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Mr Bryce
on the War.

The learning and ability of the Hon. James Bryce, M.P., coupled with a reputation for learning and sound sense, are sufficient guarantee that his published views upon the subject will be received with respect, and accordingly among those who have criticised the Imperial Government on account of its South African policy and expressed views favorable to the cause and contention of the Boers, no one probably has been listened to by Englishmen with greater deference. It seems very evident, however, that many British statesmen and military leaders had but a very inadequate conception of the real state of affairs, both political and military, in South Africa, and it is very possible that Mr. Bryce's information as to the causes which led to the war was not so complete as to protect him wholly from mistake. Mr. Bryce very justly, of course, condemns the Jameson Raid and the failure of the British Government and Parliament to pronounce a strong condemnation upon Cecil Rhodes for his complicity in the raid. He suggests that the vast preparations for war on the part of the Transvaal Government were made because the Boers believed that the men who organized the raid had captured the Imperial Government. It seems, however, to be pretty clearly shown that the process of turning the Transvaal into an arsenal had begun before the raid occurred, and that it formed just such an excuse as was desired by an influential body of men in South Africa for the carrying forward of their schemes for Dutch supremacy. The London Chronicle, which on general political issues is opposed to the Salisbury-Chamberlain Government, discussing Mr. Bryce's views on the causes of the war, says: "The Government offered Mr. Kruger reasonable terms including a fresh guarantee of independence, and if Mr. Kruger thought that war was better than such a settlement, how can it be fairly maintained that he did not thrust the war upon us? Whether it was blundering suspicion or whether it was a fixed purpose inspired by confidence in the 'colossal armaments' and in a general rising in Cape Colony, Mr. Kruger's motive is plainly responsible for the conflict. His advocates do not seem to perceive that if their argument has any validity, it is an argument for letting Mr. Kruger have his own way because the raid was a criminal enterprise. Everybody who denounces the war as 'unjust' on our side talks as if the raid had morally put this country out of court. Because the legitimate agitation of the Outlanders had prompted Mr. Rhodes and Dr. Jameson to a sinister design which failed, and deserved to fail, therefore the Government ought to have refrained from exciting any more suspicions in Mr. Kruger's mind. They ought to have bowed deferentially to his prejudices and his armaments, left the Outlanders to their fate, and the peace of South Africa to suffer from constant unrest and intrigue. Meanwhile Mr. Kruger would have steadily pursued his great object of destroying the convention and some fine day, when we had an imbroglio elsewhere, we should have learned that the convention had been torn up and the Boers were ready to invade Natal if we ventured to remonstrate. Such a course of events might have suited some people; but it may be doubted whether even this halcyon dream of the way to 'retain South Africa' would have remained undisturbed. The British population of the Transvaal, greatly outnumbering the Boers, might have set about intriguing with a little more method than distinguished the Johannesburg reformers. They might have found their situation intolerable and attempted another rising. This would have been suppressed in blood; and then not only British South Africa but also every colony that flies our flag would have cried shame on the Imperial Government for permitting this outcome of the Boer ideal for the subjugation of the white majority."

The South African Situation. The views of military experts, formed at a distance from the scene of war, as to the facts and probabilities of a campaign, cannot be expected to represent the situation with more than some approach to correctness, and in many cases they fail even to do that. Among the deliverances of the military authorities in England, who have under-

taken from day to day to keep the people informed as to what the outcome of each successive situation was likely to be, there seems to be none whose strictures have evinced a more intimate knowledge of his subject and greater soundness of judgment than those of Mr. Spencer Wilkinson. The following observations of Mr. Wilkinson in respect to the present situation in South Africa and the effect which the reverses recently suffered by the Boers will have upon their powers of resistance and the course of the war, will be read with interest: "No doubt," said Mr. Wilkinson, "the chapter of British reverses is now closed. He would be a bold strategist who would now offer to the Boer leaders a plan of campaign promising ultimate success. Lord Roberts will soon have a force of 60,000 men. The Boers' commander-in-chief can now hope for but little from strategy. On his interior lines he is not strong enough, while containing one British army, to strike with effect against the other. He may possibly attempt to hold General Buller at the passes leading out of Natal, where a small force, at some risk to itself, can cause considerable delay. Meantime he may gather his forces in the Free State for resistance to Lord Roberts. It looks possible that the Boer forces may now collapse altogether, although that must not be counted upon. Lord Roberts, however, will soon have troops enough to deal with any guerilla warfare, and, altogether, there is no need for further uneasiness." The Imperial Government, however, evidently thinks that the time has not yet come when Great Britain can afford to relax her hand. Her military programme as unfolded by Lord Lansdowne in the House of Commons the other day, includes the sending out of 56,000 fresh soldiers in addition to the 30,000 now on their way, so that with these additions Lord Roberts will have a force of at least a quarter of a million. The estimates brought down by Lord Lansdowne exceed £61,000,000. An order has reached Woolwich arsenal for the construction of 224 new guns, from 3-pounders to 12-inch guns. Of these 140 are to be naval guns.

The Surrender of Cronje. On Tuesday of last week, after the forms of the MESSENGER AND VISITOR were on the press,

the news reached St. John of the unconditional surrender of General Cronje and his force of about four thousand men. The news was received here, as in all parts of the Empire, with demonstrations of joy, as indicating a valuable success for the British arms and marking an important step toward the end of the war. For ten days the Boer General, with his little force, had held out against vastly superior numbers, enduring a terrible bombardment and repulsing well delivered infantry attacks with a stubborn bravery, fully sustaining the reputation of the Boers as indomitable fighters and compelling the admiration of their foes. The end came about day-break on Tuesday morning, and it is greatly flattering to the military pride of Canada to know that our own Canadian boys, who had borne themselves so bravely in the battle eight days before, had now a gallant and foremost part in bringing the argument with General Cronje to a conclusion. It will be remembered that the Boers occupied the bed of the river and the sides of its steep banks. They had entrenched their position with their usual skill and the natural cave-like openings in the banks at places afforded a safe shelter. The Boers had been able to withstand the most severe artillery fire that could be brought to bear upon them, and the only effective method of attack upon their position was along the river bed. By successive night rushes, in which the Shropshires, the Gordons and perhaps others had been engaged, the British infantry had gained an entrenched position within about 700 yards of that occupied by the Boers. On Monday night the post of honor in the forward rush was given to the Canadians, probably because of their reputation as riflemen. The result was that instead of stopping when an advance of 150 or 200 yards had been secured, according to the precedent of previous night rushes, the Canadians pushed forward until they were within less than a hundred

yards of the Boer trenches. Here, with the help of the Engineer corps, and by brave, hard work, for which the Maritime men are especially complimented, they entrenched themselves and held their position until daylight. Lord Roberts in his dispatches announcing the surrender of Cronje makes special mention of the Canadians, and says that their advance evidently clinched the matter, for at daybreak the Boer General surrendered unconditionally. This feat of arms which has won for our Canadian soldiers enthusiastic praise all over the Empire, was not without cost. The casualty list is not indeed as large as it was in the battle of the 18th, but it will cause anxiety for the wounded or grief for the dead in many Canadian homes. The list—which may be still subject to correction—gives 8 killed and 30 wounded. The wounds, which must have been received at short range, are likely in most cases to be serious, and a later report states that four or five of the wounded have since succumbed to their injuries. It is a matter of great thankfulness to the people of this country that the Boer leader recognized the futility of further resistance and surrendered. Had he determined still to fight, his force would probably have been destroyed, but it must have been at great cost to the attacking party, and the Canadians in the forefront of it would have suffered terribly. General Cronje and the men of his command have been sent as prisoners of war to Capetown. These, with others captured in the course of General Roberts' short campaign, make up in all about 5,000. Cronje had 15 guns, most of them light pieces of artillery, and these, with ammunition and camp supplies of some value, fell into the hands of the victors. It seems probable that a considerable part of the force that set out with Cronje from Spytfontein succeeded in escaping and perhaps in taking with them some heavy artillery. It is known also that a Boer force moved northward from Kimberly into the Transvaal country.

The Parliamentary Estimates. The estimates for the year ending June 30, 1901, were presented in the Dominion House of Commons by the Finance Minister, Hon. Mr. Fielding on Tuesday last. The amount asked for on account of consolidated fund is \$42,872,089, as compared with \$41,528,299, being the main estimate for the current year, or \$43,239,140, including supplementaries. The main estimate, therefore, for the coming fiscal year is \$366,150 less than the latter amount. The principal increases in the different branches of the service are \$142,000 for the Northwest government, \$447,000 for railways and canals \$48,285 for customs, \$83,000 for lighthouse and coast service, \$23,916 for steamship subventions and \$50,000 for post office. The decreases are: Public works, \$1,219,613; Militia, \$54,338; miscellaneous, \$69,123; ocean and river service, \$38,000; and Yukon territory, \$21,870. The amount for capital account required is placed at \$6,195,402, a decrease of \$1,682,332 over the amount for the current year; so that there is \$2,048,000 less required between ordinary and capital expenditure than for the current year, but it is more than likely that the supplementaries to be asked for yet will cover this amount. There is an item of \$150,000 for the taking of census and an additional \$50,000 for the Paris exhibition. In immigration there is an increase of \$34,500, making a total of \$395,000. In militia items chargeable to income there is an increase of \$28,198 for pay allowances, \$3,000 for salaries, \$75,000 for warlike and other necessities, \$16,000 for Esquimaux defence, and \$5,000 for general service medals. For the annual drill of the militia the estimate is increased from \$300,000 to \$425,000. There is a new vote of \$80,000 for the construction and equipment for a steel light ship for Lurcher shoal, supplied with an electric light plant and compressed air siren. There is also a grant of \$92,000 to Northwest government to enable them to restore public works destroyed by floods. An additional \$22,000 is to be voted for Yukon administration, salary and expenses. An additional \$450,000 will be required in operating the Intercolonial and \$25,000 in operating the P. E. I. Railway, and an additional \$48,000 for salaries and allowances to the post office service.

Seeking the Salvation of Children.

A SERMON TO CHRISTIAN PARENTS.
BY REV. T. W. YOUNG.

The gospel writers have recorded twenty-three miracles of healing performed by Jesus, and five of these were done at the solicitation of a mother, or father, or friend for others. These parents were deeply interested in the welfare of their children, and took it upon themselves to go to the Saviour and entreat his favor and help. They obtained the desires of their hearts. These scriptural narratives suggest the personal responsibility of Christian parents in seeking the salvation of their own children.

THE FAMILY DIVINELY APPOINTED.

In the primitive formation of God's people into family and national life, the husband and father was the divinely appointed priest for his household. He gathered his children, his servants and his retainers about him and gave them religious instruction, and offered sacrifices for all. In the New Testament we are distinctly told that the head of the family is still the husband, even as Christ is the head of the church. I am afraid there is a tendency among us to subvert here this ancient order. Husbands willingly shift this responsibility upon the wife. She must make the home life. She must educate and care for the children, and see after their moral and religious training, and fathers fancy they are rid of these duties. But God has not sanctioned any such change. In his plans and appointments the mother and father are to stand together and mutually bear the burdens, responsibilities and duties of home life. They are to increase their happiness by sharing their joys, and lighten their burdens by dividing them in the home.

Whatever men may think of the vagaries of William III., of Germany, he is a good father, and in his home life is a shining example, worthy of imitation of all Christian fathers. When the days' work is over he goes home, and gathers about him his seven children, or his "little gang," as he fondly calls them, and enters heartily into all their fun and frolic, their conversations, and their studies. He is one of them. His home life is happy, and his word and influence outweighs all else in the formation of the life and character of his home. What we need widely, to-day, is that Christian fathers shall leave their frowns, their vexations, and over-strained temper in their stores and offices, and workshops, when they go home for the evening, and seek to shed a happy and wholesome influence upon their children and wives in the circle of the home. It is pathetic to think that in our fair and free land are thousands of fathers who seldom speak to their children, or whose influence in the home is nil. They go to their work so early the children are not awake, and when they come home it is so late their children are asleep. It is true we are compelled to adjust ourselves to the inevitable social and industrial conditions of life, but it is a profound mistake for men and women to become so completely lost in making a living that they forget to live, and have no time nor thought to teach their children to live.

I doubt not that the most of us are Christians because we had mothers and fathers or friends who prayed for us. Sometimes their prayers were long in being answered—but the answer finally came. John Newton tells us that though he became a great sinner, and wandered far off into almost every kind of wrong doing, yet during his darkest days of sinning he could never forget the prayers of his mother, and these were the powers that laid hold upon him, and drew him to Christ. It was through the prayers of a Christian Monica that the world has been blessed for these centuries with the Christian Augustine. A Christian father once told me that for thirty years he had ceaselessly prayed that God would convert his boy, and I saw him a useful man in the church. The father's prayer was answered. Christian parents, do you pray for your boys and girls? Do you let them know that you are praying for them?

BE NOT AFRAID TO SPEAK.

You ought to talk with them and lay upon their young lives the claims of Christ upon them. Here is where Christian parents often fail, not that they are not interested, but because they are so afraid of doing some wrong, they fail altogether in doing what is right and expected. You talk with your children about their school work; you talk with them about their business; you talk with them about their companions in social life; and all this is well, but do you ever quietly and personally talk with them about the claims of Jesus upon them? This is far more important. Too much persistency is no doubt a mistake, but never to speak at all about the claims of Jesus upon them is a far greater mistake. Your children expect that you will talk with them, and what must be their disappointment if you do not! How pathetic to hear them recall, as often happens when they become old, that you never did! I was talking recently with a Christian mother whose children seemed naturally to go right into the church as soon as old enough, and she said, "Why, I never expect anything else. From infancy I taught them that was the great thing to look forward to, that I expected it, and never thought of its being otherwise." Such a pressure upon a young and impressible mind is almost sure to mould the latter after the model of the former.

I think we have swung just a little too far out in our belief that every one must believe for himself. We have overdone the matter of individualism before God. We have become too painfully and mistakenly literal in our practice. We readily believe, and accept without questioning it, that parents hand down their diseases, their oddities, their tempers, their peculiarities, and a whole nest of evil things, and practically deny that we may transmit to our children the nobler and better sides of our nature. If you cannot transmit to your child your Christian faith, you can transmit to it a soul which may easily be led into a life of faith and trust if you only begin in time, and do it wisely. There is a sense, though indefinable, perhaps, it may at least be felt if not defined in which Christian parents may believe, do believe, and ought to believe for their children. The Christian mother of whom I have just spoken was doing it. Thousands of the best Christian mothers and fathers every day are doing it. They prayerfully and thoughtfully make it their chief concern to reproduce themselves, their Christian faith and all, in the lives of their children, and they succeed. The Apostle Paul was no doubt thinking of this very fact when he speaks of calling to remembrance the unfeigned faith in Timothy which, he says, dwelt first of all in his grandmother Lois, and in his mother Eunice, and declares that from infancy Timothy had known the scriptures which were able to make him wise unto salvation.

There can be no doubt that a mind concentrated, focused, and expectant in one thing brought ceaselessly to bear upon the young minds and hearts, will, other things being equal, accomplish the desired purpose. I believe there is such a thing as mental gravitation, and spiritual gravitation, just as truly as there are laws of gravitation in the material universe.

PARENTAL INFLUENCE.

Christian parents often excuse themselves from talking with their children about religion, or from attempting to influence their minds and hearts in religious life, by saying: "I want my children to think such things out for themselves. I do not want to influence them, but leave them to choose for themselves." If this be a sound principle then why do you send them to school? Why do you teach your girls to cook, or to sew? Why teach your boy a trade? Why not leave them to choose for themselves? The supreme folly of such a policy is apparent in the everyday affairs of life, and in spiritual things it has neither scripture nor common sense to sanction it. Religious freedom and individual choice are well and good for those old enough to use them, but for children parents must choose wisely, and hold them to a life of right thinking and right doing. It is neither wise nor safe for parents to leave their children uninfluenced in religious thought and conduct during the impressible and formative period of their lives. They cannot leave them so. While parents are neglecting their duty, others are influencing and teaching the boys and girls, and often leading them astray.

It is neither wise nor safe for Christian parents to leave their children to grow up in a Christian home, and go out into the world, until they become bruised and scarred by sin, filled with evil thoughts and godless desires, and then seek to reform them. Formation is ten thousand times better than reformation.

The question is often asked how old ought children to be before they become Christians? We do wrong in fixing, or even in thinking of, an age limit. It is never a question of years, but of teaching and privilege. Some children at eight or ten accept Christ more intelligently than some grown people at thirty or forty. We are told that Adam Clarke, the commentator, was converted at four years of age; the evangelist, Alfred Cookman, at ten; the hymnologist, Isaac Watts, at nine; Robert Hall, the great preacher, at twelve; Jonathan Edwards, at seven, and William Penn at nine. The idea that children should reach a certain age, and then be suddenly changed has no sanction in the scriptures. Christian parents should do as Christian Eunice did with Timothy, teach them the way of life from infancy, and as the apostle commands, bring up their children in "the nurture and admonition of the Lord." Instead of having a day, or a time, from which we date our conversion, when a crisis was passed and a great change took place, it is infinitely better that from the cradle the children be taught to love and trust the Saviour, and grow up choosing to do the things that please him, and have no recollection that it was ever otherwise.

The Sunday School was never intended to relieve parents of the duty of home teaching. It was intended simply to help, and support the home. Christian parents should send their children to the Sunday School and keep them in it. Instead, how often do we see that thoughtless parents suffer their children to drift away from the school. Their boys, before they lay aside their knickerbockers, drop out of the Sunday School and spend the sacred day in roaming around the streets, or scouring the country round on a bicycle, and then Christian mothers and fathers wonder why their boys are not Christians. It is possible in every community to select the boys and girls who have been sent and kept in the Sunday School by their parents. As a rule these are the young people in the churches, bearing witness for Christ,

and leading in good works. Parents sometimes apparently do their duty here, but fail in realizing their aim. If I am doomed to failure I would rather fail doing my duty than be a failure in never attempting it. If I am to be disappointed, I would rather be disappointed with the consciousness that I did my duty in the right direction, than to be a disappointment in not trying it at all.

