House was occupied on Tuesday by a highly excited and seemingly very profitless discussion over certain riotous demonstrations in Montreal connected with the celebration of the relief of Ladysmith. The trouble in that city began on the evening of March 1st, when there was a patriotic demonstration by a great crowd headed by McGill students, which at the first appears to have been characterized by nothing more mischievous than a good-natured insistence that people generally should join with them in celebrating the occasion. Unfortunately things were done which should not have been done, especially when the crowd, having entered the grounds of Laval University and their advances having been repelled by cold douches from hose pipes, proceeded by way of retaliation to smash the University's windows. The McGill demonstration was followed the next evening by a counter demonstration led by Laval students, which also appears to have been good-natured and loyal enough so far as the students were concerned, but there were evi-

dently evil-minded persons connected with the crowd, who showed what spirit they were of by tearing down the British flag from the Star newspaper building and tramping upon it with wanton insult. It appeared indeed at one time that more serious trouble was imminent and the militia was held in readiness to prevent an outbreak of mob violence. In connection with these disturbances there appeared a notable article in *La Patrie*, a French newspaper published by the sons of the Hon. Mr. Tarte, and with which the Minister of Public Works acknowledges a more or less close connection. This article was of a mischievously silly and inflammatory character, greatly magnifying the significance of the indiscretions connected with the McGill demonstration, and talking nonsensically about the country having been brought to the verge of civil war and the disruption of confederation. The attention of the House of Commons was called to this article by Mr. McNeil, who charged the Minister of Public Works with responsibility for it. In the prolonged discussion which ensued, some of the speeches were calm and conciliatory, and others were quite the reverse. The record of such a discussion is not pleasant reading for Canadians, and the only good that can be hoped from it is that reckless politicians may take warning of the perils that are involved in an appeal to race and religious prejudices in this country for party purposes. The article published by *La Patrie* was in the last degree reprehensible and inexcusable. But then *La Patrie* is by no means the only offender in the matter of stirring up racial passions, as Mr. Tarte was well able to show. The Minister of Public Works, we are free to say, lacks a good deal of our ideal of a Statesman, but we know of nothing to indicate that he is not loyal to the British Crown and the Empire, or that he is deserving of the insinuations which in this respect are so often made against him. This whole matter of stirring up race feeling in this country is a most dangerous business, and unfortunately the fools who play with fire are not the only ones to suffer when a conflagration occurs. It is gratifying to know that the authorities of both Universities have expressed the deepest regret for what has occurred and it is believed that on the part of the students of the Universities there is no disposition to cherish a spirit of hostility. . . . The Redistribution Bill, passed by the House last year and rejected by the Senate, has occupied the attention of the House for a part of the past week. The House has again passed the Bill with some slight amendments which included the striking out of the proposed changes in reference to the city and county of St. John. Before passing the Bill the House rejected, by a party vote, an amendment offered by Sir Charles Tupper, providing for redistribution after the next census by a commission to consist of the Chief Justices in the highest-courts of judicature in each of the provinces.

—St. John has lost by death during the past week two of its prominent and highly esteemed citizens in the persons of Mr. James R. Ruel and Senator Lewin. Mr. Ruel, who died on Wednesday, had reached his 80th year. He was a man of upright and honorable character, who served the city well for many years in important civic offices, and since 1870 had filled, with marked ability and satisfaction to the public, the office of Collector of Customs for the port of St. John. Mr. Ruel had shown an interest in the affairs of the city in many practical ways, especially in services rendered in connection with the Public Library and Fern Hill Cemetery. Religiously, he was a churchman of an evangelical type. Senator Lewin had reached the age of 88. His earlier life was spent in the Imperial civil service. Later he was engaged in the Insurance business in St. John. Since 1855 he had been President of the Bank of New Brunswick, and for 35 years was also Manager of the bank. Mr. Lewin was also one of the foremost men in projecting and building the Suspension bridge. He was appointed Senator in 1876. In religion Mr. Lewin was a prominent member of the Methodist church.

Answers to Prayer.

BY REV. HENRY M. KING, D. D.

Prayer is not the communion of equal spirits, but of spirits, one of which is needy, weak, dependent, sinning, and often in distress. Man has physical needs and spiritual needs. God is supreme in both worlds. He must impart life, light and peace, the power over sin and fear, and growing likeness to himself. He is also the giver of every good and perfect gift. "He openeth his hand and satisfieth the desire of every living thing." Prayer is prayer. Its very essence is asking for something which God, and possibly God only, can bestow. We ask and receive not, we are told, because we ask amiss. But if the prescribed conditions are fulfilled (and sometimes it seems when they are not fulfilled,) if we ask with a heart that longs to be pure and holy (Ps. 66:18,) that trusts in God and takes him at his word (Matt 21:22,) and in the name and spirit of Christ that the Father may be glorified in the Son (John 14:13.) God hears and answers our requests in the gift of those things that are needful for us, both for body and soul.

God may postpone the answer that he may increase our faith and our sense of need and dependence, our patience and submissiveness of spirit; but we are encouraged by God, and commanded by him, to continue in prayer, and to be importunate in prayer, not simply for the good it will do us, for our own spiritual profit, but in the belief and expectation that our requests will be granted. God does not trifle with human needs, and lure us on to asking and asking with no assurance of receiving. He does not deceive us with false expectations, and

"Keep the word of promise to our ear,
And break it to our hope."

The reiterated promise of Jesus Christ, the parables of the importunate widow and the friend who came at midnight asking for the loan of bread, the experience of Jacob, who would not let the heavenly stranger go until his request was granted, all prove conclusively that religion, the religion of revelation and of Christ, not only has a place for prayer, which is definite petition, but makes it obligatory upon the needy soul to present its requests to God. It is this kind of prayer that meets the wants of the soul. It is this kind of prayer that meets the emergencies of life; and only as we can thus pray, pouring the longings of our hearts into the ear of the Heavenly Father, will prayer long remain the joy, the comfort, and the strength of the spiritual life. The Psalmist cried out: "I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live."

I am aware that some men are saying that such kind of prayer, viz., the presenting of definite requests to God with the expectation of receiving definite answers, is irrational and unscientific. It is boastfully urged that the progress of scientific knowledge in our day makes such a conception of prayer impossible. It may be replied that this denial is not the outgrowth of scientific progress at all. It was asserted quite as strongly by the English deism and the French infidelity of the last century. It is really the working of that old rationalistic spirit that is ever seeking to eliminate God, his presence, his interposition, his providence, from human affairs, that denies both the immanence and the transcendence of Deity, that disputes the reality of the supernatural, and reduces all things, events and forces to human beings, to an iron and unyielding system, which goes on grinding and grinding its grist of life and souls with no possibility of divine sympathy of aid or comfort.

Or, if it acknowledges the immanence of God, it denies his transcendence, and makes him a powerless and helpless prisoner bound in the chains of the laws which he has made, and unable to come to man's relief in the forgiveness of sin or in providential guidance and protection. Any man who believes that his sins have been forgiven must believe in special answers to prayer; and he who denies that prayer has power with God rules out all prayer for God's blessing upon the preaching of the gospel, upon the labors of the Sunday school, upon philanthropic effort, all prayer for the relief of the poor, the restoration of the sick and the wandering, and for the conversion of men and of nations.

It has been objected that such specific prayer seeks to change the will of God, and if the will of God can be changed, he cannot be infinitely wise; to which it may be replied that God's will, when known, should always be respected and submitted to. But God's will cannot always be foreseen. Moreover, it is comprehensive, and may include the specific prayer as well as its specific answer; so that he who should refuse to offer the prayer might be thwarting the will of the Almighty. It is "the will of God that men should pray everywhere, lifting up holy hands, without wrath or doubting." In our finiteness and ignorance we need often to pray, "Nevertheless not as I will, but as thou wilt."

Again, it has been objected that specific prayer ignores the order of nature, which is from God, and therefore sacred, to which it may be replied, "Not so." God often, perhaps most often, answers prayer in the way of nature, by the use of natural forces and agencies. He

feeds the hungry who cry to him for bread by the generous thoughtfulness of his servants. They are his ravens. He restores the sick to health by giving skill to the physician and blessing the remedies which are employed. He converts souls to himself in answer to prayer by the personal effort, the kind invitation and warning, and the life of consistent piety of those who love them and him. But this belief does leave God free to act in the world which he has made, as free an agent as we ourselves are conscious of being, free to do his will among the armies of heaven and the inhabitants of the earth. Otherwise, instead of man being made a little lower than God, God would be made a good deal lower than man. This world is not governed by fate. God is in it and above it. Man is free. God is free. There is opportunity for the free play of his Spirit upon our spirits, and the interposition of his hand for our guidance, and protection, and deliverance.

Still again, it is objected that this belief in prayer throws all the responsibility upon God, and is an idle way for a man to excuse himself. By no means, when it is rightly held. There may be times when a man is helpless and can do nothing, when he is shut up to God, when his only effort is a cry for help and mercy, when the only thing he can do is to pray. It is the blind man crying by the wayside, "Jesus, thou Son of David, have mercy on me." Was it wrong? Was he wickedly seeking to change the will of God? Was he wickedly ignoring the laws of nature? Was he lazily throwing the responsibility upon the Son of God? Did Christ do wrong, when he opened his poor blind eyes and let the beautiful sunlight in? Who of us is cruel enough to say it, and to condemn the specific prayer and its kingly answer.

But, ordinarily, when a man rightly prays for a specific thing, he becomes a worker together with God by that very act. He puts himself in God's hands to be used by him, if need be, for the accomplishment of his prayer. Does he pray for the poor, the needy, the distressed? he seeks to be God's instrument for their relief. Does he pray for the conversion of children, of friends, or of the world? He leaves no possible effort undone, and no reasonable consecration unmade, for the successful issue of his prayer. Is he himself sick, or hungry, or in need of some special deliverance or blessing? He watches, as well as prays, for he knows not in what way God's answer will come.

Such prayer is warranted by the Word of God, and illustrated by the repeated instances which it records. The whole history of God's people, individually and collectively, is luminous with examples of answered prayer. It is not to be philosophized about.

"There are more things in heaven and earth, Horatius, Than are dreamt of in your philosophy." But it is to be accepted by humble faith, and tested in the practical experiences of life. Not that prayer-tests are to be instituted, and God put on exhibition before a curious and unbelieving world, but that every child of his is invited to come to him, in all his grief and need, and pray and never faint.

Indeed, this whole matter resolves itself into the question, "Who is God and what is his relation to us?" Is he a distant and unfeeling Creator? Is he an almighty energy, working by unchangeable law? Or is he the spiritual Father of his children, our friend, our Redeemer, our helper in every time of trouble? If God is my Father, if that is the relation which he represents himself as sustaining to me, then I can go to him in all my need; then I must go to him in childlike faith; then I may go to him with the assurance that my prayer, born of my necessity and of the indwelling of his spirit, will be graciously heard and answered. Has not Christ the Son of God and teacher of all truth, told us that "God is more willing to give good things to them that ask him, than earthly parents are to give good gifts unto their children?" Verily, verily, I say unto you, God dealth with us as with sons.

"If earthly parents hear
Their children when they cry,
If they, with love sincere,
Their varied wants supply,
Much more wilt thou thy love display,
And answer when thy children pray."

—Zion Advocate.

The Three Mighty Spiritual Forces.

BY MERTON.

All Christians are elected by God the Father, redeemed by God the Son, and regenerated by God the Holy Spirit. The evidence to the church and the world that they are elected, redeemed and regenerated, is seen in their lives. Jesus says, "By their fruits shall ye know them." To claim to be one of the elect and yet not to produce fruit is to deceive one's self. Upon every one elected, redeemed and regenerated there are three mighty spiritual forces at work, producing a strong and beautiful character which shall shine luminously before the assembled hosts of the universe in "that day" when Christ shall bestow the awards of eternity. These three great forces are of God and divine in their nature. The giving of them manifests God's love to his children and

his desire for holiness of character in them. These forces are Faith producing good works, Love producing toil and sacrifice, and Hope producing patience or endurance. When these have produced perfection in the soul, then will the man be in the perfect image of Christ the perfect Man.

First we have faith producing good works. All good works, spiritual fruits in the life, are the results of faith in the soul. "Without faith it is impossible to please" God. Real gospel faith is the spirit of obedience. Hence where it exists in the soul, when opportunity presents itself, it will be seen in the life. Faith in God's promises always leads us to test them by filling the conditions upon which he makes them. As is the faith in our souls, so will be the work in our lives. Unbelief always chills the affections, clouds the mind and paralyzes the efforts to do good. One who has faith in God seeks to render obedience to his commands. Paul fully believed the words of the Master, hence his heroic efforts to make them known. No difficulties could chill his ardor or cause him to cease his labors in establishing Christ's kingdom. His enemies might kill him and drag him out of their village, as they did on one occasion, yet he would rise up and return again to resume his preaching of God's Word.

Missionaries on foreign fields, true heralds of the Cross, as they believe the truths of the gospel, labor most earnestly to publish them everywhere to the people. Unbelief cuts the nerve of endeavor at home and abroad. An unbelieving church ceases to be missionary, and soon sinks into a calm and criminal indifference to the Master's great commission—"Go ye into all the world and preach the gospel to every creature." "To him that believeth all things are possible." The mighty workers in the vineyard of Christ have been the heroes of faith. Paul says: "Faith is the substance of things not seen." Hence faith puts us into possession of the joys of heaven and renders certain the realities yet to be enjoyed, thus supplying motives to earnest and constant work in the cause of God.

"Faith lights us through the dark to deity;

Whilst, without sight, we witness that she shows
More God than in his works our eyes can see;

Though none but by those works the God-head knows."

Another mighty spiritual force is Love, producing toil or sacrifice. Love is the most potent force in the universe. Whatever is its object, it leads to immense toil and sacrifice. The love of money, "the root of all evil," often leads to the sacrifice of home, ease, principle, honor and even life itself. We behold the fearful sacrifices of miners made in delving for gold. The wife and children are left behind and health is ruined in the search. See how the love of fame and earthly glory leads to the sacrifice of all that is held dear. It led the great Napoleon to break the heart of Josephine, to burn cities, desolate countries and crush the hearts of millions. The great military chieftains of all ages, under the controlling influence of this love have deluged the world with blood. Love to God and man has led to most wonderful sacrifices. It led two Moravian missionaries to enter the deadly home of lepers, never to come out again until released by death. Millions moved by this mighty force have toiled, sacrificed and died in accomplishing their object. This brought the Son of God from heaven to earth, and held him here until his death in agony on the cross. Supreme love to God and love to our neighbor as ourself will produce a character brighter and more beautiful than that of angels, for these conform us to the image of Jesus Christ, the Son of God. Truly—

"'Tis nature's second sun,
Causing a spring of virtues where he shines:
And as without the sun, the world's great eye,
All colors, beauties, both of art and nature,
Are given in vain to man . . .
For love informs them as the sun does colors:
And as the sun, reflecting its warm beams
Against the earth, begets all fruits and flowers;
So love, far shining in the inward man,
Brings forth in him the honorable fruits
Of valor, wit, virtue and lofty thoughts,
Brave resolutions, and divine discourses."

Under its mighty influence man becomes godlike, capable of the most sublime sacrifices.

The third mighty spiritual force is Hope, producing patience or endurance. Hope, says an apostle, is the "helmet of salvation." It is compounded of expectation and desire. Without it men cannot live. A hopeless man is a dying man. Despair, hopelessness, leads to insanity. Hope exercised in a Christian cheers his affections, gives strength to his purposes and dispels the gloom of doubt. Hope of bliss in the future life enables one to patiently endure the present afflictions, however severe they may be. Those exercising it can say with Paul: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen." It throws a halo of glory upon the darkest hour. Every tomb is encircled by a rainbow of hope. A "good hope through grace" throws wide open the pearly gates of Paradise, and bids the eye of faith behold the visions of splendor. Beautifully has the poet Young written:

"Hope, of all passions, most befriends us:
Passions of prouder name befriend us less,

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Joy has her tears; and transport has her death
 Hope, like a cordial, innocent tho' strong,
 Man's heart at once inspires and serenizes;
 Nor makes him pay his wisdom for his joys;
 'Tis all our present state can safely bear,
 Health to the frame, and vigor to the mind,
 A joy attempt'd a chastened delight!
 Like the fair summer's ev'ning, mild and sweet,
 'Tis man's full cup; his paradise below!"

Depression and discouragement take flight before its bright beams. It sings its exultant strains amid the gloom of deepest sorrows, and cheers the soul in every hour of trouble. It dissipates the dark clouds of life and flings brightest rays of sunshine over our pathway from earth to heaven.

Thus these three grand forces, Faith, Love and Hope, accomplish in a man a transformation that nothing else can do, viz., make him "meet for the inheritance of the saints in light," a fit companion for all holy intelligence in the universe. Reader, are these forces at work in you? Let them have free course and the results will be glorious.—W. Recorder.

Ontario Letter.

REV. P. K. DAYFOOT.

Have you had any weather lately, you sea-sick folks? We have had more than we knew how to contain. We have had rain and snow, then snow and rain, then more snow, till roads and railways were impassable, and a whole county Sunday School Convention was literally snowed under. We are hoping, now that we have seen our last snow storm, and that Spring will soon be here.

HON. RICHARD HARCOURT

Our new Minister of Education, has issued his first annual report. The document contains some exceedingly important facts. We have 5,587 public schools, with 436,727 pupils. There are 345 separate schools (Catholic) with 41,667 pupils. Kindergartens number 116, with 240 teachers, and there was an increase of 390 in the pupils attending them, who now number 11,083. We have 130 high schools, with 571 teachers and 23,301 scholars, a decrease of 1,089. Our public schools have cost us during the year \$4,043,233, and the high school bill was \$729,000. To the objection of some that the high school units for practical life, the answer lies in the fact that 1,491 pupils last year entered mercantile pursuits, and 1,050 returned to the farm, while only 1,336 entered the universities or the professional schools.

SUNDAY, MARCH 4TH,

was Home Mission day in four Associations. In the Ontario and Quebec Convention there are 345 organized H. M. churches, 102 missionaries, 50 students. There were 10 chapels built last year, and 8 churches organized. At the last quarterly meeting 200 baptisms were reported. The work of the past ten years includes the building of 100 chapels, the organizing of 80 churches, the baptizing of 8,600 persons. The H. M. churches gave to missions during the past year, \$500. Our H. M. churches furnish 50 per cent of our increase.

THE SAME SUNDAY

was Manitoba and North West day in all the Sunday schools throughout the Conventional territory. In that far western land there are now 80 organized churches, and many more preaching stations. The missionaries number 80, and they preach in English, German, Swedish, Galician, Japanese, and Indian. The emigration last year numbered 50,000, every one of whom was a possible hearer, and many of whom were actually such.

THE BOUNDARY COUNTRY

was invaded last April by that energetic worker, Rev. Ralph Trotter, brother of President Trotter. Since that date, a field has been open 50 miles long. Regular services have been established in 7 places, and 5 out-stations. One pastor has been settled, and one church built, and opened free of debt. Mr. Trotter is now calling loudly for men.

OBITER.

Rev. W. Graham goes from Montreal, Grace church, to Brantford, Calvary church.

Wentworth Ave., Hamilton, replaces Rev. C. H. Emerson by calling Evangelist Palmer.

