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{ THE CHRISTIAN VISITOR
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No. 11.

The San Jose Scale. The San Jose Scale has become quite prevalent in parts of Ontario, and is giving much trouble to orchardists. Already quite a large area is affected. This is a serious matter, not only because there is great danger of the infection spreading through the country, but also because the fact that Canadian orchards are thus infected may cause an agitation in other countries against the importation of fruit from Canada. The government of Ontario is wrestling with the difficulty. It had been hoped that the scale could be exterminated by cutting down the orchards infected, but this has been found too expensive a business, as it would involve a very heavy drain upon the public funds to afford even a partial compensation to the orchardists, and even then the loss to many orchardists would be ruinous. The Minister of Agriculture is accordingly now seeking to deal with the trouble by furnishing fruit-growers with the means and the instructions necessary to destroy the scale without cutting down the trees. Experience, it is said, teaches that by systematic work this can be accomplished. Strict precautions are being taken to prevent the spread of the infection through nursery stock, but it is to be feared that it will be found to be a matter of great difficulty to exterminate the pest. Fruit-growers in the Maritime Provinces cannot be too strictly on their guard against its introduction.

Hon. Mr. Mulock goes to Australia. It was generally understood that at the opening of the first Parliament of the Australian Commonwealth, which is to take place on May 6, Canada would be represented by Sir Wilfrid Laurier. But it is now announced that parliamentary duties will prevent the Premier's going as had been intended. The session of Parliament is likely to be prolonged considerably beyond the limit at first anticipated, and in view of this fact and the important character of business still to be dealt with by Parliament, it is said, the Premier has deemed it wise to forego the pleasure of the proposed visit to the antipodes, and to send a member of his cabinet to represent the Government and the country, at the Australian inauguration. The choice for this important mission has fallen upon Hon. William Mulock, the Postmaster-General, who by virtue of his character and ability, as well as by his connection with the realization of Imperial Penny Postage and the Pacific Cable scheme, will very worthily and suitably represent the country. Mr. Mulock is to sail from New York on the 16th inst. for England on his way to Australia. During his absence the business of the Post Office Department will be in the hands of Hon. James Sutherland.

The Pacific Cable. A resolution submitted by the Postmaster General has been adopted by the Dominion House of Commons authorizing the Government to guarantee the payment of five-eighths of the principal sum of £2,000,000 required for the construction of the Pacific Cable to connect Canada and Australia. This sum which is £300,000 greater than that previously estimated as necessary for the construction of the work will be loaned by the Imperial Government, while the Colonial Governments guarantee their several shares in the expense. In connection with this vote, Mr. W. F. McLean of East York, brought up the matter of the nationalization of the whole telegraph system of the country, of which he is a strong advocate, contending that it would result in a large saving to the country, and, through the reduction of rates, in giving a most valuable impetus to the country's trade. He held also that trans-Atlantic Cable would be a paying investment for the Canadian Government. Mr. Mulock intimated that

he had his own views upon the subject, but did not consider the occasion opportune for discussing a scheme for the nationalization of the telegraphs. It was further stated in the course of the discussion that the company which is contracted with to lay the Pacific Cable is virtually the Eastern Extension Company, which is the greatest rival of the undertaking, and might naturally be expected to delay the work. The opinion was generally expressed that the terms of the contract should bind the Company under heavy penalties to the fulfilment of its obligations within the time specified, that is January 1st, 1902.

A Railway Commission. The question of the appointment of a Railway Commission for Canada was discussed in the House of Commons last week, on a motion of Mr. Davis of Saskatchewan, who moved a resolution expressing the opinion that the interests of the country demand the appointment of such a commission at the earliest possible moment. Mr. Davis evidently has a great deal of faith in the power of a commission such as he advocates to prevent unfair discrimination in rates and to remedy other evils connected with the present railway systems. He presented figures to show the existence of such discrimination and argued from the advantages which appeared from railway commission in Great Britain and the United States. The Minister of Railways spoke to the motion at considerable length, but in a non-committal manner. He recognized the existence of much popular sentiment in favor of a railway commission, and thought that the experiment of a commission should be tried, but declared that the legislation to establish such a commission could not be introduced at this session of Parliament. In the meantime he favored investigation by Government of the facts and of the question to what extent existent evils were remediable through a commission. Hon. Mr. Borden, leader of the Opposition in the House, agreed with those who doubted that a commission would bring to an end the evils complained of, though recognizing the existence of evils and the importance of dealing with them as effectively as possible. These views seem to have represented in a general way the attitude of the House toward the subject. Mr. Davis' motion was adopted without division.

A Tumult in Parliament. On Tuesday night of last week the British Parliament was the scene of tumult and violence said to be scarcely paralleled in its history. The trouble arose in consequence of a number of the Irish members refusing, at the request of the Speaker, to withdraw into the lobby, in order to a division of the House. The Education Estimates were before the House, and sometime after midnight Mr. Balfour, the Government leader, moved the closure—that is a motion to shut off further discussion. As the part of the estimates relating to Ireland had not been discussed, the application of the closure was resented by a number of the Irish Nationalist members who persistently refused to obey the request of the Speaker to withdraw to the lobby. Sixteen recalcitrants were then named by the Speaker. Mr. Balfour moved their suspension which was agreed to without a division. As the members named by the Speaker persisted in their refusal to withdraw, the Sergeant-at-Arms was called upon to remove them, and as they still shouted defiance and resisted, policemen were called in and the mutinous members were removed by main force, some of them resisting violently and their friends taking a part in the melee, so that for some minutes there was a free fight on the floor of the House. In the face of such information as is contained in the despatches it is scarcely possible to say whether or not the Irish members had just grounds for resentment at the course pursued by the Government, but in any case the conduct of these members is not of a character to cause the Irish demand for home rule to be regarded with greater respect in England. The whole incident is one to be deeply regretted as tending to embitter race feeling and resentments already too strong for the happiness of the Kingdom. On the motion of Mr. Balfour, the House has adopted a motion making the penalty for disobeying the Speaker suspension for the remainder of the session.

Against Russian Aggression in China. Some recent London despatches in respect to the situation in China, and especially in respect to the attitude of the Russian Government toward the occupation of the Province of Manchuria, have been of a somewhat alarmist character. It is represented that a crisis has arisen in Eastern affairs, which, in the opinion of the British Government, is of a very grave character, and that secret negotiations are going on between Great Britain and the United States with a view to thwarting what both Governments appear to consider a determined attempt on the part of Russia to plant herself permanently in one of the richest tracts of the Chinese Empire. From Washington it is denied that the United States Government is carrying on secret negotiations with any Government in respect to Chinese affairs, and it seems probable that the London despatches have magnified the gravity of the situation. It is quite certain, however, that the apparent determination of Russia to take possession of Manchuria under the plea of temporary occupation is far from agreeable to Great Britain, the United States, Japan and any other nations that desire to maintain the integrity of the Chinese Empire, and it is also probable that the situation is being canvassed with a view to determining how much pressure can be brought to bear upon Russia with the purpose of securing her withdrawal from Manchuria. Much will evidently depend in this connection upon the strength of the protest that the United States Government is prepared to make against the Russian occupation and much also upon Germany's attitude, which at present is regarded as rather doubtful in respect to the maintenance of the integrity of China. If Russia is permitted to have her way in Manchuria, it would likely involve the entire dismemberment of the Empire. So far as China itself is concerned there appears to be no effective protest against Russian occupation, the Government having apparently been captured by Russian diplomacy. The only thing therefore that could be expected to be effective against the partition of China among the nations would be a united and vigorous protest on the part of Great Britain, Germany, the United States and Japan against Russia's occupation of Manchuria.

South Africa. Though no despatches from Lord Kitchener appear to have been published touching negotiations with the Boer General Botha, London newspapers are in possession of information which they regard as trustworthy, to the effect that such negotiations, looking to the surrender of the Boer leader and the end of the war, have been in progress and that they are at present in abeyance pending an answer from the British Government. The London Chronicle learns that the wife of General Botha has been the untiring agent in bringing about these negotiations. To General Botha's enquiry as to terms, General Kitchener is said to have given assurance that a general amnesty would be granted to all who surrendered and to all prisoners, except those Cape Dutch who, being British subjects, had actively fomented Boer resistance. General DeWet and ex-President Steyn were also, it is said, expressly excluded from the terms of the amnesty. Lord Kitchener further promised, it is said, that if peace were concluded, the government would assist in rebuilding the farm houses and other buildings destroyed under military exigencies, would reinstate the lawful owners and would help them stock their farms. Those guilty of acts of treachery would be excluded from these benefits. With the exception of DeWet who remains irreconcilable and declares that on his part the war has become one of revenge, it is believed that General Botha's officers are inclined to accept the conditions offered, and March 11 has been named as the date when the formal act of surrender might be expected to take place. It is quite certain that the Imperial Government will insist upon the abolition of anything like an independent political authority on the part of the Transvaal and the Orange State, but it will as certainly be ready to grant those territories the rights and privileges of British Colonies as soon as the willingness of their people to accept the position as loyal British subjects makes such a course practicable.

Wanted—An Ethical Revival.

BY REV. H. R. HATCH, M. A.
No. 11.

II. Let us now mention more specifically some of the things which an ethical revival would mean.

(1.) It would mean, for one thing, a fresh realization of Christian responsibility. Our sense of Christian responsibility is yet sleeping, or is in a sleepy condition. Paul realized that he was a debtor, that is, he owed something, "both to the Greeks and to the barbarians; both to the wise and to the unwise." He saw his obligation in the vision of God in Christ Jesus. That vision was the inspirer of the sense of responsibility, and the apostle saw, that by virtue of the gospel of Christ he was involved in special relations with all men, and answerable to Christ for the faithful discharge of his duty towards all men. No man can get up from the prayerful reading of the New Testament without feeling this sense of responsibility afresh. Think what it would mean, if there were an ethical revival of sufficient power to make us realize our responsibility respecting our brother as it is set forth in the great law of neighborly love. Think how this responsibility is emphasized in the principle of self-sacrifice which is the basis of Christian discipleship. It isn't a question of whether we will, or not, just as we may choose; for we are under obligation to the Lord of our lives. We must think, too, of the responsibility that is involved in the correct apprehension of the spirit and purpose of the Great Commission. Think how an ethical revival, or the fuller application of the teachings of Jesus to life would send home to all our hearts the burden of the empty treasuries of the Lord, especially for missionary work, both at home and abroad.

And so on. This sense of responsibility for the work which our Lord and Saviour has committed to us is one in which we are all sadly lacking. We need a revival that will stir up this sense of obligation to Christ to fulfil all his commands. We claim that we have taken the New Testament for our guide in life. If we have, why are we so indifferent to the fact that there are lost men and women around us, possibly in our own homes? If we have, why does it take so much urging to get from us a mere pittance for the perishing heathen, while we manage to find plenty of money to spend freely on our own pleasures? If we have, why can we rest content while rum curses the land and fills it with its desolations and abominations? If we have, why are we so anxious to lay up treasure on the earth, and so forgetful of the treasure which should be stored up in heaven? If an ethical revival would quicken our sense of responsibility for the work which Christ has placed in our hands, if it would make us more obedient to his word and will, and we believe that it would do so, then we should pray with all our heart for such a revival, pray that it might come right speedily, and let it come in our own life first of all.

(2.) Again. An ethical revival would mean a fresh canvass of moral distinctions and clearer moral definition. Is there need of such a revival to-day? To answer this question, we have but to think of the comparatively low ethical standards of the commercial world. If we measure those standards by the Golden Rule, there can hardly be any question about the result. The application of the Golden Rule to the commercial life of our day would mean nothing short of a revolution of present standards and methods. Suppose we apply this same rule to our household talks and the so-called friendly conferences which we have one with another. Would anything that we have said have to be cut out? We spoke of Mr. So-and-So; was it that which was "good for edifying as the need may be, that it may give grace to them that hear?" There are Christians who would never be guilty of robbing any man of a dollar, yet by reporting half truths—which frequently are far worse than absolute falsehoods—they rob him of that which is dearer to him than life itself. He "who steals my purse steals trash," but the man who in the garb of friendship repeats gossip about me has done me far greater injury than the thief who took my money. We lock up the highway robber, but the robber in the spiritual highway lives and moves and has his being in the midst of us as freely as ever.

I hold in my hand—or let me suppose that I do—a twenty-dollar gold piece. It is mine. I earned it. In honest sweat and toil I toiled for it. Over yonder is a pond of water. Have I any moral right to throw that piece of gold into that pond, and so lose it? One man says, "Certainly!" But what would we gather from the teaching of the New Testament concerning such a question? Is it not this? I should be even more blameworthy than the man who hid his Lord's money in a napkin. That piece of money represents myself, to lose it, is, in some real sense, to lose myself. The ethics of Jesus teach us, that though I have earned that piece of money, yet it comes from God's bounty and must be used for God's glory. Accordingly, to throw it away would not be for God's glory, but would be a practical denial of our responsibility for the use of it, and also for the use of the life which earned it. Then how much less is it to the glory of God, and how much more is it a denial of obligation, to spend our money for that which is not

bread! If the man who hid his Lord's money in a napkin was guilty of wrong-doing, how much more guilty and culpable is the man who uses his money for selfish, sinful indulgences!

Let us turn this illustration in another way. I have in my possession some force, or faculty, or ability, let me say. It is mine: at least in the sense that it is not in the possession of any other. Self says that I can use that possession as I may please; but Christ says that I must use it for him, in his service. Self thus denies moral obligation, and any moral authority apart from itself: Christ stands for the clearest recognition of moral obligation to God in the use of all his gifts. Christ's ethics teach—and the teaching comes to us with all the force of his example—that the only way to use that possession of mine is to give it out for the life and benefit of others: and that thus given out it will come back to me freighted with my real self and with fulness of joy for my own heart.

An ethical revival, would, I am positive, help us to clearer moral distinctions touching our relations one with another, and touching the gifts, both material and spiritual, which God has given to us.

(3.) Then thirdly, a deeper sense of Christian responsibility, a clearer definition of moral obligation, would surely mean an increase of Christian activity, and an enlargement of the sphere of Christ's dominion in human life and affairs.

It is here that an ethical revival would manifest itself chiefly. And there is room for a much larger application of the Spirit and teachings of Jesus to our lives. Jesus Christ is King: he is the King. His dominion in our hearts and affairs is not to be confined to any one section thereof, but extends to every section. Every expression of heart mind, life should be under the direct and controlling influence of Jesus Christ as Lord, until we can say, and it can be said of us, it is no longer we who live but Christ lives in us.

III. We are now ready to ask the question which is implied in the title of this paper, viz., Is there any need of an ethical revival in the sense in which we are using that expression? It is difficult to believe that there can be two minds on this question; for there does not seem to be in ready any question. There is great need of such a revival. It is this need which lies behind the books which the Rev. Charles Sheldon has been giving to the public; and the Christian public has acknowledged this need in its eagerness to read these books, to talk about them; and these books certainly have been an inspiration to larger Christian activities. It is this need which is leading to so much criticism of the positions of the church, as a church, in reference to many of the reform movements of our day. The churches are criticized without mercy, and the best answer that they can give to all criticisms, friendly or unfriendly, is in a larger practice of Christianity. The churches of Christ have made much progress within the past century towards the Christian goal, but the ideal is still far beyond, and there is yet great sacrifice and work to be done before this ideal may be attained.

We need an ethical revival among our young people in order that they may see clearly that certain activities, on the one hand, are inconsistent with a profession of faith in Christ, and on the other hand, that certain other activities are pre-eminently consistent with and demanded by their confession of Christ. We need an ethical revival among the more mature members of our churches which will furnish them with a new insight into the application of the principles of Jesus in all the business of their lives—at home, in the shop, on the street, at work or at rest. I believe that there ought to be a more clear line of demarcation between the church and the world. The world has its standard: Christ has his. They are not the same. They cannot be made the same. No one is deceived when a man tries to live according to the two standards. An ethical revival would make this line of demarcation between the church and the world much clearer than it is at present. It was Emerson, I think, who said, "How can I hear what you say when what you do roars so in my ears." The world neither can, nor will, hear what we say concerning the beauty and the power of Christ, when what we do is no different nor better than what they themselves do. The ethics of the church of Christ are infinitely higher and better than the ethics of the world. It is for Christians to make this plain to the world by their life in the world. It was a sad reflection on the practice of Christianity amongst us, which one of the prominent men in our denomination made recently when he declared that a letter of recommendation from a church means no more concerning the moral character of the man recommended, than a similar letter from some commercial organization, or from any other association of men. If that is so, and possibly many of us are inclined to believe it, then that simple fact is proof positive that we need, and the need is exceedingly great, a revival of applied Christianity among our churches. We need, too, an ethical revival among the ministry itself. We ourselves must practice what we preach and we must preach the whole range of the ethics of Jesus. Many utterances from both American and British pulpits within the past two years con-

cerning war have led many to cry out against a gospel which can make sword and rifle the harbinger of the Prince of Peace. Christ, we believe, did not so preach; nor would he, were he amongst us to-day.

The teachings of our Lord set before us the Kingdom of God and his righteousness as the one all-absorbing interest for our earthly life. To gain this righteousness to establish the Kingdom, the followers of Jesus should be willing to sacrifice prejudices, money, comforts of life, self, and even life.

Ah, yes! we need an ethical revival which shall be wide-spread and full of power. But such a revival will come only as the vision of the Christ in our hearts enlarges and unfolds to us the will of the Father for our life. Such a vision comes of faith in our Lord. Let us pray that we may have a revival of faith in Jesus first, and then if the faith be worthy the name, the practice of Christianity must come. "Even so, come, Lord Jesus."

Looking Forward in Foreign Missions.

And they that be wise shall shine as the brightness of the firmament; and they turn many to righteousness, as the stars for ever and ever.—Dan. 12: 3.

As I lay musing in a midnight hour there passed before my mind in panorama, a history, in real life in which if it were possible I would gladly be the character. I will speak of him as Mr. H. Mr. H. had been permitted to accumulate wealth. He meant to be true to Jesus. Weighed in the scales of worldly Christians he was benevolent, though the number of dollars given to preach Christ to the heathen were few. In due time he accepted Christ's last command "Go ye" as applying to him with equal force, as though he were a preacher. He acted promptly on his convictions and speedily the Lord had ready two men to go for him to the Telugus. He nobly assumed the whole expense of salary, outfit, Mission Compound, native preacher, etc. We saw that he was permitted to support them for twenty years. As the ground had been well prepared previous to their entering upon the work they were permitted to gather into churches during this time over one thousand converts. About this time Mr. H. passed to his reward, but before doing so he arranged with the Foreign Mission Board an endowment fund, by which his two missionaries should receive their salaries indefinitely. His abundant entrance into glory ineffable, no tongue can portray. Here he found a continuation and enlargement of all his best aspirations while upon earth. The seeing of Christ as he is, the hearing from his lips the "Well done," who on earth can appreciate? But who are these in bright array coming to meet Mr. H.? There is no need that his angel guide shall introduce Mr. H. to them, for are they not Telugus from his own mission station in India. Have they not seen the picture of their benefactor on the walls of their Sabbath School rooms on earth? He listened as each in turn told the story of their rescue from the mire of sin through the missionaries and their helpers. Together they sang the song of redeeming love and rejoiced with joy unspeakable. It staggers human thought or language to comprehend or describe the never-ending, ever-increasing joy and bliss experienced as the decades of earth rolled away, bringing thousands of Telugus from his own mission field home to glory. Most thrillingly wonderful was it that through Divine means, of which our telephone is a faint suggestion, did he constantly receive news from his mission field. The baptismal scenes were occasions of especial joy. Among the thousands of the redeemed Telugus that came from his own field he was loved as a prince and a leader. How often he thought of that Sabbath School hour. The lesson was "The Unjust Steward." The Saviour's application of the parable to Christians was "Make to yourselves friends with the Mammon of unrighteousness, that when ye fall they may receive you into everlasting habitations." Well he remembered the simple paraphrase of its meaning—"as stewards of God's bounty so use your money in giving the gospel to the lost, that perchance many shall be brought home to glory, that when you die they shall welcome you to heaven." It came to him with all the force of positive command, from him who had given him all he possessed. If his love was genuine he ought to be constrained to immediate obedience. The habit of laying up a large portion of his annual income was not easily broken. Then came the Saviour's second lesson or message to him, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches." Again the teacher paraphrased as follows: "If therefore ye have not been faithful in the use of your money to give the gospel to the heathen, God himself will not commit to your trust the true riches. He that cannot use even money aright to make the world better, how can he be trusted with the care of souls and the gift of the Holy Spirit to qualify him for work." We have seen what momentous issues hung upon his decision. Instead of continuing to hoard his money, he chose to spend it to save the lost, and thus made it possible to secure for himself the true riches. Jesus spoke of—spiritual power with God and men, the fruits of which he now reaps through endless ages. A thousand times he magnified that grace that led him to cease laying up treasure upon earth, and adopt God's plan for our laying up treasure in heaven. He noticed, too, that some members of the church who continued piling up treasure upon earth and who ignored Christ's last command "Go ye," did not arrive in heaven at their death. Others of like habits of disobedience arrived at heaven, but were saved yet so as by fire, suffering loss, in eternal dishonor, all of which reminds me of Spurgeon's answer to the question, "Will the heathen who never hear the gospel be saved?" he answered, "I have more anxiety lest we shall not be saved who neglect to send to them the gospel."