What children need, all children, without a single exception, is parental authority, not unkind, unsympathetic, but authority, lovingly, sympathetically, but always firmly exercised. The secret of the whole issue of child life is bound up in that often quoted and oftener misunderstood saying of Solomon: "Train up a child in the way in which he should go, and even when he is old he will not depart from it." This is no sanction for a rigorous monotony of discipline under the notion that it is the right way. It is a command to study the child's temperament, and the way which befits him. With his disposition and temperament intelligently in hand, keep him exercised, practiced in the way he should go, and when he is old enough to choose for himself, he will not choose to depart, but to continue in it.—The Standard.

Like-Precious Faith.

BY REV. ALEXANDER MACLAREN, D. D.

"Them that have obtained like precious faith with us, through the righteousness of God and our Saviour Jesus Christ."—II. Peter i. 1.

Peter seems to have had a liking for that word "precious." It is not a very descriptive one; it does not give much light as to the quality of the things to which it is applied; but it is a suggestion of one-idea value. It is interesting to notice the objects to which, in his two letters—for I take this to be his letter—he applies it. He speaks of the trial of faith as being "precious." He speaks (with a slight modification of the word employed) of Jesus Christ as being "to them that believe, precious." He speaks of the "precious" blood of Christ. These instances are in the first epistle. In this second epistle we have the words of my text, and a moment after, "exceeding great and precious promises." Now look at Peter's list of valuables: "Christ, Christ's blood, God's promises, our Faith, and the discipline to which that faith is subjected." These are things that the old man had found out to be of worth.

But then there is another word in my text that must be noted, "like precious." It brings into view two classes, to one of which Peter himself belongs—"us" and "they." Who are these two classes? It may be that he is thinking of the immense difference between the intelligent and developed faith of himself and the other apostles, and the rudimentary and infantile faith of the recent believers to whom he may be speaking. And, if so, that would be beautiful, but I rather take it that he is tacitly contrasting in his own mind the difference between the Gentile converts as a whole, and the members of the Jewish community who had become believers in Jesus Christ, and that he is repeating the lesson that he had learned on the housetop at Joppa, and had had further confirmed to him by the experience of Caesarea, and that he is really saying exactly what he said when he defended himself before the Council in Jerusalem: "Seeing that God had given unto them the like gift that he did unto us, who was I, that I should withstand God?" And so he looks out over all the Christian community, and ignores "the middle wall of partition," and says "Them that have obtained like precious faith with us." I wish this morning very simply to try to draw out the thoughts that lie in these words, and cluster round that well-worn and threadbare theological expression and Christian verity of "faith" or "trust."

I.—And the first thing that I would desire to point you to is, what we learn here as to

THE OBJECT OF FAITH.

Now, those of you who are using the Revised Version will notice that there is a very slight, but important, alteration there, from the rendering in the old translation. We read in the latter: "Like precious faith with us through the righteousness . . ." and that is a meaning that might be defended. But the Revised Version says, and says more accurately as far as the words go, and more truly as far as Christian thought go, "them that have obtained like precious faith with us in the righteousness." Now, I daresay, it will occur to us all that that is a departure from the usual form in which faith is presented to us in the New Testament, because there, thank God! we are clearly taught that the one thing which faith grapples is not a thing but a Person. Christian faith is only human trust turned in a definite direction. Just as our trust lays hold on one another, so the object of faith is, in the deepest analysis, no doctrine, no proposition, not even a Divine fact, not even a Divine promise, but the Doer of the fact, and the Promiser of the promise, and the Person, Jesus Christ. When you say "I trust so-and-so's word!" what you mean is "I trust him, and so I put credence in his word." And Christianity would have been delivered from mountains of misconception, and many a poor soul would have felt that a blaze of light had come in upon it, if this had been clearly proclaimed, and firmly apprehended by preachers

and by hearers, that the object of trust is the living Person, Jesus Christ, and that the trust which grapples us to Him is essentially a personal relation entered into by our wills and hearts far more than by our heads.

All that is being apprehended by the Christian Church to-day a great deal more clearly than it used to be when some of us were young. But we have the defects of our qualities. And this generation is accustomed far too lightly and superficially to "Oh! I do not care about doctrines. I cleave to the living Christ!" Amen! say I. But there is another question—What Christ is it that you are cleaving to? For our only way of knowing a person with whom we have no external acquaintance is by what we are told about him, and believe about him. And so, while we cannot assert too strongly that faith or trust in the living Christ, and not in a dogma, is the basis of real Christian life, we have need to be very definite and sure as to what Christ—which Christ—it is that we are trusting to? And there my text comes in, and tells us that faith is to grasp Christ as our righteousness; and another saying of the Apostle Paul's comes in, who for once speaks of faith as being faith not only in the Christ, but "in His blood":—

"Jesus! Thy blood and righteousness,
My beauty are, my glorious dress."

Brethren! you will not get beyond that. The Christ, trusting in Whom we have life and salvation, is the Christ Whose blood cleanses, Whose righteousness clothes us poor, sinful men. So, while proclaiming with all emphasis, and rejoicing to press it upon all my brethren, that salvation comes by personal trust in the Person, I supplement and fill out, not contradict, that proclamation, when I further say that the Person by trusting in Whom we are saved, is the Jesus Whose blood cleanses and Whose righteousness becomes ours. That righteousness is, in our text, contemplated as God's, as being embodied in Christ's, that from him it might be imparted to us, if we will fulfil the condition on which alone it can be ours, viz., faith. It becomes ours, by no mere imputation which has not a reality at the back of it, but because faith brings us into such a vital union with Jesus Christ as that His righteousness, or at least a spark from the central flame, becomes ours, not only in reference to our exemption from the burden of our guilt, but in reference to our becoming conformed to the image of His dear Son, and created anew in righteousness and holiness. The object of faith is Christ, the Christ Whose blood and righteousness cleanses and clothes sinful souls.

II.—Let me ask you to look, in the next place, to what this text suggests to us about

THE WORTH OF CHRISTIAN FAITH.

Peter calls it precious. Consider its worth as a channel. There is a very remarkable expression used in the Acts of the Apostles, "The door of faith." A door is of little value in itself, worth a few shillings at the most, but if it opens the way into a palace then it is worth something. And all the preciousness that there is in faith comes, not from its intrinsic value, but from the really precious things which it gives into our hands. Just as the dyer's hand may be tinged with royal purple, if he has been working in it, or a woman's hands may be scented and made fragrant if she has been handling perfumes, so the hand of faith takes tint and fragrance from that with which it is conversant. It is precious because it is the channel by which all precious things flow into our hearts and lives. If Ladysmith is, as I suppose it is, dependent for its water supply on one lead pipe, the preciousness of that pipe is not measured by what it would fetch if it were put up to auction for its lead, but by that which flows through it, and without which death would come. And my faith is the pipe by which all the water of life comes sparkling and rejoicing into my thirsty soul. It is the opening of the door "that the King of Glory may come in;" it is the taking down of the shutters that the sunshine may blaze into the darkened chamber; it is the grasping of the electric wire that the circuit may be completed. God put out his hand, and we lay hold of it. It is not the outstretched hand from earth, but the down-stretched hand from heaven that makes the tottering man stand. So, dear friends, let us understand that salvation does not come as the reward of faith, but that the salvation is in the faith, because faith is the channel by which all God's salvation pours into us. So there is nothing arbitrary in the way of salvation, as some shallow thinkers seem to propose, and there is no reason in the question, "Why does God make salvation depend upon faith?" God could not but make salvation depend upon faith, because there is no other possible way by which the blessings which are gathered together into that one great pregnant word "salvation" could find their way into a man's heart but through the channel of his trust. Have you opened that channel? If you have not, you need not wonder—it cannot be otherwise—that salvation does not come unto you.

Consider its worth as a defence. The apostle in one place speaks about "the shield of faith." But there is nothing in the belief that I am safe to make me safe. It is very often a fatal blunder. All depends upon that or him, to which or whom I am trusting for my safety. Put yourself beneath the true shield—"The Lord God is

a sun and shield"—and then you will be safe. Your way of running into the strong tower which alone, with its massive walls, protects us from all danger and from all sin, is by trusting him.

Consider the worth of faith as a means of purifying. This very apostle, in his great speech in Jerusalem, when vindicating the reception of the Gentiles into the church, spoke of God as having "purified their hearts by faith." And here again, I say, there is no cleansing power in the act of trust. Cleansing power is in that which, by the act of trust, comes into my heart. Faith is not simple receptivity, not mere passive absorbing of what is given, but it is the active taking by desire as well as by confidence. And when we trust in Jesus Christ, his blood and righteousness, there flows into our hearts that divine life which, like a river turned into a dunghill, will sweep all the filth before it. You have to get the purifying power by faith. Ay! and you have to utilize the purifying power by effort and work. "What God hath joined together let no man put asunder."

III.—Now, lastly, note

THE IDENTITY OF FAITH.

"Like precious," says Peter, and, as I said, there may be defended a double application of the word, and two sets of pairs of classes may be supposed to have been in his mind. I do not discuss which of these may be the case, only I would suggest to you that from this beautiful gathering together of all the diversities of the Christian character, conception, and development, into one great whole, we are taught that the one thing that makes a Christian is this trust. That is the universal characteristic; that is uniform, whatever may differ. An! how much, and how little, it takes to make a Christian. "Only faith?" you say. Yes, thank God! not this, or that, not rites, not anything that a priest can do to you. Not orthodoxy; not morality; these will come, but trust in Christ and his blood and righteousness. England is a Christian country; is it? This is a Christian congregation; is it? You are a Christian; are you? Are you trusting in that Christ? If you are not; no! though you be orthodox up to your eye-brows, and though seven or seven hundred sacraments may have been given to you, and though you be a clean living man—all that does not make a Christian, but this does—"like precious faith with us in the righteousness of God and our Saviour."

Again, this great thought of the identity or uniformity of the one characteristic may suggest to us how Christian faith is one, under all varieties of form. There never has been in the Christian church again, notwithstanding all our deplorable divisions and schisms, such a tremendous cleft as there was in the primitive church between the Jewish and Gentile components thereof. But Peter flings this flying bridge across that abyss, and knits the two sides together, because he knows that away out yonder, amongst the Gentiles, and here in the little circle of the Jewish believers, there was the one faith that unifies all.

So, dear friends, there should be the widest charity, but no vagueness; for the Christian faith in him which unifies and bridges over all differences, mental and theological, is the Christ by whose blood we are cleansed, with whose righteousness we are made righteous.

Again, from the same thought flows the other, of the identity of the uniform characteristic, at all stages of development or maturity. The mustard-seed and the tree, "which is greater than all herbs," have the same life in them. And the feeblest, tremulous little spark in some heart, just kindled, and scarcely capable of sustaining itself, is one with the flame leaping heaven-high, which lights up and cleanses the whole soul. So, for those in advance, humility, and for those in the rear, hope. And something more than hope, for if you have the feeblest beginning of tremulous trust, you have that which only needs to be fostered to make you like Jesus Christ. Look at what follows our text: "Add to your faith, virtue, and to virtue, knowledge," and so on, through the whole linked series of Christian graces. They all come out of that trust which knits us to him who is the source of them all. So you and I are responsible for bringing our faith to the highest development of which it is capable.

Alas! alas! are we not all like this very apostle, who, in an ecstasy of trust and longing, ventured himself on the wave, and as soon as he felt the cold water creeping above his knees lost his trust, and so lost his buoyancy, and was ready to go down like a stone? He had so little faith, that he was beginning to sink; he had so much that he put out his hand—a desperate hand it was—and cried, "Lord, save me!" And the hand came, and that steadied him, and bore him up till the water was beneath the soles of his feet again. "Lord! I believe; help thou my unbelief!"—London Baptist Times.

A Word From Boston.

SEBRA C. FREEMAN.

The Student Volunteers of the neighborhood of Boston are banded together for work, under the name of "The Student Volunteer League." There is an opportunity for a great missionary work among the Young People's Societies, and the League has undertaken to do some of this work. The work of the Yale Band last year aroused considerable interest in missions among the societies, and revealed to some extent the possibilities of such work. Many who heard the Yale students speak on missions were anxious to hear more, and so a demand was created. The League endeavors to furnish the supply. One of the most important officers of the League is the Chairman of the Speaker's Committee. He receives the applications for speakers from the various societies, learns what missionary methods they are pursuing, and any other facts that may prove helpful to the speaker. Then from about fifty Volunteers he chooses one or two, who visit the society and address them on the subject of missions. Travelling expenses alone are paid. The work is free. It is the purpose of the League to establish in every society the best possible missionary

committee, a monthly missionary meeting, the use of the Prayer Cycle, a missionary library, a missionary study class, and the best method of systematic giving to missions.

With such a purpose energetically followed by earnest workers, it is not surprising that many encouraging reports should come from the societies thus united. One rather notable instance is from a church where they raised \$1200 where they were certain \$400 was all they possibly could give.

Another important part of the League work is the Rally held once a year. This year the meetings were held in the First Baptist church of Boston, on Feb. 22nd. Invitations were sent to all the Young People's Societies within a reasonable distance. Plans had been carefully laid, and earnest, heartfelt prayers rose from many lips. Prayer however was not answered in the way we anticipated, for it began to rain early and it rained hard all day.

Mr. Vinton, who last year was Travelling Secretary for the Volunteer Movement, presided, and did much to make the meetings a success. There seemed to be in the very atmosphere of the place the earnest of what was coming. The first speaker was Dr. Daniels of the American Board. In brief he said, "One of my richest experiences is the consciousness that I have a mission. Even as Christ was sent by the Father, so I am sent by Christ. I am sent, sent to men, sent as a witness to truth, sent to a sacrificial service. It cost Christ something. It must cost me something."

Dr. Robertson of Scotland was the second speaker. Subject "God's thought for the worker." He said, "God has as definite a programme for the conquest of the world, as Gen. Roberts has for the campaign in Africa. While on this side of the water he is preparing a worker, on the other side he is preparing a work. You will get a call when you are ready. Remember that he who trains the worker finishes the work. The Spirit did not suffer Paul to preach in Bithynia. Why? God was reserving that for Peter, and when the worker was ready the gospel was given to that country. Be earnest about your preparation. Make it a sacred, holy thing."

Dr. Green of Boston, spoke on "Our Lord's second command," Love thy neighbor. "One great problem of the home pastor, is to know how to utilize the wealth and mental power of his congregation to help forward the cause of Christ. No matter who you are you are not excused from getting into the ranks. Because you are worth so millions you are not released from prayer and work. We need faith. Not a philosophy of faith, but a faith sufficient to meet the practical needs of today. One day I saw a number of workmen trying to raise a huge water-pipe that was buried in the mud of the Charles river. The mud held it so firmly that the engines were unable to move it. A number of lighters were brought and chained to the pipe, and then the men waited. When the tide turned, the mighty shoulders of the Atlantic ocean came and lifted on those lighters, and that great pipe was lifted from its muddy place. We are the lighters. We are to be chained to mud-buried men and nations, and the mighty power of God working through us will raise them. Do not despair, God is in his world and he will help."

The closing speaker of the morning was Dr. Scudder. Subject, "Some spiritual returns from giving." "We can expect no spiritual return from giving which is not spiritual. In the giving of the slightest gift something of the inner life must also be given. We must give ourselves with our gift. He who gives himself most freely has the confidence of the people. Giving ourselves brings returns from God. God's grace comes flooding the heart of the man who throws his whole life open. The Bible is the record of God's giving, not of what God gets. We read much of what Christ gave, but where do we read of what he received?"

Two hours passed while listening to these four men. But we came back to the afternoon-service with our hearts hungry for more.

Opportunity was the afternoon subject. There were ten speakers, and on an average they spoke eight minutes, endeavoring in that time to present the opportunities of their respective fields Assam, Burma, Ceylon, India, Armenia, China, Japan, and Africa were thus represented. It is well nigh impossible to convey an idea of the effect of thus hearing one after another, some who had within a few days returned from the front, tell of the opportunities their country offers. As they spoke of the opportunities for service, many must have wished that they had a life of service to give to each of these needy countries. Many more who had never seriously considered their duty to God in reference to giving the gospel of his Son to these dark lands, must have felt that here were opportunities where one could invest his life in such a way that it would bring a large return to the Kingdom of God. Surely in the two minutes that followed this, when every head was bowed in perfect silence, save for the clock that ticked on the wall and our own throbbing hearts, vows were made which will mean much for the world. We felt that we were shut up with God though in a crowded room, and to thus meet our Lord means a nobler life.

A moment more and we were listening to Dr. Cowan of the Christian Endeavor, telling of the "Young people's opportunity in missionary work today." He closed with an appeal to go with Christ and help in the great work of saving a lost world. Then for an hour Mr. Eddy of the Yale Band, spoke of practical ways in which the young people at home can help in missionary work. Many suggestions were given, some of them so simple that we wondered that we had not thought of them long ago. I fear lest I have already taken too much space in a valuable paper, or erwise I might continue and tell of the evening subject, "Missionary consecration at home," and the closing words by the League president.

Messenger and Visitor

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Ladysmith Relieved.

The announcement of the relief of Ladysmith, published to the world last Thursday morning, filled the heart of the British nation with irrepressible joy and caused the whole Empire to resound with exultation. It was not merely the joy of victory which moved the people. It was also the joy of a hope now realized, though long deferred and often almost lost in despair. It was the joy of sympathy with a brave commander and a brave garrison, who for four weary months had withstood the terrors of investiture and bombardment, who had fought indomitably against an enemy determined to crush by overwhelming strength of numbers, repulsing successfully, but at great cost, repeated assaults of the most formidable character, who had suffered still more from disease than from the bombardment of the enemy, who had seen one brave attempt after another to send them relief end in failure, and who, during the last weeks of the siege, had felt the cruel hand of famine clutching ever more fiercely at their throats, and still, though weakened and emaciated by hunger, had hoped and held on indomitably, determined to keep the old flag flying to the last. It was a noble defence, and the story of Ladysmith will hereafter have honorable place in the history of Britain's heroes and heroic deeds. It was well that the nation's heart and voice should respond in strong sympathy to the announcement that deliverance had come to General White and the heroic sons of Britain whom he is proud to command.