Rev. P. H. Anderson goes from St. Mary's to Beachville.

Rev. J. Bracken takes the pastorate of Ferguson Ave., Hamilton, and Waterdown, outside the city.

Rev. J. Smithers leaves Courtwright for Colchester and Harrow.

Miss Stovel, one of our missionaries, has broken the record by remaining nearly eleven years in India without furlough, and with excellent health. Since 1894, she has lived and toured in her boat "Glad Tidings." In January, Miss Stovel was married to Rev. A. A. McLeod, of Annakapalle. As a token of their appreciation, the women of the Board have decided to continue Mrs. McLeod's salary till the end of the year.

Port Hope, March 5th, 1900.

A Later Utterance.

BY REV. A. C. CHUTE.

There are few men to whom greater injustice may be done by judging from a part of the deliverances than the popular author of "Beside the Bonnie Brier Bush."

Many of the severe criticisms of his "Mind of the Master" were due to the seizing of isolated passages and viewing these apart from other utterances upon other pages. So intense is Dr. Watson, so eager in pushing to the goal he has before him for the time, that he is not found qualifying his remarks at every step and attempting to put himself beyond the possibility of being misunderstood. There is but little advance and little power where there is always a desire to have the truth of the hour properly related to all other truth. There is a passage in this author's "Cure of Souls," to which it is well to give heed, where he says: "It is insulting to the preacher to suppose that because he journeyed towards the south pole, today he denies the north pole, and exasperating to the hearers to be hurried backwards and forwards in opposite directions lest they should rush to extremes. Preachers and hearers should give themselves to one idea with as much concentration as if there were not another in the universe of thought." A keeping of this in mind, and a tarrying for further presentation, would save many a needless and harmful assault. Anyway there is a good lesson to be learned from the ox that takes the good hay and leaves the sticks in the crib.

A little ago we were reading in the "British Weekly" what Ian MacLaren had to say of "God's Judgments." Therein he charged the British people with arrogance of heart, a ravenous desire for wealth, and a lack of the fear of God. What he there said of his fellow-subjects in relation to the war question, and the manner of his allusions to the Boers, made it almost seem as though he might be classed among those whose sympathies ran with the South African burghers. But now in a later utterance he puts away the displeasure which he had awakened, and secures to himself a hearty approval. The righteousness of our cause is presented in his own strong and vigorous fashion.

But in this discourse, "For the Cities of our God," we see something more than another side of the author's mind. There is a virtual acknowledgment that his thinking has been clarified since the former message was presented. Other men than ordinary, it seems, may speak out of immaturity of thought. And who wonders, in view of the largeness of this war question, that any man should for a while, at least, be tumbled up and down in his thoughts with respect to it? There are those who can well understand what Dr. Watson says in his closing paragraph: "Our minds have been tossed to and fro, and while we have seen some things clearly, many of us had no settled conviction on the main issue; but to one man at least this has come at last." What that settled conviction now is, the following words make known, viz.: "There are two ways open before us; either to make peace with our opponents on the first opportunity and the best terms possible, which would mean dishonor before the nations, the betrayal of our own citizens, the disruption of the Empire, and the hopeless anarchy of South Africa; or so to complete this war that it shall never need to be fought again, and that to one of the richest provinces in the world, the blessings of social order and good government be forever secured. 'Wherefore let us be of good courage, and let us play the man for our people, and for the cities of our God; and the Lord do that which seemeth him good.'"

Conciliation Verses Denunciation.

It is a thousand pities that the great evangelistic work in Brooklyn should have been marred and hindered, even to the smallest extent, by attacks of non-evangelical beliefs and believers. There are times and methods for opposing errors, but they should be wisely chosen. In a concerted evangelical movement for reclaiming the lost there should be as little as possible said to distract attention from the main matter in hand. Probably the number involved in the indiscretion was very small, and the offense far less than the press represented it to be. But the stir occasioned by the proposal, that a crusade be made against Unitarianism, illustrates the quick way in which resentment grows up in the common mind against religious controversy of any kind. Whether just or unjust the public deprecates denunciation of other religious bodies, and hostility is instantly shown to what it likes to call "sectarian jealousies." This feeling is not confirmed to creedless public. It manifests itself in our congregations when any criticism is made on other denominational beliefs. It is a symptom of the present-day sentiment, which is against controversy that has the smallest tincture of sectarianism in it. There are many things to account for this. First, there is little appreciation of the differences between the churches; then, through the intermingling of the people of different faiths in business and social life, and no one cares to have the beliefs of their friends criticised. If a preacher chances to declare that the doctrine of purgatory, or confession, or priestly absolution are contrary to Scripture, he is very likely to be met with the remark—not very convincing or pertinent to be sure—"I know many Catholics who are good Christians." Now, this anti-controversial sentiment prevails both outside and inside the churches, and it should be regarded by all who feel they are set for defence of the truth. We should discover the

art of preaching positive truths without indulging in denunciation, and avoid even the appearance of controversy. How positively the apostles preached the doctrines of the kingdom, and yet how completely they abstained from attacking the various anti-Christian bodies of their day. In the life of Professor Drummond are some interesting accounts of Mr. Moody's preaching in Ireland and of the way he won the respect of the Catholic population. He warned the workers against the attempt to proselytise, and wisely avoided controversy and denunciation. He achieved a great victory for evangelical truth by conciliatory speech and methods. In saying this we do not imply that controversy is wrong, for we believe in its utility and necessity. Wrong beliefs should be held up to the light of God. The eras of history conspicuous for strength and progress have been controversial ones. But we need the "wisdom of the serpent" in choosing times and methods, and should not ignore the anti-controversial sentiment that prevails. We should learn the secret of conciliatory argument and blend catholicity with evangelical orthodoxy. This may appear both impossible and absurd to valiant knights of the truth, but if they will study the trend of human nature as does the lapidary who cuts the diamond, the impossible will become possible and the absurd will become wise.—Commonwealth.

Boers and the Bible.

A story which I heard a short time ago from the man to whom it happened will illustrate the rough type. A missionary was visiting a Boer family and found that they were daily using, and therefore wearing out, a Bible that had been brought over with the family three centuries or so before from Holland, and containing all the family names from father to son ever since. He pointed out to them that it was a treasure not to be so ruined. They agreed, but did not know where to get another to replace it. He promised to make them a present of one. The old Boer was aghast! "But," he said, "the English do not know anything about the Bible." However, the Book, printed in Dutch by the Bible Society, was duly presented. Of course, instead of the Dutch arms it had the English arms on the front page. The old man pointed this out. "That is not the Bible," he said. A little further examination showed him, however, to his amazement, that this was only a matter of printing, and that otherwise the two were identical. The explanation as to the arms led to a reference to the translation. "Translation?" said the old man. "This is no translation. The words were originally said in Dutch." Literally, that represents the ordinary state of the up-country Boer mind. They look upon the promises and threatenings of the Old Testament as personally addressed to themselves and their forefathers. They worship a purely tribal God, who has given over "the heathen as a prey to their teeth," and they, feeling themselves fully justified in so doing, act toward them accordingly. If they see together in the street a Boer, an Englishman, and a native, they would describe them as "a Christian," "an Englishman," and "black trash." After all, apropos to some of the letters that have lately appeared, that is worshipping "the same God," or "being Protestants," with some little qualification.

A Dutch minister lately arrived from Holland was rebuked by an old farmer for having expressed doubts of the reality of a personal devil. "I can show you his portrait," said the Boer; and, taking down the family Bible, which was adorned with woodcuts of an antique type, he turned to a presentment of the conventional Evil One, with horns and tail. "There!" exclaimed the Boer triumphantly, "you have doubts about the existence of the devil. There is a picture of him, and that is the Word of God." The Boer had fully believed the artist, as well as the writers, to have been inspired.—London News.

Alone With God.

God wishes me to be alone with him. How solemn will the meeting be! Father and child; Sovereign and subject; Creator and creature! The distance between us will be infinite, unless he shortens it by his mercy! O my poor broken and weary heart, think of it and be glad; God wants thee to meet him alone! He will heal thy wounds; He will shed his light upon thy tears, and make them shine like jewels; He will make thee young again. Oh, that I might be on the mountain first, and that praise might be waiting for God! I will be as the sun before the sun; I will be far on the road before the dew rises; and long before the birds sing will I breathe my sweet hymn O dark night, flee fast, for I would see God and hear still more of his deep truth! O ye stars, why stay so long? Ye are the seals of night, but it is for other light I pine, the light that shows the way to the mount of God. My Father, I am coming; nothing on the mean plain shall keep me away from the holy heights; help me to climb fast, and keep thou my foot, lest it fall upon the hard rock. At thy bidding I come, so thou wilt not mock my heart. Bring with thee honey from heaven, yea, milk and wine, and oil for my soul's good, and stay the sun in his course, or the time will be too short in which to look upon thy face, and to hear thy gentle voice. Morning on the mount! It will make me strong and glad all the rest of the day so well begun!—Dr. Joseph Parker.

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Temperance Reform and Legislation.

Among that very large and influential body of people in this country, who clearly recognize the enormity of the drink evil, and who seek both by example and precept to promote the practice of total abstinence from strong drink, there is of course, some difference of opinion as to the best methods of promoting temperance reform and discouraging the baneful traffic in strong drink. On the part of a very large number, however, it is agreed that government has something to do in this connection, and that the suppression or discouragement of the liquor business may properly be the object of legislative and executive action. As to the character of that action there is somewhat less unanimity. There are some whose demand is now and always for general and immediate prohibition. The liquor traffic, they say, and say truly, is evil and that continually. So long as it exists it is a menace and a curse to the country. Therefore let the heel of government be placed upon the head of the viper and crush out its venomous life. Prohibition, it is urged, is right and nothing else is right, therefore let us have prohibition and at once. But others say—That is very well, provided the enactment of a prohibitory law meant prohibition, just as the turning of an electric-light button means illumination for a dark room. But, they say, a prohibitory law can be effective only if it have behind it an overwhelming public sentiment in its favor, and if such a sentiment is lacking the enactment of a prohibitory law is likely to hinder rather than to promote the cause of temperance. As to the situation in this country at the present time, there are important differences of opinion among temperance people. There are those who hold that the result of the plebiscite on the Prohibition question taken in September, 1898, indicates that the people of Canada want, and will effectually support, a prohibitory law, and they hold the Government to be extremely culpable, because it has not accepted the Plebiscite vote as a mandate from the people to bring in a prohibitory law. And there are others who take a different view of the matter, and believe that the introduction of a general prohibitory law in Canada under present conditions would prove disastrous rather than beneficial to the cause of temperance reform.

Now we do not propose here to discuss the significance of the plebiscite vote, or to deal with the question whether or not it involved for the government the duty of bringing in a general prohibitory law. We take ground on the principle that Government should so far as possible promote the well-being of the country, and that, so far as popular sentiment makes it practicable to embody this principle in effective prohibition of the liquor traffic, it should be done. Whether or not that end would be attained at the present time and under existing conditions by the enactment of a general prohibitory liquor law for Canada, is a question upon which the temperance people of Canada at the present time would give a far from unanimous opinion. But there are other points at which government may act in the interests of temperance reform, and in regard to which there is no doubt as to the temperance sentiment of the country. It will be unfortunate for the Government, in our opinion, if its failure to act at these points shall induce the belief among the temperance people of Canada generally that it is not disposed to give effect to the temperance sentiment of the country, even in cases in which that senti-

ment is substantially unanimous and when to do so would seem to be entirely practicable.

One of the questions in regard to which there is substantial unanimity among the temperance people of the country has reference to the liquor traffic in the Klondike. It would be of immense advantage to the morals, the health and peace and the material interests of those mining communities of the far north if liquor were prohibited. And in this case the matter is wholly in the hands of the Government, with power to make prohibition effective. But in the Klondike, as well as in other parts of Canada, the evil traffic flourishes, producing its legitimate fruits, while Government and the liquor dealers divide the profits between them. There is on the statute-book of Canada a law against the sale of liquor at canteens and military camps, and it is no doubt the earnest desire of the temperance people of Canada that this law shall be enforced to the letter. But within the past few months there have been repeated complaints—complaints which there seems too much reason to believe are well-founded and which, we believe, have never been investigated—that this law has been shamelessly violated. There is another thing the Government can do which is still more important to the general interests of temperance in Canada and which would certainly have the hearty approval of the temperance people of the country. It can secure such amendment and such administration of the Canada Temperance Act as to make it a far more effective instrument than it now is for the suppression of the liquor traffic in those districts in which it has been adopted. When a Province has declared itself in favor of the principle of prohibition and when a particular district of that Province, by adopting the Scott Act, has declared for the suppression of the liquor traffic, there certainly exist conclusive reasons why the Government should give the fullest effect possible to that declaration within such districts. We understand that such amendments of the Act are being sought during the present session of Parliament as are believed to be necessary to secure this end. It is to be hoped that these efforts will be successful.

A Gospel for Publicans and Sinners.

What stands out prominently in our Bible lesson for next Sunday is, on the one hand, Christ's attitude toward the despised and the sinful among men, and on the other hand, his attitude toward religious forms and observances.

It is not of the spirit of Christ and a true Christianity, to turn away from a man simply because he belongs among those who as a class are disreputable. Such a class were the Publicans, and numbered among them was Matthew whom Jesus called to be one of his apostles. It is not necessary to conclude, as some commentators seem to do, that Matthew was himself a man of disreputable character. No doubt but that in his calling there were peculiar temptations to avarice and dishonesty, and no doubt but that as a class the Publicans were avaricious and dishonest, but the office of the tax-gatherer is not in itself an immoral one, and doubtless a man might be a publican and still be as honest as the average Pharisee. We may feel pretty sure that Matthew was not a hard-hearted, avaricious man, exacting from the poor as well as from the rich all that his opportunity made possible. At all events this man was attracted to Jesus. Our Lord discerned in him qualities which fitted him to be admitted to the inner circle of disciples, and the fact that his being chosen would be a scandal and an unpardonable offence in the eyes of the Pharisees, did not prevent his being called to be one of the Twelve. This is what Christianity has ever been doing. It has not been careful to enquire about the social antecedents of its apostles. It chooses men because of their fitness and not because of their family. It has taken the weak things, the despised things, to contend against things that are mighty, and the things that are not to bring to naught the things that are. The Lord goes seeking everywhere for men who are worthy to be his apostles to the world, and he finds many of his best ones among those whom the Scribes and the Pharisees despise. He opens to men of all classes—to Matthew the publican, to Paul the Pharisee—a door to the most important and honorable service in which man can engage, a door which he only can open, and none can shut.

Again it is not of the spirit of Christ and a true Christianity, to turn away from men because of their sinfulness. For the publicans and sinners, for all the ignorant, vicious and degraded classes the Pharisee had no gospel. In his eyes these people who knew not the law were accursed and hopeless. That Jesus should go to eat and drink with these, that he should hold fellowship with them as if they had any lot or part in the inheritance of the true Israel, seemed to the blind Pharisee proof positive that Jesus and his teaching could not be of God. But what the Pharisees regarded as a matter of shame to Jesus is now seen to be his glory and an attestation of his divine mission. In so far as Christianity, through its churches and their individual members, in going in to sinners and eating with them—entering into fellowship with them—not in their sins but in their needs—recognizing in them the lost children of God, and seeking to bring them to their Father's house, in so far as Christianity is manifesting the spirit and declaring the gospel of Christ to the world. The people of whom Jesus spoke as the sick who need a physician, make up a great part of the world's population still. The publicans and the sinners are not far to seek. There are the degraded classes and the degraded races; the world is full of sick who can be helped only through the healing ministry of the gospel. In what degree are we realizing the spirit and purpose of our Lord in regard to these?

In the latter part of the lesson a question respecting fasting comes into view. The whole question as to the proper Christian attitude toward fasting, is of course far too large for adequate discussion in a paragraph. Christ did not either commend or forbid fasting, but it is easy to see that, with respect to the duty of man, he places emphasis on works of mercy and not on works of sacrifice. To be employed in healing the sick, giving drink to the thirsty, food to the hungry and clothing to the naked, is far more important in his sight than to fast. For fasting, as a performance to be seen of men, or as a means of winning merit with God, Christianity has no place. The cardinal question concerning fasting is—is it spiritually helpful to the faster? Does it help him to a larger fellowship with God and a larger service for his fellowmen? New wine must be put into new bottles. What was a help to the Jew may be but a hindrance to the Christian. A crutch upon which a man leans gratefully when he is lame and weak, becomes an impediment to be cast aside when he has become well and strong. To fast or not to fast is a question for the decision of each individual Christian. For some who are physically strong occasional fasting may be an aid to devotion. For others any prolonged abstinence from food may be attended with a degree of discomfort and languor, which will tend to depress rather than to elevate the tone of spiritual life. No church has any right to require its members to fast. To do so is to exercise over the individual Christian authority which our Lord never authorized, and which is opposed to the spirit of his gospel. But while the question of observing seasons of total abstinence from food is to be left to the individual judgment and conscience, there can be no doubt but that moderation in eating and drinking is always a Christian duty, since it is essential to the best physical, mental and spiritual condition, and therefore to the most effective service we can render for the glory of God and the benefit of our fellowmen.

The War.

During the past week the military operations conducted under the immediate direction of Lord Roberts in the Free State as well as those in which Generals Clements, Brabant and Gatacre were engaged in northern Cape Colony, have been uniformly successful. Partly by danger threatening in the north and partly by attacks of the British from the south, the Boers have been forced to relinquish one after another of the positions which they held in Cape Colony, until the country south of the Orange River appears to be practically free of the enemy. Norval's Pont, where the railway crosses the river by the western branch of the two lines which converge at Springfontein, some 20 miles north of the river in the Free State, is held by General Clements, and Aliwal North, another point on the river to the east, is in the hands of General Brabant. On Wednesday, General Roberts' forces, advancing from Ofontein, outflanked a considerable Boer force. The movement was so successful that the Boers, perceiving themselves in danger of being surrounded, abandoned

their entrenched positions and hastily retreated. It is said that both President Kruger and President Steyn were on the field and vainly endeavored to rally their troops to resist the British. Had they succeeded the result would probably have been the capture by Lord Roberts of a large part of the army. As it was, the panic of the Boers and their remarkable mobility saved them from heavy loss, though the moral effect must have been damaging to their cause. On Saturday, Lord Roberts' forces, advancing toward Bloemfontein, encountered the enemy in a strong position at Dreifontein. The Boers fought stubbornly but were finally driven back, being turned out of two strong positions at the point of the bayonet by the Welsh and Essex troops. The extreme mobility of the Boers and the exhausted condition of General French's cavalry prevented the British flanking movement being completely successful. Lord Roberts' despatch states that 102 Boers were killed and 20 prisoners taken. The British casualty list is not given. After the fight at Dreifontein the Boers withdrew and the British forces advanced to Aasvogel, which is 25 miles, as the crow flies, from Bloemfontein, the Free State capital. At Dreifontein another instance of flagrant abuse of the white flag by the Boers occurred, resulting in the wounding of several British officers and men. General Roberts has accordingly warned Presidents Kruger and Steyn that if such abuse occur again he will be compelled to instruct his troops to disregard the white flag entirely. Some ten days ago a strong column was sent from Kimberley for the relief of Mafeking, which according to latest reports was in great straits. The relief column would be pretty sure to encounter opposition at the Vaal River, if not elsewhere, and there is much apprehension that the gallant defenders will not be able to hold out until help reaches them. A report from Boer sources that the siege of Mafeking has been raised is not credited. There seems to be good reason to conclude that the Boers of the Free State are becoming disheartened and desire peace. It is said that there is trouble among the Boer leaders and that General Joubert is not now commanding the forces in the field. Credence is generally given to a report that Messrs. Kruger and Steyn have cabled peace proposals to Lord Salisbury. But as the terms proposed are said to involve the independence of the two republics they are likely to receive little attention.