DIMMOCK ARCHIBALD.

Helpful Lives.

When we have given our money to help the poor and spoken our most encouraging words to help the weak, we have not yet exhausted all our resources. A true Christian may help others as much by his life as by his words and gifts. Nay, the principal contribution which anyone can make to the life of the world is not his word or deed, but himself.

It is a vain thing to try to set a good example without a good heart. A life which is not merely acted is not genuine, and the counterfeit will soon be detected. Artificial lives are like artificial flowers which one sees in the market. They are beautiful to the eye, but shed no fragrance on the air. The bees never hover about them. A good life proceeding from a good heart creates a spiritual atmosphere which greatly affects everyone who comes within its range.

It is said that the physical atmosphere exerts a powerful effect on the bodies and minds of men. The physician knows that his patients will be more comfortable to-day because the sky is clear and the atmosphere is not murky and heavy. The police in Paris and London know that there will be a larger number of suicides in those great cities to-day because the atmosphere is heavy with fogs and vapors.

So it is with the spiritual atmosphere. Children who are brought up in an atmosphere which is free from the fogs of skepticism, doubt, selfishness, and vice, and charged with the ozone of love and truth, will grow to be stronger and better men and women than others. Some children grow up in a mercenary atmosphere, some in a literary atmosphere, some in an atmosphere of pride and vanity, some in an atmosphere of sin and vice. There is little hope for them. Let parents create an atmosphere in the home by pure lives which will save their children from evil. The church can create an atmosphere in the community where it is located which will exert a powerful influence over the lives of the people. It cannot be done by good preaching alone, or by good singing, or by generous giving, or by regular attendance on the means of grace. These are all good. The chief power of a church is in the lives of its members. Here is the hiding of its power.—Selected.

Better Than Taking a City.

The Mousers were coming over the hill at the rate of millions to the minute, it appeared, yet none seemed destined to touch the broad-shouldered Major who paced up and down behind the prone firing line. There had been an official tiff between that same Major and a certain Capt. Warren at Tampa, before our regiment had embarked on the transports for Cuba. This quarrel had made them rather bitter, and since then not a word had passed between them except on business. Capt. Warren's troop was on the firing line, and, of course, the Captain was standing behind them, encouraging and directing the brave men at his feet. Now and then a shell, fired from within the city, came over us, doing no damage beyond increasing the uneasy feeling they had already caused. Major Arnold was giving us the range, and as lieutenant of the troop, I had to repeat it, so our men could take advantage.

"Steady, men! Keep cool, make every shot count!" This seemed almost useless advice to men who had been waiting for this chance all day.

"One thousand yards!" called the Major; then, "Make it eleven hundred."

We were getting their range down fine, but they were retaliating in the same way. It was as much as one's life was worth to stand upon that hill, yet there those two stood, each oblivious of the presence of the others, yes, even forgetful of self. The hail of bullets was enough to stagger any man, but the two stood there, calling the range and encouraging the firing line. The musketry kept up its incessant rattle.

Major Arnold walked a little beyond his accustomed beat, and came face to face with Capt. Warren before either realized that the other was anywhere near. There was a moment's pause, then both grasped the outstretched hand of the other. To me, who had been present at the quarrel, the act was full of meaning to the others, it meant nothing. Not a word was spoken, and both passed on to the duty before them.

The musketry continued without a pause. "Here, bind up this sergeant's arm!" Hardly were the words out of his mouth before the Major fell shot through the thigh, and was carried to the rear.

The fortunes of war compelled me to bunk with the Captain that night, for one thin poncho was all we had to cover both of us. The excitement of the day made both restless and sleepless. About an hour after lying down I heard my Captain murmur in his sleep, "Thank God, I shook hands with Arnold!"

My thoughts went back to the proverb about conquering one's self and taking a city, and as I turned over to sleep, my last thought that night was one of pride in the two brave men I could number among the list of my comrades.—Exchange.

Whom to Invite.

The old minister closed the book and looked around the village church.

"You are told," he said, "when you make a feast to call to it, not your rich neighbors, but the poor, the

maimed and the blind. Now none of you are going to set out a fine dinner or supper this week. Some of us never in our lives gave a great entertainment. Yet the order is to us. I want each one of you when you go home to consider what God has given you beside food with which to make a feast, and who are the poor folk whom you should bid to it."

People glanced, smiled at each other, for the good man was full of queer suggestion. But the idea remained in the minds of some of his hearers, making their Sunday afternoon uncomfortable.

It bothered Phil Dorrance as he sat alone in his room. He usually sat alone except when at his meals. Phil was the blacksmith's son, whom his father, by dint of years of hard work and saving, had sent to College. He was grateful to his father, but he felt his education had made a great gulf between him and the old man. His companions were his classmates. He had meant to spend this afternoon with some of them, discussing a paper he had written on the history of the Reformation. Instead, he took it downstairs to the kitchen where his father and mother in their Sunday clothes sat nodding over the fire. How bare and empty their lives were—work and sleep!

"I want to read you something I have written," he said, cheerily.

They drew up their chairs, their eyes sparkling with pride and delight, and listened with a keen, shrewd, intelligence that surprised him. They were able, too, to correct some mistakes that he had made, and to give him some facts new to him.

"I haven't had as pleasant a day for years, Phil," said the old man, when the paper was finished. His old mother said nothing, but kissed him, her eyes full of tears.

In another farm-house Grace Peel sat, also thinking of the old doctor's suggestion. She was a musician from the city, who cared only for classical music. At home, her playing gave deep pleasure to friends whose musical taste had been cultivated.

"They are my rich neighbors," she thought. Rising, she went to the parlor and opened the piano.

"Suppose," she said, "we sing some hymns—all of us."

"The farmer called in the boys excitedly. 'We haven't had the piano opened since Nancy went away,' he said. 'Come, grandma, I'll move up your chair. You must join in.'"

"They sang 'Jesus, Lover of my Soul,' and 'Nearer my God, to Thee.' Sarah, the black cook, came to the door and threw in a wild note of triumph now and then. The discord sometimes made Grace shiver, but she played on.

Grandma asked for the old hymns she had sung when she was a girl, and the boys for "Hold the Fort."

When the afternoon was over the farmer said to Grace, "It's been a real happy time. You play as well as my daughter Nancy."

Grandma laid her wrinkled hand on Grace's shoulder. "The happy hours are so few at my age!" she said. "God bless you for giving me this one, my child!"

So the minister's suggestion was carried out.—Sel.

Does Heaven Speak?

Certain disciples of Confucius once asked that great teacher some questions about death. They were not satisfied with a knowledge bounded by the grave, and wanted to know of the beyond. They were met by an ominous evasion, for the teacher was a real agnostic as to the future of the soul, if it had a future, or if there were a soul. He said, "While you do not know about life, how can ye know about death? I prefer not speaking." When one of his disciples replied, "If you, the master do not speak, what shall your disciples have to record?" he added, "Does Heaven speak? The four seasons pursue their courses and all things are continually produced, but does heaven say anything? In contrast with this attitude of the Chinese prophet, now full and satisfying are the teachings of Jesus Christ concerning the world to come and eternal life. He did not speculate or reason of those things, but spoke of them with familiarity and confidence as one who knew. He expressed no hope or opinion, but talked of his Father's house just as we do of the house in which we were born, and of the environments of our childhood. The Apostle John, when writing of the blessedness of those who die in the Lord, prefaced it by the words, "I heard a voice from heaven saying," It is only a voice from heaven that can make a declaration like that. The knowledge of another life must always be dim and uncertain unless certified by a revelation from above. Because heaven speaks we therefore know. Agnosticism like that of Confucius must necessarily prevail as to the hereafter, unless we accept with unquestioning faith the word of revelation through which life and immortality are brought to light.—Commonwealth.

The Stages of Christian Communion.

BY GEORGE MATHESON, D. D.

Have mercy upon me, O God.—Psalm li. 1.
That I may know the fellowship with his sufferings.—Philippians iii. 10.

Here are two degrees of Divine communion, its spring and its summer. The first is God's compassion for me; the second is my compassion for God. "Have mercy upon me," said the Psalmist; "Give me fellowship with thy pain," says Paul. And ever is this the se-

quence of the soul's approach to God. I begin by asking his fellowship with me. It is the cry of my springtime. I have been quickened into pain by the new life within me, and I cry for an anaesthetic. I have been taught my weakness by the moment of convalescence, and I cry for a stimulant. The voice of my spirit in the springtime is ever the prayer that God will take my cross. But by-and-by summer comes, and the scene is changed. My spirit takes a leap, a bound. I pass from my cross to God's cross. I have often wondered why Paul said "that I may know the fellowship with his sufferings" instead of "His fellowship with my sufferings." But I do not wonder any more. I have learned the difference between spring and summer. Do you not see it even in the life of home? That little girl is laying all her crosses upon the mother; she would be miserable if the mother did not bear them. But, one day, she will be miserable if the mother does bear them. One day, she will want to lift the mother's cross. One day, her deepest desire will be to have fellowship with the parent's sufferings, to help her burden up the Dolorous Way. And, when that day comes, it will be, both for mother and child, the leafy month of June.

Jesus I have been admitted to thy higher class of communicants! I stood, one day, upon an eminence of the great city, and looked down. I looked upon its sins and sorrows. I saw the squalor beneath the glory, the rags below the costly raiment. I beheld the struggle for survival, the weariness of life, the recklessness that breeds crime; as I beheld I wept. And then I knew that I was bearing thy cross. Then I knew that I was lifting that old, old burden of thine—the burden of Jerusalem that made thee weep. That moment I gained promotion; I passed to the upper form. Hitherto it had been all receiving; I had never given thee a joy; I had been the child bringing its cross to the mother. But now there are to be changed times for me, for thee. Tell me the secret of thy pain; tell me the story of thy grief! I used only to sing, "Safe in the arms of Jesus;" it is no more for me an adequate song. I cannot sleep if thou art suffering in the garden. Rather would I have my arms round thee in the fellowship of pain! My springtime brought rest to the labor of my heart; but my summer glory will be when my heart shall enter into thy labor.—Christian World.

Heaven a Place.

A fog bank is a fog bank even though the sun shines on it. There was a crispness in Paul's faith. It was vertebrate. His confidence reached out into the dark, but it moved into the dark on fixed lines. The prospect of entering the other world never seemed to him to necessitate throwing overboard methods of expectation that had served him well prior to his departure. It is clear that, whatever exchange of experience there might be between this world and the next, he never anticipated being surprised, or at least bewildered, by the exchange. Standing by the death-bed of a friend was like going down to the dock and seeing a friend off on an Atlantic steamer, which may cost tears, but is not exactly a funeral. To one who takes the gospel in its easiest sense—which is to say its truest sense—heaven is a place, some place. One of the bitterest elements of grief would be eliminated from the death-bed scene if it were as distinct in our hearts as it is in Scripture that death is embarkation. Select the remotest star in the universe, and if you could suddenly realize that your departed and sainted friend was there, with what overwhelming brightness your whole conception of death and the heavenly world would be transformed, enlivened and beautified. May the Holy Spirit encourage our thoughts to move out cheerily along this line of a sweeter and richer consciousness of the somewhere of the heavenly world; a little of the bitterness be thereby subtracted from the bereavements which have shadowed our past, and our anticipations incline with a firmer confidence toward the city which hath foundations, and toward reunion with those whose bark sped out into the night and over the sea while we stood weeping upon the shore.—Dr. C. H. Parkhurst

I Have Finished My Course.

I feel in myself the future life. I am like a forest once cut down; the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of its unknown worlds. You say the soul is nothing but the resultant of the bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. There I breathe at this hour the fragrance of the lilacs, the violets and the roses as at twenty years. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the words which invite me. It is marvellous, yet simple. It is a fairy tale, and it is history. For half a century I have been writing my thoughts in prose and in verse; history, philosophy, drama, romance, tradition, satire, ode, and song—I have tried all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say, like so many others "I have finished my day's work." But I cannot say, "I have finished my life." My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight, it opens with the dawn.—Victor Hugo.

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The Culture of the Christian Life.

In our last issue we sought to lay some emphasis upon the fact that the religion of Christ means a new and abundant life. This life is communicated to us by Christ through the medium of faith. It is Christ in us. Christ is our life. His blood, as it were, passes into the veins of our withered souls, and becomes in us vitality and vigor for righteousness. As at the creation He breathed into the physical man the breath of a higher life, and he became a thinking, feeling, self-conscious soul, so in regeneration He breathes into the psychical man the breath of spiritual life, and he becomes "the new man, which after God has been created in righteousness and holiness of truth." Wherever that new man is found, he lives by the life of Christ. He is bound in "the bundle of life" with Christ. Christ lives in him. And the life which Christ lives in the believer's soul, is identical with the life He lives at the throne of glory, even as the sunlight is the same in the chamber as in the sky. The Christian life is the Christ-life in a human soul.

Now this view of the case discloses the way to the culture of the Christian life. The life received through faith is maintained by prayer. Prayer braces the soul's door open Christward and cries, "Oh life of life flow in." This is the great office of prayer, to keep the line of communication clear between the soul and Christ. There is much in our life here that tends to crook and choke this channel. It is, therefore, of utmost importance that the believer be watchful unto prayer. Paul in writing to the Ephesians, expressed fear, lest by any means, as the serpent beguiled Eve in his craftiness, their minds "should be corrupted from the simplicity that is toward Christ." The word simplicity means straightforwardness. It is sometimes, used of wood that is straight-grained. What the Apostle feared was a divergent, wavering line of life; what he desired was a life straight-grained toward Christ. We can only keep life thus by ceaseless prayer. But this is our privilege and duty. Prayer may become the habitual attitude of the soul, the constant direction of life in a straight line toward Christ. And the heart that maintains this "simplicity" toward Christ is one that ever feels the deep movements of his life within, one that is kept fragrant with His presence and sunny with the light of His face.

In the cities on our Canadian Pacific coast, and in those about the shores of Puget Sound, there is much to offend a fastidious taste. The foreigner has brought his filth and squalor into them. Yet from every reeking alley and malodorous lane, the inhabitants may look away, straight to the great white cove of Mt. Baker, that towers in matchless purity and grandeur above the clouds. Amid all the dust and grime of their hurrying life, they have that majestic presence ever before them, a minister of calmness and purity, if they will only lift their eyes. So we, if we will, "may live with the majesties and beauties of the great white throne and of Him that sitteth upon it, closing every vista and filling the end of every commonplace passage in our lives." To live in this high communion is to experience—

"All joy and peace and knowledge of his word,
The power and fruit, and service for the Lord."

Doing nothing at all is often the worst kind of wrongdoing. Simply failing to do what we ought to do may be more inexcusable than any mistake in our best methods of doing. If we see another by our side in peril, and fail to give him warning or help within our power, his blood is as clearly on our head as though we had stricken him down with a club or a knife. What sentence of the Judge, in the great day of account, can be severer than "Inasmuch as ye did it not, depart from me?" Let us watch and strive against the righteous doom of not doing.—S. S. Times.

Editorial Notes.

—The census returns show that the city of Bombay, India, has now a population of 770,000, a decrease of 50,000 as compared with ten years ago, the decrease being mainly due, it is said, to the exodus on account of the plague. Partial returns from the rural districts give evidence of the terrible ravages of the famine. Thus the population of Mahikantha has decreased by 230,000, Bajapore by 61,000, and Poona City by 7,400.

—Referring to Mark Twain's blunder in founding a denunciation of Christian missionaries in China on what should have appeared to any person an improbable statement and which afterward was shown to have been a mis-statement arising from a blunder in transmission, the Hartford Courant is moved to remark that "Even a very versatile humorist ought to know something about his subject, or else he ought to abstain from taking up serious subjects." Perhaps Mr. Clemens appreciates the humor of the situation in which he finds himself, but like 'Bro'r Rabbit,' "he ain't sayin' nuffin."

—For the past two or three weeks the church at Wolfville and the Institutions have united in special religious services, in which Pastor Hatch has been assisted by Evangelist Gale. A telegram from President Trotter informs us that a gracious revival is in progress. This will be good news to many readers of the MESSENGER AND VISITOR, and many will unite in earnest prayer that the good work in progress may be widespread and thorough. May it be a time of large spiritual blessing for our schools and for the Wolfville church.

—Mr. Jacob Denton, of Waterford, Digby County, N. S., has just renewed his subscription to the MESSENGER AND VISITOR. Bro. Denton is the senior deacon of the Digby Neck church, over which our now venerable Dr. Morse has so long presided. Deacon Denton is 82 years of age and his wife one year his junior. They have together breathed the storms of life for 57 years, and for 55 years Deacon Denton has taken the denominational paper, paying for it each year in advance. It is a very wholesome thing for a young man to marry a good wife and to take a good religious newspaper and pay for it in advance—or rather they are two very wholesome things. We heartily commend Deacon Denton's example to all our young men.

—The Episcopal Methodists of the United States are this year engaging in a twentieth century forward movement with the hope of promoting a larger religious life in the churches and securing conversions. The report of the six months work since August 1st of last year is said to indicate that Methodism in the United States is enjoying the greatest revival of the generation. A Corresponding Secretary in Wisconsin makes the statement that the reports from one hundred Presiding Elders' districts, in which only two thirds of the churches had reported, give a total of 34,103 conversions, and estimates that if the churches from the other districts show as large an average as those which have reported, and if this average is kept up for the second six months, the year will show a total of 600,000 conversions in connection with the Protestant Episcopal congregations of the country. There are "rather too many important "ifs" in this statement to permit us to accept these results as being within the bounds of probability, though it will be a great cause for gratitude if the largest hopes of this sanguine Corresponding Secretary shall be realized.

—The great Temperance Conference held a few weeks ago in Manchester, the British Weekly regards as probably the most cheering and hopeful that city has ever seen. Among the speakers at the Conference was Lord Peel—ex-Speaker of the House of Commons and son of the still more famous Commoner—who met with a fine reception, and whose speech is described as a model of judicial fairness and insight. It made a deep impression, as did also an address by Lady Henry Somerset. The British Weekly asks: "Is it too much to hope that Lord Peel will cripple the liquor traffic as his father freed us from the Corn Laws?" At an evening meeting in Free Trade Hall, which was densely packed—hundreds having to stand, Dr. Alexander Maclaren presided. He was in fine form and when he rose to speak was received with great enthusiasm. In the course of his remarks, Dr. Maclaren said: "We have in our various divisions and sections been long enough hammering at the walls of the fortress with our individual hammers, and we have broken off a bit of brick here and there, but we have not done much more. Suppose now we get a battering-ram, with plenty of ropes on the shank of it, and each of us take a hand and go at the blood-stained walls of this tower of iniquity."

—Some remarks of Sir Wilfrid Laurier contained in his speech on the Costigan resolution touching the Coronation declaration, are worthy of being noted as an expression of twentieth century Roman Catholicism. "Let me say here, as a Roman Catholic of the twentieth century," said the Premier, "that the Pope has no authority or jurisdiction whatever in secular matters. His power and jurisdiction and authority are exclusively

in spiritual matters, and we Catholics accept him by the power which has the final authority to pronounce upon all controversy in matters of faith and morals. Beyond that the Pope has no more authority than any member of this House. He has no jurisdiction over secular matters in any shape or form, and Catholics do not claim that he has." We do not know whether this will pass unchallenged at this day as a delimitation of the Pope's sphere of influence. It seems however to differ considerably from the view of the subject entertained by the men who framed the declaration connected with the Coronation Oath. The Premier's statement would, of course, be considerably more valuable if he could give us an orthodox definition of the points at which "secular matters" and "matters of faith and morals" meet.