The relief came after about a week of continuous hard fighting, in which General Buller had found his way from Colenso to Ladysmith everywhere most stubbornly opposed by the Boers in strongly entrenched positions. By hard fighting and skillful manoeuvring, General Buller had succeeded by Tuesday in getting command of Pieter's Hill and Langewatch Spruit, strong Boer positions, and the capture of these enabled him to pierce the centre of the enemy's horse-shoe line of defences. The fighting was now practically over. General Dundonald, reconnoitering with his cavalry, found the road to Ladysmith clear, and accompanied by a composite regiment of infantry, Lord Dundonald's cavalry brigade entered Ladysmith on Wednesday evening. There has been a rather general disposition to discount General Buller's services in the war, and to credit all the recent successes—including the relief of Ladysmith—to the brilliant strategy of General Roberts. Lord Roberts's strategy has doubtless been brilliantly successful, but the task assigned Lord Buller was one that called for hard fighting rather than brilliant strategy, and probably when the full story of the war is told and understood, it will be seen that General Buller is entitled to a very respectable share of the honors.

The latest news from the seat of war indicates considerable activity on the part of the British forces in northern Cape Colony, and a corresponding weakening on the part of the Boers, who are being gradually pushed across the Orange River into the Free State. Price's command is reported seven miles north of Colesburg. General Clement's troops hold Achteertang, and he reports the railway open to Joubert's siding, but Norval's Pont bridge, on the Orange River, is still in the hands of the enemy. From Dordrecht there is news of an engagement on Sunday at Labuschagne's Nek on the road from Dordrecht to Jamestown, and as a result the capture by General Brabant's Colonial division of some

strong positions previously held by the Boers. General Joubert is reported to be collecting a large body of troops at Abraham's Kraal, 30 miles east of Paardeberg in the Free State. The Boers are also reported to be in force near Oosfontein. It may be taken for granted that Lord Roberts is not inactive, but while his plans are in process of maturing he is not likely to advertise them to the enemy, so that it is quite probable that for some days to come the news from the seat of war will be unimportant.

A Subtle Danger.

One of the subtlest dangers to which men are exposed in the religious realm of things, is that of confounding a mere intellectual assent to religious truths with a real vitalizing faith, such as gives complexion and purpose to the whole life. That danger has perhaps never been greater than it is today. The faith which the New Testament requires and commends, is something more than a merely passive acquiescence in its affirmations. That mankind are condemned in their sins and enemies to God by wicked works, that God has sent his Son into the world to save men, that spiritual regeneration is a necessity for all, and that all men everywhere are called upon to repent and obey the gospel, that he who believeth and is baptized shall be saved, and he that believeth not is condemned,—these are truths which clearly demand something more than a cold intellectual assent. No mortal human being can afford to say—"These things may be all very true, but they are of no immediate particular concern to me, I do not deny their affirmations, but the matters of vital interest to me are other than these." If there is a Kingdom of Heaven which men may seek and enter, it must be sought first of all. If Christ is Lord and Saviour to the individual, then he must be given first place in that individual life and heart. The wise man, according to the declared judgment of Jesus Christ, is not the man who merely hears, but he who hears and obeys—who makes the sayings of the Lord the law of his life. It is the man who hears and does, and he only, whose building is founded on the rock, and whose house shall be to him a place of refuge when all others shall go down before tempest and flood.

No more subtle temptation, we say, besets men and women today than the temptation to put something else in the place of this vital, practical, and saving faith, and to trust in the fallacy that the man who hears the sayings of Christ, but does them not, shall somehow at last be found to have built on the rock, not on the sand. There are many, it is to be feared, whose belief in Christianity it would be an abuse of language to characterize even as intellectual. It is rather the careless, unintelligent assent of persons who are too indolent or too deeply immersed in pleasures or the business of this present life, to give any earnest consideration to the claims of Christ and to reach any honest conclusion as to whether or not those things which the New Testament affirms are really so. There are in the world a great many persons who are nominally Christians, but whose acceptance of Christianity seems little more a matter of conscience and of vital faith than their acceptance of their mother tongue and their family name. They are willing to be called by the name of Christ, they desire to enjoy any ultimate advantage which his coming into the world may mean for the human race, they have no quarrel with Christianity so far as its creeds, its ordinances, its formal worship are concerned, but they seem to have little idea that to have heard Christ implies for them any obligation to follow him and to have fellowship with him in his suffering and his victory on behalf of the world which he came to save. Such lives have been externally enriched and adorned by the fruits of Christianity, but one may well ask whether they are more Christian at heart than the lives of cultured heathens.

It is not for us to flatter ourselves that the temptation which has here been pointed out exists only in connection with worldly and fashionable congregations and has no direct personal interest for Baptists. A vast deal of worldliness and fashion are to be found in Baptist churches in these days. To live a life which is nominally Christian, but which is really worldly and self-indulgent to the last degree, to be called by the name of Christ but to have no vital fellowship with him in his life and death and his divine purpose of salvation for the lost,

seems a terrible possibility within a Baptist church. Is it not well then that if we call ourselves Christians, we should turn the search-light of truth upon our lives and ask what does our Christianity mean?—Is it more than a mere profession? Is the gospel to us something to be heard merely or does hearing involve obedience? Christ's call to faith and service means for men something infinitely nobler than a mere nominal faith, which leaves the man self-centred and subject to the debasing tyranny of human appetites and ambitions.

Editorial Notes

—We fear that the senders of a number of communications will be disappointed at not seeing them appear in this issue of the MESSENGER AND VISITOR. Everyone who sends us an item of church news or an obituary notice of course expects to see it in the next number of the paper. But it frequently happens that it is a physical impossibility to publish all the matter that reaches us for these departments the same week. This week, for instance, such communications have fairly poured in upon us through the mails. We have done the best we could, but necessarily some matter has been held over.

—The New York Presbytery, to which the case of Professor McGiffert had been referred by the General Assembly, having decided not to take action in the matter, the prosecutor, Rev. Dr. Birch, has appealed the case back to the General Assembly, which meets in May, in St. Louis. The case was before the Assembly in 1898, which then condemned certain teachings of Dr. McGiffert's contained in his book entitled, "A History of Christianity in the Apostolic Age," advising the author to withdraw from the Presbyterian church if he could not conform his teaching to its standards of belief. Dr. McGiffert did not withdraw and did not repudiate what he had written, but held that his teaching was not antagonistic to Presbyterian doctrine. The General Assembly therefore last year referred the case to the Presbytery of New York, that it might take action therein.

—Many are dying. The obituary column of the MESSENGER AND VISITOR has been unusually full of late. A number of churches mourn the loss of deacons as well as other valuable members. Among those recently departed is Deacon James Armstrong, of North Sydney, C. B., father of the Rev. W. F. Armstrong, a venerable man of over ninety. Deacon Shaw, of the Berwick church, to whose death our Halifax correspondent alludes, was a fine example of a class of men who, though they do not gather much wealth or occupy any large place in the public eye, are nevertheless the salt of the earth and the backbone of the nation. Their ideals are higher than that of the mere money-getter. The value which Mr. and Mrs. Shaw attached to education, is seen in the fact that their five sons have all received an Academical training—three of them being graduates of Acadia. Two of them are now ministers of the gospel, two are engaged in educational work, and one is a physician.

—It is with deep regret and personal sorrow that we record this week the death of Mr. B. A. Stamers, who very unexpectedly to his friends was called away from earth on Sunday evening last. For the past two or three years Mr. Stamers, in addition to his duties as master of the St. John Marine school, had given part of his time as assistant in the business department of this paper. He had also for the past year filled the office of secretary to the Maritime Baptist Publishing Company. His services in connection with the paper have been highly appreciated. His uniform prompt attention to business, his kindness of heart and courtesy of manner made him a valuable man for the office and won him friends on every hand. It is gratifying to be able to say that, during the time Mr. Stamers had been connected with the MESSENGER AND VISITOR office, nothing but the kindest feelings had existed between him and all connected with its business and editorial departments. Mr. Stamers appeared to be a man who enjoyed perfect health. But a few weeks ago he had the misfortune to break one of his legs, and his health suffered in other respects, his illness being supposed to result from a chill sustained at the time of the accident. For some days, however, he had seemed to be improving satisfactorily, and his death was entirely unexpected. Mr. Stamers was a man of unchallenged integrity and truly Christian character, an active and highly valued member of Brussels Street church. To Mrs. Stamers and her family, to whom the blow is a crushing one, we extend Christian sympathy.

—If we consider certain facts in connection with the Christian life at the present day and ignore others, we may be able to take a very optimistic view of matters. We may say for instance that the organization for mission work, home and foreign, and the money being raised for the work, are out of all comparison greater than those of any preceding generation. We may point to the immense sums of money being devoted to Christian education, and to the great number of young men and women being educated year by year in Christian schools and Theological Seminaries. We may point to the high

development of the Sunday School work, the great interest taken in Bible study, the Young People's work which has been so much in evidence during the last decade, and the great religious gatherings which are such an imposing feature of our day. And we may ask are not these indubitable indications of the triumphant march of Christianity? We have no desire to minimize the importance of such facts as these, often dwelt upon, but there are other facts which ought not to be ignored and which seem to tell another story. The Congregationalist lately made the following statement in reference to the religious denominations in the United States: "The net increase in membership of the Presbyterian church has fallen from 40,908 in 1894, to 8,030 in 1899, of Congregational churches, from 19,018 to 2,370, while the net gain of the Episcopal Methodist church in 1895 of 76,000, is changed to a net loss of 3,700 last year. Reports from nearly all denominations show a steady falling off in growth for the past ten years." To some extent at least, there is a similar story to be told in connection with the church life of Canada. And as the paper from which we have quoted says—"It is by facing not ignoring the facts that the conditions will be changed for the better."

From Halifax.

The Rev. Dr. Trotter lectured to the students of Dalhousie College on Sunday afternoon, the 24th of February. "The Oxford Movement or the Undoing of the Reformation" was his subject. He briefly sketched the antecedent causes for this outburst of ecclesiastical medievalism in the English establishment. The rampant liberalism begotten largely by the revolution in France and felt in every department of life; the failure of the church, as a whole, to meet the demands produced by the dissolving of the torism of the past, and the idealistic dreams of the poets and writers of fiction engendered conditions which created impulses in the direction of positive efforts to meet the wants of the times, and to solve the great question of what should be done to grapple with the new state of things in the sphere of religion. False views of history which, like a panorama, had passed before the vision of the religious teachers of that day, disturbed as they were by the swift changes which had taken place, created in their minds ideals for church life and work which had perished at the reformation. On their restoration depended the world's salvation. They, therefore, bowed themselves to the task of restoring them. Their mission was to bring order out of confusion and light out of darkness. Ninety tracts came from the press, hence the designation: "The Tractarian Movement." A ritual, kindred to that of the Romish church, must be restored to the Church of England. So it was called the "ritualistic" campaign. Dr. Pusey was one of the leaders. All who advocated the undertaking were Puseyites—the popular designation. The movement found positive expression in 1833. In the English church, antecedent to the Oxford outbreak, there were three parties—the high church, the low church, and the broad church. All these schools had their leaders. In Germany the reformation began among the people and worked upward. In England it began with the monarchy and went downward. A large element of Romanism conformed, but did not die. It was the party in the church which, having conserved this element, harnessed themselves for war on evangelicalism when Keble, the poet; Newman, the thinker, and Pusey, the scholar, raised the standard and faced Romeward. The forces, which for so many years had been held in check, burst forth with irresistible power under the leadership of these distinguished men who had for their base of operations one of the great universities of the realm. The evangelicals were not organized for successful resistance. The broad church party was still weaker. Under the lead of the great trio the movement made great headway. Nonconformists being deeply interested joined with the evangelical party in the defence of orthodoxy. It was a time for heart searching and for a thorough examination of the doctrines and character of New Testament religion. But instead of turning to the subjective nature of apostolic piety and a careful review of its doctrines and claims, the ritualistic leaders pointed the people to the glittering externals of the church previous to the days of Calvin, Knox and Luther. The work of the reformation was unsettled and all effete forms and ceremonies restored. For seventy years this movement has been marching to a crisis which now seems near at hand. Attention has been for a time diverted from it by the war in Africa, but it will surely come up after this conflict has passed away. Already it has been taken up in Parliament, and was referred to the bishops for settlement. Many of them at heart are in its favor. They would not destroy ritualism in the establishment if they could; they could not if they would. A drastic remedy is in demand. The divorce of church and State would give the ritualists a fair field. As a last resort they will unite with Nonconformists in such a movement. Then the race in England will be between ritualists and the evangelicals. Dr. Trotter treated the subject in a broad and historical light. The students were greatly pleased with the

lecturer and his paper. In their report they say: "Acadia's president is a forceful and pleasant speaker, and the lecture was in theme and method one of the best and most timely yet delivered at Dalhousie." In listening to this lecture Reporter felt a keen regret that a lecture so vital in its interest to all classes and so popular in form and delivery was heard by only the students of Dalhousie and a few friends who happened to be present. If Dalhousie would take these lectures into some central church or hall in the city and make the public feel that they were free to all, there would be large audiences to hear these Sunday afternoon discourses. The same regret was felt in witnessing, some years ago, the same state of things at the Fredericton University. College extension is the order of the day. The Sunday lectures could be given to the public, and do immense good both to the people and to the Colleges, and the extra cost would be about nil. Doubtless Dr. Trotter will be called upon to repeat this able and timely lecture in other places.

The B. A. B. and Tract Society has held its thirty-second annual meeting. All the receipts amounted to \$19,324.21. The expenditures were \$19,292.33. In the past year \$1,570.20 worth of literature was given away. Of that amount \$825.29 were given by colporteurs, and \$745.00 donated in response to applications from ministers, missionaries, Y. M. C. Associations, Seaman's Missions, W. C. T. Unions, Young People's Societies, and various other charitable organizations. In the thirty-two years of the life of the Society it has given to Nova Scotia, New Brunswick, Prince Edward Island, Newfoundland and Labrador 350 years of work by colporteurs, and Bibles and religious literature have been sold amounting to \$360,000 in value; \$28,000 worth have been given away. This is the seed sown. What has the harvest been? What shall the harvest be? God alone knows all this.

A new home for destitute infants is nearly completed. It is a fine brick structure which will give ample accommodation in the future. It is on the same grounds where the old building stands. The legacies of the late Mr. Mott, of Dartmouth, and Sir Wm. Young enabled the committee to erect this much needed building. J. C. Dumaresq is the architect and the Freeman Bros. the builders. The absorption of so much capital will make it necessary to appeal to the public for larger donations for current expenses.

The W. C. T. U. has taken to itself new life by the appointment of Mrs. Charles Archibald as president. Mrs. Archibald is distinguished for her force of character, enterprise, ability to address audiences, and for her thoroughly devout piety.

The North church and the Tabernacle are holding series of meetings. The former alternating between the Bloomfield mission and the church. Signs of good appear. For the last two Sabbaths there have been baptisms. Through this ordinance there has been an addition to the Tabernacle. Four to the North church and four to the first church. The martial spirit, which does not naturally tend to religion, has been a potent cause of distraction in the public mind. The Montery is undergoing changes to take Strathcona's horse, as the Laurentian, Pomeranian and Milwaukee were fitted up for the contingents, which have already sailed. But religion can live and flourish even in such an atmosphere.

All the Baptist ministers in the city preach to attentive congregations and are looking for large success.

The papers today publish an account of the death of Isaac Shaw, deacon of the Berwick church. I first became acquainted with him in 1857. Our friendship has been sweet and uninterrupted till the present. I am bereaved. The family, church and denomination have sustained a heavy loss. His interest in the higher education for the Baptists began when he was a student in Horton Academy under Mark Bailey. From that day till the day of his departure it has never waned. Mrs. Shaw being like-minded, their sons were put under the influences of Acadia. The result is well known. His zeal for Acadia never lost its fervency; his faith in the mission of the Institutions wavered not. According to his means and the measure of his influence he did what he could for the schools he loved so much. Nor was he a specialist. Missions and all church work at home and abroad enlisted the sympathies of his warm heart and the help of his open hand. A noble father, a faithful, devoted husband, a constant friend and devout, tireless, hopeful worker has gone to rest. My sympathies go out for the bereaved family, who will feel his loss most keenly. His father before him had a big, generous heart—a man that hated evil and loved goodness—and was, like the son, a genuine Baptist. The pastor of the Windsor church and Rev. M. B. Shaw, in California,—two of the sons—are men after the father's own heart.

REPORTER.

Disorderly Members.

I have carefully read the communication in the last issue of the MESSENGER AND VISITOR on "Disorderly Churches." After expressing my approval of that communication, I will say, that in my opinion it does not go far enough. In the last paragraph Doctor Hiscox should have included balls and revels. Ball and revel are synonyms. A ball is a revel and a revel is a ball. Byron says when speaking of the ball the night before Waterloo, "The revel ceased." Paul says, "The works of the flesh are manifest, which are these: adultery,

fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." Peter says: "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries."

Many members of Baptist churches know something about the evils associated with balls and revels. I could point out large numbers of men and women who were once members of Baptist churches who, after stepping into a ball room and wheeling in the measures of the giddy dance, afterwards stepped out of the denomination and became members of some other church, in which such amusements are countenanced.

The Methodist and Baptist denominations have, during all their past histories, condemned balls and revels, and 999 out of every 1000 of them do today. Lately, however, Satan has been doing his work in trying to persuade Methodists and Baptists that they will do no wrong if they attend such carnivals. I am afraid that he has already entered the thin edge of the wedge. Lately I have heard of balls given by Methodists and Baptists, and in some cases attended by members of both denominations.

As I am a mere layman, I cannot discuss this question as well as one of our D. D.'s or Rev.'s. I think the time has come, however, for them to do so from the pulpit, the platform and in the press. If I have arrived at an incorrect conclusion and the Bible, containing as it does the only rules that should guide a Christian, does not condemn balls and revels that can be referring to the Book he placed beyond a doubt in the minds of all true Christians. A good text to preach from about balls and revels would be: "And be not conformed to the world." With an apology for trespassing on your space,

I am yours in Christian fellowship,
CHAS. E. KNAPP.

Arrow Points.

BY PASTOR J. CLARK.