There is no word from Lord Roberts concerning Monday's operations, but according to the statements of war correspondents, which appear to be trustworthy, the British army made a further advance toward Bloemfontein of 15 miles, bringing them within about that distance of the Free State Capital. The Boers, it is said, were entrenched along the Modder River, expecting the British to take that route, but Lord Roberts outwitted them by taking the Kaal Spruit route and his advance was therefore practically unopposed. Spenser Wilkinson, the military expert, believes that Lord Roberts will reach Bloemfontein, or the railway near there, on Wednesday or Thursday. Not much is known of General Buller's movements in Natal, but he is doubtless employing his forces to good advantage with a view to keeping a large force of the enemy busy in that quarter. There is no longer any doubt that the Boers are making advances toward peace. Concerning this the London Times says:

"President Kruger and President Steyn should have counted the cost before they made war. They played for a great stake and have lost. Until they are ready for unconditional surrender they may save themselves the trouble of sending communications to her majesty's government."

Editorial Notes

—A New York pastor is quoted as saying that the reason why they have so good prayer meetings in his church, is because he does so little talking himself.

—Just before Mr. Moody died he said to his sons: "I have always been an ambitious man, not ambitious to lay up wealth but to leave you work to do," and he urged them to continue the work of the schools in which he himself had been so deeply interested. It is certainly a most worthy ambition for a father to see his sons engaged successfully in some good and beneficent work—an infinitely higher ambition to realize than to leave them a fortune to spend.

—According to all reports the Indian famine is becoming more and more widespread in its area and more terrible in its effects. It is stated that 4,000,000 men are now employed upon relief works, and the number grows at the rate of 100,000 a week. The war in South Africa naturally absorbs the sympathies of the people of Great Britain, and turns into another channel a great deal of beneficence that would otherwise reach the famine sufferers. The Presbyterian Witness of Halifax, is receiving and forwarding contributions for the relief of the sufferers. The Halifax Herald has also opened a Famine Fund and reports a number of handsome subscriptions already received.

—Great was the enthusiasm of the people of London, on the occasion of the Queen's public visit to the metropolis on Thursday last. The multitudes that filled the streets and occupied every point of observation were immense, rivaling the crowds of the Jubilee celebration, while, as an expression of personal love and devotion to the sovereign the

demonstration was unprecedented. When the Queen passed, "nodding as if to many friends instead of bowing with royal restraint, there echoed under the roar of cheers many heartfelt expressions, such as 'God bless her,' 'God keep her,' 'My but this is a brave woman,' and scores like these. It was small wonder that now and again tears of joy rolled down the cheeks of the aged sovereign."

—It is announced that Professor McGiffert has decided to withdraw from the Presbyterian church, and thus deliver it from the agony of a heresy trial in his case. It is understood that Dr. McGiffert will apply for admission into the Congregational body. The Congregationalist newspaper expresses the opinion that the majority of Congregationalists would agree with the Presbytery of New York, in respect to its opinion of Dr. McGiffert's book, "A History of Christianity in the Apostolic Age," and if called to take action upon it, would say that in important respects it does not represent the doctrines of Congregational churches. "But," it adds, "There is ample room in our denomination for scholars who are loyal disciples of Jesus Christ, though they may differ from one another in theological opinions. That Professor McGiffert is a sincere Christian of unblemished character, as well as an able scholar, seems beyond question."

—We have no doubt that the Rev. C. M. Sheldon, of Topeka, is worthy of all the good things which our Kansas correspondent says of him in his interesting letter in another column. But evidently Mr. Hutchinson is much too well balanced not to see that there is a good deal of moonshine about this idea of making the Topeka Capital a truly Christian daily paper for the space of one week. The United States must be badly off if it has not among its daily papers many more edifying instances of the influence of Christianity in the daily press than the six issues of the Topeka Capital under Mr. Sheldon's editorship will afford. We would give a thousand times more for such a daily paper as the old "Montreal Witness," whose flag for more than forty years has braved the battle and the breeze, as an instance of what a daily paper may be under Christian auspices, than any number of ephemeral exotics such as Mr. Sheldon's widely advertised experiment will produce.

—For the Convention year up to the first of March, the ranks of our Baptist ministry in these provinces had remained unbroken. Since then two honored brethren have been called away.—Rev. N. B. Dunn, of Pleasant Valley, Yarmouth Co., N. S., whose death occurred on March 3rd, and Rev. P. O. Reese, of Zealand Station, York Co., N. B., who died the following day. A brief notice of his death will be found in our obituary column. We had not the advantage of a personal acquaintance with either of our departed brethren. Mr. Reese was a man well advanced in years, and had been in the ministry about 27 years. He has come to the grave like a shock of corn fully ripe. Mr. Dunn was a comparatively young man, who has been taken away in the midst of a useful ministry. The circumstances attending his death make it peculiarly sad. As stated in a note from Rev. J. H. Saunders last week, Mr. Dunn had been in poor health for some weeks, and, in taking medicine in the night, took carbolic acid by mistake, causing his death in a few minutes. His wife and family, so sadly bereaved, will be the objects of deep sympathy. In subsequent issues we shall hope to present suitable obituary sketches of these beloved brethren.

—Facts are received from time to time, which go to show that Protestant teaching is finding a welcome here and there among the people of France, in communities which had heretofore been wholly under Roman Catholic influence. The New York Outlook gives some account of such an instance occurring at the village of Madranges, in the department of Correze, in Southern-Central France, long known as being ignorant of Protestantism, and strongly prejudiced against Evangelical teaching. The people of Madranges had had difficulty with their priest, and in vain had asked the bishop to transfer them to another parish. For eighteen months they were deprived of all religious services. But help came to them through the sexton, who was a good man and who had been reading the Bible for ten years. "He taught the catechism to the children, read prayers for funerals, and led a service on Christmas day. Then, becoming bolder, the people appealed to the Protestant pastor at Brives, for a few services. This minister was received with the ringing of the church-bell, firing of guns, and all possible demonstrations of joy. The interest has gone on increasing. Nearly the whole community attends the Protestant services. There are not less than four hundred decided proselytes, notwithstanding strong efforts or the Roman Catholic ecclesiastics to recover their lost influence and authority. All ages and classes have been filled with enthusiasm. Gospel hymns are sung in the fields and on the hillsides. The people buy copies of the Bible and read for themselves. This is much more than a revolt against ecclesiastical tyranny; it is a genuine seeking for salvation in Christ." And the case of Madranges, it is said, is typical. There are other villages and districts in France in similar condition.

Kansas Letter.

The good people of this city are just now all agog over the forthcoming "Sheldon Edition of the Capital." On

the 13th of March, Rev. C. M. Sheldon, author of "In His Steps, or What would Jesus do?" assumes entire control of our great Kansas morning paper for six days. He proposes to manage it and edit it with this motto before him—"What would Jesus do?" Public interest in the plan is very great. Postmaster Guthrie says the mail matter received for the "Capital" each day is equal to that of all the rest of the city. He calls for assistance. We all believe that Mr. Sheldon is able and conscientious. We would not, however, wish anyone to accept the "Sheldon Edition of the Capital" as an expression of the universal Christian conscience. The proposed key-note, even when followed most strictly, cannot be in very truth, "What would Jesus do?" but, "What Mr. Sheldon thinks Jesus would do"—which is a very different matter. No one of us can accept the judgment of even the wisest and best man and say, "This is what Jesus would do"; each must bring his judgment to God's Word, the source of all truth, and ask, "What do I believe Jesus would do?" But while Christian people are not all willing that this proposed Christian newspaper should be taken to represent their convictions, all are exceedingly curious to see what Mr. Sheldon will do. How will he present the news of the day? What will be his editorial comments on current events? Of course Mr. Sheldon will not presume to say, "I believe Jesus would express such and such opinions." We only expect him to discuss these matters from the standpoint of an honest Christian gentleman. How much (if any) will he allow to be printed about prize-fights? How many details of bloody battles? Will he admit the advertisements of secret societies, which now fill nearly a column of the "Capital"? Mr. Sheldon once asserted in the hearing of the writer that he did not believe Jesus would have anything at all to do with such societies. The sad part of the whole business is the use of the sacred name of our adorable Redeemer in so many money-making schemes. I do not for a moment believe the assertion, made by many, that Mr. Sheldon is in league with the "Capital" to make money. Those who know Mr. Sheldon have too much confidence in his Christian manhood to believe that. But if he is not making money out of it, many others are, and the proprietors of the "Capital" not the least. Let no one shed any tears over the sacrifices which our excellent daily is making on behalf of religion! The plan was hardly made public before letters were sent to the pastors of our city asking comments thereon to be published in the "Sunday Capital." And it got them too! Strange anomaly—that a paper should boom its Sunday edition by means of articles in praise of running the same paper during the week according to the motto, "What would Jesus do?" And now comes a good Christian brother with his stereopticon. He wishes to lecture in our churches on, "In His Steps, or What would Jesus do?" Admission, 15 cents. Does he suppose the Master would do things that way? But this phase of the subject is too revolting—let us leave it. Only as a cultured Christian lady observed the other day very sadly, "It makes the sinners grin, and the grinders sin."

Meanwhile our other excellent daily, "The Evening Journal," does not propose to be behind-hand in the good work of teaching religion, and, at the same time, putting money in its purse. Doubtless these excellent editors have in mind the saying of the philosopher, that "Those who attempt nothing, accomplish nothing, and are good for nothing." The "Journal" has secured Mr. E. W. Howe, of the Atchison "Globe," to write for it each day during the Sheldon week a lay sermon on how a preacher ought to carry on his work. Mr. Howe is one of our brightest and brainiest newspaper men and he will be sure to say many good things. The idea is that while Mr. Sheldon is showing the editors how to do their work, an editor should return the favor by instructing the preachers in the duties of their calling. Mr. Howe disclaims any intention of attacking Mr. Sheldon, he simply proposes to write on this subject from a layman's point of view.

Let me say that here in Topeka we all believe that Mr. Sheldon is a noble man of God, that he has taken hold of this newspaper scheme with the honest purpose of accomplishing good thereby, and that he will do much during the week the paper is under his control to turn the thoughts of men to the blessed Christ. Whether the good to be accomplished out-weighs the objectionable features, and whether it is a plan with which Jesus, were he on earth, would have anything to do, are, of course, questions which each must answer for himself.

With reference to Mr. Howe's letters on the work of a minister we cannot afford to pass by with contempt the opinions of an intelligent layman on this subject—especially if he is a Christian man. Indeed even if he is not a Christian, he is sure to have a very lofty conception of that sacred calling. This has been deeply impressed on my mind of late by a re-reading of La Bruyere's essay on "The Pulpit" in his famous "Characters." This man, a scholar, a courtier, a keen observer, and withal a sincere, manly man, has left on record what is perhaps the weightiest single sentence ever penned by an uninspired writer on the subject of preaching. As it may be of interest to your ministerial readers, I append a translation, not very literal, but close enough to convey the thought. "It seems to me that a preacher ought, in each discourse; to make choice of a single truth, of capital importance, terrible or instructive, and then to discuss it exhaustively; to discard all fanciful divisions; not to deal with supposed cases (for I am sure the people of the world know the fundamental truths of religion and duty) and not to fear to press home searching questions upon men of sense and culture; to employ the long time generally used in polishing a discourse in making himself so thoroughly master of its material that the term of thought and the forms of expression will arise in the actual delivery of it and flow forth as from a fountain; to give himself up, after a proper amount of preparation, to his genius and the emotions which a great subject naturally inspires; that he should, in short, spare himself those prodigious feats of memory which seem more suitable for the winning of a wager than for the presentation of a matter of life and death, and which only spoil the gestures and disfigure the face; to throw, on the contrary, by a noble enthusiasm, persuasion into the mind and terror into the heart, and to affect his auditors with a fear for other than that such an elegant discourse should be too quickly concluded."

Topeka, Kansas, March 2. W. B. HUTCHINSON.

* * * The Story Page * * *

The Valentine Linda Sent.

BY MRS. JESSIE E. BRITTON.

It was the thirteenth day of February. The snow was falling fast, big feathery flakes that piled up in big drifts in the streets and yards of the little village where Linda lived. To help matters, every now and then the wind came whistling down the street, lifting up great clouds of snow and dropping it in little hills along the streets, or leaving it piled up on some one's piazza and against doors and windows.

Linda had been having a severe cold, and had not been out of the house for a week.

Mamma had partly promised that she might go out that day if it were pleasant, as she was much better, but of course she could not go out in the storm. Linda's friend Gertrude, who lives just across the street, did not go to school on account of the storm, and Gertrude never stayed away from school unless it was necessary.

Linda and Gertrude had been playing with their paper dolls. They had played near the windows and motioned back and forth across the street to each other, until it stormed so hard they could only dimly see each other through the snow.

Linda usually enjoyed a snow storm very much, but that day she was very anxious for it to stop showing, so she could go up street to buy a valentine. That valentine was for her dearest friend, she would have told you, and that friend was her mamma.

On Valentine's Day the year before, all the scholars in Linda's school had made valentines of bright papers and pretty pictures. Linda brought hers home to mamma, and mamma said:

"Why, I haven't had a valentine for years, and I'm so pleased."

Linda resolved then that mamma should have a valentine every year after that. Linda had received through the mail a very pretty valentine with verses full of love and good wishes, and she had planned to buy one similar to her own for mamma the next year.

And now Linda was afraid she could not go out to buy the valentine. She could ask papa to get one, but if he picked it out it would be papa instead of Linda who gave mamma a valentine, she thought.

"If I had some bright paper, I would make her one as I did last year, but I want to buy one with verses with lots of love in them," Linda said softly to Ruth Hildegarde, her favorite paper doll.

Ruth Hildegarde seemed to understand; her soft blue eyes looked sympathetically into Linda's brown ones. Linda had a good many lady paper dolls that she had cut from mamma's fashion magazine, but Ruth Hildegarde was a very handsome little girl paper doll that Aunt Hattie sent to her at Christmas. The doll had light curls, blue eyes, and pink cheeks, and she had some lovely dresses,—a pink, a blue, and a rich dark violet,—and there was a hat to match each dress. Linda thought a great deal of this doll.

"Perhaps it will be pleasant in the morning so I can go out; I don't believe it can snow like this very long," Linda continued hopefully.

It did not snow any the next day, but, dear me, if Linda had gone out before the snow-plows cleared the walks, the snow would have come nearly to her waist. And after the snow-plows had done their work, the wind came frolicking down the street again and brushed great piles of snow back on the walks, so it was impossible for Linda to go out that day. Linda wanted to cry, but she didn't. She knew very well that crying never helped anyone to do anything.

"If I can't buy one, I'm going to make one just as pretty as I can," she said bravely.

She knew mamma was very busy in the kitchen, and she would not be disturbed. First she cut a square of thick white paper. She had a pretty embossed picture of a bouquet of roses; this she pasted on one side of the paper; just above this she wrote: "My love is sweet for you." Then for a long time she tried to think of a rhyme with "lots of love in it," but she couldn't think of any. After a while she wrote these lines:

"Where have the little bluebells gone
That prettily bloom in the wood?
Why, each little fairy has taken one
And put it on for a hood."

She was not quite sure that she had written the lines correctly, but that was the best she could do.

"Mamma always liked that when I used to say it at school," she thought. But still there was a bare place in one corner of the paper.

"I wish I had a picture of a little girl," Linda thought. Her paper dolls were lying near her on the table.

"How pretty Ruth Hildegarde's head would look in that corner." But what a strange idea! Of course Linda could not cut off Ruth Hildegarde's head, and the little valentine was folded, put in an envelope, and laid carefully away in the drawer of Linda's own little table. But Linda kept thinking about the bare place; she

looked in all her boxes, hoping to find something that would do for the valentine, but she found nothing. Just a little while before supper, when mamma was upstairs, Linda took Ruth Hildegarde in one hand, and the scissors in the other; she stood undecided for a minute, then she said, firmly,

"Linda, which do you love most, Ruth Hildegarde or your mamma?"

For answer, the scissors gave a quick click, and off came Ruth Hildegarde's head. How pretty it did look on that valentine! But two little tears ran slowly down on Linda's cheeks, as she picked up Ruth Hildegarde's headless body and put it away in the box with the pretty paper dresses.

Linda went to the writing-desk and took out the stamp-box. Then she looked at a pile of old letters which were in the desk, for she wasn't quite sure in which corner the stamp belonged.

"Why, I forgot, they put marks on the stamps that go through the mail, and I don't want papa to put my letter in the office, for perhaps they wouldn't give it right back to him, so he could bring it home, and if mamma gets a letter without marks on it, what will she think?"

Linda closely examined the stamp on one of the old letters.

"I know just what to do. This old stamp is loose, and I can pull it off and put it on my letter, then mamma will think it came through the mail."

The eager little fingers soon removed the old stamp, pasting it neatly in the upper right-hand corner of the fresh, white envelope that held mamma's valentine. Then envelope, paste, and stamps were hurriedly whisked out of sight, for mamma was coming downstairs.

Papa wrote some letters that evening before he went for the mail, and Linda carried her letter to him, and whispered softly,

"Please write mamma's name on it like someone's else writing, so she won't know who sent it."

So papa wrote mamma's name for Linda, and carried the valentine away with him.

"Don't be gone long, for I don't want to go to bed until you come back, for I want to see how she looks when she opens it," Linda whispered.

When papa came back, Linda, in her little white nightgown, was sitting by the fire warming her toes.

"Here's some mail for you," papa said, handing a magazine and a letter.

Mamma looked closely at the address, as she tore open the envelope.

"Why, it's a valentine," she said, looking much surprised.

"Do you like it?" Linda asked, her little face all aglow.

"I think it is beautiful," mamma answered. Then she went to Linda. "And I think I know who sent it to me. Isn't that Ruth Hildegarde's head?"

Linda smiled and nodded. Then mamma kissed Linda a good many times, and, between the kisses, said,

"This little valentine tells me there is a good deal of love for me in my little girl's heart."

Then Linda went to bed a very happy, little girl.—New York Observer.

A Stormy Sunday.

BY W. R. KING.

It was the kind of a day when a person would rather remain at home and read an interesting book. It was a day when the cold November wind dashes against the window panes, and through the darkening whirl of the storm the ground looks cold and bare, the trees brown and lonely.

As it was Sunday morning, however, Elmer Minson knew that his only course was to put on his overshoes, fasten his coat about his neck, and start down to the Sabbath school. Breakfast was over, but before going to his room he picked up a quarterly and began reading the reviews. Meanwhile he could see a few people struggling along in the storm. They passed the window with every appearance of travellers bound for a safe harbor, or driven into the wind only by the most urgent needs. Elmer settled back in his chair, gave a sigh of relief, and determined not to go out at all that morning. He might take cold and be sick—really he owed it to his health to remain at home. But he soon found there was no rest for the indolent.