—Probably Booker T. Washington is today beyond all question the largest personal force for the uplifting of the negro race in the United States. Mr. Washington was born in slavery, and though there is a large admixture of white blood in his veins, yet he has very fully identified himself with the interests of the negro race. He is a man of remarkable ability, keen perceptions, sound judgment, great personal magnetism, and withal of a broad and generous Christian spirit, which saves him on the one hand from blindness to the faults of the negro people, and on the other hand enables him to make allowance for the natural prejudices of the whites. In his work as a teacher he has been eminently successful, and the Tuskegee Institute stands as an enduring monument of his labors for the negroes of the South. The story of Mr. Washington's early struggles and late successes, and the work that he has accomplished on behalf of his people, which has been recently issued in book form, after running through the New York Outlook, is one of the most interesting autobiographies which has appeared in recent years.

—At the Negro Conference lately held at Tuskegee, Mr. Washington presided and delivered an address which was filled with sound advice, doubtless much needed by the negroes of the South. He advised a prudent economy in the use of the money which some of them were making. There were many ways of spending money to little profit. Venders of big pictures, lightning rods, organs, pianos and top buggies were ready to make spoil of them. He had heard of one poor old house that had thirteen big pictures in it costing \$3 each. One man had paid \$35 for lightning rods on a house that was not worth \$25. In some rented houses there were big organs and pianos and no one who could play on them. Build your houses first, said he, and when you have educated your children so that they can play, and you own your house and pay your taxes, then buy your piano. He had heard of a man in South Carolina who had \$60 left from his cotton crop after paying his debts, and he was persuaded to buy a top buggy with it. Not having any horse or mule, he pulled in front and his son pushed behind to get the buggy home. "We must stop this and come right down to business. . . . We must learn to stick to one thing. It is said that a colored man cannot be depended on. Let us see that we carry out our promise to the very letter. When you get a home improve it and make it attractive. Get rid of the old notion that it won't do for a colored man to live comfortably lest some one may think he has money. I hope you have come here to take something back with you. Be an agent and carry back with you what you have gained and spread it among your neighbors. In proportion to your doing this will this meeting be made valuable."

Notes from Newton.

On Tuesday evening, the 5th inst., the entire Newton family, professors and students, took tea together in Sturtevant Hall, having as the guest of the evening our venerable professor, Dr. Hovey. It was the occasion of Dr. Hovey's eighty-second birthday, and the students embraced this opportunity to do him honor for whom all have such a deep appreciation and affection. It was an exceedingly happy and informal season. Mr. Herrick, on behalf of the students, and Dr. Brown for the Faculty, spoke fitting words of congratulation. This honored Baptist Father maintains a wonderful vitality after his 52 years of devoted public service. This anniversary day was also the birthday of a grandson of President Wood. Recently the Acadia contingent at Newton was very delightfully entertained by Mr. and Mrs. Floyd (nee Miss Cohoon of Wolfville) at their home in Brookline, and by Mr. and Mrs. Belias of Newton Centre. Such kindnesses are greatly appreciated by the students.

There is a good missionary interest at this school. The Student Volunteer Band consists of about 20 enthusiastic men and women, the lady members belonging to the Hasselbine home. Beginning with the New Year monthly missionary meetings conducted by students were begun and are proving of interest and profit. In addition to these meetings occasionally some prominent missionary worker is secured to give an address.

For about two months there has been a considerable amount of snow on the ground and no little sleighing. The drapery of winter has now departed except where it lingers on the wooded hillside. The March winds are here in earnest. Very soon the gentle zephyrs of spring will begin to kiss the earth and lo, in loving response what new life will burst into bloom!

A. F. N.

Why I am Not an Agnostic.

BY REV. JUDSON KEMPTON.

I am not an Agnostic because I believe that God can be known by the human mind. I do not believe in the unknown God; I believe that God is such a being that the pure in heart may see him, and the seeking soul may find him and may afterwards say, "I know him in whom I have believed." The Agnostic would not agree with this. He would say, there may be a God, but we do not know him and cannot know him, and it is not reasonable to suppose that we can know anything about him.

I believe that it is reasonable to suppose that we can know him and that as a matter of fact men have known God, and held communication with him and talked with him as friend talks with friend.

Let us look first at the reasonableness of this, and then at the matter of fact.

We have admitted that there is a God. And that God is an orderly being, a law giver, an artist, a mathematician, a Mind, because he made a snowflake, and sent it down on my sidewalk for me to shovel off. The effect must have had a cause. I make a wooden snow shovel; I am the cause, the shovel is the effect. But what is my cause? Who made me? That great Mind. Either immediately, at my birth, or mediately, ages ago, back there in the sea slime of evolution God made me, or started a going the evolutionary machinery which caused me, (it makes little difference which so far as this goes). God is the great first cause. The effect cannot be greater than the cause. A man, however, is something more than a snowflake, a work of art, a beautiful construction. That is, some men are. But all the attributes that are found in man at his best, must be found in his Maker.

Therefore God must be something more than a mathematician and an architect and a draughtsman in white lines. I love, God must be a lover; I hate, God must be a hater; I know the difference between good and evil, God must be a moral being; I am at liberty to choose between right and wrong, God must be a free mind bound up in no chains of pantheism; I have a will of my own God must have a will which he wishes me to do in earth as it is in heaven; I have personality, God must be a personality; I have the power of communicating my will and my thought and my love to those whom I wish round about me, God must have the power of communicating his will and his thought and his love to those whom he wishes. In other words it is reasonable to think that God is knowable. It is reasonable to think that God can make himself known to men if he wishes to do so.

The only question that remains then, is, is it reasonable to suppose that God would wish to do this?

The answer that we shall give to this question depends largely on our idea of the dignity of man. If man is a worm of the dust, possibly God would have neither will nor thought nor love to communicate to him but would step on him and pass on. And yet there are men who would not crush the worm. There are men who have addressed poetry, the highest form of human speech, to mice, and even to worse vermin, for instance those lines of Burns which conclude:

"Oh wad the Gods the giftie gie us,
To see ourselves as others see us!"

and possibly if men were the planners and makers of the worms of the dust they would take more notice of them and even wish to communicate with them if so be that the worms aforesaid could understand man's thought, and do his will, and return his love.

Is this not the key to the situation? Can we not say this: God, (if he is the Infinite Being, the creator of the universe must be,) will have a care over all his works? And if he is a God of love, (as he must be if there is love in the universe) He will wish to communicate his thought and his will and his love to all his creatures who are capable of comprehending and doing, and loving the good, the true, the beautiful?

Now man is capable of this: He is so far superior to all other creatures that he lives in a different world. He has a mind capable of meditation on the things that are true, the things that are pure, the things that are honest, the things that are lovely, the things that are of good report. He has the thoughts that wander through eternity. He thrills with noble purpose and glows with high resolve. He grieves for sin and sighs for holiness. He lifts his forehead to the sun. Like a God he is capable of self-sacrifice and deeds of heroism. Though he is of the earth he is not earthly, but, as a dog looks into the eyes of his master, recognizing a superior being whom he can only partially understand, but to whom he can yield his devotion, so man everywhere looks upward for the eyes of the Being whom he vaguely understands to be infinitely greater than he, yet who has a will for him to either obey or disobey, and who seeks his good and desires his devotion.

Man is capable of loving God. Listen to this:

"As the heart panteth after the waterbrooks,
So panteth my soul after thee, O God;
My soul thirsteth for God, for the living God;
When shall I come and appear before God."

Did ever lover write a more passionate letter than that love song to God?

If, therefore, this satisfies us that man is capable of loving God, of thinking His thoughts, of doing His will, and if our former argument is sound, it follows that it is reasonable to think that God wishes to make himself known to men, and we cannot be agnostics because agnosticism is unreasonable to us.

In this our reasoning is supported by such masses of evidence and matters of fact that we could not begin to so much as look into them. For, all through the ages, from the day of Enoch who walked with God by faith, to the days of Abraham who was called the friend of God; from the days of Abraham to the days of David, who said, "I love the Lord because he has heard my voice and my supplication," from the days of David to the year that king Uzziah died, when Isaiah "saw the Lord high and lifted up and his train filled the temple, and the voices cried, saying, "Holy, Holy, Holy, is the Lord of Hosts; the whole earth is full of his glory," from the day of Isaiah to the last days of the Apostle John, who said, "Truly our fellowship is with the Father and with His son Jesus Christ," to the day of Augustine who prayed, "Lord, thou hast made us for thyself and our hearts are restless until they rest in thee," to the day of Luther who wrote, "I have much work to perform to-day, I must spend four hours in prayer that I may be strengthened for it," even to the present time, there have been countless thousands, great and little, who have testified that they knew God and received from Him guidance and consolation.

Some of these I knew. One was my own mother. And when her testimony and theirs accorded with my reason—I could not be an Agnostic.

New Books.

How to Promote and Conduct a Successful Revival. With Suggestive Outlines Edited by R. A. Torrey.

The editor of this work thinks that there is little doubt that a revival of some kind is coming, but the important question is, What kind of a revival will it be? He has no faith in doctrines which have never produced a revival in the past to do so now. The methods which this book sets forth, are such, we are told, as have been tried and proved effective. Quite a large number of preachers and evangelists contribute to the contents of the book. The Preaching needed in Revivals is discussed by Rev. Louis A. Banks; The Minister as an Evangelist, by R. A. Wm. Patterson; The Holy Spirit in a Revival, by R. A. Torrey; The Sunday School Teacher as a Soul-Winner, by Marion Lawrence; The After-Meeting, by Rev. A. C. Dixon; Music in a Revival, by Prof. D. B. Towner; How to make the Work Permanent, by Rev. E. P. Goodwin. Other topics are dealt with by men of equal repute. In addition to these discussions touching the method of revival work, there are a number of sermon outlines by Moody, Spurgeon, Phinney and other great evangelistic preachers, which will doubtless be found suggestive and helpful in connection with revival work. Published by Fleming H. Revell Company, Toronto, Price, \$1.50.

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Modern Criticism and the Teaching of the Old Testament. By George Adam Smith, D. D., LL. D. Professor of Old Testament Language and Literature, United Free Church of Scotland Glasgow College.

This volume comprises—with some important additions—the eight lectures delivered by Dr. Smith, in 1899, in connection with the Lyman Beecher lectureship of Yale University. They have been printed as they were delivered in the style of spoken discourse, but into several of the lectures considerable fresh matter has been worked, and Lecture VII., on the Prophecy of the Prophecy, to their own Times, has been wholly rewritten. Three main objects are embodied in the lectures: 1. A statement of the Christian right of criticism; 2. An account of the modern critical movement so far as the Old Testament is concerned; 3. An appreciation of its effect upon the Old Testament as history and as the record of a Divine Revelation. Prof. Smith may be described as belonging to the conservative wing of the School of Advanced Criticism. While he declines to accept many of the conclusions of the more extreme critics, his view of the Old Testament differs widely from that which had been generally accepted. The evidence for different documents and the composite character of many of the Old Testament books and for a comparatively late date of the Pentateuch or Hexateuch in its present form he regards as conclusive. His account of the modern critical movement and of its results for the Old

Testament Scriptures is probably the clearest and best statement of the matter that has yet been given to the world within the compass of a comparatively small volume. Whether we accept or reject the methods and conclusions of modern Biblical criticism, we have much reason to thank Dr. Smith for so clear and comprehensive a discussion of the subject. One thing is abundantly evident, the modern critic in the person of George Adam Smith is profoundly reverent. His faith in the God of the Bible and in the Old Testament Scriptures as a real and priceless revelation of His Character and His Truth have not suffered by the critic's acceptance of views which differ widely from the traditional ones in reference to the date and composition of some of the Old Testament writings. At the outset he impresses his readers with the sacredness of the task which he proposes. "This is no common ground that we are treading. It is not some outlying province of the Kingdom of God, some questionable frontier of our fatherland that we are called to debate." . . . It is rather "that country of which our Redeemer himself was a native; whose character he defined in absolute contrast to the rest of the world; whose history he interpreted as the Divine preparation for his own advent; whose laws he fulfilled as the expression of the everlasting righteousness of God." . . . In short it is "with Christ's Bible we have to do." . . . The Old Testament lies not so much under as behind the New. It is not merely a quarry or a buried city in which the excavator or the archeologist may work to bring curious hidden things to light—much rather the Old Testament is the "hinterland" of the New; "part of the same continent of truth, without whose ample areas and wider watersheds the rivers which come to their fulness in the new dispensation could never have gained one tenth of their volume or their influence." . . . It is upon all this—Christ's Bible and the Church's Bible, Christ's fatherland and the Church's fatherland—that we are called to estimate one of the most thorough intellectual processes of our time." . . . Dr. Smith's book has received warm approval at competent hands, and from men who are recognized as stalwart defenders and preachers of evangelical Christianity. Dr. Joseph Parker of London, writes: "After reading this book I feel myself enabled to go with a firmer step toward my pulpit and to declare with a clearer emphasis the great salvation. . . . Thank God for such a teacher on such a subject as Dr. George Adam Smith." Dr. W. Robertson Nicoll of the British Weekly, says of the book: "It is full of originality and suggestiveness, and is alive and challenging from end to end. It is as powerful and ardent as anything Dr. Smith has written and it is also spiritual and subtle. Best of all it is profoundly and unreservedly Christian, rich in truth and in earnest simple faith."

Published by Hodder and Stoughton, London, and Fleming H. Revell Company, Toronto. Price \$1.50

With Christ at Sea: A Religious Autobiography. By Frank T. Bullen, Author of The Cruise of the Cachetot, etc.

This is a book of fascinating interest. It tells the story of a sailor's life at sea and on shore. It is the story of a young lad who had had some religious training in his childhood, starting out while still a child under twelve years of age, to make his living on ship-board. The young sailor found some friendship, some virtue, but more of cruelty and vice that hardened him and dragged him downward into sin and darkness, until in a religious meeting at Port Chalmers in New Zealand, Christ met him and a great light broke upon his soul. To another sailor, a big Norseman, who had been a burly ruffian, the same great change came about the same time. The two became shipmates and fellow pilgrims. Two of their shipmates were converted on their voyage from Port Chalmers to Portland, Oregon, and the fo'c'sle became a Bethel. The story includes other voyages, some of which touched our own ports—St. John, Parraboro', Sydney, Lingan. The book is well worth reading for the graphic account which it gives of a sailor's experience in different parts of the world, for the light which it throws on the relations between vessel owners, captains and crews, but most of all for its story of conquering and redeeming grace.

Published by Fleming H. Revell Company, Toronto.

The Treasury of Religious Thought for March, 1901 presents as leading preacher Rev. Dr. Maurice E. Wilson, of the First Presbyterian Church, Dayton, O., which is one of the strong organizations which show a century's healthy growth. His sermon is an able discussion of the Chinese Minister Wu's comparison of Christianity with Confucianism. Other able sermons and outlines of sermons are given by Dr. Alexander Maclaren, of Manchester, Eng., Dr. David H. Greer, of New York, Dr. J. W. Weddell, of Davenport, Ia., and others. Rev. George H. Hubbard, of Enfield, Mass., gives the second of a series of "Illustrated Sermons," several appropriate illustrations being reproduced in the magazine, and a score of others suggested.

The "Timely Occasion," is an Easter sermon by Rev. William Ackroyd. There are sketches and portraits of King Edward VII., and the newly married Queen of Holland. Prof. Charles H. Small gives his summary of the Movements Among the Churches, and Dr. G. B. F. Hallock furnishes the Prayer-Meeting Topics for the month. There is a fine character study of Horace Bushnell, by Prof. John Moore, of Boston. Dr. C. A. Vincent, of Galesburg, gives his page of "Illustrative Incidents." These are interesting selections from English reviews, and the minor departments are carefully and ably filled out. Annual subscriptions, \$2. Single copies, 20 cents.

E. B. TREAT & CO. Publishers,
241-243 West 23d St., New York.

Good friends, let us abide in the shadow of the great Rock and cultivate the grace of quietness. A Christian life is not all work, or all seed-sowing, or all conflict; much less is it all bustle and worry. We must find time to think, to pray, and to commune with our Master. A soldier cannot be always on the march; he must renew his strength in rest. Life would wear us out if we did not sometimes find that "our strength is to sit still." Some of you are tired out and want to bathe your aching heads in the cool stillness beneath the everlasting Rock. Some of you are footsore and need a bit of rest.—Selected.

* * The Story Page * *

Their Bed-Rooms and the Folly of Them.

BY HELEN CAMPBELL.

Two of them were already far more familiar than Dr. Lawney desired. He had just left the second, and now, as he made his way under the great elms of the village street, wheeling more slowly for the moment, he christened them in his own mind Past and Present, adding:

"Of course there is a Future somewhere. I should like to see the ideal bed-room for humanity. There is such a thing, but it means a kind of knowledge not yet taught in the schools, Past, Present and Future."

At this point, some memory of his latest interview still stirring, he laughed aloud, spinning around a corner with such haste that the bicycle barely escaped a post. He was used to this, being, it was said, a reckless rider, to whom nothing ever happened, and now he laughed again, to the astonishment of a quiet cow peacefully feeding on a pretty lawn, and lifting large, inquiring eyes to this erratic rider.

The village had somewhat resented his adoption of a wheel. Up to almost sixty years old, over thirty of which had been passed as practitioner among them, they had been accustomed to see his buggy, and a succession of fine Morgans, each one more frisky than the last. Dr. Lawney, however, so stated the case that the old squire was moved to privately try his grandson's wheel behind the barn, into which he presently retired to meditate on the uncertain nature of the machine.

"I have had no use, to speak of, of my legs for twenty-five years," Dr. Lawney had said, looking down speculatively on those long and well-shaped members. "I weighed two hundred, and I sat in that buggy from morning till night, never moving except to get in and out. Now I weigh one hundred and seventy, which isn't bad for a six-footer, though it ought to be less. But you see pedalling keeps me hungry as a hunter. It has given me also some new views as to roads; but I shall talk to the road commissioners as to that."

Dr. Lawney's specialty was nervous prostration, a form of practice he detested, but which seemed to gravitate to him naturally. Patients came even from Boston, and settled down to be cured, and he had been urged to put up a sanitarium and make the village famous. His outspokenness was shocking, but in spite of it they came, and the village itself, after a period for investigation and comprehension of the mysterious malady, proceeded to develop a case or so on its own account. It was from one of these he had come. To another he was going; and a third, as he took for granted, was waiting for him, since the call on the slate had been signed, "Althea Sunderland."

"Some sentimental old maid. I'll bet my hat!" he grumbled, as he laid down the slate; not reflecting that the patient had not named herself and might be the victim of a less obnoxious disorder. It was a busy morning, however, and he had flown from one to another, beginning with the Widow Hopkins in the Hollow.

Why the Widow Hopkins had decided to go to bed permanently, the village was not certain. It ran in the family, it is true. A bed-ridden grandmother or father had always given occupation to the maiden members of the Hopkins family, and it was taken for granted to be essential. But the widow had been singularly alert and energetic till a few months ago, nor had Dr. Lawney determined how far she needed to be otherwise at present. Later on he would know, and, if necessary, tell her the result of his thinking.

The widow's bed-room had been her mother's before her; a large square room, with southern and western windows; an immense, high-posted mahogany bed, with pieces of solid mahogany furniture that would have wrung the heart of the collector who saw and could not gain possession of them. Between the windows stood an old secretary, on the top of which rested the white hat and gloves her father had worn, his ivory-topped cane on the floor at the side. It was a stately and handsome room of the old time, but Dr. Lawney never entered it without speculation as to just how many years the feathers in the bed had been used; if the widow ever hung it out to air.

This question was presently settled by the widow herself, who remarked one day that if the sun didn't hurt feathers she would like to put her pillow out in it. It seemed so small kind of old-fashioned.

"What does it do to them?" said Dr. Lawney, pricking up his ears for the new theory.

"Why, Doctor! don't you know? It sort of brings 'em to life again. That's what my mother always said, and we never let the sun shine on them or the beds either."

Dr. Lawney looked about the room. The lounge at the foot of the bed, also feather filled, the cushions of the great chair, covered with old-fashioned chintz, each and all had the smell, close, acrid, heavy, that he had often noted in old houses without quite understanding its origin. The windows, though it was June, were open only an inch or two. The widow could not bear air, but

lay covered with comfortables, sunk in her deep feather bed, her anxious face looking from the borders of a deep frilled cap, the precise pattern of mother's.

"Jenny is at me an' on to take up the carpet an' have everything outdoor a spell," the widow continued, plaintively. "She's got notions, somehow, an' thinks I won't get better till I do. 'She's clean. She brushes up every morning, and goes over things twice, the way I've taught her. But she'd like a high wind blowing through. The Hopkinses can't stand air. They never could."