All are not simple who look so.
Every traveller that the dog barks at is not a thief.
No excuse avails with the Almighty.
Sin casts a baneful shadow.
We like to look at what we love.
The little light you have may help to cheer a fellow traveller's pathway.
'Tis a pity to be pious and not pleasant.
There can be no lasting rest
In the guilty sinner's breast.
Westchester Station, N. S.

Denominational Funds N. B. and P. E. I. from February 1
NEW BRUNSWICK.

Mrs W H T Summer, H M, \$25; Fredericton church, D W, \$167.25; Main Street church, S S, Grande Ligne, \$5; D A Vaughan, F M, \$5; Fairville church, D W, \$8.07; Leinster Street church, D W, \$11. Mission Band S S, F M, \$11—\$22; Pennfield church, F M, \$10; Eigin, 1st Goshen Sect., H and F M, \$3.65. Total, \$245.97. Before reported, \$1,263.65 Total to March 1, \$1,509.62.

PRINCE EDWARD ISLAND.
East Point church, D W, \$6; A friend, D W, \$10; Cavendish B Y P U, per A Cohoon, H M, \$4.03, F M, \$1.33—\$5.36; Cavendish church, D W, \$10; Long Creek, N W M, support of Rev D G McD., \$2.50. Total, \$33.86. Before reported, \$210.94. Total to March 1st, \$274.80. Total N B and P E I to March 1, \$1,784.42.
J W. MANNING, Treas. N. B. and P. E. I.
St John, March 1.

CORRECTION.—In acknowledging receipts for Den. work from P. E. I. the Belfast church, per John S. McDonald, was credited with \$12.75 for the Grande Ligne Mission. This was not correct. It should have been John S. McDonald, as the Belfast church had nothing whatever to do with it.

The above correction should have been made before, but was overlooked at the time of making the acknowledgements.
J W. MANNING,
Treas. of Con. N. B. and P. E. I.
St John, March 1.

Cash for Forward Movement.

Avard J Wilson, \$1; John Clifford, \$1; A M Hunter, \$1; John M Hunter, \$1; Mrs A Cohoon, \$5; C W Strong, \$5; H W Davison, \$18.75; C H Borden, \$10; Rev A T Kempton, \$5; Wm Durland, \$1; Donald Forbes, \$5.25; Jas McLearn, \$2.50; Jas N Rourke, \$1.25; Mrs D Forbes, \$1; A J Saunders, \$10; Wm F Murley, \$2; Rev F M Young, \$10; Mrs Dr Armstrong, \$1.50; S R Mack, \$1; E B Hicks, \$2; A H Armstrong, \$25; Geo F Doig, \$6.25; B J Hubble, \$2; Robt G Flewelling, \$10; Mrs Sarah Weltou, \$1.25; Amariah Tufts, \$1; Chas H McGregor, \$4; David Banks, \$1; C W Neilev, \$2.50; Elmer Jefferson, \$2; Jos H Porter, \$5; Thos Roberts, \$1; Jas H Bulmer, \$3; Einar Lockwood, \$2.50; John Blair, \$1; Uriah Young, \$15; Stanley Young, \$1; A W Gilroy, \$3; Henry Claven, \$2; Jas Morrell, \$1; Geo Denton, \$3; Albert Morrell, \$2; Wm H ycock, \$5; Rev J W Bolton, \$1; A D Whitman, \$1; Capt Abner Reid, \$2.50; Wm Pride \$2; Simon Giffin \$5; Capt J O'Hara, \$5; Capt Wm McMillan \$4; Miss Mira L Giffin, \$1; Smith & Proctor, \$15; A Baptist, \$5; David W Coulton, \$1.25; Chas Webber, \$1.25; Stephen Corkum \$2; David Hawboldt, \$2.50; Geo Muchill, \$1; Thos Gorman, \$2; P Clinton Reed, \$2.50; Mrs Alice M Reed, \$2.50; Mrs Geo Cann, \$10; A friend, per J T E \$1; "A tenth savings," \$4; A C Ross, \$15; Mrs P Reid, \$5; Mrs John Robb, \$25.

We are glad to receive cash that had not been pledged. It will greatly aid in making good the losses that are caused by death and failure. Hope to hear from other friends of Acadia in the same way. WM. E. HALL,
93 North St., Halifax.

❁ ❁ The Story Page ❁ ❁

An Unprofitable Servant.

BY L. G. MOHRLEY.

We never thought much of him when we were all fellow students together at St. Chads' Hospital. "Poor old Parke" he was generally called, and, by those who knew him best, "poor old Tom." He was such a funny, original sort of fellow—a queer mingling of the casual and the hardworking. His figure was familiar to more than one set of St. Chads' students, for he spent an abnormal time in getting through his exams, and as he used to say ruefully:

"I'm such a fool of a fellow, things seem to go in at one of my ears and out at the other. I can't for the life of me, remember the names of them."

An examination drove every scrap of knowledge he possessed straight out of his head. It paralyzed him, and he was the despair of his teachers and examiners. Indeed, it was several times more than hinted to him that he might be wiser in adopting some other than the medical profession; but he always shook his head over such a proposition.

"No, no! I can't give it up. It's the finest profession in the world, and I'm going to stick to it."

When I left the hospital, he was still plodding on patiently and hopefully. He came sometimes to my rooms in the days before I left, and poured out his aims and ideals to me. I don't exactly know why he chose me for his confidant, except that I had tried to be friendly now and then to the poor fellow. It seemed hard lines that he should be so universally looked down upon and laughed at.

He had some awfully lofty notions about a doctor's work. I can see him now, as he stood on my hearth-rug, talking fast and eagerly about the moral influence a doctor ought to have over his patients, and I couldn't help wondering what sort of influence poor old Tom would have over his patients (if he ever got any.)

He did not look a very impressive object in those days. He was always rather an untidy sort of chap. His clothes hung upon his loose, shambling figure, a little as if he were a clothes-prop; his hair—it was red—had a way of falling loosely over his forehead, which gave him a habit of tossing back his head to shake a straying lock from his eyes. He had no beauty to recommend him. His eyes were green, and they were not handsome, though their prevailing expression was one of good temper and kindness. His smile was wide and kindly, but somehow his whole countenance bordered closely on the grotesque, and the more he talked of ideals and lofty aspirations, the more acutely did he tickle one's inward sense of humor.

Tom's talk and his personality did not fit well. I left him behind me in St. Chads', as I say, when my hospital days were over. I carried away with me a vivid recollection of the grip of his big red hand, as he said:

"Good-by, Marlow. I say, I wish you weren't going, you know. You've—you've been jolly good to me." There was a queer look of wistfulness in his eyes. It reminded me of the look in the eyes of my Irish terrier when I left him behind me.

"Poor old Tom," I said to myself; "I'll come back and look him up now and then. He's such a lonely sort of chap."

I'm sorry now that I didn't stick to my resolution, but other interests soon filled my life, and I forgot to look Tom Parkes up, or even to ask him to come and see me. Then I left town, and shortly afterwards England, and for eight years or so I did not set foot in London.

II.

Shortly after my return I went down to St. Chads', and, as I strolled round the old hospital, feeling a terrible Rip Van Winkle among all the "new men, new faces, new minds," I all at once bethought me of old Parke. A stab of remorse smote me. What a beast I had been, never to think of the poor chap in all these years! Was he, perhaps, still at St. Chads', toiling at exams, which he never passed? Later on I called upon the dean of the medical school, and asked him if he could give me any news of Parkes.

"Poor old Parke," Dr. Thursby said, smiling, "oh, yes; I can tell you where he is. He has a sort of surgery in Paradise street, in the borough. He is not making his fortune, I gather."

He gave me the address of a street about half an hour's walk from St. Chads', and thither I repaired on the following evening, with a laudable determination to find Tom Parkes and cheer him up a bit.

"For it must be precious dull living in these God-forsaken slums," I thought, as I walked down a forlorn little street, the facsimile of others of its type, which all present an appearance of having been forgotten when the dustman went his rounds. Bits of things of all kinds littered not only the gutters, but even the roadway and pavement. The dwellers in Paradise street evidently

used the road as their dustpan, paper basket and general rubbish heap. It was unsavory as well as unsightly. It belied its name. It bore no resemblance to any paradise. Each house exactly resembled its neighbors in grayness and dreariness, but over one door was a red lamp, and upon the same door a small brass plate, bearing the words, "Tom Parkes, Surgeon."

Poor old Tom! There flashed before my mind his wistful ideals of a possible house in Harley street in some dim future. This depressing street in the Borough must have choked his ideals considerably. As I knocked at the door I noticed how the paint was peeling off it, how dilapidated was the bell-pull, how rickety the knocker. It was plain that times were not good for the dwellers in Paradise street.

The door was opened almost at once, and Tom himself stood before me. In the dim light I thought he looked much the same Tom as I had last seen eight years before, except that his face seemed to be older, and thinner, and whiter. He flushed when he caught sight of me, and his eyes grew bright.

"Why, Marlow!" he exclaimed, grasping my hand; "I say, I am jolly glad to see you. It's awfully good of you to come down here, and—and—" I saw his eyes running over my clothes, which were perfectly ordinary; but—well, the poor chap was so woefully shabby himself it made my heart ache. "I say," he went on, hesitatingly, still holding the door wide open, "I've got poor sort of diggings. Do you mind coming in? My landlady is out today, and we're in a bit of a muddle."

"Mind? My dear chap, of course not. I want to have a chat, if you can spare time?"

"I'm free just this minute," he said; "but I expect some patients will drop in presently, and I may be sent for, too. I'm rather busy just now, that's the truth. There's such a lot of influenza and typhoid about."

"Making your fortune," eh, Parkes?" I asked, as I followed him down a grimy passage into a small, dingy room.

"He smiled, but the look in his eyes gave me a queer lump in my throat.

"Not much," he said; "you see, you can't—well, you can't take fees much from people who—well, who are starving themselves."

I glanced sharply at him. In the better light I could see that his own face was terribly thin, and his eyes had a curious sunken look. Good heavens! how thin the man was altogether. His chest seemed to have sunk in, and he had acquired a stoop which I could not associate with the red-faced, hearty student of eight years before.

The room into which he ushered me was bare of everything but the merest necessities, and those of the cheapest and commonest kind.

"This is my consulting-room," he said, with a little smile; "the patients wait next door," and he pointed through half-open folding doors into a second and even barer room, that was furnished only with a few chairs.

He pushed me into the only armchair his room possessed—an uncompromising and ancient horsehair chair, stuffed, judging by the sensation it produced, with stones!

He seemed pleased to see me, but he talked very little; it was hard to think that he could be the same being who had stood before my fireplace in the old days, talking so volubly of all his hopes and plans. I had not been with him more than a quarter of an hour, when a knock came at the outer door. Tom answered it in person, and returned, accompanied by an old woman.

"That's another doctor, Grannie," he said, nodding towards me; "you don't mind him, do you?"

The old lady, having signified that she had no objection to my presence, proceeded to give a lengthy and graphic account of her various ailments.

Parkes listened to it all with a patient interest which I could not but admire. Something in his tone, as he spoke to the old woman, struck me particularly—an indescribable ring of sympathy, of gentleness, which I cannot put into words. Having taken up a good half-hour and more of his time, the old lady rose to depart, drawing her miserable shawl around her.

"Oh, doctor, dear," she whispered, as he told her to send up in the morning for some fresh medicine, "and I ain't got nothin' to give yer, for yer kindness. Will yer let it go till next time? Jem 'e've 'eard of a job, and if 'e was to get it—"

A faint smile showed in Tom's eyes.

"All right, Grannie," he said, gently; "times are hard just now, aren't they?"

"So they be, doctor, so they be. What with the cold, and the strikes, and the influenza, there ain't much doin' for pore folks."

He opened the door for her as if she had been a duchess, and, before admitting the next patient (several had arrived in the waiting room by this time,) he said to me wistfully, almost apologetically—

"They're awfully poor just now. One can't make them pay. I know philanthropic people call it pauper-

izing, and all that, but—" He broke off lamely.

"Why don't you send them up as out-patients to St. Chads'?" I asked.

"It's a long way from here, isn't it? A good half hour's walk; and then it means a lot of waiting about, and losing work, perhaps. It doesn't seem fair to send them so far, and we've no hospital nearer here."

"He said no more, and I stayed 'on, fascinated, in spite of myself.

The same thing happened over and over again that evening. Half-starved-looking men and women shamefacedly asked to be let off any payment, and the same answer met them all in a cheery voice, which somehow did not seem at all to go with Tom's thin, bent form.

"Oh, that'll be all right. We'll settle up when times are better, won't we?"

When the last patient had gone he turned to me, his face flushing:

"I say, Marlow," he said, "I'm awfully sorry I can't offer you supper; but the truth is my landlady is out, and—and so I sha'n't have my supper at home." He tried to speak jocosely, but my own impression was that he did not expect to have any supper anywhere.

"Look here, old fellow," I said, "I'm going to have something, somewhere. Come with me for auld lang syne."

I could hardly bear to see the look that came into his eyes. It reminded me of a starved dog I had once fed.

"Thanks," he answered; "but my old working clothes aren't decent to go out in, and—and—"

Oh, I could guess well enough where his other clothes were. But, of course, I only laughed and replied—

"Nonsense, old fellow, never mind the working clothes, I'm certainly too hungry to wait whilst you make yourself smart. Let's go to a quiet restaurant. I shall be offended if you don't come."

"I'd like to come," he said, and the eagerness in his tones made my heart ache again. "I've got a lot of patients to go and see later—influenza and so on, and I'd be glad of a snack of something first." He tried to speak carelessly, but it was a failure.

I felt ashamed, downright ashamed of myself, for being well nourished and well clad as I sat opposite poor old Parkes in that restaurant. It made me choky over and over again, I can tell you, to see the man put away that meal.

Before we parted I tried to persuade him to let me lend him a little spare cash. I put it as nicely as I could, saying I knew that doctoring in a poor neighborhood was very uphill work. But he shook his head.

"It's awfully good of you," he said; "but I haven't ever borrowed, and I don't know when I could pay back. I shouldn't like a debt."

And I could not move his resolution.

"You'll look me up again some day?" he asked.

"Rather; as soon as possible."

III.

But a summons to a distant part of England on important family business kept me out of town for three weeks, and when I went next to the house in Paradise street, poor old Parkes did not open the door to me.

A frouzy landlady confronted me.

"The doctor, sir? 'E's awfully bad. 'E've a got up, as I persuaded him not to, with such a cough. But 'e says 'I must see my patients,' and so 'e's a sittin' in 'is room as ought to be in bed. 'E was took on Saturday, and today is Wednesday," she ended.

I pushed past her into the consulting-room, and there sat Tom in the arm-chair beside an apology for a fire, coughing and gasping for breath. A wonderful relief came into his face as he saw me.

"I'm—I'm awfully glad to see you," he whispered; "got—a touch of the flu—I think."

He spoke gaspingly, as though speech were painful.

"I'll tackle this patient for you, old man," I said, glancing at an old woman who sat before him. "Look here, let me help you on to the couch."

He could hardly stand, and I almost lifted him on to the horsehair sofa of unprepossessing appearance, and, after getting rid of the old patient, turned all my attention to making Tom comfortable.

"It's nothing much," he gasped. "I've just got—a touch—of—infl—such—a lot—about," he muttered, wearily; "such bad nights—so many sick—and dying—and dying—"

He rambled on whilst the landlady and I brought his bed into the consulting-room, and I lifted him upon it, and undressed him. It was pitiful to see his thinness.

"Pore gentleman!" the landlady exclaimed, "'e's bin and starved 'iself, that's what it is; and many's the time I've a brought 'im in a bite of somethin' we've bin 'avin', and 'e says, 'always so cheery, 'Now that's kind of you, Mrs. Jones,' and never missed payin' the rent neither, though Lord knows 'ow 'e got it. 'E've a put away most everythin'," she whispered, whilst I stood looking down at the flushed face and bright, unseeing eyes, and listening to his rambling, disconnected talk.

We did our best for him, poor fellow. I fetched one

of the leading physicians of the day, but he only shook his head significantly.

"Absolutely hopeless," he said, "absolutely hopeless, poor fellow."

"And 'im always 'a slavin'," sobbed Mrs. Jones. " 'E was always out day and night in these streets, and, in 'is thin coat, and starvin' 'issel; 't ain't no wonder 'e got the pneumonia, or whatever they calls it; 'e never thought of 'issel, never once."

I sat by him that same night. Towards morning his restlessness ceased, and he turned clear eyes upon me, and whispered:

"I've made a poor thing of it, and—I—meant—to—do—big—things."

I don't know what I said, but he went on:

"I say—what's that—about—about—an—unprofitable servant? That's—me—an—unprofitable—servant. I—meant to do—a lot. I've—done—nothing—nothing—an—unprofitable—servant."

I'm not a very religious sort of chap, but, somehow, when he said those words some others came into my head, and I whispered:

"Not unprofitable, old fellow; there's something else in the same Book, isn't there, about a 'good and faithful servant?' That's nearer the mark for you."

A queer smile crept over his face, a curious light stole into his eyes.

"Unprofitable—or faithful? Which?" he murmured. They were the last words I heard from poor old Parkes's lips.

IV.

I was obliged to be out of town again for the three days after his death, but made all arrangements for the funeral should be a decent one, and I determined to be present at it myself, for I couldn't bear to think of the poor old chap going lonely to his last long home.

There was a gleam of wintry sun upon London as I walked quickly through 'the Boro' on the morning of Tom's funeral, a bunch of white flowers in my hand. I didn't like to think that no one would put a flower on his coffin, and I knew he had no relations.

As I entered the thoroughfare out of which Paradise street opens, I was surprised to find myself upon the outskirts of a dense crowd of people. The traffic was at a standstill; the few policemen visible were absolutely powerless to do anything with the mass of human beings that stretched as far down the street as I could see, and blocked every corner. In fact, the police had given up attempting to do anything but keep order, which was not difficult, for a more silent, well-behaved crowd I never saw. I looked in vain for its cause.

I touched a policeman's arm.

"What is it all about?" I asked. "Can I get through?"

"Don't look much like it, sir; 'tis a funeral."