"Why, Elmer, aren't you going to school this morning?" His sister had suddenly entered the apartment. She gazed at him in astonishment while an expression of mild reproach came to her eyes.

"Now don't bother me, Em; I won't have it!" he exclaimed, guiltily. "It's too stormy for me to go out. I don't think any of the boys will be there, either. They don't come sometimes even on pleasant days—the worst lot of boys I ever saw—fact. Besides," calming down a little and trying to quiet his conscience, "I'm not very robust; I might take cold."

"Elmer Minson"—there was the suspicion of a smile playing about Emma's mouth—"you made a very important call last week in a regular 'nor'wester', without a word of complaint of any kind. In fact, you seemed to enjoy it, as though going out into the dark, cold night was a token of your devotion. But to be serious, Elmer, you should at once get ready and go to Sabbath school. You have rubbers, mackintosh, and umbrella. Suppose one of your bad boys should brave the storm and find his teacher not there to greet him!"

"I think I'd better go," and with the look of a martyr Elmer went upstairs to his room. He soon appeared again, and, calling good-by to Emma, plunged out into the storm.

When the church was reached it seemed dark and gloomy. Very few scholars or teachers were present, but the pastor was there, and a smile spread over his face as he welcomed Elmer. At first he found no scholars to teach in his class, but just before the time arrived to commence the study of the lesson, and while they were lustily singing a hymn, two of his boys slouched in and took their seats. They were a couple of youngsters who, at times, completely discouraged him. They looked greatly surprised and rather disappointed to find no other lads there but themselves; nevertheless, they graciously smiled at Elmer and began singing, making as much noise and as little music as possible.

"Now, boys," said Elmer, passing out the leaflets, "I didn't intend coming here this morning, but I'm glad I came. Let us all three study together, and see how much we can learn. Tom, you read the first verse, please."

"Tom wanted to laugh at something, as he always did when asked to read, but as there did not seem to be anything to laugh at, and as Joe was intently puzzling over the next verse, he concluded he'd try for once and see how good he could do.

"That's very good, Tom," said Elmer, approvingly, when he had endeavored to explain what had been read. "You study the third verse while Joe reads the next."

Whereupon Joe, who had a sudden desire to show the teacher how well he could do, fluently rattled off his verse and then—as usual—vacantly looked off into space. "Joe," Elmer remarked, kindly, "please read that slowly and tell me what it means. If you can't explain it, I'll ask Tom."

Joe studied a moment and then gave quite a lucid exposition of the verse; he didn't want it passed over to Tom.

When the lesson was over, they both freely admitted that the time had passed pleasantly and quickly. As Elmer shook hands with them in parting, he said:

"Why can't we always have good lessons!"

"Well," said Joe, candidly, after a pause, "we fellows kinder thought you only taught us because—because the other church members had classes, and you wanted to be like them—didn't we, Joe?"

"That's right," said Joe, bluntly, looking down at his shoes, "we never supposed you really cared for us."

"But I do care for you all, boys," said Elmer, in pained surprise. "I want to see you Christian young men, and am going to do all I can to help bring that about. Will you both come next Sunday and help me? Will you show the other boys you want to learn?"

They hesitated a moment. A true boy will not make a promise rashly. At length they both looked the teacher full in the face and said, "Yes."—The Presbyterian.

A Rainy-Day Story.

HENRIETTA R. ELIOT.

One day, soon after Roy Millard's papa moved from town to a farm, it began raining early in the morning, and rained hard all day long. Roy and his little sister, Susy, had enjoyed so much playing outdoors, that the thought of spending the whole day shut up in the house seemed very dull. They soon grew tired of the few books and toys that they had brought with them into the country; and when there seemed nothing else to do, they stood by the window, watching the water pouring down the panes, and trying to see through them to the wet fields and trees beyond. Suddenly Roy said: "I'll tell you, Susy, what we'll do! We'll have a store. Come, I'll show you how we'll fix it!" And he ran to the woodshed.

Susy was only four years old, and she didn't know much about stores; but she knew Roy's plays were always nice, so she trotted after him.

There were some ends of boards in the woodshed, and Roy picked out one about five feet long; and he and Susy each took an end, and carried it back into the sitting-room, where Roy rested one end of it on the window-seat and the other end on a chair, and told Susy that was for a counter. Then he put three chairs together back of it for a shelf, and then he began getting things together to sell. He scalloped long strips of newspaper

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margin, for edging, like what Susy had on her best aprons; and his mamma let him have her button-box full of buttons, and all her spools, and his own and Susy's best shoes, and the spoons from the spoon-holder, and the very books and toys they had thought they didn't want to play with any more, and a tin cup and nutmeg grater from the kitchen, and some scissors, and the hammer. I tell you it was a fine store!

"Now, Susy," said Roy, "I'll be the storekeeper; and you must buy things. Oh, I forgot; you haven't any money! I must make some."

Roy thought for a minute what to have for money, and then he asked for the envelopes off some letters on his papa's table. There were yellow ones and white ones. And when his mamma gave them to him, he took a pencil and drew circles on them with big and little spools; and then he cut the circles out, and called the yellow ones gold money and the white ones silver money.

"Now, Susy," he said, "I'll stand behind the counter; and you must put your hat on and come to the store, and ask me if I have things. You can ask for anything, you know; and if I don't have the things you ask for, I'll just tell you I haven't them—the way the real storekeeper does. But mostly you must ask for the things I've got."

So little Susy kept coming and coming, and buying and buying; and once in a while Mrs Millard would borrow some money from Susy and buy something, too. And what was nicest of all, when Mr. Millard needed his hammer and came in for it, and found Roy had it in his store, he borrowed some money, too, and bought it, just as if it was in a real store. He even told Roy, when he charged ten dollars for it, that that was too much, and he couldn't buy it unless he would drop a quarter, which pleased Roy very much, because he had heard the farmers say just that to the store-keeper in the village, when he had been there with his papa.

At last the money was almost gone, and the store was empty. Then Roy put all the things back, and let Susy take her turn selling them; and altogether, it was such a happy play that, when Roy and Susy went to bed that night, they almost hoped it would rain the next day, so that they could play store again!—The Christian Register.

A Rich Boy.

"Oh my," said Ben, "I wish I was rich and could have things like some of the boys that go to our school."

"I say, Ben," said his father, turning around quickly. "How much will you take for your legs?"

"For my legs?" said Ben in surprise. "Yes! What do you use them for?"

"Why, I run and jump and play ball, and oh, everything."

"That's so," said the father. You wouldn't take \$10,000 for them, would you?"

"No, indeed," answered Ben, smiling. "And your arms, I guess you wouldn't take \$10,000 for them, would you?"

"No, sir."

"And your voice. They tell me you sing quite well, and I know you talk a little bit. You wouldn't part with that for \$10,000 would you?"

"No, sir."

"Nor with your health?"

"No, sir."

"Your hearing and your sense of taste are better than \$5000 apiece at the very least, don't you think so?"

"Yes, sir."

"Your eyes, now. How would you like to have \$50,000 and be blind the rest of your life?"

"I wouldn't like it at all."

"Think a moment, Ben; \$50,000 is a lot of money. Are you very sure you wouldn't sell them for that much?"

"Yes, sir."

"Then they are worth that much at least. Let's see, now," his father went on, figuring on a sheet of paper—"legs ten thousand, arms ten, voice ten, hearing five, taste five, good health ten, and eyes fifty—that makes a hundred. You are worth \$100,000 at the very lowest figures, my boy. Now, run and play, jump, throw your ball, laugh and hear your playmates laugh, too; look with those fifty thousand dollar eyes of yours at the beautiful things about you and come home with your usual appetite for dinner, and think now and then how rich you really are."

It was a lesson that Ben never forgot, and since that day every time he sees a cripple or a blind man, he thinks how many things he has to be thankful for. And it has helped to make him contented.—Selected.

If there is one thing more than another that the blessed Lord longs to do for us, it is that he should be a home with us every one, our Friend and Brother as well as our Redeemer and Saviour, coming right into the life and filling it with his presence. If there is one thing more than another that grieves his great love, it is that we make him but one of whom we sing in our hymns and preach in our sermons, of whom we think in his high glory as the Lord of heaven, whilst the daily life is left just as lonely and the week just as empty as if he had never come at all. His great love longs to come right with us, to come right home to us—to fit into our wants and to fill the round of life with the light and peace and strength and music of his love.—Mark Guy Pearce.

The Young People

EDITOR, R. OSGOOD MORSE. All communications intended for this department should be addressed to its editor, Rev. R. Osgood Morse, Guysboro, N. S. To insure publication, matter must be in the editor's hands nine days before the date of the issue for which it is intended.

Prayer Meeting Topic.

B. Y. P. U. Topic.—Ye must be born again.—John 3: 1-15

Daily Bible Readings.

Monday, March 19.—Deut. 20. Humanevness enjoined in raising an army. Compare Lev. 19: 23-25. Tuesday, March 20.—Deut. 21: 1-9, (10-17), 18-23. Appeal for forgiveness, (vss. 6-8). Compare Num. 35: 33. Wednesday, March 21.—Deut. 22: 1-9, (10-23: 2). Helpfulness to others. Compare Ex. 23: 4, 5. Thursday, March 22.—Deut. 23: 3-8, (9-18), 19-25. Be not sleek to pay thy vow, (vs. 21). Compare Ps. 76: 11. Friday, March 23.—Deut. 24. Personal responsibility henceforth, (vs. 16). Compare Ezek. 18: 20. Saturday, March 24.—Deut. (25): 26. Two proclamations of divine significance, (vss. 17, 18). Compare Ex. 19: 5, 6.

Prayer Meeting Topic.—March 18.

"Ye must be born again," John 3: 1-15.

This is one of the familiar passages of the New Testament. Nicodemus, who came by night to Jesus for instruction, was a Pharisee and a member of the Jewish council or Sanhedrin. The Pharisees as a class included some of the best men of that day, and Nicodemus was one of the best of their number. In outward life no doubt his character was above reproach; there was however in his heart a yearning after some higher experience than he had known during his endeavor to observe the laws and ceremonies of Jewish formalism. There may have been fear or timidity, there certainly was caution, in his coming to Jesus by night. Perhaps he thought Christ, a poor Galilean teacher, would be gratified to have a visit from such an important personage as was this ruler of the Jews. Whatever may have been his thoughts we know that Jesus received him as a true inquirer after the way of life, and our Saviour's discourse on that occasion is one of the most precious portions of his teachings preserved for us. The passage is full of suggestions. We note only some of the most evident:

1. The new birth is a necessary condition to entrance into the kingdom of God. (vs. 3) "Except a man be born again he cannot see the kingdom of God." These words are an authoritative statement of fact. Let us distinguish between "conversion" and "regeneration." Being born the first time, or the second time, are equally beyond our power. Turning to God and submitting to him—that is duty. Being made a new man, being spiritually renewed—that is a blessing from above. Turning and trusting is man's part, or conversion. Renewing or regenerating is God's part. If we will do our part God is certain to do his part. In these days when we so often hear the man of merely high moral qualities extolled, it is well to refer to the case of Nicodemus one of the best men, of the most moral sect, in the most highly favored nation of the world. Yet, notwithstanding his goodness of outward life, the new birth was a necessity if he would even see the kingdom of God. As one born blind cannot even conceive of the glories of vision, so without a spiritual birth no one can understand the nature of the kingdom of God.

2. The new birth is the work of the Holy Spirit. (v. 8). Many there be who hold that baptism is the means of a new spiritual birth. Other views are held with equal positiveness by many good people. Suffice to say that Christ's teaching is that the Holy Spirit is the efficient agent in regeneration. Man may turn from sin to God, but it is God's power that regenerates. As the birth of a child is but the beginning of its life, so the new birth is but the beginning of spiritual life, which ought to grow and develop until eternity.

3. The new birth is a mystery. (v. 9). Of course,—everything is wrapped in mystery. There is mystery even in the wind that blows. There is mystery connected with nearly everything we hear or see. Yet we do not refuse to hear or see because the process is beyond our understanding. The greatest mystery is that God sent his Son Jesus into the world. We have proof that it is a fact. We have seen him in the flesh, seen his mastery over the forces of nature, and millions feel his power daily. If we grant this greatest mystery, then all lesser mysteries of his work are more easy of acceptance.

FOR FURTHER CONSIDERATION.

- 1. What did Jesus mean by the new birth?
2. What are the evidences of the new birth?
3. Why is the new birth necessary?
4. What are the conditions which man must fulfil? and what will be the consequences if we do not give heed to these words of Jesus?

SUGGESTED HYMNS: "Tell me the old old story." "God loved the world of sinners lost." "Love divine, all love excelling." "A ruler once came unto Jesus by night." W. L. ARCHIBALD.

Milton, N. S.

Mira Bay Baptist Church B. Y. P. U.

The recently elected officers are as follows: Mary Martell, president; Nellie Spencer, vice-president; Flora Martell, secretary; Hattie Spencer, cor.-sec; Harvey Spencer, treasurer. Four have been added to our list of active members since we last reported. For these we are thankful and pray God to kindle the flame of love in our hearts that we may yet do greater work for Christ our King. We find the meetings very beneficial and instructing to ourselves and hope that others may be benefited by them. They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever.

HATTIE SPENCER, Cor. Sec'y.

We have recently been redeeming our promise made last autumn to give our readers some good things. More are in store. Next week we expect to present an article entitled "Some things our young people should know about Acadia." This article is by President Trotter. We hope to supplement it later by articles by Principals McDonald and Brittain. We have other good things in hand also.

Christian Hymns and the Christian Life.

BY T. TROTTER.

The editor of this column has asked me to write an article on the foregoing topic. I gladly comply. Space will permit, however, only a few suggestive hints. It may be remarked, first, that hymns are

EXPRESSIONS OF THE CHRISTIAN LIFE.

They are expressions of the Christian life as realized in the experience of their authors. "O Jesus King most wonderful," gushed from the heart of Bernard of Clairvaux, 700 years ago, as an expression of his adoring love for Jesus his King. "When I survey the wondrous Cross," expressed the awed, the tender, the grateful feeling which filled the heart of Isaac Watts at the contemplation of the cross of his Lord. "My God, my Father, while I stray," with its submissive refrain "Thy will be done," expressed the self-conquest of that saintly sufferer, Charlotte Elliott, as she lay upon her bed of pain. And so, all through, hymns are expressions of the Christian life.

A moments thought will discover, too, that really good hymns are expressions of the Christian life in its intensest and highest phases. As one opens a good hymn-book, if he has eyes to see, and ears to hear, and sympathy with spiritual things, he finds himself in the fellowship of holy men and women, and of these in the supremest experiences of their lives. The airs that blow are from the hills of Beulah land, fragrant with the fruits of the spirit in their ripest forms. The noblest hymns were not made to order. They were not the products of the common days even of those devoted souls of whom we are speaking. They gushed from the heart in hours of crisis, in times of deepest experience and special exultation. Thus were born "Just as I am without one plea," "Blest be the tie that binds," "Abide with me, fast falls the eventide," and most other hymns of genuine quality.

But we shall find, perhaps, greater practical interest in considering hymns as

HELPS TO THE CHRISTIAN LIFE.

1. They are helps to faith.

This follows from what I have said. A hymn-book is a book of testimony, witnessing to the experimental power and blessedness of the Christian life. As we read, we find penitent souls under the experience of the grace of Christ, breaking forth in the joy of pardon, the anxious-hearted singing of the rest in Christ, the tempted and afflicted triumphing in a Saviour's love, men and women, indeed, in every condition extolling the unending Saviourhood of Jesus. This testimony is given in vivid forms of the imagination, and strikes to the heart with convincing power. It combines the testimony of all the centuries past, showing that in every age Christ has been a mighty Saviour to believing souls. The hymn-lover will surely find his faith nourished and strengthened.

2. Hymns are effective helps also in exciting devotional feeling.

Coldness, insensibility, lack of feeling, even where faith exists, is one of our spiritual infirmities, and anything that can help to kindle the fire in our hearts is to be prized; for warm, deep feeling is the source of high reaching, as high reading is the condition of noble doing. Well, like produces like, and these glorious hymns, charged to overflowing with spiritual emotion, hot with the fire of God's spirit, can hardly touch the soul without setting it aflame. How often we have felt a new divine thrill, a kindling of holy feeling, a deep moving of the soul, as the strains of some noble hymn have fallen upon our ears, and its sentiments have been borne in upon our spirits! He who loves and freely used hymns, cannot fail to find therein a help to the acquisition of a tender heart.

3. Then, they are of grateful service as a means of expressing devotional feeling.

Having warm, holy feelings in our hearts, what satisfaction we experience as some hymn leaps to our lips, and offers itself as a perfect vehicle for the expression of our pent up emotions, as for example: "How sweet the name of Jesus sounds," or "In the cross of Christ I glory," or "O for a closer walk with God." Without some ready and adequate vehicle of expression, the holiest feeling often only half realizes itself, is smothered in its birth, and dies away without fulfilling itself. Finding natural and suitable expression, it flows forth, gathers volume, refreshes the spirit, inspires the will to new purposes, and impels the whole soul towards worthy ends. Were we all poets ourselves we could find forms of expression for ourselves, but as we are not, we are deeply thankful for the hymns which others have given us.

4. Because of the foregoing considerations hymns have become most valuable aids to worship, public, family, and private.

How we depend upon them to kindle the imagination, to warm the heart, to express desire, to prepare for the other parts of the worship, or to complete these! And if we only knew our hymn-books better, and used the hymns more lovingly, thoughtfully, and wedded them to appropriate times, and disciplined our hearts and voices to sing them with unction and expression, how much more still our worship might be vivified, beautified, spiritualized, and all Christian service be touched with added glory.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

Contributors to this column will please address Mrs. J. W. MANNING, 178 Wentworth Street, St. John, N. B.

PRAYER TOPIC FOR MARCH.

For the missionaries at Bobbili, the school and its teachers. For the native Christians, that they may grow in grace and strive to win others to Christ.

Notice.

Special attention is called to the notes from our treasurer. Will not every W. M. A. S. have them read at their next monthly meeting. They should lead to prayerful thought and speedy action.

Notes from the Treasurer.

As time is passing with its usual rapidity, and we are entering the third quarter of our denominational year, a brief statement concerning our finances may be hailed with satisfaction by our interested sisterhood. It may be there is no part of our work which denotes growing or waning strength, a vigorous or weakened condition with a certainty as unmistakable as the treasury. Special missionary meetings always bring the corresponding offering, increased interest in our hearts, is always followed with the gift laid at the Master's feet.