"How long has the carpet been down, madam?"

"Mother wouldn't have it up because it was so tender, and I sort of feel the same, Doctor. I darn it right down on the floor and just keep it clean."

"How long?"

"Why, it's twenty years since she died, just about. I should say twenty-five years or more. I can't recollect."

"Twenty-five good reasons then for your going to pieces," said the Doctor, in his pleasantest voice. "My dear woman, if you want me to see you out of this and into health again, you must turn this room out of doors. There isn't a thing in it that doesn't need to soak in sunshine for a week. And at the end of it put your feathers in the garret and get a good hair mattress. In that way—"

It was at this point that the widow sat up in bed and shrieked, and Jenny ran.

"I don't want any such talk in here," the widow said, and her very cap frills were stiff with indignation.

"What I want is good medicine and things kept quiet, and proper treatment for the sick. I want doses such as I'm used to, an' you gave 'em when you began, and not this talk you've taken up about air and water and nonsense that folks never thought of. I guess you'd as well stay away awhile, Doctor, and I'll send for you when I feel as if I could bear it, just because mother always thought so much of you."

"Very well," the Doctor said, quietly. "That's all she needs," he added low, as he passed the weeping Jenny, and once in the air, took a draught as it were from the old apple tree by the window, now in full blossom, and mounting his wheel rode slowly to the upper end of the village, pausing, presently before an old-fashioned house set well back from the street, and which had been for nearly a year untenanted. The back door opened on the orchard, and front and back doors were both open, the scent of apple blossoms filling the air. Dr. Lawney passed again and drew delighted breaths.

"Come up, if you please!" called a voice, clear, distinct and of the quality he loved but seldom heard; and he went up, to stop astonished at the door. He had known it long before; a room as shut up and as full of poison as the one he had left; a room from which more than one had been carried out to the graveyard just beyond the turn. Now, though there were rods across and sash curtains, they were pulled aside. Of windows there was no trace, and the waiting patient smiled as she noted the Doctor's amazed look.

"I am neither insane nor a special case, such as you expect to find, I suppose," she said, with a little wince, as she tried to move the chair forward. "It is just a strain, I judge. I was exploring my territory, and, going down cellar in the half light, fell because of a loose board in the stairs, and have hurt my shoulder. I thought it only a bruise that I could attend to, but, after it began to swell, concluded I must call you."

"It is a dislocation," Dr. Lawney said after a moment of examination, "and it has gone till you will suffer more than you should in having it set."

"Never mind. I am a trained nurse myself, and ought to have known instantly," said Miss Sunderland, seating herself. "Now, Doctor."

In another minute, with a sharp click, the bone was in place again, and Miss Sunderland, a little pale, said calmly:

"Please tell me something about the village, Doctor. I have come for rest, to this old house of my grandfather's, and know more about you than you do about me, since I was born in England. You may remember that the oldest son went abroad and married an English wife? He came back at her death, two years ago, but was paralyzed a little after, as I am told all Sunderlands are by sixty. He has died and this is my patrimony. I am here investigating the ground and thinking of it as a possible summer home for some patients of mine. For my specialty, too, is nervous prostration, and I am coming to one conclusion as to a good many of them."

Dr. Lawney bent forward suddenly.

"I am inclined to speak first, and then see if we are thinking the same thing," he said. "But I will not. What is it?"

"Bed-rooms," said Miss Sunderland, decisively.

"I have said it for years," said Dr. Lawney, triumphantly, "but they won't believe me. You are the first woman with sense I have seen in the town. If it isn't one thing, it is another. I have been in two this morn-

ing, warranted to kill in due time anybody that inhabits them. The first belongs to a college girl, broken down from stupid ways of doing her work. I believe in the work if there is sense in the worker. This girl ate no breakfast, and sat up all hours, and hated exercise; in short, evaded hygiene at every turn, naturally enough, because her mother had brought her up without it. She is at present in a 'rose room,' a thing of scarves, and three sets of curtains, and white fur rugs on old rose carpet, and thirty-seven pieces of bric-a-brac on the mantel. I counted them one day. The walls are a wilderness of all things that will hang, from a Japanese doll with a feather duster run through it, to gilded rolling pins, and dust pans, tied with bows and streamers. There are 'shams' for everything, even to a sham to put over the clothes that ought to air all night. There are pillows enough to furnish a hotel, most of them embroidered, and this girl, when she can sit up at all, embroiders more. Her mother likes them. In short, she is suffocating for air, and freedom, and doesn't know it. I wonder if you would take the case, when in good order again?"

Miss Sunderland shook her head.

"I must have rest," she said. "I do not want another case before September. It is wearing work, and if I did not believe there were new methods to be tried I could not continue. But there are. There is absolutely no real need of this going to pieces, if the law were understood. Natural forces certainly can work, and air and sunshine used as it was meant they should be, do half of it. The rest is a matter of the personal will and its development and regulation."

"Have you turned faith curist?"

"Not I. I believe in science too deeply. But there is a divine side to science which we are not to ignore. There are mysteries that will presently unfold. My theory is altering, but means more and more absolute faith in natural methods, and I have proved it in more than one obstinate case."

"Think better of it and bring our college woman out into daylight," said the Doctor, earnestly. "She is worth it, but at present life is a sham for her. It's a sham for all of them. This business of ruffled and be-furbe-lowed bed-rooms is another method of destroying the American woman's constitution, and somebody has got to sound the alarm, and bring them back to common sense. Let me tell you about the other case. I have just come from it."

"This is an old town, as you know," he continued, as he ended the tale of the Widow Hopkins. "The best method would be a fire, and start again, but I can't quite bring that about. Now, if they had your notion."

Dr. Lawney rose and faced the windows, spreading his arm as if to enfold the breeze that blew softly in.

"Flies will come presently, and then I shall tack up mosquito netting, said Miss Sunderland. "But now I would take away the whole front if I could, it is such delicious air to breathe. In the meantime I will think about the matter, and, if you do not convert your college girl, will take her later one, perhaps. Somebody must stir the matter. Half of it is bed-rooms, and the folly of them."

"I will stir it," said the Doctor. "I know a writing woman who sometimes does what I ask. She shall know what is going on, and say what she pleases." She has— Good Housekeeping.

Mother's Cooking.

"Well," said the middle-aged man, "I've been down home again on my usual Summer visit and had a greater time this year than ever. In fact, as time goes by the old spot seems dearer and dearer, and recollections tenderer; and little things to which once I never gave a second thought, appeal to me more and more."

"On the day I got there, this time, we had cup custards for dinner. Delicious they were, too; I have never tasted any cup custards such as mother makes; and these were the best of her make; rich and delightful as always."

"But there was something wrong about mine, somehow; what, I couldn't at first make out; the custard was simply delicious, but there was something wrong somewhere; and presently I discovered what it was, and I says to mother:

"'Mother,'

"'What is it, Melancthon?' she says.

"'It's the most delicious custard I ever tasted, but you've given it to me in a cup with a handle on it.'

"'Well, don't you want it in a cup with a handle on it, Melancthon?' she says.

"'Why, don't you remember,' I says, 'that when we used to have cup custards I always used to get the cup with the broken handle?'

"'So you did, Melancthon, so you did!' she said, and that was all she said; but I am sure you can guess what she did.

"The next day we had cup custards again; and when they came around, lo, the cup that mine was in was a cup without a handle. The fractured surface of a sharp and jagged remnant of it that remained, projecting from the side of the cup, was fresh and bright; it had not on this cup been browned over, as the broken handle on the other had been, with the heat of many bakings; but still it was the old cup come back again. And when I had finished the custard in it and had grasped the cup around with one hand and held it up so that I could look into it, and had scraped the inside of it until I had got the very last speck and then had licked the spoon, I felt my youth come back again in childhood's happy home."—New York Sun.

Fellowship With God.

BY ALEXANDER BLACKBURN.

In the development of wireless telegraphy it has been discovered that a ray from a searchlight can be used as a conductor of the electric current. By this discovery it becomes possible for ships to carry the delicate apparatus, and, when there is occasion to communicate, put on the searchlight and follow the rays to another ship. In this wonderful discovery of science we have a new illustration of the working of God in spiritual things. Light comes before communication, so in the higher kingdom there must be knowledge before there can be that communication which is the very essence of salvation. The searchlight of truth reveals God, but something more is needed; knowledge does not save men. Now comes the Holy Spirit, and, quickening the heart, it sets the delicate machinery in motion and there is sent over the rays of intellectual belief the prayer of faith. There is communication between the soul and God. We speak to Him and He speaks to us. Christ manifests Himself to His own and not unto the world. Here is that mystery, so hard for the unregenerate to understand. They have a knowledge of God. Many an unsewed man has a clearer conception of the being and character of God than his neighbor who is a Christian, yet he has no fellowship with God. He has the searchlight, but for lack of the indwelling Spirit he can neither send nor receive any message. Intellectual faith is the knowledge that there is a God by aid of the searchlight, saving faith is communion with God over the lines of light that come through knowledge.—The Standard.

The Wideawake Boy.

He was only a dear little Wideawake Boy, Lying still in his cosy white bed, With visions of Christmas Day frolic and joy Inside of his curly brown head. For jolly old Santa was coming that way, And the Wideawake Boy meant to see The reindeers and toys and the wonderful sleigh That would bring him his Christmas tree! So he winked and blinked and he rubbed his eyes, And the little old clock struck ten, While the firelight woke and looked very wise And then went to sleep again. And the Wideawake Boy watched the shadows creep, But somebody else watched, too! Said the big round moon, "When he's fast asleep I'll light old Santa Claus through!" So the moon and the boy kept wide awake, And both were quite sure they'd win, Till the dawn in the East began to break And the morning star peeped in. And Santa Claus rubbed his cold, red nose—"I must not have this!" he said; So he waved his hand, and a dream arose, And crept to the little white bed. A dream of a hobby horse, tall and strong, With a beautiful braided mane, And a tail so curly, and thick, and long, It got lost in the longest lane. And the Wideawake Boy jumped out of bed, As the sun began to peep; "Why, Santa has come and gone," he said, "And I must have been fast asleep!" —Alice Garland Steele.

The Awakening to Social Service.

One of the most interesting and widespread movements of the day is the awakening of the people everywhere to the opportunities for social service. The employer is no longer content to treat his men as mere hands; he is learning that care and thought for their welfare bring their returns in not only the increased welfare of the men, but also in better workmanship. The monograph prepared by Dr. Tallman, of the League of Social Service, at New York, for the Paris Exposition, tells of the number of large manufacturing concerns who have lately added a social engineer to their staff of employees. The duty of this official is to look after everything that concerns the spiritual and social welfare of their employees. Lunch-rooms, branches of circulating libraries, lectures, and concerts, encouragement to decorate their homes sanitary and aesthetic improvements in the building, have been the outcome of these officials' plans for the betterment of the condition of the industrial workers. This new position which has been created is but a sign of the times, which recognize the many sides of the nature of men. The enlightened charity workers recognize that man does not live by bread alone, but many influences, social as well as religious, are evoked to help in the building of character.—Guardian.

The Young People

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

Prayer Meeting Topic.

B. Y. P. U. Topic.—Christ our High Priest.—Heb. 7: 24-28.

Daily Bible Readings.

Monday, March 18.—Psalm 139: 14-24. God's thoughts are precious to me; (vs. 17). Compare Psalm 40: 17. Tuesday, March 19.—Psalm 140. Evil shall hunt the wicked man, (vs. 11). Compare Ps. 34: 21. Wednesday, March 20.—Psalm 141. "Keep the door of my lips," (vs. 3). Compare Ps. 34: 13. Thursday, March 21.—Psalm 142. Let the righteous compass me about, (vs. 7). Compare Ps. 125: 2. Friday, March 22.—Psalm 143.—"Teach me to do thy will," (vs. 10). Compare Ps. 25: 4, 5. Saturday, March 23.—Psalm 144. "What is man, that thou takest knowledge of him?" (vs. 3). Compare Job 7: 17.

The article on the prayer meeting topic from Bro. Archibald has not come to hand. We presume that it is in some snow-bound train. We have substituted one from the Baptist Union.

Prayer Meeting Topic—March 17.

"Christ our High Priest." Hebrews 7: 24-28. The writer of the book of Hebrews is always drawing contrasts; it is his evident purpose to show that the old order of things was transitory, simply in the nature of a great index-finger, pointing to One who should come; that when he had come the old order would naturally pass away. He is showing the superiority of the gospel over Levitism. The old altar, the fleshly sacrifice, the human priest, have all had their day; he is now pointing to another Sacrifice, another priest, even another day. Jesus is the reality of which the old order was the symbol; Jerusalem, the city that hath foundations—it will abide forever, for it was not built by human hands. Someone has said that the keyword of the book is "Better." It certainly points to a better covenant, a better sacrifice, a better home. These suggestions may help us as we consider Jesus our high priest, summing up in himself all that went before—closing up the line of both priests and sacrifices.

WE NEED A PRIEST.

That need is universal; it is the confession, a world-confession of human depravity. No one can stand alone in the presence of the holy God. When men speak honestly, have no special theories to maintain, they admit that there does not live a perfect man; that all men who must go up before God—and all men must—need someone to stand by them, make some plea for them.

It is because men were so depraved that they associated depravity with their gods; indeed, the gods were worse than men. Even in such a case priests were needed; they had to make some sacrifices; in some way please the gods so that they might act favorably toward men. In Judaism there were some good priests, but they were not perfect; they needed to make a sacrifice for their own sins as well as for those of the people; some priests were better than others, but none were perfect.

By and by, the universal need was met in Jesus Christ; since his day there is no need for a human priest. There are men who assume these prerogatives, even to the point of forgiving sin, but their work is of no avail; they cannot make any sacrifices for sins, they cannot forgive; this matter has been put into Christ's own hand, and he administers redemption. Now and then we read of those who teach, even in this day, such foolishness as this: Explaining why there is no salvation for dissenters: "Because God founded the Holy Catholic Church, with its unbroken apostolic succession of bishops, priests, and deacons, as the one ark of salvation." But such talk is a libel on the gospel of Jesus; he is the one High Priest; his work has not been delegated to another, neither Anglican nor Roman; anyone who comes to God by him is saved. Yes, we needed a priest; Jesus is that High Priest!

WHAT THEN?

Seeing the eternal priesthood, the one atoning Sacrifice making him our High Priest indeed, what have we in him?

We have salvation to the uttermost. We need to interpret that word properly; it does not mean the vilest sinner; the offering settles that question; but it does mean salvation to the farthest need of the human soul. Think of these wonderful Scriptures in connection with this suggestion: Jude 24; Phil. 4: 19; Romans 8: 34-39; John 6: 37-39.

The pathway to salvation is one. "That come unto God by him." You cannot come to God in any other way. No matter what the sentiments of some sentimental people may be, there are not many ways to heaven; there is only one way; and any one who wants to take it will find it. "I am the way, the truth, and the life; no man cometh unto the Father but by me" (John 14: 6). "I am glad there is only one way; there is no confusion now; if there were several, or many, I might be mistaken in some road that might be pointed out to me. But if I come to him, I am in the road. Have you come to God by him? Is he saving you to-day unto the uttermost?"

A constant intercession. "Seeing that he ever liveth to make intercession for them." While writing this sentence, the thought arose in my heart—"I wonder how

real this truth is to me—to us? Can it be that yonder is he making intercession for us? Can it be that he has us in mind? Assuredly; he ever liveth, knows our needs, stands for us in the heavenlies.—W. H. GRISWORTHY, in Baptist Union.

Our Time for Christ.

Read at the Young Peoples' Session of the Shelburne Quarterly Meeting.

Prayer was never more needed than at the present time for a realization of the necessity of a greater effort on the part of our young people to exert our influence for the cause of Christ. We cannot all be preachers, but the thought that we cannot be a Paul, a Spurgeon, or a Moody, or, in other words, cannot do as much as some one else, does not excuse us from doing our part.

"Souls that dwell in stillness, Doing the little things, or resting quite, May just as perfectly fulfil their mission, Be just as useful in the Father's sight, As they who grapple with some giant evil, Clearing a path, that every eye may see; Our Saviour cares for cheerful acquiescence Rather than for a busy ministry."

Thus we find no time for idleness, and we need not even pause to ask what God would have us do. In Eccles. 9: 10 he has given us each our orders full and clear in words that need no translating: " whatsoever thy hand finds to do, do it with thy might." In the sixth chapter of Ephesians he has supplied an armour for each one, so we cannot say that we know not what to do, neither can we say we lack the strength, for with such an armour God sets no task before us that we are unable to fulfil.

"And never I believe in all the way, Will burdens bear so deep, Or pathways lie so threatening or so steep, But we can go, if by God's power We only bear the burden of the hour."

In the parable that Jesus taught of the "Nobleman and the Pounds" the servants received their orders in one short sentence, "Occupy till I come." Now if we take into consideration the fact, that these words were given just as much for our instruction as for those to whom Jesus spoke, we will surely do our best and our time will be, not wasted, but occupied for Christ.

We live day by day beneath the ever watchful eye of a kind Father in Heaven, and if he provides the necessary time, strength, intelligence, knowledge and ability, we are dishonoring God if we do not our work well. It is true that Satan's ways to lead astray are as numerous as ever, but we who have decided that our time and work be for God, have an all-powerful friend with us all the way.

Some one has said "Satan cannot create anything new, he can only mar and destroy what has been created. He cannot create angels of darkness, he can only seduce angels of light into devils. He cannot originate evil men, he can only tempt and spoil creatures made in the image of God."

What nobler work could we be engaged in than the conflict against such a foe? If we would be instruments in God's hands to draw unsaved souls into the kingdom, our every-day lives must show that we have "put off the old man with his deeds, and have put on the new man which is renewed in knowledge after the image of him that created him." Not by mere words, nor being the so-called Sunday Christian, can our influence for good be shown, but like a flower in a room, that we know is there by its fragrance before we see it, so should our lives be with the wondrous love of God, that it will be felt rather than seen.

The contrast should be so great between our old and new life, that the world may know whether our time is occupied for Christ or Satan. To illustrate how great the contrast should be, let us compare life with a book.

Each day a new page is turned. Life in book-form must necessarily be divided in two volumes. The first with the poorest binding has its title, "Christ Rejected" stamped in black letters where all may read. We turn the leaves; each page is blurred with many mistakes; the theme is self, and we need not ask the author's name, it is none other than the Evil One.

The second volume "Christ Accepted," is not only pleasing to the eye but tells a tale so vastly different, that it brings joy where sorrow was known before. This has the best of binding, for it is God's love, The Author God, in Heaven. Each page shows that self has been dethroned in the human heart, and Jesus reigns supreme.

Pure motives form the paragraphs, Each line some deed of love; Each word is but a tiny seed, Sown for our God above.

The last chapter, or the end of life, tells of a work finished, crown won, a loving Father welcoming his children to a happy home.

Let us strive with eager, anxious hearts to garner in more golden grain for the Master. Let us look for the good and true in those around us, rather than the mistakes, and if we would reach the hearts of others there are three things essential to fruitful labor: Love, Trust and Obedience. First, if we would show others the love of God, we must have it in our own hearts, for "God is love, and he that dwelleth in love, dwelleth in God and God in him." Again, we cannot ask another to trust in God if we are not trusting him ourselves. And lastly, we must obey, for nothing can be love to God that does not shape itself into obedience. Thus if we love, trust and obey our time, talent, our very lives will be occupied for Christ, and may we be ready to say as found in 2 Sam. 15: 15, "Behold, thy servants are ready to do whatsoever my Lord the King shall appoint."

Foreign Missions.

W. B. M. U. We are laborers together with God.

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

PRAYER TOPIC FOR MARCH.

For Vizanagram, that every department of the work there may receive the blessing of the Lord.

DEAR FRIENDS:—Sunday morning as Atchama came into church bringing two women and six children from her street, I decided to write and tell you something about her illness and recovery and how God had used it in a wonderful way to interest her village in Christianity.

During November she had typhoid fever, Miss D'Silva first treated her in her own street but as she grew worse, brought her over to the Hospital Compound and Julia the nurse kindly took her in.

We then decided to bring her over to the Mission House and see that she took her food and medicine according to orders. Suddenly the next day as the school children were gathering for prayers her reason deserted her and one of the boys rushed in to say that she had torn off her clothes, was beating a woman and using the most abusive language.

I ordered her into the house, told her to sit down where I could watch her until hospital opened, then I would deliver her over to Miss D'Silva.

Next day we had her moved over and locked up on this compound so that the patients would not be frightened away from hospital. She was very violent, so much so the native people feared her for she threatened to kill several of them.