"A funeral? But I never saw such a crowd even at the funerals of very distinguished people. Who in the world is grand enough in these parts to have a following like this?"

" 'Tis a—," he began, then turned hastily to cry, "pass on there, pass on, please"—a sheer impossibility, by the way, for no one could move an inch.

"What does it all mean?" I said to a man beside me, a rough costermonger, who, like myself, held a bunch of flowers in his hand.

" 'Tis the doctor's funeral," he replied.

"What doctor?" I asked, mystified. "Why, I'm going to a doctor's funeral, too, but my poor friend wasn't well known; he won't have crowds to follow him. He lived in Paradise street, poor chap."

"So did our doctor," the man answered, and he drew his grimy hand across his eyes; "maybe 'tis the same. 'Tis Dr. Parkes as we've come to see laid in 'is grave. 'E was good to us, and 'tis the last thing we will ever do for 'im."

"Do you mean to tell me that this enormous crowd—" I stammered.

" 'Tis the followin' for Dr. Parkes, yes, sir; 'tis a sight you don't see but once in a lifetime, neither. Most of us chaps 'as 'ad to give up a day's work to come; but, bless you, we don't grudge it to he; no, that we don't," and the man gave a little gulp.

This is Tom Parkes's following? And I had thought that I should be his only follower. I was but one among hundreds!

When they knew I was the dead man's friend, they at once somehow made a way through the crowd, which grew denser and denser as I walked down Paradise street—a strange, reverent, silent crowd.

Just as I reached the door they were carrying the coffin out; it was one mass of flowers, and I, poor fool, had thought, pityingly, that my insignificant bunch would be the only ones upon it! They told me, afterwards, that men and women had spent their hard-won earnings to buy these wreaths for the doctor they loved—men and women who could with difficulty spare their money, who were having a hand-to-hand struggle themselves for existence.

I have never seen such a sight as that funeral, never in my life. All the way to the far-off cemetery those thousands of men and women—aye, and even children, followed their doctor, and it seemed as though the great, silent crowd would never cease filing past his grave afterwards, when all was over.

" 'E said as 'ow 'e 'ad failed, sir," his landlady sobbed that evening, when I went round to see after poor old Tom's few little things, " 'e said 'is life was all a mistake, but lor', it don't look much like a mistake, sir! Why, the good 'e 'ev 'a done, and the influence 'e 'ev 'ad in these courts, no one wouldn't believe as hadn't seen 'is funeral: 'Twas a wonderful buryin', sir."

Truly a wonderful burying.

I wrote to a lot of his fellow students to try and raise money enough to put a stone over the poor old fellow. But we were forestalled in this by the people amongst whom he had worked—for whom he had died. They collected the money—those folks in the back streets of the Boro'—in farthings, and half-pence, and pence, and they put a white cross over the grave, and upon the cross they engraved his name and these words:

"The Beloved Physician."

"Greater love hath no man than this, than a man lay down his life for his friends."—Temple Bar.

The Young People

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

Prayer Meeting Topic.

B. Y. P. U. Topic.—Rejecting Christ. Mark 12: 1-9.

Daily Bible Readings.

Monday, March 12.—Deut. 14. The necessity of the tithe, (vs. 22). Compare Lev. 27: 30-33.

Tuesday, March 13.—Deut. 15. A command to be charitable. Compare Luke 6: 34-36.

Wednesday, March 14.—Deut. 16. The true law of giving, (vs. 17). Compare I Cor. 16: 2.

Thursday, March 15.—Deut. 17. Necessity of regard for decisions of judges, (vs. 8-10). Compare Heb. 13: 17.

Friday, March 16.—Deut. 18. The end of a false prophet, (vs. 20). Compare Deut. 13: 1-5.

Saturday, March 17.—Deut. 19. Necessity of more than one witness, (vs. 15-18). Compare Matt. 18: 16.

Prayer Meeting Topic.—March 11.

Rejecting Christ.—Mark 12: 1-9.

The three versions of this parable (c. f. Matt. 21: 33-46; and Luke 20: 9-19) afford us a striking example of verbal differences of the evangelists united with complete substantial agreement. The differences prove that at least two of the reports were made from memory and give the thought of Christ, rather than his exact words.

The language of the parable would be at once understood by our Saviour's hearers. Palestine has always been a land of the grape. The prophetic writings abound in symbols and figures from the vine. By the language we are reminded at once of Ps. 80: 8-11, and especially of Isaiah 5: 1-7, which should be read carefully in connection with this topic. The historical allusion to the prophets and the personal one to himself must have been only too clear. It was a powerful indictment of the most solemn character. The parable is spoken to the Jews with special reference to their teachers, the Scribes and the Pharisees. Their fathers had rejected the prophets who had come as God's messengers, and now they were about to cast out and even kill the beloved Son of God himself. A solemn warning is given that their privileges will be taken away and just punishment will be the certain result of their unrighteous deeds.

In this day we have each our own vineyard to keep—that is to say, our work to do for God, and our life to live for God. In order that we might live aright God has given us prophets, apostles, martyrs, preachers and teachers; and as a crowning act of love he has given his Son, Jesus Christ, as Saviour of the world.

As the sending of Jesus into the world is the greatest manifestation of the Father's love for man, so rejection of Christ becomes man's greatest sin against God. "He that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God." The reason why men reject Christ today is the same as in the days of the parable. The Jewish people desired national privileges and blessings without being willing to render obedience. They hated Christ because he demanded of them the fruit of righteous lives. It is this same selfishness and sin that causes men to reject him today. We have a secret feeling that Christ has a right to our loving service, and if we are willing to yield to him in love and cheerful obedience we accept him, but we practically reject him by any other manner of life.

The sinner rejects Christ as his Master because he is unwilling to submit to his authority. Love of self, rather than love for Christ, is the controlling motive in life. He thinks of present and selfish advantage rather than spiritual blessings and life eternal. Our aim in this meeting should be to set forth the folly and eternal loss of rejecting Christ and his offered blessings.

Suggested questions for consideration:

1. How is Christ offered to us today?
2. In what different ways may we reject him?
3. How may we help others to accept Christ?

Suggested hymns:

"Why do you wait dear brother?" "There's a stranger at the door." "Jesus is tenderly calling today." Milton, N. S.

W. L. ARCHIBALD.

Conscience.

II.

What is its office? We must be careful not to think of conscience as a power distinct from self. In an act of memory we remember. In an act of judgment we judge. In an act of conscience we see the right, we acknowledge the obligation, we decide to act, and, if the act be right, we approve. An act of conscience is the highest expression of self. As occasions arise, we

are to inquire whether contemplated acts are right or wrong, distinctly respond to the free judgement of our moral nature and resolutely govern ourselves accordingly. We should not wait till something in the circumstances of some particular act compels us to start this inquiry, but be alert to see and feel the momentous difference between right and wrong. If one acts in utter disregard of the common gift of reason, when he comes to his senses he is apt to call himself a fool. What shall a man endowed with conscience call himself when he wakes up to find that for a large part of his life he has acted in disregard of this guide and judge?

As most of our actions are called forth by our social relations, an important part of the office of conscience will be to judge what right demands of us in our relations with our fellowbeings. We are careful to demand that others shall respect all our rights. We must be as ready to acknowledge ourselves under obligation to respect their rights. As our civil and social privileges are guarded for us by the civil government, it justly has claims on us to which an enlightened conscience will cheerfully respond. We believe in God. Then we must acknowledge that he, as Creator and Saviour, has rights and claims which we cannot neglect without condemning ourselves. It is well for us to note how large is the sphere in which conscience is guide and judge.

2. Is conscience a competent guide? We need not stop to discuss possibilities in imagined conditions. The instruction we received in early life has determined to some extent the ideals of our later years. The customs of the people among whom we have lived have influenced us. Habits thoughtlessly formed may have modified our judgments of right and blunted the sensitiveness of the feeling that should be awakened by wrong-doing. But notwithstanding all this, if men would reflect calmly on their actions moral judgments would be found to be in very general agreement.

3. How may conscience become a better guide? The habit of testing our actions at the bar of conscience will make moral vision clearer and give health and vigor to the entire moral nature. But we are not left to the law written in the heart. The principles and precepts of the gospel are given to lift us above the dimness of earthly vision and reveal conduct and character in a heavenly light. We know that feeling has no small influence on judgment. Am I not right in saying that the new heart ought to help us to a nicer discernment between right and wrong? Has not experience shown this to be true? Love to God and love to man create the conditions in which conscience may most nearly fulfil its perfect work. Thus the Christian should be "the noblest type of man." A. W. SAWYER.

Our Prize News Item.

A chopping-bee to supply the church with wood for winter is an institution of the Friends' Church, Fountain City, Ind. While the young men are chopping, the young women prepare dinner. This year some one proposed a season of prayer for the Sabbath services next day. The associate members were remembered. One, a girl, made the important decision. The interest deepened, and the young men were called to join in the prayers and soon felt the influence of the Spirit. Personal work was begun among the unsaved and seven yielded themselves to the Saviour, and all but two of the company went home Christians.—Piety Elliott.

This item, taken from The Christian Endeavor World issue of February 22, received that paper's weekly prize for the best "news item." Cannot many of our Unions go and do likewise. It would be to God's glory.

Rev. Thomas Spurgeon, of London, England, has been invited to be present at and address the International Convention of the B. Y. P. U. to be held in Cincinnati, Ohio, in July next.

Life Thoughts.

Said Tennyson, pointing to a blooming plant, when walking in the garden with a friend, "What the sun is to this flower, Jesus Christ is to me."

All times are not alike favorable for choosing God and winning divine favor. Refusal to accept weakens power to accept.—Rev. Charles M. Southgate.

If the love of God, shown in sending his Son Christ Jesus to save us, if all that was done for us on the cross, will not touch our hearts and make us choose God, then nothing will. The last hope is gone when we reject Christ.—Rev. F. N. Peloubet, D. D.

A great Christian worker, when dying, was asked the secret of his saintliness. He modestly disclaimed any title to saintliness, but he said, "The secret of my life is that I have said 'Yes' to Christ." With all your heart say "Yes" to Jesus Christ.—Rev. F. B. Meyer.

He who thinks he has no need of Christ has too high thoughts of himself. He who thinks Christ cannot help him has too low thoughts of Christ.—J. Mason.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR MARCH.

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

The Baptist Denomination in South Africa

As Baptists we are often reminded that we form part of a great family, whose branches extend to all parts of the globe, and it would be strange indeed if representatives of our faith and order were not found in the land now troubled by the opposing forces of armed men.

A dark cloud hangs over the southern part of the great African continent, and very bitter may yet be the experience of some of our brethren there. In view of trials and difficulties already existing, and of others still impending, some brief narrative of the history and position of the Baptist community may call out that sympathy which is greatly needed, and may perhaps also afford some measure of assistance.

Seeking someone from whom I could obtain, with the assurance of accurate knowledge, an account of the rise and progress of Baptist churches in the various colonies and states of South Africa, I applied to Rev. Charles Pummell, who very obligingly placed his experience at my disposal. Mr. Pummell, on leaving the Pastors' College, sailed for the Cape in January, 1893, and for eighteen months was minister of the Baptist church at Pretoria.

RELIGIOUS LIFE IN SOUTH AFRICA.

I started off with this inquiry, "What is the position of our Denomination in South Africa, Mr. Pummell?"

"We are by no means strong. There are twenty-four English churches, five German churches, and one Dutch church, the total membership being 2,931."

"That is certainly small," I remarked. "How can it be accounted for?"

"The Baptists seem to have come rather late into the field, the earliest church being that of Grahamstown, formed in 1820. This was the only Baptist community in South Africa till 1860, when the cause at Port Elizabeth originated. To properly understand the position it is necessary to remember the following facts. The white population of South Africa is about one-third of that of London, and is probably the most heterogeneous in the world. The Dutch are in the majority, and are represented by three main religious denominations—the Dutch Reformed Church, the New Reformed Church, and the Dopper Church. The term Dopper means 'Dipper,' and its members used to practise baptism by immersion; but have now deserted this, as we believe, Scriptural method. President Kruger is a 'Dopper.' The English are next in point of numbers, and the denomination may be reckoned in order of size and strength as follows: The Wesleyan, Episcopalian, Presbyterian, Congregational, and Baptist. South Africa seems to be a stronghold of Wesleyanism, as America is of the Baptists."

"To what do you attribute this?"

"It is probably," replied Mr. Pummell, "owing to the large proportion of miners who come from Cornwall and other centres of Methodism in England."

"Being so few in number, and the territory so vast, many of our Baptist churches must be in very isolated positions?"

FEW AND FAR BETWEEN.

"Their position may be described," answered Mr. Pummell, "in the words of Nehemiah, 'The work is great and large, and we are separated one far from another.' Take Bloemfontein, for instance. This church is 400 miles from the nearest Baptist cause—Pretoria—while on the north, west, and east, Pretoria itself is over 1,000 miles from a sister body. One is not surprised, therefore, that the annual gathering of the Baptist Union is a long-looked for treat for the lonely brethren."

"Among a scattered population, there is a great deal of pioneering work to be done, of course?"

"One of the most interesting causes is that at Alice, a little town of 250 people, forty-two miles from the nearest town, which is King William's Town, and united with it only by telegraph and post-cart. In this lonely outpost, however, there are no less than six places of worship. The Baptist chapel seats 500 people, and there are ninety-five members and 100 Sunday school scholars. The pastor travels on horseback over many miles of country, keeping in touch with Baptist families living far apart."

"From whence do the churches obtain their pastors?"

"Practically all of them come from the Homeland, sent out at the request of the churches on the recommendation of our leaders in this country. Mr. Spurgeon

was often applied to, and the Pastors' College is well represented.

BAPTISTS IN THE TRANSVAAL.

Having then referred to the subject generally, I inquired of Mr. Pummell more particularly concerning that part of South Africa where his own work had lain, the little Republic of the Transvaal, on which all eyes are today fixed.

"There are three Baptist churches," said Mr. Pummell, "in the South African Republic, one in Pretoria, and two in Johannesburg. Nevertheless, the Baptists wield great influence. I have visited a great many Boer farmsteads, and the very mention of the fact that I was 'a minister from Spurgeon's church' always insured me a hearty welcome, and invariably I was shown either a portrait of our beloved President hanging on the wall, or else a copy of his 'Interpreter' and morning and evening readings on the table."

"Now as to the history of your own church at Pretoria?" said I.

"The Baptists and Congregationalists united to form a church in Pretoria in 1890, under the leading of Rev. H. T. Cousins, now of Colwyn Bay. Disaster, however, overtook the enterprise, after the chapel had been erected—the foundation-stone of which was laid by President Kruger—and it had to be closed, with a debt of £2,200, at the heavy interest of ten per cent. It was put upon the market for sale, and only rescued by the praiseworthy efforts of Rev. H. J. Batts, who collected £350, and endeavored to form a church once more. He undertook the pastorate at the request of the Baptist Union, though with somewhat of trepidation, I fear. After eighteen months' fairly successful work, during which time the debt was reduced to £1,650, and a bond secured at six per cent., another disaster overtook the work. The political air was surcharged with discontent, and brought to a sharp head by the 'commandeering' of British subjects. Thereupon the inhabitants left the town in large numbers, while others went to quell the native rising. Trade was at a standstill, and reluctantly the cause had to close its doors again, and I left. It remained closed for six months, by which time the town had revived again. Rev. H. J. Batts then settled in the pastorate, and with a brave heart set himself to face overwhelming odds. Possessing a genial disposition, he succeeded in drawing together a band of helpers. Then came the lamentable Jameson Raid, when he was found ministering the word of life to the prisoners on the Sunday following the capture. Alas! I fear the church and its sister churches in Johannesburg will not be able to weather the storm now passing over them."

In Mr. Pummell's study there hangs an illuminated address presented to him by the church at Pretoria when they were regretfully compelled to disband.

"I observe that you styled the church as a Baptist Congregational one," I said, "What was its constitution?"

"The pastor and deacons were obliged to be Baptists, but Congregationalists were admitted to membership. There was no sprinkling of infants, however."

"So, practically the church answered to what we in England call an 'Open Membership' church?"

"Yes. I may say that through the whole of the Baptist churches in South Africa a form of dedication of infants in use."

"Is anything done by the Baptists for the native population?" I inquired.

"Yes," answered Mr. Pummell, "there are four native churches, with seven missionaries, and 12 members under the Baptist Missionary Society of South Africa. In addition to that there is in connection with the church at Cape Town a very interesting mission to the Dutch Malays, in charge of a coloured American minister. Rev. R. A. Jackson.

"Did you yourself take part in any service for the native races?" was my text inquiry.

"I frequently held services for them, speaking through an interpreter, and on Sunday afternoons I made it a practice to visit the Leper Asylum which stands on the outskirts of Pretoria. Most interesting those services proved to be. The patients, mostly natives, but with a sprinkling of Dutch, would arrange themselves in order outside the walls of the asylum. One or two friends would sing to them from Senkey's hymn-book, and I had the privilege of telling them on those occasions of the Christ who cleansed the lepers in days gone by, and who could brighten their wretched lives."

"Were there many lepers?"

"At the time of my residence in Pretoria there were thirty-nine. A whole Dutch family, father, mother, a babe at the breast and several others, were found to be infected with the disease. They came to the hospital in their bullock wagon, well knowing that they would never leave it alive, bringing all their worldly possessions and erecting a tent that they might live apart from the natives. After three days the man was seized with despair, ran away to Johannesburg, and had to be brought back by

special detectives. He made no further attempt to escape."

"How long do lepers usually live?"

"About two years, or two years and a half. They bury their own dead."

The life of a South African pastor is evidently one full of special difficulties, and certainly calls for very strong and robust qualities of both mind and heart.—Cor. Baptist Times and Freeman.

Foreign Mission Board.

NOTES BY THE SECRETARY.