In reviewing the year my mind runs back to the beginning at St. Martins, when we all realized that we were touching more than the hem of Christ's garment, from which healing came, and were conscious that we were receiving from him somewhat of power for the new year's work, and even there the blessing received began to manifest itself in offerings to the cause of our Lord and Master. From what wide sources the tributaries arose, our sister from the far East dropped in her offering, and it mingled with those of our sisters from Chipman and Surrey, N. B., and many others. God has continued to open hearts and purses, and the stream of special offerings has broadened and deepened as never before in our W. B. M. U. history. Permit me to enumerate a few: Mrs. Elizabeth Starr, Fitchburg, Mass., remembers us and honors herself with a life membership, a donation of twenty-five dollars from Sydney; Mrs. Beckwith, Halifax, in memory of a brother, twenty five dollars; Mrs. Dumaresq, Halifax, in memory of an uncle, twenty-five dollars. Our beloved sister, Mrs. James Morse, Wolfville, forgetful not even at the last of her loved work, left a legacy of fifty dollars. One young sister who though desirous, has not been permitted to spend her life in India, has for two years sent forty dollars to pay her representative in that land. I refer to Miss Edna Corning Boston. Mrs. Atkinson, Moncton, to support a substitute in the foreign field, twenty-five dollars. A Christmas gift to his wife of a life membership came from a good brother in Yarmouth. A sister in Amherst presented us with fifteen dollars, one in Lewisville with ten dollars. So all along through the year the large and small gifts have been coming in. Our list of life members numbers twenty-two. Ten Societies have each made one. Eight have been constituted by friends, and four sisters in their own right, viz., Mrs. Robertson, East Point, P. E. I., Mrs. W. J. Gates, Halifax, Mrs. Starr, Fitchburg, and Miss Violet Kirke, Lower Southampton, N. B. This last name deserves special mention, and proves that missionary interest can flourish alone, as this sister is far apart from any Baptist interest. Future prominence will be given to a deceased lover of missions, who has made several friends life members. We cannot doubt but that the Lord is constraining his people to "render unto God the things that are God's," and let each one of us put ourselves in the position to receive the blessing, and learn what he would have us do. Varied are our gifts, varied are the gifts needed.

Will you pardon me: I suggest one direction in which work should be done, and unused talents consecrated, and the results would be beneficial to every department of church and society. I refer to the holding of public missionary meetings. Each society should have at least two every year. One in the interest of foreign missions, and one for the home work. I realize the shrinking, and the feeling that it cannot be done experienced by many; but before me lies the abundant proof to the contrary. We have on our list societies who are weak as the weakest, but who regularly hold their public meetings. These never complain of lack in interest, and are not short-lived. To our large societies a missionary programme is only a small item. Let us see that this year does not close without our public gathering being held. If this suggestion were adopted by all, I believe it would prove the greatest human impetus to our work we have ever had, and give the largest financial results.

A word in the interest of Home Missions. We must consider this object more, and increase our gifts to it. We must plan for its needs, and to redeem our pledge for its support. Less has been paid in this year than last at this date. We closed last year with a deficit and we should never allow that to occur again, and to prevent it we must have increased interest, and each one give a little more time, thought and money. Let us attend to this need.

We are pleased to report Foreign Mission receipts in advance of last year. If there is no slackening, but a pressing forward to do the greater things, the close of this the last year of the century will prove to be our best in helping to extend the Master's kingdom in the world.

The ladies of the W. M. A. Society held a missionary social on 13th at the home of pastor Rev. G. P. Raymond. All the ladies of the church and congregation had been invited, and nearly all of them were present, though the weather was anything but pleasant, showing what can be accomplished with a little effort. The first part of the evening was spent in social chat and in getting better acquainted, after which the president took the chair and a short programme was gone through. A very nice address was given by the pastor, and a letter from one of our young lady missionaries in Tidings was read by the pastor's wife. Then came roll-call, after which the pastor explained the work and object of the Society. A few minutes were spent in personal solicitations among the ladies present, with a view to increasing our membership, which resulted in eight additions to the roll. The committee then served lunch, which added not a little to the social aspect of the meeting. The next item of interest was the collection amounting to \$7.00 which goes to Home Missions. We desire to thank God and take courage.

A. A. WADMAN, Sec'y.

Charlottetown, P. E. I., Feb. 22nd.

Amounts Received by Treasurer of Mission Bands from Feb. 24 to March 5, 1900.

Forbes Point, \$4, towards Mr and Mrs Gullison's work; Great Village, \$30, to constitute three life members, viz., Mrs O N Chipman, Evelyn Chipman, Mary Boomer, towards Mr Morse's salary; Tusket Lake, \$4 35, foreign missions; Snowflake Band, P. E. I., \$5, towards Miss Clarke's salary; Lockport, \$18; Clyde River, \$10, (to constitute Mrs Hugh McMillian a life member) to furnish room in hospital at Chicacole; Cavendish \$3 75, for "Amelia's" support; First St. Margarets Bay, \$2; Melvern Square, \$5, for support of girl in Mrs Churchill's school; Gabarus, \$3, foreign missions; Fairfield \$3.10 towards Mr Burgdorf's salary; Central Chebogue, \$15 05, support of "Behara Kooopa."

Mrs. ADA G. FOWNES, Treas. Mission Bands.
St. Martins, N. B., March 5th.

Foreign Mission Board.

NOTES BY THE SECRETARY.

The many friends of our Foreign Mission enterprise will learn with pleasure of the marriage on December, 11, 1899 of Mr. John Hardy and Miss Augusta A. Williams daughter of the beloved pastor of the Onslow churches, so well and favorably known in these provinces. Mr. and Mrs. Hardy are to commence their missionary life at Palconda. We bespeak for them the earnest prayers of all who are interested in this great work. As will be seen from the Mission Directory as given below Rev. R. E. and Mrs. Gullison will be located at Bimilpatam, and Miss A. C. Gray at Parla-Kimedy. Our friends will learn with deep regret that Rev. L. D. and Mrs. Morse have been compelled after nine years of service, to take a furlough. He does this with the approval of his brother missionaries. Mr. Morse has been a hard worker and was threatened with nervous prostration. He is on his way to this country and is expecting to take in the great Conference on Foreign Missions in New York. Our brother and sister will receive a warm welcome.

Missionary Directory for Maritime Provinces.

IN INDIA.

- BIMLIPATAM**—Rev. R. E. Gullison and Mrs. Gullison Miss Ida Newcombe.
CHICACOLE—Miss Martha Clarke and Miss Mabel Archibald.
BOBBILI—Rev. G. Churchill and Mrs. Churchill, Miss Maud Harrison.
VIZIANAGRAM—Rev. R. Sanford and Mrs. Sanford, Miss Helena Blackadar.
PARLA-KIMEDY—Rev. H. Y. Corey and Mrs. Corey, Miss A. C. Gray.
TEKKALI—Rev. W. V. Higgins.
PALCONDA—Rev. John Hardy and Mrs. Hardy.
ON FURLOUGH—Rev. I. C. Archibald and Mrs. Archibald, Rev. L. D. Morse and Mrs. Morse, Mrs. W. V. Higgins.

A Word From the Great West.

I arrived here Saturday night, after spending three months in Southern Manitoba. More than fifty persons professed conversion in the places visited—Some of them of a peculiarly interesting character.

The town in which I now write, was a wheat-field a little more than three years ago. It now counts a population of about 1,200, and the growth appears to be permanent. The railroad has not only come to it within the time mentioned, but has gone beyond it about 150 miles, thro' Winnipegosis and Swan River on its way to the Hudson Bay, which, without doubt, it will reach in the near future. The road has also branched off in the direction of Gilbert Plains—a well-watered and fertile region of country which will be profitable to tap. Large numbers of immigrants came into these regions last year, but between here and Hudson Bay there yet remains much land to be possessed, and the influx of population the coming spring will be larger than ever. We want to meet them at their coming, or follow them as soon after as possible with the gospel of peace. Happy the man who shares in any way in this good work.

About 50,000 people of almost all nationalities came to us last year. I would not be surprised if the number were doubled this year. How great our responsibility! How large our opportunity!

I gratefully acknowledge, from Miss Ellie Kempton, through Bro. Hal, as a contribution from the B. Y. P. U. of Liverpool, N. S., for my mission, \$12.36.

D. G. MACDONALD, (Austin).

Dauphin, Man., Feb. 27.

Mission Receipts.

Beaver Harbor church, H. M., \$1; St. Mary's church, by R. M. Bynon, H. M., \$6 25; Macnequack church, H. M., \$8; 2nd Keswick church, H. M., \$4 50; 2nd Cambridge church, H. M., \$20; 2nd Cambridge church S. S., Grande Ligne Mission, \$4; 1st St. Martin's church, Western S. S., Grande Ligne Mission, \$1; E. M. Soperal, H. M., \$56 51; Shediac church, H. M., \$9 15; Mrs. Mary Smith, treasurer of W. B. M. U., H. M., \$24 08; 1st Springfield church, Annuity Association, \$2 30; 2nd Springfield church, Annuity Association, \$3 70; Ezra Keith, H. M., \$1; Asa Perry, H. M., \$0c.; Wilford Corey, H. M., \$0c.; 1st St. Martin's church, H. M., \$5 44; 1st St. Martin's church, P. M., \$3 40; Agness, F. M., \$2; Maple Grove church, H. M., \$1 60; Rotheray church, H. M., \$4 21; 2nd Grand Lake church, H. M., \$15 88; Knoxford church, H. M., \$2 02; Hartland church, H. M., \$1 90; 1st Johnston church, H. M., \$9 66; East Florenceville church, H. M., \$1 01; Middle Simonds church, H. M., \$1c.; 2nd Cambridge church, H. M., \$1 79 Total \$191 71 J. S. TITUS, Treas.
St. Martin's N. B., March 7th, 1900.

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The greatest builder of health is Hood's Sarsaparilla. It lays a firm foundation. It makes the blood, the basis of life, pure and strong. Be an architect of your fortune and secure Hood's as your health builder.

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No. 2. "Stevens and Burton Harmony of the Gospels." For historical study. By William Arnold Stevens, Professor in the Rochester Theological Seminary, and Ernest DeWitt Burton, Professor in the University of Chicago.

What Will it Cost? With a view to putting this book within the reach of the thousands who will be studying the Life of Christ, in 1900-1901, the publishers have made the price of this special edition: For single copies (postpaid), 75 cents; For clubs of 10 or more copies (if sent by express), 50 cents a copy.

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You can cough yourself into bronchitis, pneumonia, and consumption. Bandaging and bundling your throat will do no good. You must give your throat and lungs rest and allow the cough wounds to heal. There is nothing so bad for a cough as coughing. Stop it by using

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Even the cough of early consumption is cured. And, later on, when the disease is firmly fixed, you can bring rest and comfort in every case. A 25 cent bottle will cure new coughs and colds; the 50 cent size is better for settled coughs of bronchitis and weak lungs; the one dollar size is more economical for chronic cases and consumption. It's the size you should keep on hand.

All families ought to be on the watch for sudden attacks of croup or acute lung troubles. Every country home in the land should keep Cherry Pectoral constantly on hand to provide against an emergency.
JOSIAH G. WILLIS, M.D.
Dec. 14, 1898. Holland, Mich.

informed the meeting concerning the next Quarterly; being a yearly meeting, it was the duty of each branch of church work represented in the Quarterly meeting to present written reports at the May meeting.

Rev. S. Langille, according to appointment, then opened the question Box, and answered the questions, he then preached the Quarterly Sermon from Hosea 10:12 followed by an evangelistic service. It was a blessed season! many witnessing for Christ, with a number that rose for prayer. Collection amounted to \$3.90. Place of May meeting will be decided later.
J. MURRAY, Sec. Treas. pro tem.

Cash for Forward Movement.

Miss Tillie Tingley, \$5; Mrs. A. C. Gavel, \$1; Mrs. Miner Hemeon, \$1.25; Mrs. David Beveridge, \$5; W. H. Allen, \$5; I. T. Wyman, \$1; Mrs. Henry Eaton, \$10; Carson Atkinson, \$2; Cornelius Hardy, \$5; J. Logan Trask, \$2; Geo. W. Churchill, \$4; W. A. Christie, \$15; Miss Kezzie Banks, \$2.50; Robt. Wyand, \$1; S. T. More, \$2; Josiah Jodrey, \$1; Uriah Rafuse, \$50; John P. Gordon, \$2; J. Arthur Gates, \$6.25; Mrs. Jane Gates, \$1; I. B. Shaffner, \$5; T. L. Covey, \$5. To meet Mr. Rockefeller's condition of \$15,000 per year, we require an average of \$1250 per month. Last month we only received \$485.10. Will those who are behind kindly note this fact.
WM. E. HALL.
93 North St., Halifax, March 7.

Notices.

The Nova Scotia Sunday School Association has set apart the 18th day of March on which the subject of temperance is to be taught. We therefore ask all ministers, superintendents, and officers of Sunday schools to do all in their power to bring about the universal observance of the day. Where a Temperance Dep't. has been formed let the members take charge of the exercises, where that has not been done decide to do so on that day, that the members of the school may have systematic temperance teaching. The White Ribbon Army pledge not only includes liquors, but tobacco and profane swearing, is simple in its organization and easily worked. Any one wishing information will be sent leaflets "How to organize," upon applying to

(MRS.) LAURA J. POTTER,
Prov. Supt. of Dep't. of Temperance,
Canning, Nova Scotia.

The next district meeting of Kings Co., N. S., is to be held at Canning, Tuesday, March 15, (D. V.) The first session opens at 10 o'clock. Interesting topics are to be discussed, and profitable sessions are anticipated.
M. P. FREEMAN, sec'y.

Quarterly Meeting.

The Shelburne Co. Baptist Quarterly meeting met Feb. 6th and 7th, with Osburne church. The first service was a devotional, led by Deacon Doleman. It was a blessed season preparatory to business session which began at 10:30 a. m., with the president, Rev. J. B. Woodland, in the chair. The Sec'y being absent, Rev. J. Murray was appointed sec'y-treas. Delegates were present from Osburne, Rockland, Middle Sable, Lockeport, Jordan Falls, Shelburne, Port Clyde. The afternoon session opened with a devotional service led by Dea. J. G. Locke. The Shelburne Co. Baptist Sunday School Association, according to programme, occupied the remainder of the afternoon. In the absence of the president, Rev. S. Langille, Bro. J. G. Locke took the chair. This was a very successful rally; among the speakers were Rev. J. B. Woodland, Rev. J. Murray, Bro. James Holder, J. G. Locke, J. Arnold and Rev. S. Langille, who arrived before session closed. In the evening Dea. James Holder led a devotional service after which the regular evening programme was carried out. An address of welcome to the visiting delegates by Dea. Doleman; a chorus of young ladies sang "Throw out the Life Line," the congregation joined in singing the chorus. It was inspiring! Rev. S. Langille gave an address, subject "How can the church and Sunday School be drawn closer together." Rev. J. Murray spoke on "The spiritual Power of the Sunday School." On Wednesday morning a devotional service led by Bro. Ringer was held, at the close of this service a business meeting opened, minutes of previous meeting were read, and reports from churches heard. Port Clyde, Shelburne, Jordan Falls, Osburne, Lockeport, 1st Sable Rockland, Middle Sable, reported. In the afternoon the devotional service led by Bro. Gorham Freeman was so spiritually helpful that it was continued as an "old fashioned conference meeting" which occupied the session. It was a time of refreshing from God. In the evening Pres. Woodland occupied the chair, after singing and prayer the sec'y-treas. read his report which was adopted. Pres. Woodland

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We are in receipt of a great variety of spring cloths, the newest weaves for the season. As this is to be a great year for Blue Serges and Fancy Suitings we have imported heavily of these handsome materials. Permit us to suggest that you leave your orders now before the spring rush begins.

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JOHNSON'S ANODYNE LINIMENT Is strictly a family remedy for internal as much as External use To cure Colds, Croup, Coughs, Catarrh Cramps and Colic it acts promptly.

ORIGINATED BY AN OLD FAMILY PHYSICIAN.

There is not a medicine in use which possesses the confidence of the public to a greater extent than Johnson's Anodyne Liniment. For almost a century it has stood upon its intrinsic merit, while generations after generations have used it. The best evidence of its virtue is the fact that in the state where it originated the sale is steadily increasing. You can safely trust what time has indorsed.

I, S. JOHNSON, Esq.—Fifty years ago this month, your father, Dr. Johnson, left me some Johnson's Anodyne Liniment. I have sold it ever since. I can most truly say that it has maintained its high standard and popularity from that time to the present.

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"I had a very severe attack of La Grippe, which left me all run down, very nervous, without appetite, and extremely weak. Very often I could not sleep at night, and I was much troubled with profuse perspiration, which naturally caused me much annoyance. Learning of the good effects of Milburn's Heart and Nerve Pills, I began taking them, and much to my gratification they have braced me up, invigorated my entire system, and made me feel like a new man. I am now all O.K., and highly recommend these pills to anyone suffering as I did."

Milburn's Heart and Nerve Pills cure palpitation, nervousness, sleeplessness, weakness, anaemia and general debility.

INDIGESTION

CAN BE CURED.

An Open Letter from a Prominent Clergyman.

C. GATES, SON & CO., Middleton, N. S.

Dear Sirs, - Please pardon my delay in answering yours of weeks ago. Yes, I have no hesitation in recommending your

Invigorating Syrup.

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


Yours truly, (REV.) F. M. YOUNG, Pastor Baptist Church, Bridgetown, N. S.

Sold Everywhere at 50 Cents per Bottle.

PUTTNER'S EMULSION

Has never been surpassed as a remedy for chronic Coughs, Colds, Consumption and other disorders of the lungs and Chest.

Always get PUTTNER'S it is THE BEST.



Pyny-Pectoral
A QUICK CURE FOR COUGHS AND COLDS
Very valuable Remedy in all affections of the THROAT or LUNGS
Large Bottles, 25c.
DAVIS & LAWRENCE CO., Limited
Prop's of Perry Davis' Pain-Killer

The Home

Airing Out.

How intensely disagreeable it is to enter a room which is so close that one feels like gasping for breath, and yet how frequently one must endure the impure atmosphere of such a place. Sometimes the room is not too warm, but simply close from want of fresh, new air.

Some people seem to be under the impression that to let in fresh air is to put oneself into a position to take cold immediately. This is certainly a mistaken idea. Of course I do not mean to intimate that one can open a window, sit down by it, or where the wind from it will blow upon one, and not take cold; but I do mean that an occasional airing of rooms is absolutely necessary for comfort as well as health. If the room be too warm or the air impure from the lack of fresh air and oxygen, have every one leave it for five or ten minutes, or even one or two minutes during which time the windows can be opened, top and bottom, to allow the departure of the impure, and the entrance of the fresh life-giving air.

At least once a day, all the rooms should be aired well. I do not mean all at once, but piecemeal. If you are at work in the kitchen, air the bedrooms and other living-rooms. If you are dining in the parlor, or are making beds, air the kitchen. If this is done systematically each day, and the windows in moderation be allowed open a crack or so, there will be less of that tired, worn-out, nerveless feeling, and fewer headaches, which many times are simply the natural result of unsaired rooms.—Emma Louise Hauk Rowe, in New York Observer.

Facts About Milk.

How to Drink It So as to Receive the Greatest Benefit.

Many people complain that they cannot drink milk without suffering from indigestion. Probably this is because they take it too quickly or at the wrong time. It should be remembered that milk is a food and not a beverage and therefore should not be taken at a meat meal. Only a very robust digestion could cope with milk and meat simultaneously, although nearly everybody can take a glass of milk with benefit at the right time.