Her relatives came in crowds to see her and as she was the only Christian in the village we feared the result, for they insisted she was possessed with evil spirits. We tried to show them that it was through prolonged illness this trouble came, also that we were doing all we could for her recovery.

After two weeks' strain we decided we could stand it no longer so sent for the Police Inspector to take charge of her and send her to the Asylum. He came and as she talked quite natural to him we decided to keep her another day.

After two weeks more she returned to her village, and has been perfectly well ever since. She knew nothing of what happened, when told, apologized most humbly to each one of us begging us to forgive her.

What to us seemed a calamity has turned out a blessing and we believed that our prayer for that village has been heard and that these people who have been so bitter against us ever since Atchama's baptism four years ago will ere long accept the Saviour.

MARTHA CLARK

Circulating Library.

It is encouraging to note that the books of the Circulating Library have again started on their journeyings, no less than ten having gone out during the past week.

kind of work and trips to the hills in hot weather and all provided by the churches at home. So the Bishop went to India to live as the natives live: to show the missionaries already there how to live with fewer or no servants: to walk instead of keeping a carriage: to push the work of evangelizing and not spend so much time in teaching and training those converted.

Another good book, "The Story of Meethubakshmi," was written, the author says, that we in the homeland might understand in some slight degree the sorrows and hardships of our Indian sisters.

Truly—

If our faith were but more simple, We would take Him at His word, And our lives would be all brightness In the sunshine of our Lord.

Either of the above books, or any other in the library, will be sent to any Aid Society in the Maritime Provinces on receipt of six cents to cover postage.

Foreign Mission Board.

NOTES BY THE SECRETARY.

It is said that of the 1,500,000,000 people on the earth two-thirds are still non-Christians. The number of heathen on earth to-day is much larger than it was when Jesus said to His church, 'Go ye into all the world.'

A silent work is being carried on which in the near future will result in great numbers of pagan idolaters turning from their idols to the true and living God.

Last year while at the station I taught the Bible in the school the first half hour of each morning. We studied the miracles. School began this week and I decided to have an examination on the work of last year.

The work done in this school must have been exceptionally thorough. It is doubtful if in any school in these Provinces a better result would have been attained.

"I am fully conscious that hearing is not believing, but yet it is one essential. I do not want to be satisfied, however with the pupil's being able to pass satisfactory exams, in the Scriptures, but by prayer and precept, be faithful in my efforts to lead them to Jesus."

Miss Archibald writes: "Miss Clark is now on tour and expects to stay six weeks, so I am finding the time overflowing with work. When she goes away I carry on her Bible classes and other work as far as possible and vice versa. Thus we are mutually helpful."

There are tokens of a good day coming. Our hearts begin to throb and our expectations begin to rise as we have assurance of a true trust in Jesus, yet still there is hesitation, still they count the cost, and a confession is

not made. 'How can we leave all, yea relatives, everything 'is the cry. We will not doubt, there will one day be a glorious ingathering.'

Mr. Churchill writes—"After my return from Tekkali, I made a short tour to Mairdaspilly. While there I baptized nine, and at the Lord's supper on Sunday evening quite a little congregation partook. The work there is growing so far as numbers go and I think there is quite a growth in character as well.

Thus it is that the work is growing and the signs of promise are increasingly cheerful. But it is a big work, brethren. Its bigness has not begun to dawn, even upon some of our people who are most interested in it.

Home Missions.

The New Brunswick Home Mission Board convened a 1st Session, March the 5th. A very interesting session was held. Among the important items of business transacted were the following—

A resolution was passed recommending churches receiving grants from the Board to see to it that pastor's salary and current expenses be paid punctually and so avoid deficits and the trouble of paying them after a pastor has removed from the circuit, as grants cannot be renewed until such obligations are discharged.

A resolution was passed looking to the grouping, if possible, of the Lutes Mountain, Upper Coverdale and Shediac churches.

A resolution was passed by which the Board assumed the debts of the Home Mission Board of N. B. Convention amounting to \$365, a list of which was forwarded by request by the late secretary.

A resolution was passed to the effect that all grants shall be made to groups of churches being served by the pastor rather than in one section and that the salary paid by the whole field be stated in application for aid.

A resolution was also passed setting apart a legacy of \$1,000, received from the estate of the late Gilbert White to be expended solely in payment of salary of a General Home Missionary. With the amounts the missionary would collect, this sum, in all probability will insure a salary to a general missionary for 3 years at least.

It was a matter of great satisfaction to the Board, as it will be to the churches at large, to find a vigorous and devoted brother, who is judged to be eminently fitted for the work, seems in sight for general missionary and a vote was unanimously and heartily passed favoring his appointment if he will accept.

We regret to state that our treasurer is not in sufficient funds to pay amounts due missionary pastors on March 1st, and also meet the extra obligations entailed in our assumption of debts above referred to. Dear brethren and sisters, these are your mission pastors, the whole mission is yours and not your Boards. Will you not hasten to forward your contributions and so enable your Board to meet these obligations?

B. N. NOBLE, Secretary.

The members of a class in a certain school, were told to write a composition treating of polygamy, and one pupil wrote: "Years ago a man could have several wives: that was called polygamy. Now, we can have but one: that is called monotony."

"Deeds Are Fruits, Words Are But Leaves."

The many wonderful cures effected by Hood's Sarsaparilla are the fruits by which it should be judged. These prove it to be the great remedy for dyspepsia, rheumatism, catarrh.

Rheumatism—"Pains in my limbs finally settled in my back. My blood was poor and I did not have any appetite. I could not sleep nights. I tried Hood's Sarsaparilla and Hood's Pills and these medicines made me a well man." G. R. Rafus, South Waterville, N. S.



HOOD'S PILLS cure liver ill; the non-irritating cathartic.

Wake Up Your Liver

Take one of Ayer's Pills each night for a few nights.

They will act gently, slowly, and certainly on the liver. The brain will clear up, and that great load of depression will roll off from your nervous system.

"I always keep a box of Ayer's Pills on hand. There is no pill their equal for a liver regulator. Longago they cured me of liver complaint and chronic constipation."—S. L. SPELLMAN, Columbus, Ohio.

25 cents a box.

If your druggist cannot supply you, we will mail you a box direct from this office upon receipt of the price, 25 cents. Address, J. C. AYER CO., Lowell, Mass.

Personal.

Rev. L. D. and Mrs. Morse—returned missionaries, are at present in St. John. Mr. Morse spoke at Main St. and at Brussels St. last Sunday and is expected to supply the Germain St. pulpit next Lord's Day. Mr. and Mrs. Morse attend meetings at several of the Baptist churches of the city during the week and deliver addresses.

Rev. R. Oswood Morse returned to his home in Guysborough the first of the week, having again supplied the Germain St. pulpit with great acceptance on Sunday last.

We much regret to learn that our esteemed Brother Parker, pastor of the church at River Hebert, N. S., is suffering severely at the hands of his old enemy, rheumatism. For some weeks he had been suffering much, but had been able with difficulty to go about and fill his appointments. Now he is confined to his bed and his physician strictly forbids him getting up for the present. Bro. Parker's many friends will earnestly hope for his speedy recovery.

We much regret to learn by a note from our old friend, Rev. W. J. Stewart, D. D., of Canton, Ill., formerly pastor in St. John, that he has been for some time very ill. His physician has ordered a long rest and a change of climate, so that Dr. Stewart and family will leave Canton. He expects to remove to Medford, Mass., for rest and recuperation about the first of April.

A shooting affray which has a painful suggestion of the family feuds and bloody quarrels which have so long disgraced the State of Kentucky occurred near the village of Shubenacadie, N. S., on Sunday last. The parties engaged in it were two men named Ettinger and Rmuck on the one part and three brothers named Lantz on the other. Between the two first named and one of the Lantz brothers there had been for some time past trouble of so serious a character that the men were accustomed to go armed. On Sunday the three Lantz brothers had attended the Anglican church and were returning when they encountered Ettinger and Rmuck. According to the account furnished the press a fight took place in which revolvers were freely used, Rmuck and Ettinger were both wounded, the former so seriously that there is little hope of his recovery, and one of the Lantz was shot in the hip. Who was most at fault in the matter does not appear. The Lantz brothers who were not wounded are said to have gone to a magistrate and offered to give themselves up.

On Saturday night last a cyclonic storm accompanied with heavy rain prevailed over a wide region of country in the southern and southwestern States, causing great destruction of property and considerable loss of life. The effects of the storm were severely felt as far north as Chicago and south as far as Williston, 60 miles south of Dallas, Tex. Reports of its destructive violence come also from points in Indiana, Kentucky, Missouri and Arkansas.

Notices.

The next meeting of the Guysboro, Antigonish, Hawksbury Association will convene (D. V.) with the church in Antigonish on Monday evening, March 18th, extending its sessions over the following day. Each church in the district is urgently requested to send delegates. Let each Aid Society and Young People's Society also be represented. A programme full of "good things" is being prepared for the meeting.

W. J. RUTLEDGE, Sec'y.
Goldboro, March 1.

The Lunenburg County Quarterly Meeting will convene with the "Mahone" Baptist church April 8th and 9th. Let us pray for a rich blessing at this meeting.

W. B. BRZANSIN, Sec'y.

Notice is hereby given that the officers of the N. S. Western Baptist Association have accepted the invitation of the Paradise and Clarence church to hold the next session of the Association at Clarence on June 15-18 next.

By order of the Moderator,
W. L. ARCHIBALD,
Clerk of Association.

The mystery surrounding C. B. Howland, or Harrison, an alleged English earl, who died in the Allegheny general hospital of typhoid fever yesterday, has not yet been solved. The claim that he was the "Earl of Wargrave" was based on letters found among his effects, in which he was addressed as Cecil Sherbrooke Beaumont Howland, Earl of Wargrave. One letter from "Beresford, Gray & Seymour, of London, England," notified Howland of the death of his uncle and his succession to the title and estate. Howland was of engaging manners and handsome, and his conversation indicated the cultured and travelled gentleman. He rarely referred to his past life but upon one occasion stated that he had spent three large fortunes.

Public telephones on street corners, like fire alarm boxes, will be placed soon in New Haven, Conn. They can be opened by dropping into a slot a coin, which is recoverable when the door is opened. When the door has been so opened the process of obtaining a telephone connection will be precisely the same as at any public pay station where the proper coin is deposited after the connection has been asked for. The door shuts automatically when the receiver is hung up after use.

It is stated that John Knox, who was lynched at Scranton, Miss., for the alleged shooting of his stepson on Tuesday last, was a native of Quebec. He was about 33 years of age and married in Scranton about three months ago. He was a first class stevedore and an all-round athlete, was a member of the old-time Sarsfield Lacrosse Club and was well and favorably known being a sober and an industrious young man. He went south about ten years ago. According to letters received from his friend, John Hogan, the shooting was purely accidental, Knox being on the beat of terms with the family, and the victim was lynched without semblance of trial.

ARE YOU PLUMP

or thin? red cheeks or sallow life in your step or feel your weight? are you comfortable or hoping to be so next spring or summer or fall?

One is health; the other is not-quite health.

This condition of not-quite health can be turned into health with Scott's emulsion of cod-liver oil.

It is a pity to get in the habit of thinking of health as a thing to be hoped for; why not go for it now!

There is only one way to make strength: by food. You want appetite first, then food. The emulsion will give you food-gest, to master your food with.

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

The King has bestowed an unusual token of recognition of services upon Sir Ponsob-Fang, a life-long officer of Queen Victoria's household. The recipient of the King's favor, who is broken down by old age and is retiring to private life, was summoned to Marlborough House, where the King, in a few simple phrases of thanks for his loyalty to his mother, presented him with the cane with which Queen Victoria walked for thirty years. The old man's relatives say that if the King had raised him to a dukedom he could not so have kindled his pride or touched his heart.

The statement of revenue and expenditure of the Dominion for the eight months ending February last, show that the revenue was \$33,618,494 and the expenditure \$26,654,346, leaving a surplus of about \$7,000,000. The revenue of the past eight months increased by \$1,341,482 over the same time last year. There was an increase in every branch of the service. The expenditure also shows an increase. On capital account the large amount paid for railway subsidies brings the amount to \$6,123,000, or about three-quarters of a million dollars over the sum paid out for the eight months in 1900.

During the recent snow storms in Russia fifty men were sent to clear the snow out of a railway cut near Wolvoio, on the Riazan-Ural line. They were just leaving the cut when the train came down at full speed and crushed about thirty men into shapeless masses, their clothing clogging the axles and stopping the train. Inquiry shows that the engine driver and all the guards were drunk.

Samuel H. Davidson, who died in London, Ohio, a few days ago at the age of 88 years, was locally famous for having kept an uninterrupted daily record of the weather for the past seventy years. He was the village oracle of this subject, and his record was accepted unhesitatingly by his townsmen as accurate.

LESSON FOR A BOY.

I had overheard a conversation between Karl and his mother. She had work for him to do, which interfered with some of his plans for enjoyment, and, though Karl obeyed her, it was not without a good deal of grumbling. He had much to say about never being allowed to do as he pleased; that it would be time enough for him to settle down to work when he was older. While the sense of injury was strong upon him, I came out on the piazza beside him, and said: "Karl, why do you try to break that colt of yours?"

The boy looked up in surprise, "Why, I want him to be good for something."

"But he likes his own way," I objected. "Why shouldn't he have it?"

"By this time Karl was staring at me in perplexity. "I'd like to know the good of a horse that always has his own way!" he said, as if rather indignant at my lack of common sense.

"And as for working," I went on, "I should think there was time enough for that when he gets to be an old horse."

"Why, don't you see, if he doesn't learn when he's a colt," Karl began. Then he stopped, blushed, and looked at me rather appealingly. I heard no more complaints from him that day.—Church Record.

TEMPTATION.

If a temptation can be honorably avoided, it is far better than to meet it in a face-to-face fight—and less likely to result in lifetime scars. There were two ways in which the ancients kept from yielding to the music and ultimate destruction of the sirens. One was that of Ulysses, who forfeited himself with bonds that held him fast to the mast while his boat carried him, listening, past the tempting strains. The other was that of the Argonauts, who carried Orpheus with them in their boat, and who were so engrossed in listening to his music that they never heard the sounds from the fatal shore. They bore through life no memory of the tempter's allurements, as Ulysses did. The man who can keep his mind and body so occupied with the better things that he has no time for unnecessary conflict with the devil is going to be the greatest power for good in the Lord's service. But if the fight must be fought, then let him throw himself against the foe with all the strength that legions of angels can give.—Sunday School Times.

Reporter—"I have been assigned to interview a number of noted men on the subject of books which have most influenced them." Author—"I understand."

"What book has been to you the greatest stimulus to mental activity?" "An empty pocket-book."

Nodd: "How do you like your country home?" Todd: "It's a great place. The only drawback is that I can't sell it."—Harper's Bazar.

Legitimate Mining Investment

We make a specialty of gilt-edge mining stocks in such properties as only we have thoroughly investigated with our own experts and can recommend to our customers as being legitimate mining enterprises conducted on business principles, viz: Working Mines, Developed Properties and Dividend Payers. We have yet to make our first mistake or to record the first loss made by a customer on a mining investment which we have recommended.

We have among our list of customers a large number who have made

From 50 to 200 per cent profit, and 1 to 3 per cent in Monthly Dividends.

We confine ourselves largely to Arizona Mining Properties, and of the four that we have handled during the year 1900, two are paying regular monthly dividends and have withdrawn their stock entirely from the market, not now being obtainable at any price unless from some fortunate stockholder, and the stocks of the remaining two have advanced over 100 per cent. In the last four months and they will enter the dividend paying list March and April.

Arizona Dividends Averaged 20 per cent, the First 8 Months of 1900

as against an average in the entire United States of 8 1-2 per cent. We are the largest exclusive mining, banking and brokerage house in United States, and by a system of thorough investigation by our own experts, are enabled to secure for our customers the large profits that come with successful mining without risk of loss.

Our pamphlets of dividend payers and of new and promising mining properties, special combination order blank obviating all risk of loss by dividing the investment, latest reports, etc., also booklet "About Ourselves," which gives our methods of placing mining investments, through which our business has grown successful, will be cheerfully mailed on application from anyone interested.

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

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

No better time for entering than just now.

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It will work while you sleep, without a gripe or pain, curing Constipation, Biliousness, Sick Headache and Dyspepsia, and make you feel better in the morning.

45 PIECES SHEET MUSIC, NEATLY BOUND in one volume, with attractive cover. A popular collection of vocal and instrumental items, printed from some of the best plates as regular 40 cent sheet music. 45¢ bound, post-paid, in 10 cents. Sample accepted. If do not offer cash, and will refund money if you are not satisfied with this special bargain. Address B. G. GARNON, Toronto, Ont. Mention this paper.

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THE RELIABLE
GRANGER
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KIDNEY DISEASE FOR TEN YEARS.

A Glen Miller Man's Terrible Trial.

He Found a Cure at Last in Doan's Kidney Pills.

Mr. P. M. Burk, who is a well-known resident of Glen Miller, Hastings Co., Ont., was afflicted with kidney trouble for ten years.

So pleased is he at having found in Doan's Kidney Pills a cure for his ailments, which he had begun to think were incurable, that he wrote the following statement of his case so that others similarly afflicted may profit by his experience: "I have been afflicted with kidney trouble for about ten years and have tried several remedies but never received any real benefit until I started taking Doan's Kidney Pills. My back used to constantly ache and my urine was high colored and milky looking at times. Since I have finished the third box of Doan's Kidney Pills I am happy to state that I am not bothered with backache at all and my urine is clear as crystal. I feel confident that these pills are the best kidney specific in the country."

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

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

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

I afterwards advised a neighbor to use it and it cured him also. Mr. Joshua McDonald, of Easy Corner, spent \$3.00 before I saw him and persuaded him to try your Liniment. He, too, was cured and says that he will never be without GATES' ACADIAN LINIMENT in the house.

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

Sold Everywhere at 25 Cents per Bottle.

Agents Wanted

or "The Life of Queen Victoria." Distinguished authorship; 150 magnificent illustrations; nearly 600 pages; price only \$1.75. GREATEST MONEY-MAKING OPPORTUNITY EVER OFFERED. \$10 per day made easily. OUTFIT FREE; 10 cents FOR POSTAGE. Address—The John C. Winston Co., Toronto, Ont.

The Home

Without a Maid.

Mrs. Gesine Lemoke, the Brooklyn teacher of cookery, tells in The Ledger Monthly how to serve a good dinner all alone. She says: If you have to do your own cooking and serving without a maid, I should advise, after breakfast is over, the dishes washed, and the kitchen and dining-room swept and dusted, that you set the table for dinner, and place on a small-side table everything necessary for the dessert and coffee. If a cold dessert is to be served, it can be placed on that table beforehand. Then begin to prepare the dinner. If meat or poultry is to be served, which needs long cooking, attend to that first; then prepare the vegetables. Put each one separately in a bowl covered with cold water. Have ready in a small cup some fine-chopped parsley. If onions are to be used, have them ready in a small bowl. Wash up each kitchen utensil as soon as used. Then begin the cooking, and when everything is on the fire change your dress for dinner. Put on a white apron, pin small handkerchiefs over your sleeves to protect them, and have a large gingham apron over your white one. Prepare the salad and ice-water, and put them on the table; also bread and butter, celery or pickles. When the dinner is ready to be served, put the vegetables in covered dishes, and wash the saucepans as soon as emptied. Then put the meat or poultry on a hot dish. Prepare the gravy and put it in a sauce-boat, and wash the pan in which the meat was cooked. If you have a hot dessert, keep it in front of the stove oven, or on the side of the stove. Then prepare the coffee. Serve the soup in plates, and put at the same time the vegetables and meat on the table. A hot dinner plate should be placed under each soup plate. Remove the gingham apron and sit down to dinner as soon as the soup is finished. Put the soup plates into one another, laying the spoons in the upper one, and set them on a side-table. Then each member of the family should be helped to meat, and let one of the family dish out the vegetables and salads. When this course is finished, have a large tray ready, put on all the dishes and carry them into the kitchen, bringing in the dessert and coffee. Place, also, cheese and crackers on the table. When the dessert is finished, pour out the coffee.—American Kitchen Magazine.

The Houseworker's Hands.