In a letter received recently from Bro. Churchill he writes: "The new link in the East Coast Railway made our journey from Madras to Vizianagram quite easy to what it used to be. In some places along the road there were signs of drought, but for the most part there seemed to have been a fair crop. But from Vizianagram here (Bobbili) most of the way there has been almost utter failure, especially around Bobbili. I have not been about much yet to see with my own eyes, but as far as I have seen and heard, things are bad enough. What the people are to do and how they are to live I cannot see. Not only is there lack of food supply, but the water question is also a very serious one. Nearly all the tanks are quite dry and only a few wells have water in them, and this just at the beginning of the dry season which will last for six months. One of the mission wells has four or five feet of water in it, and the other much less. They are nearly as low as I have ever seen them at the end of the dry season. One I shall have to deepen by and bye. . . . Of course they were glad to see us back in the hope that our coming means better times for them. And they need to have better times, at least some of them, a good deal better than they have had for four years past. The crops about here last year were almost a failure. How some of our Christians have pulled through is a mystery to me, and this coming year will be worse than ever I fear. There has been a very poor crop up in the Jaypoor country, so there is no help from that direction. But bad as things are about us, they are nothing like as bad as in Central and Western India. The Government has already set large numbers at work, but many millions will have to be cared for or die."

"I baptized two women a week ago yesterday. They are from Mairdipilly. Others are said to be ready to come. A young man, a goldsmith from Pedda Penkie, came last week and was ready to be baptized at once. But I did not see my way clear to accept him just then. I want to see his people in their village, so as to give them no chance to say we have baptized him secretly. Chinna David was in from there last week and thinks there is a good degree of interest among the people and hopes some are believing. From what I gather from Miss Harrison and the workers I judge that a good many people are getting to know our teaching and are becoming interested, if not believing."

"The morning light is breaking." Let us have faith and hope and courage. The darkness will surely disappear. There can be no doubt on this point. We had better doubt the reality of our own conversion. God's word cannot return unto him void.

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

"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 Sarsaparilla Never Disappoints

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

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"I am a barber by trade and have had a great deal to do with your Hair Vigor. I have found that it will do everything that you claim for it. It has given me the most complete satisfaction in my business."

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St. Mary's \$3; Wolfville, \$12; do \$5.85; Aylesford Section, \$11.02; St. Mary's Bay, \$10.07; Tracadie, \$6; Oxford, \$16.88; do special, \$2; Freeport, \$16; Lunenburg, \$14.85; Springhill, \$10; Springfield, \$22; Bridgetown, \$24; Granville Ferry, \$5.56; Tidnish, \$2; Lower Economy, \$7; 1st Yarmouth, \$29.31; Miss Ida Parker, Berwick, \$5; Port Williams C. E. S., \$20; 1st St. Margaret's Bay, \$2; Hillegrove, \$6; Hebron, \$40.53; Port Hillford, \$3.21; Bear River, \$45.52; do special, \$25; Bear River, B. Y. P. U., \$5.50; Kingston, \$19.65; Carleton, S. S., \$5; Chester church, \$1.50; Shelburne Co. Q. M., Osborne, \$4; Mira Bay, \$2.50; Sydney, \$24.50; Brookfield, Col., \$2; Manchester, \$5.35; Greenfield, Q. Meeting, \$6.50; Dartmouth, \$28; Smith's Cove, \$7.21; do S. S. special, \$1.20; Billtown, \$12; do special, \$4; River John, \$7; New Annan, \$6.50; F. B. Morse, Nictaux, \$2; Mt. Hanly, Section, Middleton church, \$3.75; Pleasantville, \$5; Parrsboro, \$4; do S. S., \$8.50; New Glasgow, \$7.50; Forb's Point Section, \$2.50, and Inglewille Section, \$10.66; \$608.24. Before reported, \$3026.39. Total \$3634.63.

A. COHOON, Treas.
Wolfville, N. S., Feb. 22nd.

Quarterly Meeting.

The Cumberland Co. Quarterly meeting met at Wallace, Feb. 20th, Pastor H. G. Haverstock in the chair. At the opening service Pastor A. F. Brker gave a sermon from John 3:16, which was followed by an excellent social service.

Wednesday 21st. The morning session opened with a short prayer meeting. There being so few of the ministers present, the business of the conference was postponed until the evening. Pastor A. F. Baker preached a short sermon from John 4: "The woman at the well," and the meeting closed with prayer by A. G. Colborne, Lic. The evening meeting was of a deeply interesting character. After a short song service the minutes of the last meeting were read and approved, and a letter from Mrs. Clark of Westchester, requesting that the sisters have a share in the conference, was read. It was moved and seconded that her request be granted. Pastor A. F. Newcomb of Amherst then gave an interesting address on "The benefit of the B. Y. P. U.," which he followed by an excellent sermon from "The parable of the sower," his theme being "the hearing ear." After a short interm of song, an evangelistic service was conducted in which a large number took part. The meeting closed with prayer by Pastor Haverstock. Those present felt great disappointment because so many of the brethren failed to come to the conference, and we hope that in the future these delinquent ones will be more willing to help their brothers at these special gatherings.

A. F. BAKER, Sec'y.
Oxford, N. S.

Notices.

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

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

As we are in the midst of special meetings in the North Sydney Baptist church in which the Quarterly District meeting of Cape Breton Baptist churches was to be held early in March, it has been considered best to omit the meeting for this quarter. Will the churches please consider this sufficient notification. Next meeting in June.

M. A. MACLEAN, Chairman.

The Yarmouth Co. Quarterly meeting will hold its next regular session with the Arcadia church (D. V.) March 13th, beginning in a m. Beside the devotional services and Yarmouth Co. W. M. A. Society's meeting there will be a sermon in the evening, a paper on 'Baptism' by Pastor Miller and one on 'Communion' by Pastor Wilson. The papers and discussion upon the same, will be at the p. m. session. Let the attendance be large.

N. B. DUNN, Sec'y.

The Carleton, Victoria and Madawaska Quarterly meeting will convene with the Baptist church at Simonds, Carleton Co., on Friday, March 9th at 7 p. m. As many things of interest and importance must be discussed at this meeting a large attendance is desirable.

E. P. CALDER.

The next meeting of the P. E. I. Conference will be held at Alexandria on Monday and Tuesday, March 12th and 13th First meeting on Monday eve.

G. P. RAYMOND, Sec'y.

The First National Baptist Convention will be held in Winnipeg, July 5th to 13th 1900. The Baptist Young People's Societies of Canada will have one day on the programme for their national meeting. Address all communications as to transportation rates, etc., to Henry E. Sharp Esq., Winnipeg, and other communications to Rev. Charles A. Eaton, 34 Roxborough St., W. Toronto.

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

M. P. FREEMAN, sec'y.

The next session of the Queens Co. N. B., Quarterly Meeting will be held with the Jemseg church, beginning Friday evening, March 9th, at 7 o'clock. Conference on Saturday at 2 p. m. The churches are urged to send delegates.

Danger Signals!

Do you take cold with every change in the weather? Does your throat feel raw? And do sharp pains dart through your chest? Don't you know these are danger signals which point to pneumonia, bronchitis, or consumption itself? If you are ailing and have lost flesh lately, they are certainly danger signals. The question for you to decide is, "Have I the vitality to throw off these diseases?" Don't wait to try SCOTT'S EMULSION "as a last resort." There is no remedy equal to it for fortifying the system. Prevention is easy.

Scott's Emulsion

prevents consumption and hosts of other diseases which attack the weak and those with poor blood. SCOTT'S EMULSION is the one standard remedy for inflamed throats and lungs, for colds, bronchitis and consumption. It is a food medicine of remarkable power. A food, because it nourishes the body; and a medicine, because it corrects diseased conditions.

50c. and \$1.00, all druggists.
SCOTT & BOWNE, Chemists, Toronto.

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Lime and Soda are important elements in the tissues of the body. In Bronchitis, Consumption, Chronic Coughs, and all Catarrhal Conditions, these elements are rapidly exhausted and must be replaced, or the system will lose its nerve-power, and collapse, as is seen in acute cases of consumption.

PARK'S Perfect Emulsion

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Reconstructor - of exhausted tissues known. It prevents acid-fermentation and aids digestion and assimilation. It assists nature in destroying germs. It acts as a tonic, increases appetite, is nutritive and vastly improves the general condition of the patient.

50c. per bottle. All Druggists.
—Manufactured by—
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Chest Feels Tight.

You seem all choked up and stuffed up with the cold—find it hard to breathe. Cough that rasps and tears you—but little phlegm got up. Now's the time to take Dr. Wood's Norway Pine Syrup before things get too serious. There is no remedy equal to it for making the breathing easy, loosening the phlegm and removing all the alarming symptoms of a severe cold. "I caught a severe cold which settled on my chest, making it feel raw and tight. Seeing Dr. Wood's Norway Pine Syrup advertised I procured a bottle, which greatly relieved me. It loosened the phlegm, healed the lungs, and soon had me perfectly well."

NEIL MCKAY, RIPLEY, ONT.

Dr. Wood's Norway Pine Syrup.



NOTICE.

A General Meeting of the Shareholders of G. H. Burnett Company, Limited, for the organization of the company and the enactment of by-laws for its regulation and government, will be held at the Company's Office, No. 45 Gerrain Street, in the City of Saint John, on Saturday, the 24th day of March, A. D. 1900, at the hour of Three O'clock in the afternoon.

GILLIS H. BURNETT, } Provisional
EZRA K. SIBRELL, } Directors.
IRA B. KEIRSTEAD, }

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Headache
Is often a warning that the liver is torpid or inactive. More serious troubles may follow. For a prompt, efficient cure of Headache and all liver troubles, take

Hood's Pills
While they rouse the liver, restore full, regular action of the bowels, they do not grip or pain, do not irritate or inflame the internal organs, but have a positive tonic effect. 25c. at all druggists or by mail of C. I. Hood & Co., Lowell, Mass.

A LITTLE COLD LET RUN.

A little tickling in the throat—now and then a dry, hacking cough—not bad enough to bother about you say. But every hack makes a breach in the system, strains the lungs and prepares the way for more serious trouble. 'Twould be wise for you to take Dr. Wood's Norway Pine Syrup now, before the lungs become permanently affected. It is the most certain and satisfactory remedy for Coughs, Colds, Bronchitis, Croup, Hoarseness, Sore Throat and Whooping Cough.

Mrs. Geo. F. Foster, Lansdowne, N.B., has this to say: "I was taken suddenly with a cold which settled on my lungs. I had a terrible cough and it gave me great alarm. All the remedies I tried seemed of no use. I then started taking Dr. Wood's Norway Pine Syrup, which cured me so promptly that it was a pleasant surprise. I shall always keep it in the house during the winter season."



INDIGESTION CAN BE CURED.

An Open Letter from a Prominent Clergyman.

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

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

Invigorating Syrup.

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

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

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ONLY A COUGH!

But it may be a sign of some serious malady fastening itself upon the vital parts.

Puttner's Emulsion will dislodge it and restore the irritated and inflamed tissue to healthy action.

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The Home

Mother's Hymns.

Hushed are those lips, their earthy song is ended;
The singer sleeps at last;
While I sit gazing at her arm-chair vacant,
And think of days long past.

The room still echoes with the old-time music,
As singing, soft and low,
Those grand, sweet hymns, the Christian's consolation,
She rocks her to and fro.

Some that can stir the heart like shouts of triumph,
Or loud-toned trumpet call,
Bidding the people prostrate low before him
"And crown him Lord of all."

And tender notes, filled with melodious rapture,
That leaned upon his Word,
Rose in those strains of solemn, deep affection,
"I love thy kingdom, Lord."

Safe hidden in the wondrous "Rock of Ages,"
She bade farewell to fear;
Sure that her Lord would always gently lead her,
She read her "title clear."

Joyful she saw "From Greenland's icy mountains"
The Gospel flag unfurled;
And knew by faith "The morning light is breaking"
Over a sinful world.

"There is a fountain"—how the tones triumphant
Rose in victorious strains—
Filled with that precious blood, for all the ransomed,
"Drawn from Immanuel's veins."

Dear saint, in heavenly mansions long since folded,
Safe in God's fostering love,
She joins with rapture in the blissful chorus
Of those bright choirs above.

There, where no tears are known, no pain, nor sorrow,
Safe beyond Jordan's roll,
She lives forever with her blessed Jesus,
The "Lover of her soul."

—Boston Journal.

A Child's Sleeping Hours.

The baby should be taught to sleep at regular hours. At first he will sleep most of the time not occupied in feeding. At the age of six the child should sleep ten or twelve hours at night and two hours during the day. Between these ages the amount of sleep should gradually diminish. The method of training babies to sleep is simple: Be sure that they are comfortable as to externals, and are well, then leave them alone in a properly guarded crib. After several months' humoring it may be dangerous to leave a child alone, as the little tyrant may work himself into such a rage as to have convulsions or to do himself physical injury, but the young infant may be trusted to "cry it out" in safety, and after the first disappointment is over he will be happier and more contented to take the ups and downs of life uncomplainingly.—Dr. A. L. Benedict, in the January Woman's Home Companion.

Fit the Food to the Physical Task.

Feats of strength require a diet in accordance with the needs—that is, prolonged or otherwise. If you want to perform for a short time the greatest possible amount of muscular labor, as in playing a game of ball, rowing, running, bicycling, lifting, or accomplishing any unusual feat of strength requiring an extraordinary effort, always select a diet rich in protein. If, on the other hand, you want to take a great amount of steady exercise daily, or perform a great amount of uniformly heavy work every day, but at no time of a very intense character, you should partake of a diet containing little protein, but rich in carbohydrates—that is, starches and fats.—February Ladies' Home Journal.

Loosening Glass Stoppers.

Take a piece of stout string about two feet long, and either tie one end to a stationary object or let another person hold it, wind the cord around the neck of the bottle once, and then move the bottle forward and back a number of times, when

the neck will become so hot that it will allow the stopper to be taken out at once, no matter how thick the glass, nor is there any danger of breakage.—H. J. Bawden.

It is understood that the Dominion government will introduce at a very early day a bill to increase the poll tax on Chinese entering Canada. The tax at present is \$50 per head. The exact amount of the increase is not yet known, but it will be a substantial increase. It is also said that a bill will be introduced similar to the Natal Act, so as to prevent any undesirable class of immigration into Canada. This legislation has been asked for by British Columbia and if passed it will satisfy the people for the disallowance of the anti-Chinese and anti-Japanese provincial legislation of two years ago.

Pale and Languid.

THEY ARE SUBJECT TO HEADACHES, HEART TROUBLE, AND AN INDISPOSITION TO EXERCISE—PARENTS SHOULD ACT PROMPTLY IN SUCH CASES.

Miss Alma Gauthier, daughter of Mr. Adelard Gauthier, proprietor of a well known hotel at Three Rivers, Que., enjoys a wide popularity among her young friends, and they have recently had occasion to rejoice at her restoration to health after a serious illness. When a reporter called to ascertain the facts of the case Miss Gauthier was out of the city on a visit, but her father very gladly consented to give the story of her cure. He said:—"I believe that had it not been for Dr. Williams' Pink Pills my daughter Alma might now have been in her grave, and I would be ungrateful indeed if I did not at all times say a kind word in favor of the medicine that restored her to health. My daughter's health first began to give way several years ago. At first the trouble did not appear to be serious, and we thought she would soon regain her accustomed health. As time went on, however, this proved not to be the case. She grew weaker, was troubled with headaches, poor appetite, dizziness and a feeling of almost constant languor. She seemed to be gradually fading away. If she walked up stairs she would have to stop several times to rest on the way. She lost all her color and her face was as white almost as chalk. Her trouble was clearly that which afflicts so many young women entering womanhood, and we feared it would develop into consumption. One day a friend of the family urged her to try Dr. Williams' Pink Pills, and she consented, and procured a couple of boxes. Before they were quite gone there was a slight improvement in her appetite and we looked upon this as a hopeful sign. Another half dozen boxes were procured, and under their use she day by day acquired new strength and new interest in life. She is now as healthy a girl as there is in Three Rivers, with every trace of her pallor and languor gone. This is entirely due to Dr. Williams' Pink Pills, and I am rejoiced to be able to say so publicly."

The case of Miss Gauthier certainly carries with it a lesson to other parents, whose daughters may be pale, languid, easily tired, or subject to headaches, or the other distressing symptoms that mark the onward progress of anemia. In cases of this kind Dr. Williams' Pink Pills will give more certain and speedy results than any other medicine. They act promptly and directly, making new, rich red blood, and strengthening the nerves, and correct all the irregularities incident to this critical period.

Sold by all dealers or sent post paid at 50c a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont. Do not be persuaded to take some substitute.

Messrs. C. C. RICHARDS & Co., Yarmouth, N. S.

Gentlemen—In January last, Francis L'clair, one of the men employed by me working in the lumber woods, had a tree fall on him, crushing him fearfully. He was, when found, placed on a sled and taken home, where grave fears were entertained for his recovery, his hips being badly bruised and his body turned black from his ribs to his feet. We used MINARD'S LINIMENT on him freely to deaden the pain, and with the use of three bottles he was completely cured and able to return to his work.

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May 26th, 1893.

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Gives His Honest Opinion of Milburn's Heart and Nerve Pills.

Mr. J. D. Robinson, a resident of Dundas, Ont., has found these pills to do all that is claimed for them and made the following statement of his case:

"Some time ago I obtained a box of Milburn's Heart and Nerve Pills, and I can now without hesitation say that they have been beneficial in relieving me of an obstinate and long standing complaint affecting my heart and nerves.

"I was troubled with sleeplessness, dizziness, palpitation and neuralgia for such a long time that I had really given up hope of a cure. Now that others may learn of the virtues of this remedy, I give my unsolicited testimony.

"My honest opinion is that there is no one so good for heart and nerve troubles as Milburn's Heart and Nerve Pills."

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The Sunday School

BIBLE LESSON

Abridged from Peloubets' Notes.

First Quarter.

JESUS AT MATTHEW'S HOUSE.

Lesson XI. March 18. Mark 2:13-22.

Compare Matt. 9:9-17.

Commit Verses 15-17.

GOLDEN TEXT.

He said unto him, Follow me.—Luke 5:27.

EXPLANATORY.

I. THE CALL OF MATTHEW: THE EVOLUTION OF A MAN.—Vs. 13, 14. 13. AND HE WENT FORTH AGAIN, from the city of Capernaum, where he had been teaching and healing. BY THE SEA SIDE, where he had often been before. He probably went to the northeast of the city toward the mouth of the Jordan. Here he had larger room for teaching than in the city. THE MULTITUDE RESORTED... HE TAUGHT; i. e., by the tense of the original, "the multitude kept coming to him, and he kept teaching them."