Another reason why many people experience difficulty in digesting milk is that they swallow it too quickly. Very shortly after entering the stomach milk is converted into curd, and if a glass of milk be swallowed at one gulp the result is that the mass becomes an almost solid lump of curd, very difficult indeed to digest. If, however, the milk be taken in little sips the curd is formed in small pieces and trouble is avoided.

There is perhaps no better drink than a cup of hot milk, and it is one which may safely be indulged in. It is especially useful to some people on going to bed, for it enables them to sleep, when without it they would probably lie awake for hours. Those people who cannot take milk comfortably after noting the above hints will find they can do so if they add to it a little limewater—a teaspoonful to a tumbler will be all right.

A Word for the Children.

All children require warmth, fresh air, light and sunshine, cleanliness and proper nourishment for their healthy development, and if these things are all essential to the maintenance of a satisfactory standard of health, they are trebly important during where life itself may depend upon the due observance of these conditions. Suffering may be materially diminished or needlessly increased, according to the skill or the ignorance with which these matters are arranged. They require constant, not occasional, attention, and all of them need to be attended to at one and the same time.

It is by no means sufficient to look after one of these particulars while the others are temporarily neglected, and it is this fact which comparatively few people recognize fully.—Babyhood.

How to Clean White Silk.

Dissolve some soft soap in water as hot as it can be borne. Rub the silk between the hands in this soapy lather and rinse in tepid water. Then pin it out on a cloth and dry. White brocade may be cleaned with dry bread crumbs.

"Mary," said Mr. Thomas, when a silence fraught with unpleasant meaning had followed his first altercation with his young wife.

"Yes?" said Mary interrogatively. "When a man and his wife have a— a difference," said Mr. Thomas, with a judicial air, "and each considers the other at fault, which of the two do you think should make the first advance toward reconciliation?"

"The wiser of the two," said Mrs. Thomas promptly, "and so, my dear, I'll say at once that I am very sorry."

It occurred to Mr. Thomas that it might have been as well for him to have made the first advance after all but he thoughtfully refrained from doing so.—(Collier's Weekly.

Edouard Bourgault, a farmer of the parish of St. Aubert, Que., left his house, with his wife, for L'Islet, leaving two children a young girl of eleven years and another of three years under the care of his sister. On returning at 1 o'clock in the morning he found his sister and his eldest daughter lying on the floor unconscious, having had their skulls fractured and bearing several other wounds on their bodies, inflicted with a piece of firewood.

Saved Their Child.

MR. T. W. DOXTATER EXPRESSES A FATHER'S GRATITUDE.

His Little Girl was Attacked with Heart Trouble and Doctors Said She Could Not Recover—Dr. Williams' Pink Pills Have Made Her Sound and Lively as a Cricket.

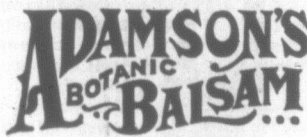
From the Sun, Belleville, Ont.

In a comfortable farm home in Sydney, near Belleville, lives Mr. T. W. Doxtater, a prosperous farmer and most respected citizen. In this pleasant home the heart of a father and mother beats with gratitude to Dr. Williams' Pink Pills, because they firmly believe they saved the life of their little daughter. A reporter of the Sun having heard of the case drove out to Mr. Doxtater's for the purpose of getting at the facts, and found both father and mother of the little girl very enthusiastic in their praise of the medicine that has unquestionably done so much to relieve suffering in this country. Said Mr. Doxtater: "Yes, we have good reason for praising Dr. Williams' Pink Pills, I think they are worth ten times their weight in gold. When our little daughter Clara was about eight years old she was stricken with what the doctors said was heart trouble. Up to that time she had been a strong healthy child. The first symptoms shown were fainting spells, and these would attack her without a moment's warning. We consulted a doctor, under whose care she was for a time, but the treatment did her no good—in fact she was growing worse. Then we called in another doctor and he frankly told us that he could hold out but little hope for her recovery. By this time she was confined to bed, and for three months was as helpless as an infant. In some of the fainting spells she was attacked with convulsions. Her appetite seemed entirely gone and she was reduced to a living skeleton. At this time I read the particulars of a cure through the use of Dr. Williams' Pink Pills, which gave me hope, and I determined that our little girl should try them. I first got one box, and when they were used she seemed brighter. Then I got five more boxes and by the time she had finished them she was as sound a child as you could find in the neighborhood, bright and lively as a cricket. She has been going to school for the past eighteen months, and has shown absolutely no symptoms of the old trouble. I attribute her cure to the use of Dr. Williams' Pink Pills, and if anyone doubts the truth of this statement you can refer them either to myself or my wife."

Dr. Williams' Pink Pills are just as valuable in the case of children as with adults, and pany little ones would soon thrive and grow fat and ruddy. This treatment, which has no equal for building up the blood and giving renewed strength to brain, body and nerves. Sold by all dealers or sent post paid at 50c. a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont. Do not be persuaded to try something else said to be "just as good."

A Tearing Cold

which grips your throat and chest, and a hacking cough which feels like a dry burning of the tissues, will receive instantaneous relief by a dose of



It acts as a soothing demulcent on your parched and irritated membrane.

It never fails to check the most severe cough, and, properly used, it will permanently cure the most obstinate one.

25 cts. AT ALL DRUGGISTS.

A Friend's Advice.



When you find your kidneys out of order, when your back aches and pains and gives you endless misery, when you have to rise often in the night and endure torture during the day—take a friend's advice. Get a box of

DOAN'S KIDNEY PILLS.

There are lots of people in your town, who have been cured by this remedy.

Mr. T. Sarchet, merchant tailor, Brockville, Ont., says they cured him of a severe attack of backache and kidney trouble. They cured Mrs. E. Ford, St. Thomas, Ont., of dropsy.

Mrs. Wm. McNeill, 93 St. James St., St. John, N.B., says they cured her of distressing backache, from which she suffered for over six months.

From nearly every city and town in the Dominion we get statements similar to the above. People who have used them are always glad to say a good word for Doan's Kidney Pills.



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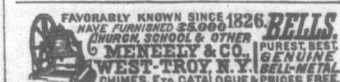


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The Sunday School

BIBLE LESSON

Abridged from Peloubets' Notes.

First Quarter.

Lesson XII. March 25 Luke 2:7-11; Mark 1:29-34.

(From Arnold's Practical Commentary on the International Lessons).

REVIEW.

Summary.—Lesson I. THE BIRTH OF JESUS. At Bethlehem. Micah 5:2. God so ordered events that through natural causes Joseph and Mary were led, at just the right time, from Nazareth to Bethlehem. The angel of the Lord appeared to the shepherds. "Unto you is born"—unto the Jews, unto all people; "a Saviour"—a Deliverer; "which is Christ"—the anointed One, and as such our Prophet, Priest and King; "the Lord"—this child is Jehovah himself.

II. JESUS TWELVE YEARS OLD; at the feast of the Passover. When they start on the return trip the child is left behind; found in the temple with the doctors of the law, asking and answering questions; all were astonished; his parents gently reprove him; he tells them he must be about "his Father's business;" returns with them to Nazareth.

III. THE PREACHING OF JOHN THE BAPTIST. Tiberius Caesar Roman emperor; Pilate governor of Judea; Herod tetrarch of Galilee; Annas and Caiaphas high priests. John preached in the wilderness; insisted that they bring forth fruits unto repentance; different classes came to him; a thorough reformation required of all; pointed to the Messiah.

IV. JESUS GOES FROM NAZARETH, in Galilee, to the Jordan, to be baptized of John. John shrinks from such a step; Jesus urges it; is baptized; the heavens are opened; the Spirit descends like a dove upon him; voice from heaven; led into the wilderness; fasts forty days and nights; afterwards hungered; tempted, (1) Command stones to be made bread; (2) Cast thyself down; (3) Fall down and worship me.

V. JOHN THE BAPTIST was near the close of his life work. He was anxious that his disciples should accept the leadership of Jesus. Pointed Andrew and John to Jesus; they followed him; Jesus turned and asked them what they sought; invites them with him; they abide with him that day; bring their brothers, Simon and James, to Jesus; Jesus goes into Galilee; finds Philip and Nathanael.

VI. NICODEMUS A RICH RULER of the Jews, and member of the Sanhedrin, came to Jesus by night; introduced the subject of miracles; Jesus said, "Ye must be born again"; Nicodemus failed to understand; illustration of the wind. Jesus points Nicodemus to the Son of man; illustration of the serpent in the wilderness; God's great love for man; he that believeth shall have life.

VII. JESUS GOES THROUGH SAMARIA; stops at Jacob's well; meets the woman; asks a drink; she expresses surprise; Jesus speaks of the gift of God—living water, and tells her that those who drink shall never thirst; she desires it; Jesus asks her to call her husband; she says she has none; has had five; calls Jesus a prophet; asks about a place of worship; true worship must be in spirit and in truth.

VIII. JESUS IS AT NAZARETH; in the synagogue; on the Sabbath day. Reads from Isa. 61:1, 2; applies the Scripture to himself; he can save the poor, the broken-hearted, the captives, the blind, the bruised; they question regarding his lowly birth; he cannot heal there because not accepted; justifies his course by reference to Elijah and Elisha; they think he puts them lower than the heathen; try to kill him; he escapes.

IX. JESUS IN CAPERNAUM; in the synagogue; on the Sabbath day. Teaches the people; they are astonished at his doctrine; an unclean spirit cries out; Jesus casts him out; fame spread abroad; at Peter's house; mother-in-law healed; when the sun was down the diseased and those possessed with devils were brought to him, and he healed them all and cast out the devils. He "suffered not the devils to speak." Jesus is not dependent upon the testimony of devils to carry on his work or to prove his divinity. There is no concord between Christ and Belial. 2 Cor. 6:14-16.

X. JESUS IN CAPERNAUM at Peter's house. Great crowd at the door; a paralytic brought and carried to the roof; the roof torn up; the bed let down; Jesus saw their faith; they sins be forgiven thee; the scribes reason; he speaketh blasphemies; Jesus answered them; which is easier to say, Arise, or thy sins be forgiven? the cure; the people amazed. They glorified God, saying, "We never saw it on this fashion." They saw that none but God could perform such a wonderful cure, and they were filled with reverence and fear.

The divinity of our Lord is here fully established.

XI. JESUS TEACHING AT THE SEASIDE; sees Levi at the receipt of custom; follows him; a feast at Levi's house; sat with publicans and sinners; the scribes and Pharisees question the propriety of this; the sick need a physician. Why do not thy disciples fast? this a marriage feast and it is not an occasion for fasting; two figures—old garments, old bottles. By these figures Jesus shows that the Jewish system of religion was old and effete, ready to vanish away (Heb. 8:13), and that he proposed to replace it with something entirely new.

HINTS TO THE PRIMARY TEACHER. Central Thought.—Jesus came to save the world.

BLACKBOARD OUTLINE.

"THE LIFE OF CHRIST."

- Born in Bethlehem. Les. I. Visits Jerusalem. Les. II. Is testified to by John. Les. III. Is baptized and tempted. Les. IV. Calls six disciples. Les. V. Instructs Nicodemus. Les. VI. Teaches Samaritan woman. Les. VII. Preaches at Nazareth. Les. VIII. Heals at Capernaum. Les. IX. Heals the paralytic. Les. X. Attends a feast. Les. XI.

The quarter includes the life of Christ from his birth to his thirty-second year, or to nearly the middle of the second year of his public ministry. Perhaps a series of questions would assist in calling up the principal points.

I. Where? When? Why, was Jesus born? In Bethlehem, December 25, B.C. 5, to be the Saviour of the world. In a manger. Why? No room in the inn. Who were in the fields, near by? Shepherds. What were they doing? Who appeared to them? An angel. Who next? A multitude of angels. What did the angels sing?

II. Where did Jesus live? In Nazareth. How old was he? Twelve. Where did his parents take him? They started to return home and Jesus was left behind. They went back to search for him. Where did they find him? In the temple with the doctors.

III. Who was this John? The forerunner of Christ. Who told of his coming? Isaiah, chapter 40: 3, 4. He preached repentance and baptized those who repented. He told of Jesus and pointed the people to Jesus.

IV. Who comes to John? Jesus. From where? Galilee. Why does he come? After his baptism what came upon him? The Holy Ghost in the form of a dove. Jesus is tempted. Where? In the wilderness; 2. On the temple in Jerusalem; 3. On a high mountain.

V. Name the first six disciples. Andrew, St. John, Peter, James, Philip and Nathanael. Where did Philip live? In Bethsaida, the native city of Andrew and Peter.

VI. Who was Nicodemus? A rich Jew. When? Where, did he come to Jesus? At night, in an upper room in Jerusalem. Nicodemus spoke of miracles; Jesus said, "ye must be born again." Speak of the serpent Moses lifted up.

VII. Where was Jesus going? He had been preaching in Judea about eight months, and is now going north into Galilee. At Jacob's well whom does he meet? Relate the conversation that took place. He asks a drink and then offers living water. Tell the children about this living water.

VIII. Jesus was brought up at Nazareth. Preaches in the synagogue. What was his text? Isa. 61: 1, 2. Did they receive him? Why not? They looked upon him as merely a carpenter. They were enraged at him, and tried to cast him off the precipice, but he escaped.

IX. Jesus spends a Sabbath at Capernaum. In the synagogue he casts out a devil; in Peter's house he heals his mother-in-law; he heals all who come.

X. At Capernaum. A great crowd at Peter's house. Who was brought to Jesus? A sick man. What did Jesus do first? Forgive his sins.

XI. Where is Jesus preaching? At the seaside, near Capernaum. Whom did he call to a disciple? What did Matthew do? Made a feast.

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CONSUMPTION

One-Seventh of the World's Death Rate Is Caused by a Disease that Can be Cured.



MODERN ANTISEPTIC METHODS

An Eminent Physician Tells How Consumption, the Curse of the World, Can Now Positively Be Cured, and Offers His Treatment Free to All.

We have a Message

For All Sufferers.

One that is true—as true as that the sun shines—as that the rain falls to water the earth.

All his life Dr. Slocum has given to scientific pursuits; and this discovery which he has made comes as the result of years of incessant work and toil.

Thus it is we are now able to say to you that consumption can be cured. The cry of the afflicted has not been sent up in vain.

There is hope for the hollow-chested, pale, weary consumptive.

This hope we hold up to you. Dr. Slocum's researches have brought him face to face with the scientific fact of incalculable value to future generations—a fact that will if properly understood and acted upon, render consumption, before long, as rare amongst the civilized countries as the Black Plague.

Dr. Slocum's discovery embraces a complete system for the treatment of this dreadful disease, at present so little understood as to be called "incurable."

The system consists of three remedies which act simultaneously and supplement

each other's curative action.

The system, we call upon all to make a test of. We will send you on request, a free, full course treatment, consisting of three preparations (all different).

This will enable you to see for yourself that consumption is curable.

It will prove, that mankind can now grapple with the demon which has dragged so many millions to their graves.

The hand-maidens of consumption—weak lungs, pneumonia, bronchitis and similar diseases of the throat and lungs and also diseases of weakness, loss of flesh and so forth, which so often degenerate into consumption itself—are also positively cured by the Slocum system of treatment.

Simply write to THE T. A. SLOCUM CHEMICAL CO., Limited, 179 King St. West, Toronto, giving post office and express office address, and the free medicine (The Slocum Cure) will be promptly sent.

Sufferers should take instant advantage of this generous proposition, and when writing for them always mention this paper.

Persons in Canada, seeing Slocum's free offer in American papers, will please send for samples to the Toronto laboratories.

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- Senior Quarterly, per quarter, - - 4c. Advance " " " " - - 2c. Intermediate " " " " - - 2c. Primary " " " " - - 2c. Picture Lesson " " " " - - 2 1/2 c. Bible Lesson Picture Roll, - - 75c. Baptist Teacher Roll, - - 10c.

Above prices are same as ordering direct. PELOUBET'S NOTES, 1900, melted, 97c. Prompt attention given to every order. Send for blank form.

- I have a few Maps on "Palestine in the time of our Saviour," 48x35. O' Rollers, - - - \$2 50 Unmounted, - - - 2 00 Hurry up.

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NOTICE

A General Meeting of the Shareholders of G. R. Burnett Company, Limited, for the organization of the company and the enactment of by-laws for its regulation and government, will be held at the Company's Office, No. 45 Germain Street, in the City of Saint John, on Saturday, the 21th day of March, A. D. 1900, at the hour of Three O'clock in the afternoon.

GILLIS H. BURNETT, Provisional Director. EZEKIEL M. SIBBELL, IRAB K. WESTRAC.

Largest Foundry on Earth making CHURCH BELLS CHIMES & PEALS. Purest copper and tin only. Terms, etc., free. MCKNANE BELL FOUNDRY, Baltimore, Md.

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Agents wanted to sell the only authorized "Life of D. L. Moody" written by his son, Wm. R. Moody, Editor of "Record of Christian Work. This is the one book that contains the family portraits and is prepared in direct compliance with Mr. Moody's expressed wishes. W. R. Moody states,—"Other Biographies are not approved by the family and friends of my father. They have been prepared in spite of our urgent protest." The records of Moody's life have been gathered and carefully guarded by the family for years, and no one has had access to his letters and private library. The work is beautifully illustrated with over 100 half tones. Big terms. Popular prices. Books on credit. Act quick. Send 35c. for copy of prospectus.

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From the Churches.

Denominational Funds.

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

WINDSOR, N. S.—Have had baptism each month since December. A quiet work of grace is going on among us. At conference last evening two were received by letter and one by experience. We expect to baptize again next Sunday. March 3rd. A. A. S.

SUSSEX, N. B.—Our church work is very encouraging. Last night I baptized in the presence of a large congregation Miss Alice C. Sprague and Miss Lena Isabella Chapman. I am holding meetings at Ward's Creek with encouraging results. March 5th. W. CAMP.

FAIRVILLE, N. B.—We were permitted to use our baptistry again last Sunday when two happy believers obeyed their Lord in baptism. March 7th. A. T. DYKEMAN.

BELFAST, P. E. I.—This church consists of a small but faithful band of Christians. The pastor preaches to large and attentive congregations every other Sabbath evening. We are patiently sowing the seed believing that God will give the harvest. Lately the house of worship has been renovated and refurbished making the audience room very comfortable. Death has broken in upon our ranks taking first brother Angus Martin whose loss we deeply feel and next Deacon John S. McDonald an earnest and faithful officer of the church. We shall greatly miss them. Pray for us. J. C. SPURR.

BEDFORD, P. E. I.—A special effort is being made to meet all indebtedness for church building and current expenses at Bedford. The liabilities are not large; but a combined and generous effort is needed to lift the burden from our shoulders. A true friend has offered to contribute upwards of thirty dollars, and another has agreed to add twenty more, on the condition that the whole amount required shall be raised before July next. We hope all our friends will heartily unite in this worthy effort. I am giving one third of my time to supporting the pulpit at Cavendish. W. H. WARREN.

GREENVILLE, CUMBERLAND CO., N. S.—This is one of a group of three churches, including Wentworth and Westchester. The group is not among the wealthiest as to this world's goods. Its riches are in the gospel. During the last year, the labor expended has not been in vain. Without the aid of the Home Missionary Board no pastor could be sustained on the field. I believe that the last year's work has not been in vain. Lately sickness has kept me from labor; but this has brought out the kindness of friends far and near. J. CLARKE.