"Housework is rather hard on the hands, but there are some precautions which, if taken, will add greatly to the comfort of the worker and the appearance of the hands," writes Maria Parloa, in the March Ladies' Home Journal. "Among the things which roughen and blacken the hands the most important are dust, soap, fruit, vegetables, and neglect to properly dry the hands. Wash all vegetables before paring. When the hands are stained by fruit or vegetables be sure to remove the stains before the hands come in contact with soap or soapy water. Remove the stains with an acid, such as lemon, vinegar or sour milk, then wash in clear water. When using soap and water for any purpose be sure to rinse off all the soap before wiping the hands. Always wipe the hands perfectly dry. Do not change soaps if you can avoid it, and always use a good soap. When sweeping and dusting wear loose-fitting gloves. Have a pair of rubber gloves for use when it is necessary to have the hands in water a great deal. Grease spoils rubber, therefore the gloves must be washed perfectly clean as soon as the work is finished. A little bran and milk or vinegar will make the hands clean and smooth after dish-washing or any other work that roughens them. With a little practice one can wash dishes as well and as quickly with a dish-mop as with a cloth and the hands. There should be two mops, one for the table-ware and one for the cooking-dishes. For washing floors, have a self-wringing mop. To soften and whiten the hands use some sort of cream on them at night, then powder them with cornstarch and put them in loose gloves kept for this purpose."

English Walnut and Chicken Salad.

For this salad there will be required twenty-four English walnuts, onion, parsley, chicken liquor, celery, cold cooked chicken. French dressing and mayonnaise dressing. Take one pint of the chicken cut into dice, one pint celery cut into dice, and parboil the English walnuts long enough to remove the skins. In boiling the nuts, add a slice of onion, a sprig of parsley and a little chicken liquor, then drain, remove the brown skins and mix them with the celery and chicken. Pour over this a cup of French dressing, and put in the refrigerator for an hour or more. At serving time, stir half a pint of mayonnaise dressing into this. Make shells of crisp lettuce leaves, put a tablespoonful of salad in each, and a teaspoonful of the mayonnaise on top, and serve.—Ella E. Woodbridge.

Home Education.

In connection with the State Library Department at Albany, they have a department called "Home Education." Under its auspices are the travelling libraries. Any club desiring to take up any particular theme in the State may have a travelling library of a number of books bearing on the subject sent to them. Any town that has no library may have one of these libraries sent to them for six months, in order to engender a desire for books in the community, and help the agitation for founding a municipal library. One of our greatest drawbacks in Canada is the lack of good libraries, and this idea of travelling libraries is capable of innumerable adaptations. As one travels on the Kingston & Pembroke or C. P. Railways, and watches the local passengers, one cannot but feel the emptiness of their lives, and wish that in some way better interest may be brought into their lives.—Guardian.

Apple Dumpling.

One teaspoon of flour, half a teaspoon of butter, one heaping teaspoonful of baking powder, one small tablespoon of sugar, one beaten egg, a little salt and sufficient milk to make a soft dough. Roll out half an inch thick, cut with a biscuit cutter, and drop in boiling apple sauce.—Mrs. R. C. Mills, in Good Housekeeping.

General William W. Henry With Us In Canada.

HE IS AMERICAN CONSUL IN QUEBEC CITY.

Strongly Indorses Paine's Celery Compound The Marvellous Spring Medicine.

Many of the wondrous successes and decisive victories of Paine's Celery Compound over disease and death are well known to the people of the seven provinces of our Dominion. No other medicine ever given to suffering humanity has met with such approval from physicians, from nurses caring for the sick, from men and women of culture and influence, and from the sensible and thinking people of the toiling class. All unite in one grand chorus of praise—"Paine's Celery Compound is earth's best and surest spring health-restorer and health-giver." General William W. Henry, American Consul, in the city of Quebec, writes as follows about Paine's Celery Compound: "It gives me great pleasure to indorse Paine's Celery Compound, both on account of the results obtained from personal use of the remedy and knowledge of the remarkable cures it has performed. I believe it has no equal in curing diseases of the nervous system and building up those who are weak and out of health. It has cured several friends of mine of rheumatism in its worst form, and I have no hesitancy in recommending it to all afflicted with that disease."

"All Tired Out"

If this is your experience, then your blood is poor and thin and filled with impurities. There is but one cure. You must get rid of all these poisons in the blood. There is but one remedy

Ayer's Sarsaparilla

It makes the blood pure and gives it new life and power. The starved nerves are better nourished. Your head ceases to ache. Your brain keeps clear. You are not obliged to begin a day's work "all tired out."

\$1.00 a bottle. All druggists.

Write the doctor freely all the particulars in your case. You will receive a prompt reply. Address, Dr. J. C. AYER, Lowell, Mass.

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The most chronic diseases of the Stomach, Liver, bowels and Blood.

Thousands of testimonials from those who have been permanently cured by the use of Burdock Blood Bitters speak of its unflinching efficacy in Dyspepsia, Biliousness, Sick Headache, Liver Complaint, Eczema, Erysipelas, Scrofula, Sores, Ulcers, Boils, Pimples, Hives, Ringworms, and all blood humors.

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The Sunday School

BIBLE LESSON

Abridged from Peloubet's Notes.

First Quarter.

JESUS CRUCIFIED AND BURIED.

Lesson XII. March 24. Luke 23: 35-53.

Print Verses 44-53.

GOLDEN TEXT.

Christ died for our sins according to the Scriptures.—1 Cor. 15: 3.

EXPLANATORY.

"From nine o'clock till toward noon." 35. THE PEOPLE STOOD BEHOLDING Calvary was near the public highway, and great multitudes were at Jerusalem to attend the Passover festival. Many of all classes of people would gather within sight of the crucified Jesus, together with officers, soldiers, priests, and rulers. Among them was certainly John (John 19: 26), and probably some of the other disciples were not far off. Three or four women were there, including his mother, his aunt, probably Salome, the mother of John, Mary, the wife of Cleopas, and Mary Magdalene. Not a few others were in deep sympathy with Jesus. THE RULERS...

DERIDED HIM. It seemed witty to them to scoff at his claims. HE SAVED OTHERS; LET HIM SAVE HIMSELF. They did not see that if he had saved himself he could not have saved others. That which they ridiculed was a sublime, eternal, divine truth. "One of the worst devils that can enter any man," says Richard Glover, "is the mocking devil." IF HE BE CHRIST. It was because he was the Christ, the true Messiah, that he did not save himself from the cross. They ridiculed his profession of trust in God (Matt. 27: 43), not seeing that he remained on the cross because he trusted in God, and that to have come down would have proved his want of perfect faith. Others sneered, "Thou that destroyest the temple, and buildest it in three days, save thyself," echoing the testimony of one of the false witnesses (Matt. 26: 61; 27: 40). They were twitting him on what they called facts, but they were facts without a soul. Every one of these things which they ridiculed became "luminous, radiant, a light for the ages." Like the cross itself, they were transfigured, like black smoke radiating rainbow glories in the light of the sun.

36. THE SOLDIERS ALSO MOCKED HIM, OFFERING HIM VINEGAR, i. e., sour wine, posca, their cheap common drink. "The soldiers pretend to treat Jesus as a king, to whom the festive cup is presented."

37. IF THOU BE THE KING OF THE JEWS. It seemed absurd to them that this man should claim to be a king. And yet he never had been more kingly, nor had done more for the founding of his kingdom than he was then doing. He was planting the seed of the tree of life, whose branches were to shelter all nations.

39. AND ONE OF THE MALEFACTORS. Those whom the Romans called "robbers" were oftentimes wild and stormy zealots, maintaining in arms a hopeless protest against the yoke of Rome. They probably knew something about Christ. RALLED ON HIM. Joined with the rulers and the soldiers in their mocking insults. SAVE.

A SENSIBLE SUMMER.

A Way to Obtain the Greatest Benefit For the Least Money.

A little woman went to a certain Chautauqua resort last summer, and experienced a most economical and cheerful way of living. She was at that time in a debilitated condition with poor digestion, which made it imperative that she have the right kind of food and yet such that was nourishing and strengthening. "So I took an equipment of fresh, crisp Grape-Nuts. During that summer I lived on Grape-Nuts with a little cream or milk, and some ripe fruit such as I could procure. Many meals were made of delicious Grape-Nuts alone. I experienced a peculiar clearness of intellect, and a bodily endurance never known before on the old time diet of meat, biscuits, butter, etc.

It was a continual delight, the healthy way of living combined with simplicity, economy, and the highest utility, incurring no restaurant or board bill, and returning, at the end of the summer, with money in my pocket, realizing that I had lived sanely every day, for I had lived on the most perfect food known, and was renewed in health, strength and mental power, and had acquired a complexion so clear and fresh tinted, that I was termed a picture of health, and felt myself to be a happy woman."

She lives in Monmouth, Ill. Name given by Postum Cereal Co., Ltd., Battle Creek, Mich.

THYSELF AND US. Prove that you are the Messiah, the Son of God, the miracle-worker, the friend of sinners, by exerting your powers.

40. DOST NOT THOU FEAR GOD? "Dost thou not even 'fear,' to say nothing of patient submission." Whatever the reckless bystanders may do, who feel safe. THOU, so near to death and the judgment seat.

41. AND WE INDRED JUSTLY. A true penitent, he confesses that he is a sinner. BUT THIS MAN HATH DONE NOTHING AMISS. "Nothing 'unbecoming,' still less anything criminal."

42. REMEMBER ME (in mercy, to save) WHEN THOU COMEST INTO (in) THY KINGDOM. That is, in the glory of thy established kingdom.

43. VERILY I SAY UNTO THEE, TODAY SHALT THOU BE WITH ME IN PARADISE. "Today" has the place of emphasis. The sum of the promise is, "I will remember thee then; and, as the earnest of it, thou shalt at once be with me in the region of the blessed dead."

This word expressed the power and desire of Jesus to save even the worst sinners, even at the last moment. There was one death-hour conversion that all may hope, but only one lest there be presumption.

44. SIXTH HOUR. NOON. NINTH HOUR. Three o'clock. DARKNESS OVER ALL THE EARTH. Better as R. V., "over the whole land." The country that is around Jerusalem.

45. THE SUN WAS DARKENED. R. V., "the sun's light failing." How this was caused we do not know. A darkness that suggests this once came in Connecticut, so deep that it seemed that the judgment day had come, and it was even proposed to adjourn the legislature on that account. It has been known since as "The dark day." One of the greatest modern astronomers, speaking of a total eclipse, says, "The phenomenon, in fact, is one of the most terrible that man can witness, and no degree of partial eclipses gives any idea of its horrors." Darkness was typical of the powers of darkness which seemed to be prevailing; of the great sufferings of the atonement for sin; of the darkness brooding over Jesus' heart; of the dark hour of sin and depravity that could crucify God's beloved Son; of the darkness of sin over all the earth, which was to be dispelled by the cross of Jesus and by his resurrection from the dead.

THE DEATH OF JESUS. — Vs. 45-49. "Three o'clock Friday afternoon, the hour of the evening sacrifice. 45. THE VAIL OF THE TEMPLE WAS RENT IN THE MIDST. The great veil that separated the Holy Place from the Holy of Holies.

46. JESUS HAD CRIED WITH A LOUD VOICE. Not the faint note of one dying, but a shout of triumph.

HE GAVE UP THE GHOST. "Ghost" is old English for "spirit." His soul. Note how all of the evangelists speak of Christ's death as a departure, a separation of soul and body, and that a voluntary one.

The Effect on the Bystanders. 47. THE CENTURION (who had charge of the crucifixion, probably a heathen) GLORIFIED GOD. According to Matthew, he confessed Jesus to be the Son of God. He praised God for such a life as that now ended. THIS WAS A RIGHTEOUS MAN, and not guilty of the charges laid against him. The action and words of Jesus himself on the cross and during the trial, and the manifestations from God, convinced the centurion.

48. ALL THE PEOPLE... SMOTE (R. V., "returned smiting") THEIR BREASTS in self-reproach at awful wrong done, and foreboding the punishment that would come upon the city for this crime, as Jesus had foretold.

49. ALL HIS ACQUAINTANCE, AND THE WOMEN... STOOD AFAR OFF. Watching these events with many conflicting emotions, with grief at their loss, with wonder as to what the outcome would be.

THE BURIAL. — Vs. 50-53. "Between four and six o'clock in a garden near Calvary. 50. A MAN NAMED JOSEPH, A COUNSELLOR, a member of the Sanhedrim, but one who had not consented to its action. Perhaps they had not summoned him to the trial, or he had voted against the others.

51. OF ARIMATHEA, probably Ramathaim Zophim, on the southern border of Benjamin a few miles northwest of Jerusalem. He was a good man, prominent, looking for the kingdom of God. With him was Nicodemus, another member of the Sanhedrim, who came to see Jesus by night during the first year of Jesus' ministry.

52. WENT UNTO PILATE. Only chief men and leaders among the Jews could have gone to Pilate on this mission with success.

53. WRAPPED IT IN LINEN, with an hundred-weight of spices (John 19: 39) to preserve the body from decomposition, and laid it in a new sepulcher belonging to

Joseph, in a garden near by, and rolled a stone against the door. The loving women who had remained near the cross saw where the body was laid, and went home to prepare spices and ointments for the completion of the embalming, and then rested over the Sabbath.

Husband: "For whom are you knitting those stockings?"

Wife: "For a benevolent society."

Husband: "Do you know you might send them my address. Perhaps they would send me a pair."—Selected.

A recipe for lemon pie vaguely adds: "Then sit on a hot stove and stir constantly." Just as if anybody could sit on a hot stove without stirring constantly.

Young men, bear in mind that if you sit up with your best girl until after twelve o'clock on Sunday night, March 31, the census enumerator will count you as a regular boarder in the house.

Father (who has helped his son with his home work): "What did the teacher say when you showed him the sums?" Johnny: "He said I was getting more stupid every day."—Glasgow Times.

"This epidemic of grip," said the druggist's friend, "ought to be a banana for you, what with prescriptions and all that." "Yes," replied the druggist; "I'm filling my own and the doctor's conghers."—Philadelphia Record.

He—"Of course you took in the dog show. How did you like it?" She—"I was disappointed. I was particularly anxious to see one of those ocean greyhounds, but there wasn't a single one there."—New York Weekly.

Vigorous Old Age

OBTAINED THROUGH THE USE OF DR. WILLIAMS' PINK PILLS.

Mr. William Gray, of Newmarket, Tells How He became Hale and Hearty at the Advanced Age of Seventy After Having Suffered Great Torture from Sciatica and Rheumatism.

From the Express, Newmarket, Ont.

Mr. William Gray, who is well and favorably known in the town of Newmarket and vicinity, is rejoicing over his release from the pains of sciatica and rheumatism through the use of Dr. Williams' Pink Pills. A reporter of the Express called upon him for the purpose of obtaining particulars of the cure when Mr. Gray gave the following story for publication:—"About two and a half years ago I was seized with a very severe attack of rheumatism. The pain was simply torturing. At times the trouble was seated in my knee, then in my hips. For nearly a year I suffered along, working as best I could, in the hope of being able to overcome the disease. During the day the pain was less severe, but at night it was just as bad as ever. To increase my torture I caught a cold which resulted in an attack of sciatica in my right leg. If I walked a short distance I would be seized by sharp pains in the hip and in time I became a used up man; my appetite failed me, and I could not rest at night on account of the pain. I tried one medicine after another without avail. I also consulted doctors with no better result. I was beginning to think that I was doomed to suffer the rest of my life when one day a friend strongly advised me to try Dr. Williams' Pink Pills. I took his advice and procured a supply of the pills and began taking them according to directions. Before the third box was finished I noted a change for the better, so I continued the use of the pills till I had taken ten or twelve boxes when my trouble had entirely disappeared. To-day I am free from pain and feel that life is worth living, even at the ripe old age of seventy. I can now do a day's work with many men who are twenty years younger than I. I thank God for my restoration to health through the agency of Dr. Williams' Pink Pills, and I trust other similar sufferers will give them a trial, for knowing what these pills have done for me I am sure that they cannot fail being as beneficial to others similarly afflicted.

If the blood is pure and wholesome disease cannot exist. The reason Dr. Williams' Pink Pills cure so many forms of disease is that they act directly upon the blood and nerves, thus reaching the root of the trouble. Other medicines act only on the symptoms of the trouble, and that is the reason the trouble always returns when you cease these medicines. Dr. Williams' Pink Pills make permanent cures in kidney troubles, rheumatism, erysipelas, anaemia and kindred diseases. But be sure you get the genuine which bear the full name Dr. Williams' Pink Pills for Pale People on the wrapper around every box.

Dr. J. Woodbury's Horse Liniment, FOR MAN OR BEAST HAS NO EQUAL As an internal and external remedy.

We, the undersigned, have used the above named LINIMENT for COUGHS, LAMENESS, etc., in the human subject as well as for the Horse, with the very best of results, and highly recommend it as the best medicine or Remedy on the market, and equally as good for man when taken in proper quantities. W. A. Randall, M. D., Yarmouth. Wm. H. Turner, Charles I. Kent, Joseph R. Wymann, ex-Mayor, R. E. Feltner, Lawrencetown. Manufactured at Yarmouth, N. S., by

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Messenger and Visitor

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

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

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AGENTS WANTED

"LIFE AND REIGN OF QUEEN VICTORIA," including "MORE LEAVES FROM THE JOURNAL OF THE LIFE IN THE HIGHLANDS" written by Her Majesty herself; book 7 1/2 in; nearly 700 pages; about 100 engravings, several from Her Majesty's own book, with autographs attached; three authors, namely, Her Majesty Queen Victoria, John Coulter, the celebrated historian from London, England, and John A. Cooper, editor of The Canadian Magazine, Toronto. Price, \$1.75. Prospectus free to canvassers. Credit given. Apply—THE WORLD PUBLISHING COMPANY, GUELPH, ONT.

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PRICE TO SCHOOLS: \$25 per 100; \$3 per dozen; Single Copy, 30 Cents.

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WHEELER'S BOTANIC BITTERS. A reliable and effective medicine for cleansing the blood, stomach and liver. Keeps the eye bright and skin clear. Cures headache, dizziness, constipation, etc. Purely Vegetable, large bottles, only 25 CENTS.

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.

FAIRVILLE, N. B.—Six happy believers in Jesus confessed him in baptism last Sunday evening, March 3rd, in the presence of between five and six hundred people. We are expecting others to obey their Lord shortly. Glad to see by MESSENGER AND VISITOR that so many of our churches are being blessed by the Lord with additions. A. T. DYKEMAN.

CAMPBELLTON, N. B.—For the last two weeks the Baptist church at Campbellton, N. B., has been engaged in special services. The church was greatly assisted in its efforts by singing Evangelist H. A. MacLean. Large congregations heard him gladly night after night. The church was greatly blessed and about thirty-five persons expressed a desire to live better lives. Fourteen were received for baptism last night and others will be received later. Bro. MacLean goes from here to Sussex to assist Bro. Camp in special work.

NORTH SYDNEY, C. B.—Calvary church has been enjoying a time of refreshing, for which we all feel grateful. The membership has been greatly revived and some valuable additions to our membership have been made. The 3rd was a delightful day with us. The pastor gave the hand of fellowship to five in the morning and baptized four more in the evening. By letter, experience and baptism, seventeen have been added to our members thus far. Others are enquiring the way. With the hearty co-operation of a noble band of workers we may expect much. Y.

SUSSEX, N. B.—On Tuesday evening we held a very interesting service, the occasion being the ordination of four deacons. The following brethren were with us and took part in the service: Revs. J. H. Hughes, I. B. Colwell, W. R. Robinson, B. N. Nobles, H. H. Saunders and E. C. Corey. Rev. J. H. Hughes offered the ordaining prayer and the others made addresses all of which were highly appreciated by our people. The deacons ordained are W. J. Foster, C. D. Davis, C. H. Perry, and Gordon Mills. We are now in special services, Bro. H. A. McLean assisting.

SMITH'S COVE, DIGBY COUNTY, N. S.—Since last writing you the gracious work has been going on with increasing interest and power until the whole community has been stirred and quickened with new life. Baptized eight since our last report, making fourteen recent additions to the church. Permanent and lasting impressions have been made, wanderers have returned and the church has been much strengthened by the increased vitality and manifest tokens of "the right hand of our God upon us." We expect to begin special services at Hill Grove next Sunday, March 3rd. M. C. H.

FREEPORT, N. S.—Special meetings now in progress. Congregations increasing, interest deepening. A few of last year's converts have grown cold, but the majority are growing strong in the grace of Jesus Christ. They are active in all our services. Some go from house to house praying with the people and showing them what grace has done for them. The work last year was principally among the men. We hope the power of the Spirit will take hold of all the young women of our community and we may be able to report at the close of our special efforts that they are working for the enlargement of Christ's kingdom in the world. E. H. HOWE.