14. AS HE PASSED BY, moving along the shore, instead of remaining all the time in one place. HE SAW LEVI THE SON OF ALPHEUS. Levi was his name at the time of his call. He is elsewhere called Matthew. "Either he had originally two names, as was not uncommon among the Jews, or he received the name of Matthew when he became a Christian, as Simon did that of Peter." SITTING AT THE "RECIPT OF CUSTOM. Toll house ("tol booth," in Edinburgh), or custom house, for the collection of the taxes on fish, or duties on the merchandise which passed along the great roads to Jerusalem, Tyre and Damascus, and the East, which centered at Capernaum. The Romans taxed heavily almost everything, every tree, every house, every door, every column, all property, real or personal.

Matthew was engaged, not in a wicked calling, but in a disreputable one; one which in general was followed by bad men, in wicked ways, and which therefore threw a shadow of suspicion on every one engaged in it. But it is probable that Matthew was not corrupt, like Zaccheus, who could have been like most other publicans or it would have been impossible for him to have restored fourfold.

SAID UNTO HIM, FOLLOW ME, both in heart as his Saviour, Teacher and Master, and literally by taking his place among our Lord's constant attendants.

II. BANQUET AND RECEPTION AT MATTHEW'S HOUSE: A MEANS OF REACHING THE PUBLICANS.—V. 15. Some weeks or months after Matthew's call.

15. AS JESUS SAT (better, he [Matthew] was reclining) AT MEAT IN HIS HOUSE, at a great feast which Matthew made, according to Luke. AND MANY PUBLICANS (see on v. 14) AND SINNERS. Disreputable sinners and outcasts, notorious offenders. The Pharisees were quite as great sinners, but in another way. SAT ALSO... WITH JESUS. They were invited by Matthew to meet Jesus, probably that they might learn more of the truth from him. It seems to have been an effort of Matthew to bring his old acquaintances and friends into the kingdom of God. FOR THERE WERE MANY present who were following Jesus wherever he went to learn more of him, and these were present. Matthew seems to have selected those who were the nearest the kingdom. These only would be likely to come. If they came they would get the most good.

III. DISCUSSIONS: SEEKING AND SAVING THE LOST.—Vs. 16-20. 16. WHEN THE SCRIBES AND PHARISEES. The strictest outward religionists and observers of the ceremonial law, the men who were like whitened sepulchers and dishes washed on the outside, but full of all uncleanness within, (see Matt. 23:23-28; Luke 11:39-42). SAW HIM. The Pharisees were not guests, but freely came into the house and looked on, according to the custom of the East. SAID UNTO HIS DISCIPLES, who were probably nearer. And it was easier to criticize Jesus to his disciples than to the face of the Master himself. HOW IS IT THAT HE EATETH AND DRINKETH WITH PUBLICANS AND SINNERS? Eating and drinking was a covenant of friendship. "The substance of their charge was not that he "taught" sinners, but that he "ate" with them, that is, mingled with them on terms of social equality.

17. WHEN JESUS HEARD IT. He either overheard their words or the disciples reported them. HE SAITH UNTO THEM. He made two answers to their criticism, one from analogy, the other from the Scriptures. THEY THAT ARE WHOLE. Strong, healthy, hale, as the Pharisees imagined they were morally. It is only THEY THAT ARE SICK who need a physician. So that the very things on account of which the Pharisees objected and found fault with Jesus were the reason why he should go among publicans and sinners.

The second answer was an appeal to their Scriptures, given more fully in Matt. 9:13. BUT GO YE to the Scriptures, with which the scribes were familiar; but they often know more about the husk than the corn, the shell of the nut than the meat. AND LEARN. Get at the real meaning. WHAT THAT MEANETH. He quotes from Hos. 6:6. I WILL HAVE (I wish in my people) MERCY, deeds of kindness to those in need, pity and help for the sinful, AND NOT SACRIFICE, the external forms of religion, without the heart and deeds they signify.

I CAME NOT TO CALL THE RIGHTEOUS (those really good, those free from sin) BUT SINNERS TO REPENTANCE, for they need the call. The contrast is not between Pharisees and publicans, but between two kinds of character. By going among the publicans Jesus was accomplishing his mission, the very thing the Pharisees themselves ought to have been doing. Jesus brings hope and health and salvation to the lowest of men.

18. THE DISCIPLES OF JOHN AND OF THE PHARISEES FAST: better, as R. V., "were fasting" at this time. So that the banquet was held on a fast day, and the contrast between the feasting of Jesus and his disciples and the fasting of the hungry onlookers naturally called out the question, WHY DO THE DISCIPLES OF JOHN AND OF THE PHARISEES FAST, BUT THY DISCIPLES FAST NOT? Why are your disciples less religious? Why do they not realize the evils of the time and the oppressions of the nation?

The reply was by a familiar illustration. 19. CAN THE CHILDREN OF THE BRIDECAMBER. The bridegroom's friends, who conducted the bride from her father's house to her future home, amid festivities and rejoicings, to the marriage feast. FAST, WHILE THE BRIDEGROOM IS WITH THEM? It would be a moral discord to fast at the wedding feast.

20. BUT THE DAYS WILL COME, etc. At Jesus' death they will feel like mourning, so sad and troubled that fasting will be the natural expression of their hearts.

IV. NEW METHODS FOR NEW TIMES.—Vs. 21, 22. Jesus continues his reply by a general principle, of which his answer to their question about fasting was one application.

21. NO MAN ALSO SEWETH A PIECE OF NEW CLOTH, unfulfilled, unshrunk, rather than "undress d," as in R. V., which is an unfamiliar manufacturer's term. ON AN OLD GARMENT, as a patch. TAKETH AWAY FROM THE OLD, etc. The patch, exactly fitting the rent in the old garment, would shrink more and more, till the older and weaker cloth gave way under the intense strain, and the rent became much larger than before.

22. AND NO MAN. None are so foolish. PUTTETH NEW WINE INTO OLD BOTTLES. R. V., rightly, "wine-skins," i. e., skins of animals from which the body is withdrawn, leaving the skin whole, except the neck, which becomes the mouth of the bottle, and the legs, which are tied up. ELSE THE NEW WINE DOETH BURST THE BOTTLES, by the pressure of the gases produced by the process of fermentation upon leather weakened and cracked by age. A prominent brewer says that the pressure of champagne in glass bottles after nine months is equal to sixty pounds to the square inch. Probably some of the gases evaporate through the wine-skins, and make the pressure less.

NORMAL NOTES.

No. 15.

THE SOUL.

- I. Its Capabilities and Destiny. 1. The Soul. (a) The soul created. "God breathed into man the breath of lives and man became a living soul," Gen. 2:7. (b) Its forfeited life. Sin brought all under the death penalty. (c) Christ by his blood bought back from the death penalty, 1 Cor. 15:3; Lev. 17:11; Rom 3:24-26; Isa. 55:6; Heb. 2:9; 1 John 2:2. (d) God's condition of eternal life. A belief of the heart on Christ that makes the life conform to his will, Rom. 10:9; John 1:12, 13; Rom. 5:1. (e) Eternal condemnation. They that believe not are condemned already to eternal punishment, John 3:18; 1 John 5:10; Mark 16:16. 2. The soul's capabilities aided by the Spirit. (a) It can "long after," "desire," "bless," "magnify" and be "joyful" in the Lord. (b) It is an intelligent Spirit, capable of "knowing," "believing," "praising," "loving" and "worshipping" God, John 4:23-28; Ps. 62:1; 84:2; 103:1; 139:4; 146:1; Song Solm. 1:7; Isa. 26:9; 61:10; Luke 1:46. (c) The soul leaves the body at death, Gen. 25:8; Abraham dies and is gathered to his people, then his sons bury his

body hundreds of miles from his father's grave, 900 from his grandfather, 400 from his father. First gathered to his people, then the body buried. Of Rachel it is recorded at death her soul departed, Gen. 35:18. See also Gen. 35:29; 49:33; Deut. 32:50; 2 Sam. 12:23; 1 Kings 17:21-22; Luke 8:55.

(d) The soul of the redeemed immediately enter glory at death, 1 Thes. 4:14; Ps. 16:11; Rev. 14:13; 2 Cor. 5:6, 8; Phil. 1:23-24; Eph. 3:15.

(e) The soul of the unregenerate enter into suffering at death. The Lord keepeth "the unrighteous under punishment unto the day of judgment," 1 Peter 2:9, R. V.; John 3:36; Luke 16:23.

3. Jesus came to save those that believe with the heart, and obey with the life, his gospel.

(a) From their sins, Matt. 1:21. (b) From dying in sin, John 8:12. (c) From everlasting shame and contempt, Dan 12:2. From eternal burning, Isa. 33:14.

(d) From being forever separated from the good, Matt. 13:49-50.

(e) From unending fire, Matt. 18:8; 25:26.

(f) From punishment that lasts forever and ever, Mark 9:49; John 3:36.

(g) From both soul and body having to suffer forever, Matt. 10:28; Luke 12:4-5; 2 Thes. 1:8-9.

For references on resurrection and eternal judgment see Acts 24:15; John 5:28-29; Rev. 20:11-15; 2 Cor. 5:1; Matt. 25:31-46.

II. Winning Souls.

God ordained to win souls through human agency guided by the Holy Spirit. A right handling of the word is bringing Christ to the pupil; then with what loving, prayerful tenderness, what scrupulous care, unwavering fidelity and holy reverence should the word be used. The teacher represents Christ, has the mind of Christ, and is to the scholar the mind of Christ. To do this is to know the indwelling Christ until "I live and yet not I but Christ liveth in me."

This indwelling of the living word will explain why the unlettered win for Christ where powerful worldly wisdom fails. "For it is not by might nor by power, but by my Spirit saith the Lord of hosts." Yet there is "natural law in the spiritual world." This religion appeals to the throne of reason, Isa. 1:18. Therefore question carefully and illustrate wisely. Know your pupils, their temperament and capability, know by private, personal conversation, are they saved or unsaved. Study your pupil, study the word, use all available help, but know. "Spiritual things are only spiritually discerned." Christ is centre and circumference of every lesson.

As chaff is to wheat so is history, geography, biography to the gospel. Christ alone is the bread of life of which they must partake or perish. Live the religion you commend, know the truth contained in the lesson, stand true to its doctrine, be loyal to Christ. "Take heed unto thyself and unto the doctrine: continue in them for in doing this thou shalt both save thyself and them that hear thee, 1 Tim. 4:16. Christ with his nail-pierced hand splits earth into two great camps, no neutral ground for him or against him. Against him the hireling, who cares for fleece but not for flock. Those who serve for self-aggrandisement. Those in the church or out of the church to whom a spin, a sleep, a dinner, or drive is of more importance than a Sunday School, to whom souls are more than souls. Satan himself as an angel of light with pleasing story or enticing game to keep from a systematic study of the Word. The card, the dance, the novel, pleasure ease, pride, with his weaker allies of profanity, vulgarity, tobacco, rum and false critics, these are against.

Those for: All consecrated Christians, the church of God, the Word of God, the spirit of God. While the Christ of God himself, in the triumphant note of a divine conqueror, proclaims all power in heaven and earth reposes in my arm. "Go teach them all I command, I am with you till time shall end." R M BYNON

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From the Churches.

Denominational Funds.

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

TABERNACLE.—We are much encouraged. New voices are heard in almost every testimony meeting. Five were baptized Feb. 25th. Others are ready to follow. G. W. SCHURMAN, Halifax, March 1st.

HANTSPOUR, N. S.—Pastor White has received fourteen persons into the fellowship of this church during the month of February. Eleven by baptism and three by letter, one more has been received for baptism, and quite a number more have manifested an interest in personal salvation. COM.

OXFORD, N. S.—Six more were buried in the likeness of their Lord's death and resurrection on the 11th of this month. Others are awaiting baptism, and many are interested in the all-important question of their soul's salvation. May the spirit of the Lord anoint his servant to preach the word. A. F. BAKER

PARADISE AND CLARENCE.—Our work is moving on about as usual. The monthly conference meetings indicate a healthy spiritual life. We have a good class, about one hundred pursuing a course in Bible study again this winter. The presentation of a fine sleigh at the beginning of the winter indicates the thoughtful kindness of the people towards their pastor. E. L. STREVEIS.

AMHERST, N. S.—On Sunday evening, Feb. 25th, Pastor Bates administered the ordinance of baptism in the presence of a large audience. On Thursday, March 1st, the funeral of Miss Helen Miles, who died very suddenly at Digby on Tuesday, took place. In the services held in the church, Revs. Dr. Steele, B. H. Thomas of Digby, A. H. Newcombe and the pastor participated. CALVIN CURRIE.

RICHMOND, CARLTON CO.—Our work of late has been much hindered by unfavorable weather. The four Sundays of February were stormy, the storms of the third and fourth were so furious that it was impossible to have service. We have held but one prayer-meeting in five weeks, but we are praying and hoping for better times. We greatly enjoyed a brief visit from Bro. Stackhouse of the Tabernacle church, St. John. Will report donations later on. Feb. 28th.

2ND HILLSBORO.—As I have been laid up for the last three months, we have very little to report. I have not in that time attempted any pastoral work, and we have had but little preaching in that time. We have had very acceptable visits from Brethren Miles, Townsend and Tiner, each of whom gave the people a sermon which was highly appreciated and for which we were very thankful. I hope to be able to do some work from this time forward, but my health is not what I would desire. S. W. KEIRSTEAD, Dawson Settlement, Feb. 27th.

FREEMPORT, N. S.—The special meetings to which we referred in a previous letter are bearing fruit to the glory of the Lord. The church is being greatly quickened. Some who have been astray for seven years have returned broken hearted, confessing to the Lord, the church, the world. They seem to be thoroughly broken up. Heads of families have been born again. Sinners are manifesting a deep interest in their soul's eternal well-being. The congregations are increasing as the interest deepens. Christians pray that the kingdom of Satan may be broken up and that rebellious souls may humbly submit to the government of God. E. H. HOWE.

WATERSIDE, N. B.—We are holding special meetings at Waterside. Rev. J. A. Marple came to our assistance two weeks ago. God is blessing our united efforts. Many souls are enquiring the way of life. Yesterday it was our privilege to baptize six believers. We hope to baptize others next Sabbath. Brother Marple is one who has been greatly blessed in winning souls for the Saviour. We are getting along nicely with our new church. This church when completed, will be one of the best in Albert County. PASTOR M. ADDISON, Alma, N. B., Feb. 26th, 1900.

CHESTER, N. S.—Six rumsellers fined since last report. As Bro. Chute says in his

recent article they are worse enemies than the Boers. Some of my friends do not think a minister ought to say anything against the liquor devil, but I am glad to say that the brethren and sisters in Christ are of a better opinion. The most rousing pound party since my pastorate was held in Chester, and as a new departure in kindness another at the Basin. These expressions of interest help out the grocery bill marvellously but their value in the way of encouragement is unspeakable as every pastor knows. Many, especially from Chester Grant, help us to keep down the expenses of fuel. May God reward them all. W. H. JENKINS, Feb. 26th.

HAZELBROOK.—I am near the close of the fifth month of the fourth year of my pastorate on this field. Have to record only words and deeds of kindness. Not long ago I received a warm sleigh robe from the friends at Hazelbrook. This is only one of the many evidences that their hearts are warmed and cheered by the love of God. On Sunday evening the 4th of February, the annual thank-offering for church debt was taken up, amounting to over one hundred dollars. The Sabbath school, Aid Society, Mission Band, and prayer meeting are all prospering. Sabbath congregations are large and attentive. This is only one of the churches in my field. Will send reports of others. Pray for us. J. C. SPURR.

PARRSBORO, N. S.—During the last year matters have proceeded harmoniously with us. Many tokens of thoughtfulness on the part of our people cheer us in our work. We have made valuable improvements in church property and we are endeavoring to raise for denominational work the amount expected of us. Our ranks at the same time continue to be depleted by deaths and removals, and though there are a number of unconverted among us we have not succeeded in filling the vacancies. We have had a few additions, however, one good sister received by letter from the Moncton church is especially helpful. We are cheered by good news from other churches and feel that our great need is such a spiritual uplift as comes from a genuine revival of religion. D. H. MACQUARRIE.

ANTIGONISH, N. S.—Your postal card reminds me that I have not reported to MESSENGER AND VISITOR for some time. The pastor was generously remembered at Xmas with a purse of \$28. Our hearts have been cheered by the return of Bro. Graham Whidden and family to his native place and the church of his boyhood. We feel God has brought them back to us. He is a well qualified and experienced S. S. worker, and it is a great help to the pastor in this work. We have been holding some special meetings since the week of prayer and have had tokens of God's presence. Some of the fold who were walking in darkness have returned and given themselves anew to Christ. One sister, a married woman, has experienced God's saving grace and been received for baptism, others we trust are near the kingdom. Expect Bro. Marple to assist in further services soon. We ask you to pray for us. W. H. ROBINSON.

CAMBRIDGE, N. S.—I have just completed my seventh year as pastor of this church, and the prospects seem good for future usefulness. For the past two weeks I have been holding extra meetings each evening in the Waterville Section. The weather has been rather unfavorable, but the meetings for the most part have been well attended, and the divine presence has been manifest. A few have, we trust, been converted, and a number have risen for prayer, but we still need a greater quickening in the lives of many whose names are on the church role. The meetings are being continued, and we are looking for larger blessings. It is my deep conviction that when the pastor, under the power and guidance of the Holy Spirit, will call his people together and they heartily co-operate with him in evangelistic work, that rich and heavenly blessings will surely follow. This has been God's plan in the past, and it changes not. E. O. READ, Waterville, Feb. 26th.