NORTH SYDNEY.—We began a series of special meetings here on the evening of the 21st. My brother is with us to assist. The first meetings have been full of promise, and we are hoping and praying that rich blessings are in store for us. The gospel in song adds greatly to the interest and power of our meetings. May it soften stony hearts. I wish to correct a mistake that was made in the issue of Jan. 24th, of the MESSENGER AND VISITOR. In enumerating the Young Peoples' Societies with their presidents, the name of the pastor appeared as president of our local society. The name of our efficient president is Mrs. Geo. A. Meloney. M. A. MACLEAN.

LEDGE DUFFERIN, CHARLOTTE CO.—God is the saving strength of his anointed. Our little church here is the anointed of the Lord and is in full marching orders, up and a doing with officers to the front, they are ready to take the pastor by the hand when they see him come. Our Sabbath School here at the Ledge is doing some good work, it is ever green and is well watered and thriving under our noble superintendent's efforts. Our prayer meetings here are the best almost in this parish, yes, fully the best over the whole field, and considering its size, is equal to a town prayer meeting. We have added only one to this church so far, but trust in the near future to add more. God is moving hearts here near to himself. H. D. WORDEN.

HAVLOCK, KINGS CO., N. B.—Since writing you on Feb. 13th, we had a call from Rev. O. P. Brown and Dea. Dykeman, of Sheffield, who were on their way to Moncton to attend Prohibition meeting. And upon their return Bro. Brown

preached to us. Since then the church met in conference, and have invited J. W. Brown, of Nictaux, N. S., to supply on March 18th, hoping that his visit may be of spiritual strength to church.

WILFORD L. CORRY, Church Clerk. March 5th.

LITTLE GLACE BAY — Having had nothing of a very special nature to communicate I have not burdened your columns, but Glace Bay church as an outpost has shown she is interested in what concerns denominational work and by her contributions has manifested that interest. Work has gone on pleasantly, perfect harmony in the church, perchance not the life we might desire to have but there are faithful ones who pray for the welfare of Zion and are steady, not flash lights. Wealth and influence may not be ours but God has chosen the poor rich in faith and heirs of the kingdom. After a pastorate of over four years I have resigned and farewell April 1st, after that I expect my address will be Wolfville. Fearing Ian McLaren's penalty for being an old minister I retire from pastoral work but I trust not for work for the Master. Thirty years pastoral labors without a break almost entitles one to a little rest. May God send a good man here. He is needed and if there is a place in the Dominion where a Baptist church is needed it is Glace Bay. With the enlargement of the works comes an influx of population and makes this a field worthy of the best work of some devoted young man. F. BRATTIE. Feb. 26.

Acknowledgment.

I wish gratefully to acknowledge the kindness and generosity of the people of Penobscus, in making me a donation of \$35 in cash. The donation party was held at Mr. Albert Hall's. A bountiful supper was served and a very pleasant evening spent. I wish to thank most heartily Mr. and Mrs. Hall for opening their home and making so pleasant an occasion for us all. May God bless the good people of Penobscus. W. CAMP.

A few reasons why Baptist Periodicals are the best lesson helps for Baptist schools: First. Because they are made by Baptists for Baptists. Second. They are the best made, the quality of both materials and work done is of the highest order. Third. They give the most recent facts bearing on Sunday-school work and methods and the widest outlook for Sunday-school workers.

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Burns,
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Rheumatism,
Cramps,
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Kendrick's
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The surrender of Cronje and the relief of Ladysmith must bring the War to a speedy close. The time to take orders for the War Books is now. The biggest, cheapest and best is ours, only 22¢ in full morocco. Special prominence to the Canadian Continent, 100 orders already taken in this City. Fall into line and order free pro-prietary. McDERMID & LOGAN, London.

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ABSOLUTELY PURE
Makes the food more delicious and wholesome
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contains Guaiacol in the approved proportions. The formula has been submitted to leading physicians of the Dominion and has, without exception, been approved. Through the recommendation of these doctors to their fellow physicians a great demand among the Medical Profession has sprung up for Park's Perfect Emulsion for prescribing to their patients. If you are run-down, and the "cough" is becoming more troublesome, Park's Emulsion is what you need. It will relieve you at once.

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It is a wonderful strengthener and healer of the breathing organs, and fortifies the lungs against serious pulmonary diseases.

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BIRTHS.
CUMMINGS—On Feb. 3rd, at 1114 Potter street, Chester, Pa., to Selden W. Cummings and Mrs. Cummings a son.

MARRIAGES
KENDALL-BRENNEN.—At the home of the bride's parents, Lake George, Kings Co., on Wednesday, Jan. 31st, by Rev. D. H. Simpson, B. D., Leander N. Kendall, of Nictaux, and Jessie Brennan of Lake George.

PYNN-PROUT—At the residence of the bride's parents, North Sydney, C. B., on Feb. 15th, by Rev. M. A. MacLean, John Arthur Pynn to Isabella Gipson Prout, both of North Sydney.

MOSHER-HATT.—Feb. 28 h, at the Baptist parsonage, Chester, by Rev. W. H. Jenkins, Noah Mosher to Alma Hatt, both of Western Shore, Chester.

NORTHROP-URQUHART.—At the pastor's home, Hatfield Point, N. B., March 7th, by Pastor S. D. Ervine, Frank Sidney Northrup, of Kingston, N. B., to Laura Minerva Urquhart of Kars, Kings Co.

DEATHS.
JENNER.—At Jeddore, Jan. 20th, Leonard, aged 9, son of Mr. and Mrs. James Jenner. Suffer the little children to come unto me.

MITCHELS.—Feb. 16th, George Havelock, infant son of Capt. Geo. and Mrs. Emma Mitchels.

CLARK.—At Lietche's Creek, Upper North Sydney, C. B., March 1st, Peter Clark, aged 81 years.

HOGG.—At Yarmouth, N. S., Feb. 26th, Kathleen, aged 16 months, infant daughter of Henry and Mabel Hogg. "He shall gather the lambs in his arms, and carry them in his bosom." Isa 40: 11.

REESE.—At his son's residence, March 4th, Rev. P. O. Reese, in the 75th year of his age. Our brother leaves a widow, three sons, and two daughters to mourn their loss. His remains were brought to Keswick for interment, the services being conducted by Rev. Geo. Howard. His end was calm and peaceful.

HUBLEY.—At the home of his father, on the 28th ult., of pneumonia, in the 48th year of his age, Chas. T., son of Peter Hubley, of Hubley Settlement, Halifax Co., N. S. Our brother professed religion and united with 1st St. Margaret's Bay Baptist church about 28 years ago, during the pastorate of Rev. W. E. Hall. Our brother was a consistent Christian, a lover of the word of God which he knew as well as read. He was of a peaceable disposition, of good report of those who are without. The large and respectable company of his fellow citizens that attended the funeral services, gave evidence of the high

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asleep at Digby,

esteem in which our brother was held. A widow and five children mourn him as one who has gone to rest with Jesus. The funeral services were conducted by Pastor A. E. Ingram. Rev. 14: 13.

HAVERSTOCK.—At Hammond's Plains, on Jan. 29th, Mr. John Haverstock, in his 81st year, passed suddenly to rest. Though not a member of any church below, his friends have no doubt that he is now a member of the Church Triumphant. His was a case in which actions spoke louder than words for his godly life could not but be noted by the many who knew and loved him. For his death had no fear, but was regarded as the means by which he was to meet the saintly partner of his life in the land of the redeemed. He leaves three sons, all of whom are members of Baptist churches, and many relatives and friends to mourn their loss.

WALLACE.—Many hearts go out in loving sympathy to Mr. and Mrs. W. S. Wallace, over whose lives a dark cloud has fallen, occasioned by the loss of their only child, Hugh Gordon, aged one year and six months, whose death occurred at their home in Wolfville, Sunday night, Feb. 18th. The funeral service held on Tuesday, was conducted by Rev. Mr. Hatch, who spoke words of comfort and cheer to the heart-broken father and mother. Hughie was an exceedingly bright and interesting child, thus making him a favorite with all who knew him. The taking of this sweet little life from our midst, appears as though the dear Lord had plucked from his garden one of the fairest buds, that it might be developed in the purer and lovelier surroundings of heaven.

WRIGHT.—At Lower Stewiacke, N. S., Feb. 14th, Alfred J. Wright. Deceased came to a seemingly untimely end, through an accident incurred in blasting with dynamite. Bro. Wright lived nine days after the calamity. Was a great sufferer, though rational to the last. Was 59 years of age, a worthy member of the Baptist church. On the afternoon of day preceding death he was favored with a remarkable experience in the form of a vision of heavenly realities, during which time he calmly addressed each member of his family on personal religion, then several of his neighbors present, and inquired for others. He was delightfully conscious of the nearness of his own earthly end, and triumphantly happy. He will be much missed by his own sorrowing family, neighbors, and the small band of believers whom he left behind.

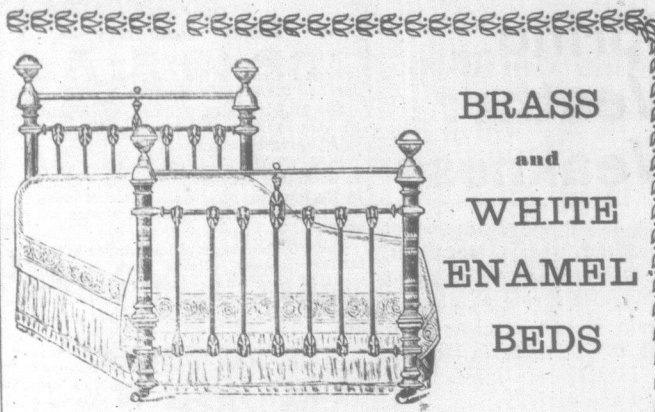
BENTLY.—At Peregau, N. S., Feb. 1st, Deacon Asabel Bently, aged 85. Our brother was converted with many others, during a mighty work of grace conducted by Rev. Edward Manning. Father Manning baptized him and he became a member of the church at Biltown. When the Baptist church was organized at Canning he was one of the charter members. Subsequently moving to Peregau he united with the church in that community, which he served as deacon and treasurer up to the time of his death, and rendered efficient and valued service. In all his relations our brother was a good man of unquestioned integrity and high moral purpose. In the church he was faithful, devoted, self-sacrificing above the usual, one who always could be counted on to fill his place and do his duty, a man who knew the truth and loved it, hopeful, determined, and courageous of heart when the work of God moved slowly, and full of joy when the windows of heaven seemed to open. While advanced in age and unable to meet with us in worship of late, our brother's going home is a distinct loss to us which faith wonders how God will fill. Our brother was twice married. His first wife was Elizabeth C., daughter of the late John Gesner, by whom he had eight children. His second wife was Rorey, daughter of the late deacon Charles Sanford, who with their four children survive him. Our sister, the children, and the grandchildren, have the consolation of a precious memory and the joy of knowing that for the departed to die was going home.

MILES.—Helen, youngest daughter of the late Rev. G. F. and Jane Miles, fell asleep at Digby, on Feb. 27th. On the

previous Sunday evening, Miss M. sang in public service at the Baptist church, "My Saviour first of all," with her accustomed fullness and sweetness of tone. On Monday she spoke of a slight trouble about the heart, but apprehended no serious results. On Tuesday she wished to hear the news from the war, and in the evening, whilst the doctor was about to administer a stimulant, she raised her hands and breathed her last. Miss Miles was born in Amherst 34 years ago, during the pastorate of her father; was born again and baptized by Rev. O. A. Steele, in 1883. She was of a generous nature and was helpful in more than one way, but her special talent was sacred song, which she cultivated at home and abroad. This finest of gifts she consecrated to the service of him who had redeemed her, and rarely troubled her hearers with the secular frivolities of the hour. Miss M. had been residing with her only sister, Mrs. (Rev.) T. A. Blackadar, of Kempt, N. S., and had gone to visit her relatives, Rev. B. H. Thomas and wife at Digby. She expected to assist Mr. T. in special services by singing one piece each evening, but the Lord had ordered otherwise. Services at the funeral were held at the Amherst Baptist church, which were attended by a concourse of sympathizing friends. The choir beautifully rendered the hymn she had last sung.

BLAKENEY.—At the residence of her son-in-law, Mr. Geo. H. Thornton, Beech St., Halifax, Feb. 12th, Jane, wife of Deacon Chambers Blakeney, in the 76th year of her age. Sister Blakeney was the daughter of the late Frederick and Ruth Mosher of Pleasant Point, Halifax Co. She was converted and received into the fellowship of the West Jeddore Baptist church about 58 years ago, under the ministry of the Rev. Geo. Dimock, and ever after adorned her profession. About thirty years ago, she with her husband and family removed to Halifax, and for many years was a member of the Tabernacle church, but later, when the West End church was organized she with her husband united with it, and remained a faithful member till her death. Being of a very kind and gentle disposition she was loved and respected by all with whom she came in contact. Truly it could be said of her, to know her was to love her. About two years ago she was stricken with paralysis of the brain, and never fully regained consciousness. She was tenderly cared for by her aged husband and devoted daughter with whom she lived, and by others of her children who deemed it a great pleasure to minister to the wants of a dear, devoted mother. For her to die was indeed gain. Much sympathy is felt for the aged husband who is an honored deacon of the West End church, and her children of whom there are nine, seven of which are members of Baptist churches. May God sustain them. An impressive funeral service was conducted by Rev. F. O. Weeks.

GREENOUGH.—Miss Reba Greenough, daughter of Mr. John L. Greenough, entered into rest on the morning of Jan. 16th. Her demise was as a peaceful slumber. With such gentleness did the end come, that for some moments it was difficult for the watchers to say whether it was death or only sleep. Miss Greenough was converted and baptized four years ago—when she was 16 years of age. Her Christian life has been most amiable and cheerful, and as we recall the lively interest that she ever manifested in the welfare of her church we cannot but say, "She hath done what she could." With bright hopes for the future, she entered upon the course of study in Acadia Seminary last fall, but before many weeks she was compelled to abandon her work owing to an attack of hemorrhage; in a few weeks she came home where, with slight variation, her strength became less and less until the end brought sweet relief. She was beloved by all who knew her. Her brief stay at Wolfville was characterized by a beautiful Christian life, and by her genuine worth she won the hearts of pupils and teachers. As the end drew near it was delightful to see how calm and strong was her trust in her Saviour, and how unaffected by weakness was her joy. The funeral services were conducted by the pastor, as-



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sisted by Principal J. H. McDonald, of Acadia Seminary, in the Baptist church. The large and representative congregation that gathered, attested to the very high esteem in which our sister was held by the people of our town. We greatly miss her from our church circle, and the loss to her home is irreparable. Mr. and Mrs. Greenough and family have the deepest sympathy of a very wide circle of friends. They are being wonderfully sustained in their deep affliction.

GIFFIN.—At Goldboro, N. S., on Feb. 18th, Mrs. Thursty, widow of the late Simon Giffin, at the age of 87 years, exchanged the "earthly house" for the "house not made with hands, eternal, in the heavens." The illness which resulted in her demise was protracted and painful, but through it all her Christian confidence was firm and her hope was bright. The end came like one, weary and exhausted, falling peacefully to sleep. Her death removes from the community one of its earliest settlers, and from the Isaac's Harbor church one of its twelve charter members. By ties of blood and marriage deceased was related to nearly all the families in the place, and by these her name will be held in loving remembrance. She was well qualified by nature and by grace to play the important part she did in the life of the community. Strong in body, vigorous in mind, sound in judgment, kind in heart, pronounced in faith, she wielded a powerful influence and exerted a positive force, which made her an invaluable blessing to her own generation, and which enabled her to bequeath to her posterity a rich legacy of brawn, and brain, and character. Her life was truly strong and made for righteousness. The good she did was not interred with her bones. The funeral on the afternoon of the 21st, was largely attended, and an appropriate service was held in the Isaac's Harbor church, participated in by Pastors Lawson and Rutledge, the latter preaching from the words "Let us die the death of the righteous," Num. 23: 10. The remains were interred in the cemetery adjoining the church, there to await the will of an all-wise, all-loving, all-powerful Redeemer. "Blessed are the dead who die in the Lord."

family. He bore a lingering dissolution very manfully, and in full hope of a resurrection to eternal life was gathered to his fathers, March 2nd. It was a beautiful day. Monday, March 4th, when we laid the body to rest, Dr. Steele was present and spoke from his long acquaintance with the family. Rev. Mr. Newcombe in fitting, loving, tender, soulful words led us to the throne of grace. The singers sweetly rendered "They are gathering homeward," "Asleep in Jesus," "Safe in the arms of Jesus." How this family has been broken up in a few short weeks. The sickness of Mr. Black was just beautiful, so resigned, patient, calm, thankful for all done for him, etc., etc. He will be missed for his seat will be empty, at church, in S. S. and in the prayer meeting. The prayers of David the son of Jesse are ended.

SHAW.—Deacon Isaac Shaw, this brother beloved and honored, entered into rest Sunday evening, Feb. 25th. His illness, which was somewhat protracted, was borne with great resignation and even cheerfulness. His life of 67 years was singularly beautiful and strong. At the age of 17 he accepted the Lord Jesus as his Saviour and King. In 1849 he was baptized by Rev. Wm. Chipman, in company with a large number of others, some of whom are still pillars in the church at Berwick. For many years he served faithfully in the office of deacon. When the Cambridge pastorate was formed he became a member of that church and was elected deacon. With this church he walked for sixteen years. Into its fellowship all his family were baptized. Ten years ago he moved into the village of Berwick, and later to Weston. He again united with the Berwick church by letter retaining his office of deacon. Mr. Shaw was twice married. First to Miss Love Nichols, who died young leaving one child, Mrs. Selden Sanford. He married again Miss Salome Freeman, who with five sons and an adopted daughter survives him. He has been abundantly blessed in his family. His daughter and her husband with whom he has lived for many years, have done all that kindness and tenderness could to wait upon him in his long illness. Two of his sons, Mark B. and Avory A. are ministers of the Word. Two, Harlan P. and Fred M. are teachers in high positions in the United States, and one, Carl, is a physician in the West Indies. The daughter, Flora, is a nurse in California. The wife and mother, whose cultured intellect and heart has made her a true helpmate in the home, still lingers for a time. Deacon Shaw was deeply interested in denominational work. He attended the Academy for two winters when young, and always retained a deep love for the institutions at Wolfville. Three of his sons graduated at Acadia while the others studied there and completed their education elsewhere. He was not less interested in missions. A life member of the Convention, he always, when possible, attended its sessions. His funeral was held on Thursday, March 1st, Revs. E. O. Read and Alfred Chipman assisted the pastor, each speaking at the service. May God bless the bereaved church and family.