WOLFVILLE, N. S.—The day of prayer for Colleges was duly observed by the churches and institutions here. At the morning service Rev. H. R. Hatch preached an able sermon having reference to the subject of the day. In the afternoon Rev. C. H. Day, M. A., of Kentville, preached in College Hall. His sermon to the members of the three institutions was thoughtful and timely and very acceptable to all. Mr. Day will be heard here again soon we hope. Dr. Sawyer spoke briefly but of course with the deep thought and earnestness that always mark his addresses. His interest in all departments of the work is as strong as ever. Mr. H. L. Gale, Evangelist, is now conducting religious services in the College and in town. Feb. 28.

Quarterly Meeting.

The Yarmouth Quarterly Meeting held its last session according to appointment with the Temple church, Yarmouth. On Monday evening, Feb. 25th, there was a Young People's Rally from the three town churches at which Pastor P. O. Mode gave an excellent address on the subject of Missions, basing his remarks on Neh. 4:19, 20. Three meetings were held on Tuesday: at 10 a. m., 2 p. m. and 7 30 p. m. Reports from the churches at the morning meeting told of conversions and baptisms in the Zion, Chebogue, West Yarmouth, Third Yarmouth, Tusket, and Hebron churches. The devotional services led by brethren Wilson, Grant and Price were seasons of spiritual communion and encouragement. Bro. M. W. Brown's Bible Reading on "Missions and Giving," struck many nails on the head and clinched them too. The County W. M. A. Society held an interesting though brief session from 4.20 to 5 p. m. Prosperity attends the labors of these women and their spiritual force is unabated. The Quarterly Meeting was responsible for the brevity of their session, as it trampled upon their hour. The historical addresses by Brethren J. H. Saunders and A. Cohoon were exceptionally instructive and inspiring. No report of them can do them justice. By vote of the meeting Pastor Saunders was requested to furnish the MESSENGER AND VISITOR with the manuscript of his address with a view to its publication in your columns. It is a valuable document and will be worthy of preservation. Wish you could print Bro. S. along with it, that your readers might enjoy the privilege that was ours in its delivery at the Quarterly Meeting. Bro. Cohoon's address should be heard in every Quarterly Meeting in our Province. It will surely bring to pass the Twentieth Century Fund. After the usual votes of thanks to speakers and entertainers this very profitable session of our Quarterly Meeting closed with the benediction by Bro. Mode. W. F. PARKER, Sec'y.

Clothing Received for Galicians.

I wish to acknowledge the kind response for clothing for Galicians and Germans east of Emerson, Manitoba. The clothing has been of great service to the people and has also given our Missionary Burgdorff access to many homes. There are about 4,000 Galicians and 1,000 Germans in the district. The clothing has been judiciously distributed. The people appreciate the kindness very much. If I have omitted to acknowledge any donations I will be thankful to be reminded of it. I hope the friends will continue to send this help to these people at least for a year or two. Please send directly to Rev. Geo. Burgdorff, Emerson, Manitoba, and indicate by the parcels where they are from and prepay. We have received a total of 9 bales, 11 boxes, 15 barrels and 85 cash.

Received from the Maritime Provinces, St. John, N. B., King's Daughters, Leinster street, 2 boxes and 1 barrel. Windsor B. Y. P. U. and W. M. A. S., 3 barrels; Nictaux W. M. A. S., 2 barrels. These parcels contained very good and useful articles and all prepaid.

I thank the kind friends for these donations. H. G. MELLICK.

Emerson, Manitoba.

Acknowledgment.

Monday evening, March 4th, found a merry party at the Baptist parsonage. Friends from various sections were present and each wore a smiling face. After a bountiful tea, such as the ladies of River Hebert church fully understand serving, Bro. I. J. Seaman in behalf of the company presented us with a purse containing \$92; also expressing the most kindly feeling for Mrs. Parker and your humble servant. And here permit me to mention the Xmas gift of a very fine sleigh robe from Mr. Thomas Shipley and his mother, Mrs. Nelson Shipley. May our heavenly Father richly reward all the dear friends for the many acts of kindness and love in my prayer. J. M. PARKER.

Forward Movement List.

MARCH 6TH, 1901.

- Leighton McCabe, \$1 30; James Jones, \$2 50; A. B. Brown, \$5; Dr. J. W. Sangster, \$12 50; Elijah Messenger, \$4; Mrs. John Robb, \$25; Miss Maud E. Harrison, \$50; Geo. B. McKenzie, \$5; Benj. Thomas, \$1; Mrs. E. J. Price, \$1 25; A. S. Bentley, \$5; E. W. Woodworth, \$1; H. P. Sanford, \$2; Miss Mildred Sanford, \$1; Obed Goucher, \$5; J. L. Haley, \$50; Wm. E. Hall, \$10; Mrs. Amos Ogden, \$5; Mrs. W. H. Manser, \$5; Unaccounted, 50c.

Wm. H. HALL.

New Brunswick Southern Association.

A cordial invitation has been received to hold the next meeting of the New Brunswick Southern Association with the Baptist church at Norton. This church has completed one hundred years of history and the present members are desirous of holding suitable centennial services at the close of the Associational gathering. The Committee to arrange for place of meeting have accepted the invitation and notified the Norton church to that effect. W. E. GOUCHER, Moderator.

In renewing her subscription to the MESSENGER AND VISITOR for the present year Mrs. Alexander Meister of New Ross, N. S., writes: The MESSENGER has been in our family for over sixty years. My father, Deacon John Brown, was one of the first subscribers in this place, and my husband has taken the paper since the American war, so that it is a welcome visitor to me. But our three score and ten is past and our subscriptions will soon be over.

A Simple Creed.

William DeWitt Hyde, president of Bowdoin College, suggests a creed that includes all who are Christians, and excludes all who are not. It reads as follows: I believe in the God who has made the natural world beautiful and good, and who is working to make the life of man holy and happy. I believe in Jesus Christ as the supreme Revelation of that life of love which is the will of God and the salvation of man. I believe in the Spirit of Christ in the hearts of his followers, as the present divine power for the redemption of the world from sin and the establishment of the kingdom of God. For the worship of God, for instruction in the teachings of Christ, for fellowship in the spirit of service, I unite with all who share this faith, and renouncing all that is contrary thereto, I devote myself to the upbuilding of God's kingdom in my own heart and home and life, in the hearts and lives of others, and in the conduct of all affairs in which I have a part.

Now, anybody who could honestly and earnestly unite in such a covenant and confession would be a Christian. No one who was not a Christian could unite in it. Why, then, is it not all the confession and covenant we need? It is clear and simple; so that a child, if properly trained in Christian principles, can understand it. Yet it is so searching and severe that the maturest saint can aspire to nothing holier or higher.

Steamer Empress of India, lately arrived at Vancouver, brings advices from Singan Fu that distress from famine is increasing with the severity of the weather, and more than 100,000 persons will perish from cold and hunger. Many stations for free distribution of rice have been established, but they are pitifully insufficient.

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The new edition of the Diamond Dye Rug Book will prove useful to the ladies who are interested in the making of homemade Mats and Rugs. It is illustrated throughout with pretty designs for Door Mats and Floor Rugs. It tells you how to secure the Heeslan patterns artistically colored and ready for hooking. This booklet has an immense circulation in Canada and the United States. Send us your address, and we will mail you a copy free of cost. The Wells & Richardson Co., Limited, Montreal, Que.

CURE ALL YOUR PAINS WITH
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Baking Powder
Made from pure cream of tartar.
Safeguards the food against alum.
Alum baking powders are the greatest menaces to health of the present day.
ROYAL BAKING POWDER CO., NEW YORK.

Edith: "Our butler is dignified enough to be the lord mayor of London!" Ethel: "Is that all? Why, our butler is dignified enough to be the lord mayor of London's butler!"—Puck.

The best pun that has appeared recently ascribes the suicide of the diabolical governor of Shan-Si, by swallowing gold leaf, to "a consciousness of inward gilt."—The Philadelphia Ledger.

Chih Siu (former grand secretary) and Han Cheng Yu (son of the notorious Hsu Tung) were publicly beheaded at Peking on Tuesday.

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THE QUEEN'S LIFE AND TIMES

is now ready, and we want intelligent men and women everywhere to act as Agents for this superb work.

This Book is a Large, Handsome Volume, profusely illustrated with SUPERIOR HALF-TONE ENGRAVINGS, printed in steel-plate black ink, on fine coated paper, and will be found a most complete Biography of Her Majesty, covering the whole story of Her Life from the cradle to the grave. The account of the Queen's Death and imposing Military Funeral is masterly and complete. It fills four chapters of this GRAND MEMORIAL VOLUME. Among the most attractive illustrations are engravings of the Death Bed Scene, the Body reposing among flowers in the Mortuary Chapel at Osborne, Funeral Procession, and Burial of the Queen.

In addition to the Queen's Life this volume contains the Life of the Prince of Wales, now King Edward VII, and sketches of the Royal Family. Best terms guaranteed.

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PALLOR AND LEANNESS are the evidence of deficient nourishment or defective assimilation.

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contains in small compass and in palatable form a surprising amount of nourishment and tonic virtue. Thin people who take it grow fat, pale people soon resume the hue of health; puny children grow plump and rosy.

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

Of all druggists and dealers.

Wanted.

AGENTS in unoccupied territory for the finest line of bicycles ever constructed. We have a splendid proposition for the right parties. For particulars address Box 426, St. John, N. B.

MARRIAGES.

BOYER-WALLACE.—At the residence of Samuel Dingle, Centreville, N. B., March 5th, by Rev. A. H. Hayward, William C. Boyer of Florenceville, N. B., to Gussie L. Wallace of Centreville.

DRYDEN-PRIDE.—At the residence of T. R. Christie, River Hebert, March 5th, by Pastor J. M. Parker, Gilbert W. Dryden of Moncton, N. B., to Clara Pride of Coverdale, N. B.

BROOKMAN-DAINE.—At the Baptist parsonage, Sydney, Feb. 21st, by A. J. Vincent, Samuel E. Brookman of Sydney, C. B., and Sara Daine of Halifax, N. S.

GRANTMYRE-MCLEAN.—At the Baptist parsonage, Sydney, March 1st, by A. J. Vincent, William Grantmyre of Sydney to Teresa McLean of Sydney Mines, C. B.

LANGLEY-RICHARDSON.—At the Baptist parsonage, Sydney, March 2nd, by A. J. Vincent, John M. Langley of Isaac's Harbor, Guysboro county, N. S., to Hattie Richardson of Sydney, C. B.

GEGGIE-LIBBY.—At the residence of Pastor Martin, Feb. 16, Andrew Geggie of Houlton, Maine to Gussie Libby of Houlton, Maine.

SAYLES-MILLEN.—At the Aberdeen hotel, Woodstock, N. B., March 5, by Pastor Martin, John W. Sayles of Kent, N. B., to Nellie H. Millen of Morris Hill, Maine.

DEAL-BANGIL.—At the Baptist parsonage, Mahone, March 6th, by Rev. W. B. Bezanon, Ruben B. Deal of Maders Cove and Alice Mary Bangil of North West, Lunenburg county.

DEATHS.

FULTON.—At his home, Coburg Road, Halifax, N. S., Feb. 28, Harlan Fulton, aged 62 years. He has been a sympathetic member of the North Baptist church for over 25 years. For three years he has suffered from a nervous trouble brought on by a paralytic stroke. He died strong in the faith, longing to be with Jesus.

BENNETT.—On Feb. 21st, after a lingering illness born with Christian fortitude, Mr. Alonzo Bennett, aged 43 years. He was a native of Harvey, Albert county, N. B., but has been living for fifteen years or more in the United States. Being in delicate health and having some relatives in Selma, he removed here with his wife and child early last spring. Consumption had marked him for its victim, and despite a brave struggle for life, he gradually succumbed to the dread disease. His remains were laid to rest in the churchyard at Selma, Hants county, N. S.

DUNPHY.—At the Victoria Hospital, Fredericton, on Feb. 18th, Hubert Dunphy of Kingsclear, aged 24 years. His illness which continued for six months was severe in the extreme, but his great sufferings were borne with manly fortitude and Christian resignation. He was an honored member of the 1st Kingsclear Baptist church and a general favorite with all who knew him. The cause of truth and right has lost a worthy and manly young man. Our brother has passed on to the larger life but he still lives in his hallowed influence. May the father, mother and large circle of relatives and friends find comfort in the thought that God who is all wise has done it—and done it for the best.

COOK.—It becomes our mournful duty to record the taking away of our highly esteemed sister, beloved wife of Captain Frank G. Cook, which sad event took place at her home in Central Chebogue on the morning of the 20th ult., in the seventy-fifth year of her age, leaving a grief-stricken husband, two sons, a number of grandchildren, and a very large circle of relatives and friends to mourn for one who was dearly loved in the family circle and highly esteemed in the community in which her life was spent. Our deceased sister was converted in childhood and wished at the time to unite with the church, but being on account of her tender years, advised to postpone the matter, she never afterward took that step. For the past few years Mrs. Cook has been an almost constant sufferer and was not able often to attend public worship, but the cause of Christ both at home and abroad had no more deeply interested friend, or more loyal supporter than she. Ever self-forgetful and always thinking of the welfare and happiness of others, she greatly endeared herself to all with whom she came into personal contact. The deep and sincere sympathy of the church, and indeed of the whole community goes out to our beloved brother the sorrowing husband and to the whole family. But in their deep sorrow they do not forget to thank God for the 'good hope through grace' of meeting shortly in the bright home above.

Albert County Quarterly Meeting.

This Quarterly met at Albert, March 5th. Some of the pastors were absent and were very much missed. A letter was received from Rev. C. W. Townsend, stating that he had contracted a severe cold and had for the time being lost his voice.

A resolution of condolence was passed expressing our deep sympathy for Mrs. S. W. Keirstead in the loss she has sustained in the death of her husband; and also placing upon record our own sense of loss in the departure of so able a minister of Jesus Christ.

The following expression of sympathy and loyalty was passed unanimously.

Resolved: "That we the Baptists of Albert Co., N. B., in quarterly meeting convened put on record our great sorrow and sense of personal loss in the recent death of our beloved Queen:

That we express our heartfelt sympathy with H. M. King Edward and all the Royal family in the irreparable loss which they and the Empire have sustained:

That we render thanks to Almighty God for having spared Victoria to reign so long and gloriously over us:

We hereby express our loyalty and devotion to King Edward VII and ever pray "God Save the King," and make him as wise, good and great as his illustrious predecessor."

In the absence of the appointed preacher Rev. Milton Addison delivered a very able discourse from John III:3. An inspiring after-meeting was led by Rev. M. E. Fletcher in which a large number took part.

The subject of Temperance was presented on Wednesday morning by Bro. Addison. Several spoke to the subject. Rev. M. E. Fletcher delivered an address on missions. Our brother, having spent several years in Surma, is in a good position to speak on that subject. He has every confidence in the ultimate success of missions and sees the need perhaps more than those who have not seen heathenism in its wretchedness and impurity.

Our meetings were all well attended and a deep interest was manifested in all the exercises. Rev. M. E. Fletcher as vice-president presided over our deliberations, and we were glad to have him with us, this being the first time. Our next meeting will be in Coverdale or with the 3rd Coverdale church in June.

F. D. DAVIDSON, Sec'y.-Treas.

Major Howard, more intimately known among Canadians as "Gat" Howard, went to South Africa on the Laurentian, which took part of the second contingent, including E. Battery, from Halifax to Cape Town. Major Good, of Woodstock, who was the only artillery officer from the Maritime Province, became quite intimate with the officer, whose death is now generally lamented. In conversation with the Globe correspondent the major said: "I knew Howard very well; in fact, he occupied a stateroom the next to mine. He came on board the Laurentian as a lieutenant, and it was while he was in South Africa that he was promoted. He was a most genial fellow, full of anecdote and with a most interesting experience. During the voyage out he was made quartermaster, and he filled this important duty most satisfactorily. He was with us for a while after we landed and then went into another part of the country.—Globe.

At Princeton, Maine, Thursday, Amos Campbell and a boy named Maxey Austin, thirteen years of age, were shooting cats, when a stray shot from Campbell's rifle passed through young Austin's hip, killing him.

GOLD MEDAL, PARIS, 1900

The Judges at the Paris Exposition have awarded a

GOLD MEDAL

Walter Baker & Co., Ltd.

the largest manufacturers of cocoa and chocolate in the world. This is the third award from a Paris Exposition.

BAKER'S COCOAS AND CHOCOLATES

are always uniform in quality, absolutely pure, delicious, and nutritious. The genuine goods bear our trade-mark on every package, and are made only by

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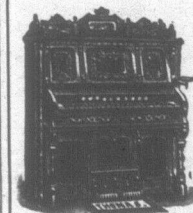
A Handsome Oak Sideboard for \$22.00.



\$22.00.

We show illustration of an Oak Sideboard of handsome design, now showing which we are offering at \$22.00. The finish is the new golden color, and it is fitted with best quality British Plate Mirror, bevel edge, 16x28 inches. Has one large drawer, two small drawers (one lined for silver) and large cupboard below.

Manchester Robertson & Allison



To Intending Purchasers

Do you want an ORGAN of Superior workmanship, Beautiful in design, made of the best materials and noted for its purity and richness of tone? If so you want the

"THOMAS"

for that instrument will fill the requirements.

JAMES A. GATES & CO.
MANUFACTURERS AGENTS.

Middleton, N. S.

Spring Cloths Just Opened

Varied enough to suit all comers. Imported and Domestic Woolens for Ladies' and Gentlemen's wear.

White prices are low satisfaction is guaranteed.

Ladies' Tailoring a Specialty

J. P. Hogan, TAILOR

Opposite Hotel Dufferin.

101 Charlotte Street.

Agents Wanted

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"LIFE OF QUEEN VICTORIA."

Distinguished authorship. 600 pages and 150 beautiful half-tone pictures, illustrating all important events of the Queen's life. Full account of her death and burial. Authentic, complete and reliable. Every one wants this in preference to any old Jubilee books on the market. Retail price, \$1.75. \$10 a day easily made. Sent free. 10 cents for postage.

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WHY? In the world doesn't a man like Jones get down to business methods when he can buy an American Typewriter for \$15? Does he think I'm running a puzzle department?

ARE YOU LIKE JONES? If you are in business you haven't time to write well with the pen. If you do not write well you are liable to expensive errors, and an American Typewriter may save its cost the very first week. It does the best of work, and is as well made as the highest priced machines—\$3,000 now in use! Catalogue and samples of work free.

THE EASTERN SUPPLY COMPANY, Halifax, N. S.
(Sole Canadian Agents.)

Stranger Than Fiction.

A Remedy Which Has Revolutionized the Treatment of Stomach Troubles.

The remedy is not heralded, as a wonderful discovery nor yet a secret patent medicine, neither is it claimed to cure anything except dyspepsia, indigestion and stomach troubles with which nine out of ten suffer.

The remedy is in the form of pleasant tasting tablets or lozenges, containing vegetable and fruit essences, pure aseptic pepsin (government test), golden seal and diastase. The tablets are sold by druggists under the name of Stuart's Dyspepsia Tablets. Many interesting experiments to test the digestive power of Stuart's Tablets show that one grain of the active principle contained in them is sufficient to thoroughly digest 3,000 grains of raw meat, eggs and other wholesome food.

Stuart's Tablets do not act upon the bowels like after dinner pills and cheap cathartics, which simply irritate and inflame the intestines without having any effect whatever in digesting food or curing indigestion.

If the stomach can be rested and assisted in the work of digestion it will very soon recover its normal vigor, as no organ is so much abused and overworked as the stomach.

This is the secret, if there is any secret, of the remarkable success of Stuart's Dyspepsia Tablets, a remedy practically unknown a few years ago and now the most widely known of any treatment for stomach weakness.

This success has been secured entirely upon its merits as a digestive pure and simple because there can be no stomach trouble if the food is promptly digested.

Stuart's Dyspepsia Tablets act entirely on the food eaten, digesting it completely, so that it can be assimilated into blood, nerve and tissue. They cure dyspepsia, water brash, sour stomach, gas and bloating after meals, because they furnish the digestive power which weak stomachs lack and unless that lack is supplied it is useless to attempt to cure by the use of "tonics," "pills" and cathartics which have absolutely no digestive power.

Stuart's Dyspepsia Tablets can be found at all drug stores and the regular use of one or two of them after meals will demonstrate their merit better than any other method.

"THE BOSS KNOWS."

A building was being torn down and a laborer, who was noted among the workmen for his lack of intelligence, was set to pull at a rope attached to the top of a wall.

"Do you think," a passer-by asked, "that you are going to pull that thick wall down in that way?" The man continued his tug as he replied, "It don't seem so to me, but I guess the boss knows what he is about."

After an hour's pulling the man felt a slight vibratory response to his tug, and at last the wall swayed and fell. It had been undermined, and the man who gave the order knew that, although the man who pulled the rope did not. He obeyed, as Peter obeyed Christ's command to let down the net. Perhaps, if more faith were exercised in Christ's commands now, we should be as much astonished at the result as Peter was.—The Christian Herald.

When we lived in Virginia, my wife one day said to our old black cook: "Rose, I want you to have an unusually nice dinner to-morrow; it is Mr. Vance's birthday." To which the old darkey, with an air of wisdom that Solon might have envied, and perhaps as a mild protest against the too frequent recurrence of such festive events, replied: "Pears to me dat Mr. Vance had a burfyday 'bout dis time las' year, didn't he?"—The Rev. James I. Vance, D. D., in The Christian Endeavor World.

"Now, if I was only an ostrich," began the mess man at the breakfast table, as he picked up one of his wife's biscuits. "Then—" "Yes," interrupted the patient bitter half, "then I might get a few feathers for that old hat I've worn for three winters."—Chicago News.

MINARD'S LINIMENT is the only Liniment asked for at my store and the only one we keep for sale. All the people use it.

HARLIN FULTON.

Pleasant Bay, C. E.

News Summary

There are 100 cases of smallpox in Ontario.

Contracts are being closed at Tacoma by a China firm for 50,000 barrels of flour per month for shipment to China during the year.

The War office has issued orders stopping the recruiting of Yeomanry on the ground that the government already has as many men as required.

The statement of the British Board of Trade for the month of February shows an increase of £2,069,600 sterling in imports and a decrease of £2,182,400 in exports.

The Provincial Treasurer of Manitoba has been able to announce a surplus of \$11,056 instead of the deficit which had been predicted he would have to confront in making his annual statement.

The Portuguese government has sent the cruiser St. Gabriel to Oporto and ordered other warships to be in readiness to go there on account of the anticlerical manifestations.

Wireless telegraph stations are to be erected at Inistrahull, in the north of Ireland, and at Kildonan, Arran, Scotland, respectively, for the purpose of reporting and signalling vessels at sea.

Recruiting for Baden-Powell's police went on rapidly at Toronto Tuesday, and practically all of the 120 men needed have now passed medical examination. The rush has been greater even than anticipated, some 300 men having made application.

Toussant Prefontaine, Montreal, has entered an action against Jacques Grenier, ex-president of the defunct Banque Du Peuple, for \$55,000, on the ground that he had lost that amount through the failure of the bank, due to guilty neglect of Grenier to do his duty as president.

The Junet mansion and grounds in Harlem (New York), which were occupied by General Washington as a headquarters, will come into the possession of the city as a public show place of revolutionary relics. This is the result of action taken by the board of public improvements.

Queen Wilhelmina and Prince Henry have received deputations at Amsterdam bearing wedding gifts. The nation's gift consisted of a diadem, a necklace, two bracelets of diamonds and sapphires. Other presents consisted of silver and china services. The railways furnished a complete royal train.

The Port Arthur and Fort William delegation which called on Mr. Tarte at Ottawa on Wednesday wanted a subsidy for an interprovincial steamship company to do business between Halifax, St. John and the upper lakes. They also spoke of the importance of winter navigation on Lake Superior.

A Montreal despatch of Thursday says: Col. Peters, D. O. C., had two hundred men at the drill hall to-day out of which to select forty-four men for Baden-Powell's police force for Africa. They were put through a vigorous test, both as to horsemanship and rifle work. The lucky ones will leave on Sunday or Monday for Halifax.

Chancellor Von Bu-low's speech in the German Reichstag Tuesday on Anglo-German relations is unfavorably commented upon by the Russian papers. They express the opinion that the chancellor's policy is tending more and more to compromise the solidarity of the good relations existing between Russia and Germany.

Premier Murray of Nova Scotia has brought down the financial returns, showing the revenue for the year closed December 31 to have been \$1,014,000, and the expenditures \$937,000, giving a surplus of \$76,000. The increase is due to the coal output. Since 1893 the Dominion Coal Company has paid in royalties \$1,689,000.

Have you noticed lately the illustrated papers published by the American Baptist Publication Society, particularly Young People and Boys and Girls? We find that they are being read by many of the older folks as well as the younger ones. Small wonder—full as they are of fine pictures, interesting stories, and instructive articles; we know of nothing better, indeed we have not seen any quite so good. You can obtain sample copies by applying to 1420 Chestnut Street, Philadelphia, or the nearest Branch House.

The wool industry of the United States is passing through a remarkable crisis in its history. Though the country is prosperous, the people are wearing comparatively less woollen clothes than ever before. The Hon. S. N. Dexter North, secretary of the National Association of Wool Manufacturers, reports that the per capita consumption of wool in the country has decreased from 9.07 pounds in the grease in 1890 to 6.7 at the present time, a reduction of 26 per cent. Whatever may be the cause, the crisis in the wool industry is serious.

The Hacking Cough.

One of the meanest things to get rid of is a hacking cough. There is apparently no cause for it. No soreness, no irritation at first; but the involuntary effort of the muscles of the throat to get rid of something is almost constant. Of course, with many coughs is a habit, but it is a bad habit, and should be stopped. When you realize this and try to stop it, you find you can't, for by that time there is an actual irritation, which will never get better without treatment.

It is a curious thing that nearly all treatment for cough actually makes the cough worse. Then, too, most medicines for cough have a bad effect in the stomach. This is especially true of so-called cough remedies that contain a narcotic. The true treatment for cough is one that heals the irritated surfaces. This is what Adamson's Botanic Cough Balm does. It protects the throat also while the healing process is going on. When this remedy was first compounded our old men were young boys, and all this time it has been doing a steady work of healing throats. The most obstinate hacking cough will quickly show the effect of the Balm. People who have been trying for years to break up the mean little cough, will find a sure friend in this old-time soothing compound made from the barks and gums of trees. All druggists sell Adamson's Botanic Balm. 25 cents.

The Most Healthful Foods.

Many of the leading newspapers are publishing a series of advertisements having four criss-cross lines across the face, just as if some one had made a note of a good thing and had marked it for ordering. These advertisements are the announcements of Farwell & Rhines, Watertown, N. Y., makers of "Gluten Grits" and "Barley Crystals," for breakfast; "Pansy Flour," for biscuit, cake and pastry; "Gluten Flour," for dyspeptics; "Special Diabetic Flour" and "K. C. Whole Wheat Flour." These products are the most healthful foods known—prepared from the choicest cereals and packed in the most cleanly manner. They are particularly desirable for children and aged people—all people that need nutritious food easy of digestion. These goods are known as the "Criss-Cross Cereals," the criss-cross lines on the face of their labels being part of their trademark. Look for this mark, take no other—it is the assurance of Messrs. Farwell & Rhines guarantee of purity and quality.

NOTICE.

Notice is hereby given that application will be made to the Legislative Assembly of New Brunswick at its ensuing session to pass an act entitled "An act to incorporate Baptist churches in connection with the New Brunswick Eastern, Southern and Western Baptist Associations."

F. W. EMMERSON, Sec'y Com. February 6, 1901.

McLEAN'S VEGETABLE WORM SYRUP
Safe Pleasant Effectual

Real Estate

For sale in the growing and beautiful town of Berwick.

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

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

CANADIAN PACIFIC RY.
LOW RATE SETTLERS EXCURSIONS

Colorado, Utah, Montana, Kootenay and PACIFIC COAST POINTS.

One way Second Class Tickets good going on MARCH 5th, 12th, 19th, 26th and APRIL 2nd, 9th, 16th, 23rd, 30th, 1901.

For particulars of rates, train service, etc., write to—

A. J. HEATH, D. P. A. C. P. R.,
St. John, N. B.

WOMEN WILL TALK.

Can't Blame them for Telling each other about Milburn's Heart and Nerve Pills.



THE GREAT REMEDY FOR WEAK NERVOUS WOMEN.

It's only natural that when a woman finds a remedy which cures her of nervousness and weakness, relieves her pains and aches, puts color in her cheek and vitality in her whole system, she should be anxious to let her suffering sisters know of it.

Mrs. Hannah Holmes, St. James Street, St. John, N.B., relates her experience with this remedy as follows:—"For some years I have been troubled with fluttering of the heart and dizziness, accompanied by a smothering feeling which prevented me from resting. My appetite was poor and I was much run down and debilitated.

"Since I started using Milburn's Heart and Nerve Pills, the smothering feeling has gone, my heart beat is now regular, the fluttering has disappeared, and I have been wonderfully built up through the tonic effect of the pills. I now feel stronger and better than for many years, and cannot say too much in praise of the remedy which restored my long lost health."

THE NOVELTY OF THE SEASON
"The Lady Franklin Necklace"
The Chain is of a neat and pretty design, to which is suspended an emerald heart. The Chain and Pendant are highly gold plated and set with choice simulating Rubies, Emeralds, Amethysts, etc. We send it by mail, securely packed. Price \$1.00.



SHORTHAND

The Education Department does not at present propose to issue certificates for proficiency in this subject. The certificate issued by the Business Educators' Association of Canada on the Mir Isaac Pitman system will be accepted.

The only College in the Province having authority to issue this certificate is the **MARITIME BUSINESS COLLEGE, Halifax, N. S.** Kaubach & Schurman, Proprietors.

BELLS
WEST-TROY N.Y. BELL-METAL

MAGIC FOUNTAIN PEN

Write with a Blandford MAGIC FOUNTAIN PEN. It produces the finest ink by simply dipping into water, and writes equal to the most expensive fountain pen. 50¢ per fountain, we will mail sample pen and elegant Blandford Holder in only 10 cents, and include from a best 50-page book, published full of Penmanship, Penmanship, Penmanship, and Money-making Penmanship. Quantity of fountain pens and holders for sale with each. Address: KETCHUM BROS. Co., Toronto, Can. (Reaction this paper)

The Farm.

Evergreen Hedges for the Farm.

In the vicinity of cities, where the homes of the wealthy are more often located than they are in the country, an evergreen hedge is to be found on almost every estate. Often it is to form a boundary division, sometimes along the highway, or lining a driveway to the dwelling, or again in forming a division between the ornamental grounds and the vegetable garden. The farmer is not often in a position to plant hedges for other purposes than profit, otherwise to have them as his richer neighbor may have would be very gratifying. But as a boundary to an orchard or to a fruit or vegetable garden a hedge of evergreens is of much profit, because of the protection from cold winds in winter and early spring.

Every one knows the pleasure of getting on the lee side of some bushy evergreen of a cold, windy day in winter. To get from the windy side of a hedge to the opposite means being where the temperature is many degrees warmer, besides freedom from the wind, which is as hard on many trees as it is on human beings. The three evergreens commonly used are American arbor vitae, Norway spruce and hemlock spruce. There are others which would do as well, but these are to be had at a cheaper rate than most others. The Norway spruce is a strong and vigorous grower, and I have seen it used in New-York State and in other places as a protection hedge to fruit orchards; and when it is of from six to twelve feet high it is indeed a great protection. Hemlock is of less rugged appearance, and is not quite as good for very windy places as the Norway, but where it is used it forms one of the most pleasing of hedges. The arbor vitae, like the hemlock, is better fitted for less trying places. For boundaries where space is limited, owing to its columnar habit of growth, it is the very thing. When growing alone on a lawn a tree twelve feet high will be no more than three feet in diameter of branches at the ground. It is, therefore just the thing to plant where height is wanted without breadth. It is common to see it used as a boundary to a small garden for which purpose its natural habit of growth eminently fits it.

These evergreens, as well as any others, may be pruned in almost any way desired. The tops may be taken off getting too tall, or if more breadth and less height are desired. The sides, too, may be nipped off from time to time, to thicken the growth, which it will do to a great degree. A pruning when growth is in full swing in early summer is a great promoter of bushiness, as two or three smaller shoots take the place of the one whose growth has been arrested. As to the planting season,

NURSING IN ALASKA.

Need of Proper Food and Care for Miners.

The character of the food used in the mining camps is such that many strong men break down under it. Scurvy is a very common disease. They drink quantities of coffee and that does its work with thousands.

A nurse, Mrs. L. Lovell, who has been employed in different places in Alaska for the past three years, writes to say that she has induced many patients to leave off coffee and take Postum Food Coffee, which is very popular now in many of the mining camps, for they have learned its value.

She says of herself that she has been a great sufferer from the use of coffee, and had a most shameful bilious complexion. She says, "I not only suffered from the looks but had a very serious stomach trouble. When I finally quit coffee and began using Postum Food Coffee my stomach began to recover its normal condition, and my complexion gradually changed, until now, after a month or more use of Postum, my complexion is as fair as a school girl's."

I send you a list of many names of miners that have given up coffee and are using Postum, and in each case there has been a remarkable improvement in health.

I had one patient almost gone from scurvy. He could not retain any food but lived on Postum until strong enough to take other food and got well.

I am going to take up a large supply of Postum next trip."

authorities differ somewhat as to the best time, but all agree that early fall and early spring are good times. My own preference is for early fall. Trees become settled and new roots formed before cold weather comes, and if a good mulching of some kind, leaves or long manure, be placed about them, to keep frost from the roots, rarely fail to live. Early spring is good, especially if great heat does not come until a few roots have been made. Besides, for hedging, single specimens of evergreens should be planted about the place, both for protection and for beauty sake. Their green foliage is certainly a cheering sight when deciduous trees are showing their bare branches.—(Joseph Meehan, in Practical Farmer.

Footpaths.

Seven years ago I tried to induce farmers in this locality to construct good footpaths at one side of the highways, so that people, especially school children, would have a good dry place to walk on when the roads were well nigh impassable. To show how this could be done at little cost, I induced a live road overseer to assist me, and together we constructed a quarter of a mile over some difficult ground. I built up the grade four feet wide, placing the sods on the outside next to the ditch, and hollowing out the surface of the pathway from two inches at the outer edge to four inches in the centre. This hollow was then filled with coal ashes, obtained at a mill, and nicely rounded over. When the path was completed the ashes were about three inches deep at the outer edges and five or six deep in the centre. The actual cost of the work and material was very little, and the path is smooth and hard as a rock to-day. We offered this work as an object lesson to show how easily such paths could be constructed, that others, seeing what an excellent convenience such a path is, would continue the good work. But, though a great many people walk over it almost every day, not another foot has been constructed in the township. Where the expenditure of some labor and a little money for the public good is involved the average farmer is a wet blanket to the enthusiast.—(Fred Gundy, in Farm and Fireside.

Rolling to Secure Moisture.

Rolling is an advantage in preventing the loss of moisture from soils not compact enough to hold much water. The compacting of such soils by repeated rolling decreases the amount of water that passes through them and beyond the reach of roots. When the object of rolling is to save soil moisture, a tooth harrow should be used, if possible, after rolling, so as to form a layer of loose soil on the surface; otherwise rolling will decrease the soil moisture. The roller should be used with caution on clay lands.

The purpose of using the roller after seeding during dry weather is to compact the soil, thus increasing the capillary action, which carries the necessary amount of moisture to the seeds to cause germination. The roller is sometimes used after the plants are up, which, of course, favors the rise of water to the young roots. The addition of humus to soil deficient in organic material will greatly increase its capacity for holding water. This may be supplied by using vegetable mould, cover crops, rotations, green manures and stable manures. Soil moisture may be saved by other means, but those mentioned above are the most important.—(Tennessee Experiment Station.

Veal Loaf.

Use two pounds of veal, one-half pound of salt pork, two eggs, salt and pepper, one cup of milk, and one cup of bread crumbs, and make into a well-shaped loaf. Bake for two hours. It is nice for a luncheon served with peas around it.—L. E. S.

The girls in the box-coats they are wearing this winter look about as graceful as cinnamon glaze.—(Atchison Globe.



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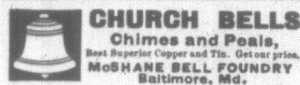
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At the conclusion of the questions in the British House of Commons on Tuesday afternoon, the Chancellor of the Exchequer, Sir Michael Hicks-Beach, read a message from the King asking Parliament to make suitable provision for the honorable support and maintenance of the Duke and Duchess of Cornwall and York, the Duchess of Fife, the Princesses Victoria and Charles of Denmark, and the Queen, in the event of her surviving him, and the Duchess of York, in the event of her surviving her husband.

The Strathconas left Halifax for their western homes Friday night.

Sir Thomas Lipton has been gazetted as Knight Commander of the Victorian Order. Lieut. Col. Steele, of Strathcona's Horse, has been appointed to the Fourth Class of the Victorian Order.

Andrew Carnegie has offered to give \$50,000 for a free public library to the city of Vancouver, providing that the city would give a site for the building and \$5,000 a year for its maintenance.

The Dominion government is considering to-day the granting of the contract for the carrying of the British mail for the next season, commencing in May. It is very probable that it will go to the Allan line.

The French members are pressing upon the Dominion government to assist tobacco growing in Quebec. They want the establishment of experimental stations, appointment of inspectors and distribution of seed.

An accident occurred Friday evening at Messrs. T. S. Simms & Co's brush factory, St. John. As Wm. King was attending a trimming machine he caught his hand in it, with the result that two of the fingers were taken off.

The steam schooner which has been chartered by La Presse, of Montreal, to make a winter trip to Newfoundland, left Quebec for sea on Thursday. Quebec harbor is as clear of ice for all practical purposes as in the middle of summer.

A Sydney bound train was derailed at Caledonia Friday. The train crashed into a number of coal cars. Michael McKenzie, baggage master, has several ribs broken. Others on the train were badly shaken up and bruised. A number of cars were damaged.

The lobster regulations have been amended as follows: No one shall prepare to fish for lobsters by placing or setting buoys, lines or other gear used in connection with such fishing before 6 o'clock in the morning of the day on which it is lawful to take or catch lobsters in the locality affected.

On March 5th friends of Mr. and Mrs. Charles Titus, Upham, celebrated their fortieth wedding anniversary. Mr. Jacob Titus, of St. Martins, presented Mr. and Mrs. Titus with a beautiful mirror on behalf of the family. Mrs. Peter McIntyre, Mrs. Angus McLean and Mr. C. W. Titus, St. John, are children of the happy couple.

The Vienna correspondent of the London Daily Express says: "Seven Hungarian villages have been isolated by the floods. All along the banks of the Danube and its tributaries great damage has been done. The lower quarter of Buda Pesth is flooded to a depth of five feet. The bitter cold is driving wolves from the Carpathian mountains to the village below. They have killed twelve people during the last four weeks."

The Manitoba and Northwest millers are asking the government to have the duty on oatmeal and oats equalized. The duty on a sack of oatmeal is 22 cents, and the duty on sufficient oats to make a sack of oatmeal is 48 cents, so that when there is a failure in the oat crop in any part of the Canadian Northwest all the milling goes to the United States. Some years ago there was similar complaint in respect to flour and wheat and the duty was equalized.

Frank W. Redding, formerly of Newark, who was a member of the Astor Battery during the Spanish war, is said to have discovered a gold mine on the Island of Mindando, in the Philippines. A quantity of the dust he forwarded to his brother, William F. Redding, of Newark. The latter sent it to the United States assay office in New York, and he has received a report from the government assayer that the dust proved to be 897 fine, and that it was worth in its crude state \$18 50 an ounce.

In the Commons Mr. Brodrick, the secretary for war, explained on Friday the war office proposals which contemplate the ability to send abroad three army corps with a division of cavalry, in all 120,000 men and at the same time to have a sufficient force for home defences. The country will be divided into six districts, each corps commanded by the officers who had a command in time of war. The estimates for the year, apart from the war estimates, amounted to £29,685,000. The government had already taken, on account of the war, the full sum it expected to have to ask for. The artillery was obviously insufficient and the field artillery must be supplemented by heavier guns. The army must be provided with a much larger body of mounted men and transport and the musketry drill needed improving. It was a question between the voluntary and compulsory systems. He adhered to the former.

Why a Cold "Hangs On."

Stop and think a minute. The tickling in the throat, the tight feeling in the chest and that racking cough are only the results of the cold, not the cold itself. To apply a soothing medicine to the irritated membrane does not cure the cold. The lungs, throat and nose are nature's exits for the poison, but the cold is in the system.

Shiloh's Consumption Cure will Cure a Cold.

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