BLACK.—Cyrus Black, J. P., was the fifth son of Deacon Thomas Stocks Black, one of the founders of the Amherst church, and grandson of Wm. Black, who came to Cumberland from Yorkshire in 1775. Born in 1810, he has seen every decade in this century, with the vast improvements in every department. One of his first purchases was one hundred acres of land, in what is now the heart of Moncton. He married Elizabeth Bowser, whose decease was lately recorded in these columns. Bro. B. had a love of sacred song, and frequently assisted his pastor by raising the tune. He was a constant attendant on the worship of God, and always prompt to bear testimony to the love of Christ, in Amherst, in Sackville, and in Tremont Temple, Boston. He has been a life-long promoter of total abstinence, well read in all our denominational enterprises, and a lover of every good work. Bro. B. compiled an interesting history of the Black

Advertisement for Walter Baker & Co.'s Breakfast Cocoa. Includes an illustration of a woman in a long dress and apron holding a tray. Text: "A PERFECT FOOD—as Wholesome as it is Delicious." "Walter Baker & Co.'s Breakfast Cocoa." "The firm of Walter Baker & Co. Ltd., of Dorchester, Mass., put up one of the few really pure cocoas, and physicians are quite safe in specifying their brand." "—Dominion Medical Monthly." "A copy of Miss Parlow's 'Choice Receipts' will be mailed free upon application." "WALTER BAKER & CO. Ltd. ESTABLISHED 1780. Branch House, 6 Hospital St., Montreal."

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It sets the liver, bowels, and kidneys acting, whereby all poisons are eliminated from the system; cleans the tongue, improves the appetite, purifies and enriches the blood.

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News Summary

It is announced that the Queen intends to visit Ireland for the first time since the death of the Prince Consort.

Her Majesty has abandoned her intended visit to the Italian Riviera and has decided to remain at home.

Fred Weatherhead, car inspector at G. T. R. station, Richmond, Que., was struck by the breaking up of a snow plow Monday night, resulting in his death almost instantly.

There is no change of importance in the famine situation. Relief work is commencing in Madras. It is reported that the outlook is very gloomy. There is a total of 4,374,000 persons on the relief lists.

The Canadian Paper Makers' Association on Monday adopted a scale for carloads, five ton lots and twenty ream lots on different grades of paper. The increase in the present prices is from ten to fifteen per cent.

At a meeting of the directors of the Bank of Montreal at Montreal Tuesday, R. G. Reid, the well-known contractor and Newfoundland railway magnate was elected director in succession to the late W. W. Ogilvie.

At the election Wednesday for a member of Parliament to fill the seat for the third division of St. John, vacated by Mr. Bernard Collier, Nationalist, retired, Mr. John O'Dowd, Nationalist, was elected without opposition.

Ten children, members of the Universalist church Sunday school at Bangor, Me., were struck and almost all of them were completely buried by a snowslide which came off the roof of the church at noon Sunday. Their escape from death was miraculous.

The bubonic plague increases, there being 411 deaths from the disease at Calcutta last week. This is causing a great exodus of merchants. The Viceroy, Lord Curzon, addressing some of the plague stricken patients, said he considered it his duty to visit all the quarters of the vast dependence committed to his charge.

Every province is to furnish its quota of the regiment which is to garrison Halifax. One thousand men will be enlisted, but only active militiamen who have put in one season's training will be accepted. The men will be enrolled for one year, with a possibility of being called upon to serve six months longer. It is expected that the recruiting will be completed in a fortnight.

Premier Sir James Winter conveyed the resignation of himself and the other members of his government to Government House on Monday. Gov. McCallum refused to accept it until he learned whether the opposition leader, Mr. Bond, was prepared to form a ministry. Mr. Bond will probably form a government.

The estimates for the current financial year presented Tuesday evening to the Ontario Legislature, asks for \$3,426,556; \$193,479 on capital account and \$103,256 for other purposes. Ten thousand dollars is got out for the patriotic fund, \$4,000 for officers in Canadian contingents and \$500 for the Red Cross. The total assets of the province amount to \$7,100,000 and the liabilities to \$5,100,000.

Sir Charles Tupper addressed a meeting in Tremont Temple, Boston, on Monday evening, his subject being the South African conflict. Among other things he said: "My acquaintance with members of the Commons in England leads me to say that you cannot improve the good feeling that exists between the United States and England."

Archbishop Hennessy, Iowa, died on Sunday. He was recognized as one of the greatest orators and most profound theologians in the Catholic hierarchy. Archbishop Hennessy was born in County Limerick, Ireland, August, 20, 1825. In 1860, he went to St. Joseph, Mo., where he remained until appointed Bishop of Dubuque in 1866.

After serving for sixty-one years as pastor of St. Mark's Protestant Episcopal church, Brooklyn, Rev. Dr. Samuel M. Haskins died Wednesday night, aged nearly 87 years. He was the first and only pastor of "Old St. Mark's." Dr. Haskins was born in Maine, May 29, 1813. He was a cousin of Ralph Waldo Emerson.

The private car of Lewis Morrison, the actor, was totally destroyed by fire en route to Bangor from Calais Tuesday. The occupants lost everything, only escaping in their night clothes. Mrs. Morrison says that she lost diamonds worth \$10,000 and about \$3,000 worth of wearing apparel. Mr. Morrison estimates his loss of personal effects at \$5,000, including \$800 in cash, a diamond ring and other jewelry and clothing.

It is nonsense to say that because you have a bad cough you are going to have consumption, but it is safer and better to cure it with Adamson's Botanic Cough Balsam than to let it run. 25c. all Druggists.



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The Farm.

Herefords as Milkers.

A writer in "The Live Stock Journal" (English) defends the Hereford cow against the charge that she is a poor milker. This common estimate of the Hereford, he contends, is to a large extent a fallacy arising from inexperience and want of knowledge of the breed's capabilities. He holds that an average Hereford cow will give almost if not quite as much milk as an ordinary shorthorn cow, provided she is kept up to her milking after calving, and gets the additional food that a milking shorthorn requires. The truth of this contention, he further asserts, can be confirmed by the evidence of experienced breeders. One farmer of his acquaintance has his sheds filled with a hundred cows of the Hereford breed, all of which give satisfaction to the milkmen to whom the animals are hired. There is no reason to doubt that the Hereford is as pliable in the hands of owners as any other variety is. The breed can be cultivated for milk production or for the production of beef, or for both in moderate degree, just as the other specialist and general purpose varieties have had their respective properties developed.

But the fact remains that the milking propensities of the Hereford breed—probably because the requirements of the counties in which it chiefly abounds have not rendered the course expedient—have not been cultivated and encouraged to the extent its beef producing qualities have been. As a grazing breed the Hereford is unsurpassed and for its wide district unequalled; but it can scarcely be claimed that, as it exists at the present time, the breed is one that the farmer who sacrifices everything to milk production would care to adopt. At the same time, we have not the slightest doubt that the Hereford milks as liberally as her supporters require. In her ordinary condition she is far from being the big, massive, beefy animal we see her in the showyard. She can usually rear her calf, and something more, which is as much as can be expected of noted beef breed, and more than some of them are capable of accomplishing.

Cosily Contrariness.

I know a man, and he is but one of a large company of the same sort, who never had a good vegetable or fruit garden, mainly because he thinks it would look as though he were being dictated by his wife in so doing. Let us look at the sort of table his contrariness provides. An abundance of coffee, liberal in strength and sweetness; salt pork, potatoes, bread, rich cake, rich pies with short crusts and other indigestible foods. The woman has done as well as she could with the material provided. What might she have placed before her family had she had access to a vegetable and fruit garden? Hardly a meal need be devoid of some vegetable or fruit, which would not only cheapen living, but improve health. The man in question is noted for his economy, but evidently he is not using means to the desired end.

He complains of a whirling head, weak stomach and numerous other ailments, and for remedies he scans the advertising columns, almanacs, etc. The local physician is also frequently called upon. He has probably laid out, at a very low estimate, for medicines, \$25 a year. Adding to this \$25 more which might have been saved in the cost of living, we have \$50 a year lost for lack of what he might easily have had. In the thirty years that they have kept house, this would amount to \$1,500 without interest. He and his wife have worked hard, but in the discomfort that always attends poor health. Nature holds out to us with a liberal hand foods that not only give variety to our fare and thus preserve health and comfort, but are much cheaper than the indigestible stuff that too often load our tables.—(C. M. D.)

A Careful Buyer.

There were only four neighbors in Tucker's general store, at the crossing of the plank ridge and the State road, when Silas Slosson entered. "How be ye boys?" he said collectively. "How be ye Si?" was the reply. How's th' ol' lady? " 'Bout th' same; don't see much change." Silas crossed the store to the counter, behind which stood Tucker, his face

wreathed in mercantile smiles, his fat hands pressed against the varnishless table. "Whatte it be, Mistur Slosson?" he asked.

"Haow much ye gittin' fer C. sugar?" replied the prospective customer. "Six cents."

"Phew—w—w," whistled Silas, "gone up, ain't it? Didn't hev t' pay no sich figger fer 't las' I bo't."

"That so?" inquired Tucker with surprise. "Haow much 'd ye hev t' giv'?"

"Five cents an' a half."

"That so? Haow much ye want?"

"Paound."—Free Press.

Nourish the Nerves and Cleanse the Blood.

When This is Done You Secure Perfect Digestion, Good Appetite, Restful Sleep and Full Health.

Paine's Celery Compound Nature's Spring Medicine Makes People Well and Strong.

True, vigorous health is the portion of men and women who have pure, rich blood and well nourished nerves. Poor health and disease means diseased nerves and impoverished blood.

Paine's Celery Compound fully supplies the needs of the ailing and rundown in spring time. It drives all clogging matters and impurities from the life stream, making it course with freedom and vitality to every part of the body.

Paine's Celery Compound braces the unstrung and weak nerves and furnishes a nutriment that builds up the entire nervous organization. The tired, thin and worn-out body takes on flesh, pain in the back is banished, the skin becomes clear, the kidneys and liver are free from disease, the digestive organs do their work with unflinching regularity, and a feeling of new energy and well-being take the place of nervousness, despondency, irritation and melancholia.

Nourish the nerves and cleanse the blood with Paine's Celery Compound, and a new, happy and beautiful life will be yours.

NEARING HIS END

Was Mr. James Fraser of Pictou, in Spite of all Medicines.

Until He Began to Use Dodd's Kidney Pills—Then Kidney Disease Vanished—New Life Was Given Him—Read His Story.

PICTOU, N.S., MARCH 12.—A well-known philanthropist, reading last week of the remarkable cure of Mr. James Fraser of Kidney Disease by Dodd's Kidney Pills, called on that gentleman to ascertain whether or not the report was correct.

"Yes," said Mr. Fraser to him, "Dodd's Kidney Pills put me on my feet from a bed of agony, gave me strength, health, and vigor. Though I am sixty-five I feel better and stronger than I have felt for twenty years past. Dodd's Kidney Pills did it all. I tried a score of remedies before I began to use Dodd's Kidney Pills. They did me no good. When I began to use Dodd's, I was taking no other medicine, nor have I taken any other since."

"You really have an honest faith in Dodd's Kidney Pills, then?" "I have indeed. I am proud to testify as a man, as an honest man, to the wonderful power of that remedy."

"I was a very sick man. Every remedy I had tried had failed to help me. My limbs and body were bloodless, and almost lifeless. The end of my life seemed very near. I passed clots of blood regularly."

"But no sooner had I begun to use Dodd's Kidney Pills than I could feel the blood running through my system, new life and strength growing. The terrible palpitation of the heart stopped, the blood-clots ceased coming, and I knew I was being cured. I could talk for a year, and not say enough for Dodd's Kidney Pills."



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Cut this out and send it to us, with the name of your nearest express office, and we will ship you this magnificent Field Glass for examination. Call at your express office, examine thoroughly, then, if you find the glass exactly as represented, pay the express agent \$4.85 and express charges and secure this great bargain. The glass we offer is beautiful in finish, and of high quality, real morocco body, achromatic lenses, black japan draw tubes, tourists, and in fact everybody, will find this instrument invaluable. They are substantially made, cannot get out of order and will last a life-time. Many of our customers write us that they have never had so much pleasure and enjoyment from a small investment as this Field Glass has afforded them. We might charge you double the price that we ask for them and you would be perfectly satisfied, but we believe in giving our customers the benefit of our ability to buy goods in large quantities at low prices.

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P. S.—If a copy of the Complete Book is desired for sample or inspection, one of the best style will be mailed with the outfit for \$1.50 extra. R. A. H. M.

Advertisement for 'The D.L. EMULSION' for consumption and all lung diseases, featuring a logo and text describing its benefits for cough, loss of appetite, and general weakness.

NOV. 25th WE PUBLISHED THE NAMES and addresses of thirty of our students who had recently obtained good situations. Since then eleven more names have been added to the list.

Ten of our students are under one roof in the C. P. R. offices, St. John—two of them chief clerks.

Advertisement for 'THE ST. JOHN BUSINESS COLLEGE' by S. KERR & SON, Oddfellows' Hall, offering Business and Shorthand (Pitman) Catalogues to any address.

Advertisement for 'FREE' pens, featuring an illustration of a fountain pen and text describing the quality and availability of the pens.

Advertisement for 'BE SURE' pianos by Miller Bros., featuring decorative borders and text about bargain prices and terms.

Advertisement for '\$4.95' violins, featuring an illustration of a violin and text about the quality and price of the instruments.

It's Easy To Take

Thin, pale, anæmic girls need a fatty food to enrich their blood, give color to their cheeks and restore their health and strength. It is safe to say that they nearly all reject fat with their food.

SCOTT'S EMULSION OF COD LIVER OIL WITH HYPOPHOSPHITES OF LIME & SODA

is exactly what they require; it not only gives them the important element (cod-liver oil) in a palatable and easily digested form, but also the hypophosphites which are so valuable in nervous disorders that usually accompany anæmia.

SCOTT'S EMULSION is a fatty food that is more easily digested than any other form of fat. A certain amount of flesh is necessary for health. You can get it in this way.

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We cannot recommend you to any better house remedy than Kendrick's Liniment.

News Summary

The Ameer of Afghanistan makes the announcement that he is loyal to England. Hon. E. J. Phelps, former United States minister to England, died at New Haven on Friday.

Discussion of Mr. Mason's resolution expressing sympathy for the Boers was conducted in the United States Senate behind closed doors.

W. H. Coulton, a clerk in the office of State Auditor Swenney, Frankfort, Ky., has been arrested for complicity in the murder of the late Governor Wm. Goebel. Other officials are to be arrested.

The United States Senate committee on foreign relations has agreed to report the Hay-Pauncefote treaty amending the Clayton-Bulwer treaty to grant authority for the defence of the canal by the United States when constructed.

The most disastrous mine explosion ever known in the New River district occurred at the Red Ash mine at Fire Creek, W. Va., Tuesday. The first reports of the disaster were greatly exaggerated. Ten dead bodies have been taken from the mine, and it is believed that the victims will number forty more.

The following officers have been offered captaincies for the Halifax garrison, and have accepted: Lt. Col. McKay, Ren r w; Capt. McDonald, Alexandria; Lt. Col. Skinner, Kingston; Major Tashereau, Beauce; Capt. Sharples, Quebec. Major Sorcomb, of Halifax, and Major Wilbur Henderson, of Toronto have also been offered captaincies, but have not yet accepted.

A Berne, Switzerland, despatch says: The Bund announces that the arbitrators tribunal has pronounced judgment in the Delagoa Bay arbitration, but on the principal points only. The question of the indemnity to be paid by Portugal remains and that will shortly be decided. The judgment will then be communicated to the parties concerned.

The Berlin correspondent of the London Daily Mail says: "I learn that there is disension between President Kruger and General Joubert and that the latter has resigned. Probably President Kruger will assume the chief command. General Sabalkberger and other prominent commandants are also likely to resign for similar reasons and because President Kruger ignored their advice to make peace overtures after the first Boer victory."

Hon. Mr. Emmerson has moved a resolution in the N. B. Legislature, empowering the Lieut. Governor in council to take such action conjointly with the other Maritime Provinces as will result in the establishment of a school or institution having for its object to furnish a technical training to prepare the youth of the country for agricultural, mining, horticultural and such other industrial pursuits as may from time to time be deemed desirable, such institution to be established at some point to be selected as being most suitable, within the Maritime Provinces. The cost of establishing such a school in a modest way is estimated at \$50,000, with \$5,000 annually from the province for running expenses.

Personal

Mr. A. C. Archibald, son of Rev. E. N. Archibald of Lunenburg town and brother of Rev. W. L. Archibald of Milton, N. S., was ordained as pastor over the First Ave. Baptist church, Topeka, Kan., on Feb. 28, 1900. Mr. Archibald's statement in reference to his conversion and call to the ministry was satisfactory to the council and his examination was considered to afford evidence of careful training and splendid preparation for his life work. The sermon was preached by Rev. E. H. Teall, and the ordaining prayer was offered by Rev. W. B. Bradshaw, who is Mr. Archibald's uncle.

The death of Miss Helen Miles, notice of whose decease appears in our obituary column this week, has caused deep regret to a very wide circle of friends, and sympathy will be felt especially for Mrs. (R-V T. A.) Blackadar, a sister of the deceased, to whom these sad farewells have come so frequently, as one after another the members of a large family have been called away. But there is a world on which death casts no shadow.

ONLY ONE BEST.

There's only one best soap—"SURPRISE." It's a pure, hard, perfect soap. It makes clothes cleanest and whitest in the least time and with least work. No boiling, scalding or rubbing—all the dirt simply goes away when "SURPRISE" Soap comes. It costs but 5 cts. a cake, but lasts as long as if it cost 15. Don't take a "just-as-good" soap. There is no soap as good. Remember the name—"Surprise."

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NIGHT DRESSES, like the accompanying illustration, made from fine English Princess Cambric 75c. each, if sent by mail 10c. extra. This is the greatest bargain that we have ever had. "Princess Cambric" is different from domestic cotton, in so much as it is finished like linen and is much the same when it is washed. Send your order quickly if you wish to get some of this lot before they are all gone.

F. A. DYKEMAN & Co. SAINT JOHN, N. B.

The Canadian Contingent

are at the front and so are we. Leave your measure in our Custom Department and we'll make you up, during the month of March, a Handsome Tweed Suit for \$15, or a Handsome Black Diagonal Suit for \$18. These suits are Spring Leaders.

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A complete outfit for Printing Office. Consists of 2 Alphabets of Rubber Type, Type Holder, Steel Presser, Bottle Indefinite Ink, Ink Pad, and full directions, all packed in a neat case. Useful in every home for marking linen, also for printing cards, envelopes, etc. Every present should possess one. Mailed, post-paid, for only 15 cents. An elegant specimen sent with order for three outfits. Satisfaction guaranteed, or money refunded. Address: BEX SUPPLY Co., Toronto, Can. (Please mention this paper.)

When horses have Fever, the hair and hoofs are dry and the legs frequently swell, give Granger Condition Powders.



This beautiful Heavy Gold or Silver Plated Chain bracelet, for sale only on dozen packages of Sweet Pea Seed, at 10c. each. Large package contains most fragrant varieties. All colors. Write and we send seeds. Sell them, return money, and we mail your bracelet absolutely free. The season is short, so order at once. Premium Supply Company, Box Toronto, Can.

From North Dakota came last week a letter to T. H. Estabrooks, Tea Importer and Blender, St. John. The writer said:

"I was visiting New Brunswick last winter, and when I came home I brought some Red Rose Tea with me. I would like to get a small chest, about 50 pounds. Please let me know if I will have to pay duty on this."

Like the Boston gentleman whose letter was recently quoted, the citizen of North Dakota likes Red Rose Tea better than any other. Are you using Red Rose? It is the best tea value on the market and specially suited to the taste of Maritime Province people. The sales are enormous.