ALEXANDRIA, P. E. I.—This is an old and faithful church. A little more than three years ago a number of members were dismissed to form the Hazelbrook church. While there has been a decrease in members we are glad to record an increase in spirituality and zeal. Their kindness to their pastor and his family has been unflagging. Hardly a week goes

by without some tangible expression thereof. Each year has brought its donation visit full of cheer and help. The Aid Society, presided over by Mrs. T. K. Wood for many years, is still vigorous. The Sabbath school, Mission Band, and prayer meeting are well sustained. Sabbath congregations are excellent. We trust the time of ingathering is not far distant. The P. E. I. Baptist Conference will meet with this church on March 12th. A loving invitation is extended to all the brethren and sisters interested in our work to be present. Brethren wishing to meet in Charlottetown will please notify the pastor so that this may be done. Pray for us. PASTOR I. C. SPURR.

TOBIQUE VALLEY GROUP.—Our labors are closed on this field. We have labored two years among the people with very good results. When we came to the field the cause was very low, we had no house of worship excepting a school house. Now we have a new house at Linton's corner, one at Birch Ridge very nigh completed and another up and enclosed at Sisson Ridge. The people are poor yet they have contributed nobly to the cause besides paying their pastor. We trust the Lord will send them a real earnest man, one who will carefully and prayerfully seek the people's interest and have the cause at heart. We wish to express our gratefulness to them all in behalf of my wife and family for their many acts of love and good will during our residence among them, besides making up a purse of twenty dollars when we moved away. My dear Lord prosper them and cause them to grow in grace and in knowledge of the truth is my earnest prayer. PASTOR D. A. MILLIN, Feb. 27th.

WALTON, HANTS CO., N. S.—It would (we hope) be difficult to find a more disheartened people than we were, when our present pastor, Rev. D. W. Crandall, came to us in August, 1899. Our membership had been depleted by continuous migrations to other places. We had no services of any kind in our church, but a small Sunday School in which other denominations assisted. We were fully up to the times in this, however, our pastor would stand strictly on his merits, without any official halo. It sounds very hard hearted but he has stood the test. We are glad to be able to state there has been improvement all along the line. We have a monthly conference and communion, a weekly prayer meeting that is both interesting and instructive in which we are taught by example as well as precept, that the blessed Master deserves our very best in every service. The preaching services are well attended and each one feels that the scripture is being opened unto him, showing him the "ruin wrought by the fall" and the greatness of the redemption by Jesus Christ. There seems to be this peculiarity about our pastor's preaching, truth is not given to us "cut and dried," but reverently, the door is opened and we must ourselves enter and think and believe. Special services were held recently for nearly three weeks, resulting, we trust, in more spirituality in our members, and the saving of some immortal souls. Our pastor was assisted in these meetings by Mr. Alfred McCabe, Lic., a consecrated young man. We hope he will continue near us, assisting Pastor Mathers, who is very feeble this winter. Mr. Parker (Methodist) rendered valuable assistance also. In addition to all these services our kind pastor neglects no one. The sick, sorrowing, tempted and tried find in him a minister, indeed, and so he has won all hearts, bearing constantly the motto "Ich dien." We are sorry to add that Pastor Crandall was taken ill whilst the special services were still going on, and was tenderly cared for by Mrs. Capt. Charles Hines at Noel. He has been at Windsor and Wolfville since, but is not fully recovered yet. B.

WESTPORT, N. S.—Your post cards received to-day remind me that you would like to get good news from the churches for the readers of the MESSENGER AND VISITOR. I came to Westport in January to hold evangelistic meetings for a few weeks. We are now rejoicing in the love and power of God manifested among the people. A large number of the members of the church have reconsecrated themselves to God and have fresh evidences of their acceptance with him. Many whose voices have not been heard for years are praising God in the meetings. Yesterday morning we gathered at the sea shore where twenty-three young men and thirteen young women were baptized in the presence of a large number of people. The following are the names: Ivan Sutherland, Charles Gower, Hubert Bowers, Freeman Welsh, Albert Dakin, Fred Gower, Percy Gavin, Willie Gavin, Harley Gavin, Murray Gower, Randolph Gower, Benjamin Gower, Harry Lent, Robie Titus, Reid Benson, Leonard Benson, Hugh Collins, Clev. and Collins, St. Clair Carr, Joseph Sutherland, Charlie Pugh, Amos Welsh, Edward Coggings, May Crouse (Miss C. is one of our public school teachers and comes to us from another denomin-

ROYAL 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.
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ation). Bella Gower, May Hicks, Annie Titus, Eva Denton, Ethel Morrell, Margaret Morrell, Edith Welsh, Lillie Welsh, Fannie Haycock, Mina Welsh, Alice Benser, Mrs. Amos Welsh, and Edna Bailey was baptized on a previous Lord's day. Mr. and Mrs. Frank Piper were received into the church by letter. One of the deacons told me that a larger number was at the Lord's table last Sunday evening than at any time in all the past history of the church. The good work continues to deepen and broaden and others will unite with the church. I have accepted a call to the pastorate of the church on condition that they or I can sever the connection by giving one month's notice. It may be God's will that I should continue to do the work of an evangelist. I would rather settle as pastor for the years to come, but I am looking to God to guide me in this matter and will follow as he leads at any cost. I am teaching others that they "must follow Jesus all the way." We have been greatly aided in the work here by the Sunday School and public school teachers. Mr. R. Richardson, principal of the public school, has thrown himself heartily into the work and his efforts have been greatly blessed especially among the young men. The cause of temperance has been strengthened as a result of the religious awakening here. About seventy persons have joined the Division of the Sons of Temperance during the past few weeks. The Disciples are being blessed in their meetings. They baptized a number of candidates last Lord's day. Rev. E. H. Howe on the east side Harbor is holding meetings. They have been crowded out of the vestry and are holding their meetings in the church. A number of converts are reported. Feb. 26. P. S. MCGREGOR.

How It Excels.
Paine's Celery Compound
Has Virtues That Meet the Most Obstinate Cases.
Its Virtues and Powers Act Directly On the Nerves and Blood.
The Great Spring Medicine for Every Home.

Paine's Celery Compound excels all other combinations and preparations as a spring medicine because it works directly on the shattered and unstrung nerves and impure and poisoned blood, from which so many diseases have their origin. Paine's Celery Compound must not be confounded with deceptive, worthless and short-lived remedies such as sarsaparillas, nervines, tonics and pills that have little or no power over disease. Paine's Celery Compound has virtues and strengthening powers that quickly brace the nerves, cleanse the blood and restore perfect circulation and digestive vigor. The special mission of Paine's Celery Compound is to accomplish what thousands of doctors fail in, the banishment of old and obstinate disorders from the system, such as kidney and liver troubles, neuralgia, rheumatism and dyspepsia. All these serious afflictions rapidly disappear under the cleansing and regulating action of Paine's Celery Compound. If you desire renewed health and true life in the early spring season take Paine's Celery Compound. Firmly and decidedly refuse the SOMETHING JUST AS GOOD that may be offered you by some dealers. Paine's Celery Compound "makes sick people well."

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MARRIAGES.

GIFFIN-GIFFIN.—At the Baptist parsonage, Shelburne, N. S., Feb. 24th, by Rev. J. Murray, Seldon Giffin and Gertrude B. Giffin, both of Lewis Head, Shelburne Co.

WYMAN-LANDERS.—At Arcadia, Feb. 21st, by Rev. M. W. Brown, James R. Wyman of Pleasant Lake and Mary E. Landers of Arcadia, Yarmouth Co.

TOTTEN-MCCULLY.—At the home of Edward Weatherbee, East Village, London-derry, N. S., Feb. 28th, by Rev. O. N. Chipman, Daniel E. Totten and Mrs. Annie I. McCully, both of DeBert, N. S.

MALLARY-DAMERY.—At St. John, Feb. 8th, by C. J. Steeves, Thomas Mallary to Maggie Damery, both of St. John, N. B.

MCLAUGHLIN-MOSELEY.—At Baillie, Char. Co., Feb. 12th, by C. J. Steeves, William McLaughlin to Mary Moseley, both of the parish of McAdam, York Co.

CRAWFORD-TABOR.—At the residence of the bride's parents, Feb. 19th, by Rev. R. M. Bynon, Fred Crawford to Etta Tabor, all of Hillsdale.

CROCKETT-BOGGS.—At Kentville, N. S., Feb. 5th, by Rev. B. N. Nobles, Rev. J. A. J. Crockett, of Cedar Springs, Mich., and Jessie E., daughter of T. M. Boggs, Esq., of Kentville. Mr. Crockett is a graduate of Acadia and of Newton.

DEATHS.

MARCHBANKS.—At Joodiac, Feb. 20th, Sister Bessie Marchbanks entered into rest.

KING.—In Shelburne, N. S., Feb. 16th, Benjamin King, aged 77 years. For many years Mr. King was a prominent business man in the town, and was respected for his integrity. His trust was in God. Mrs. King has much sympathy.

GUNTER.—At Jemseg, on the 16th Feb., Richard Gunter, aged 80 years, leaving a widow and four sons. He was a member of Jemseg Baptist church. He was much respected by the large circle of his acquaintance. He departed to be with Christ.

BELMAIN.—At Douglas Harbor, on the 21st Feb., Emily, widow of the late Abner Belmain, aged 78 years, leaving four sons and two daughters. William and George Belmain, merchants of Woodstock, being of the number. She was well beloved and sincerely mourned.

MCPHAIL.—At Port Morien, Feb. 10th, John McPhail, aged 62 years, after a lingering illness fell asleep in Jesus. For many years he was a consistent member of the Port Morien Baptist church. He leaves an aged mother, a wife, and three children to mourn their sad loss.

SENSEBAUGH.—At High Bank, P. E. I., on Feb. 2nd, Winnifred Etta, much beloved child of Mr. and Mrs. C. Sensebaugh, passed away to him who said, "of such is the kingdom of heaven," aged 4 years 2 months and 8 days. May the words of David in 2 Sam. 12:23, comfort the hearts of the parents.

GILLIE.—At New Harbor, Guy bro Co., Feb. 5th, Mrs. Mary C. Gillie, aged 80 years. Sister Gillie 53 years ago united with the Baptist church, and sought to adorn her profession by a godly life. After a lingering illness borne with Christian fortitude passed away, leaving a sorrowing husband, seven children, and a large circle of friends to mourn their loss.

HAMILTON.—At Hopewell Cape, Feb. 12th, after a lingering sickness, which was borne with Christian fortitude, Mrs. Wm. Hamilton fell asleep. Her sister died the same day about the same hour, in Harvey. She professed faith in Christ many years ago, and belonged to the Hopewell Baptist church. She leaves three sons and one daughter to mourn their loss. Her husband preceded her some years ago. "They are crossing over one by one."

MARSHAL.—Calvin Marshal passed away at his home in South Williamston, Feb. 13th, in the 79th year of his age. He had been failing ever since he lost his wife

nearly two years before. Bro. Marshal united with the Port Lorne Baptist church about 60 years ago, and for a long time was an honored deacon of that church. He was a great lover of the Scriptures, and the passages learned in early life were a source of joy to him in his last days. He died triumphant in the faith of the gospel of Jesus.

WRATH.—At Wickham, on the 21st Feb., Elizabeth, widow of the late James Wrath, aged 84 years, leaving three sons and five daughters. She was born in Nottinghamshire, England. She was born again, baptized, and added to the Second Cambridge Baptist church in 1875. She was an exemplary Christian woman. (Portland and Boston papers please copy.)

HOPE.—At Lepreau, N. B., Feb. 10th, Mary Hope, aged 31. The death of this dear sister was a heavy blow to her relatives and friends. When the insidious disease which removed her to glory, began to fix itself, she said, "I feel a constant resignation to all the will of God." Her death after many conflicts, was triumphant. While speaking to her friends of the conflicts she had passed through she responded in an ecstasy of joy, "Happy! Happy!" Before she expired a smile of ineffable serenity illuminated her countenance, and with the greatest ease she glided into that world where the inhabitants are no more sick.

MARSHALL.—Sunday, Feb. 25th, the death angel came to Falkland Ridge at an hour when we looked not for him, and called from our midst a beloved brother, Edward M. Marshall, aged 75. Repentance toward God and faith in Jesus came to Mr. Marshall in early life. He never lost sight of the prize of the high calling although deep shadows fell athwart his pathway, and sometimes, like Peter, he followed afar off. He ceased to be a man of quiet spirit. In the sanctuary his words were few, but he always spoke with feeling and conviction. In our last Conference his words seemed almost prophetic and as we ponder them now they strongly appeal to us to be also ready.

MUNRO.—Andrew Munro died in the home of his son, Deacon Samuel Munro, Nov. 20th, aged 94 years. Up to the last year of his life he had been quite active considering his great age. Quite often he would walk around among his friends and relatives and enjoy himself in this way. His calls at the parsonage were always appreciated. He would interest us in relating the early history of the country. He was born and brought up in Penfield, lived and died in it, and of course knew about its early settlements and hardships. He was physically strong, and his power of endurance was remarkable. But the best of it was he could talk well about the Saviour whom he loved. He was one of the members of the Penfield Baptist church at the time it was organized 59 years ago. He honored his Christian profession and church membership with a good Christian life. No one can print to a blot in the character and life of Andrew Munro. He was among the kind and the good. He lived with his son above named. After he lost his companion some years ago his days were more lonely, but by the kindness of his friends and the presence of his Saviour, he was graciously sustained till the last. "Father I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me." He leaves sons and daughters and grand-children and many friends, to think and prepare by the grace of God to meet beyond the river.

DURLING.—At the Central House, Halifax, N. S., Feb. 20th, Carrie Augusta Durling, youngest daughter of the late Adolphus Payson, in the 51st year of her age. She was born at Westport, Digby Co., N. S., and when about 13 years of age was baptized by Rev. John Miller. About thirty-three years ago the family moved to Halifax, and shortly after, this sister became a member of the Granville street church. For a number of years she was engaged in teaching work in the city. Six and a half years ago she became the wife of Reuben Durling, of Lawrencetown,

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We make it a point to sell only such goods as are strongly and thoroughly made and that will give the greatest satisfaction, and also at prices which will be found to give the best value possible.

In Bedroom Suits of three pieces, Dining Tables and Sideboards at a low price we are showing exceptionally good values, and it will pay to write for our photos of these goods.

Write us for anything desired in Furniture and we will furnish photographs and prices.

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Annapolis Co., and a while thereafter transferred her membership to the Baptist church in that place. At Christmas time she went to Halifax to visit her friends, being then in broken health, but it was not thought that her case was a serious one until some days before her departure. But she was prepared for what has overtaken her. A valuable friend and a worthy Christian was Mrs. Durling. She was loved indeed by a large circle of friends. On Wednesday evening, Feb. 21st, a funeral service was conducted by Rev. A. C. Chute, assisted by Rev. Dr. Heartz of Halifax, and Rev. George Payson of Fredericton, a relative, and on the following morning the remains were taken to Lawrencetown, where another service was held by Rev. Lew Wallace and Rev. Mr. Astbury. At Round Hill the good sister was laid to rest by the side of her father and mother, there to await the glorious resurrection.

ROBBLER.—The death of Mary Fisher, wife of Capt. J. V. Robbler, and eldest daughter of Rev. Isaiah Wallace, occurred at her home at the Island, Lower Granville, N. S., on the 12th of Feb., in the forty-first year of her age. In the spring of 1871, when she was about twelve years old, she was baptized by her father into the fellowship of the Lower Granville Baptist church, and until her death she adorned in a most praiseworthy manner the profession then made. She was a diligent student of God's word. In her childhood and youth she was a faithful attendant of the Sabbath school, and later for several years, filled a prominent place as a S. S. Teacher. Her life was one of consecration to the service of her Lord. She was the pastor's true friend and helper, always when her health would permit, present at the prayer and social services of the church, and ready with an earnest and intelligent testimony for Christ. In every possible way she sought to promote the cause of her Saviour. After a very painful and lingering illness she peacefully departed to be with the Saviour she so dearly loved, leaving a husband, seven children, parents, one sister and three brothers to mourn her early death. Her death has brought unspeakable sorrow to many. Her funeral took place on Feb. 14th, the sixteenth anniversary of her marriage, and was very largely attended. Her Pastor, Rev. J. O. Vince, conducted the service, assisted by Rev. Mr. Appleby (Methodist), and both bore marked testimony to the Christian worth of our departed sister.

ARMSTRONG.—It is with great sorrow that we chronicle the death of deacon James Armstrong, which occurred at his home, North Sydney, C. B., on Wednesday morning, Feb. 21st. The illness which proved fatal lasted only two days, heart failure being the immediate cause of death. With his removal the North Sydney Baptist church loses one of its oldest and most helpful members, one whose influence was always in support of the church through sixty years of its history. Deacon Armstrong was born in the year 1817, in the city of St. John's, Nfld., whence he emigrated to Sydney, C. B., in his early teens. Here he became acquainted with the Rev. Dr. P. A. Crawley, and through the influence of that holy man of God, the Arm-

strong family was led to leave the Episcopal communion in which they were born, to become adherents of the Baptist denomination. And for seventy years their influence in the denomination of their adoption has been signally great and helpful. The three Armstrong brothers, of whom James was the last survivor, were long and favorably known in these provinces. George, the second brother, studied for the ministry, and for many years was known as Dr. Geo. Armstrong, one of the brightest lights of the Maritime Convention. Thomas was a deacon of the Sydney Baptist church for many years, an office which he faithfully filled to the day of his death. James filled a corresponding office in the North Sydney Baptist church for half a century, and laid down the active duties of his exalted office only when God summoned him to higher service. It will thus be seen that he was a member of a family upon which God laid the burden of service, a burden which they were not slow to assume, and to bear patiently and faithfully until death summoned them home. Deacon Armstrong leaves behind him the helpful influence of a godly example. While he will be very much missed in the church which he served so long and faithfully, yet the memory of his life among us will do much to strengthen those who are left to carry on the work which he has laid down. The esteem in which the deceased was held by the citizens of North Sydney was amply evidenced by the large number of people who gathered at the Baptist church on Saturday afternoon, when the funeral service was held. Every denomination was largely represented, including the Roman Catholics. The deceased leaves a wife who for fifty-six years shared with him the experiences of life; a daughter who is married in Boston, and four sons, one of whom is Rev. William Armstrong, missionary to Burmah, and another Hon. J. N. Armstrong, Q. C., of North Sydney. These we commend to the covenant keeping God in their hour of sorrow.

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DIAMOND DYES Are Imitated But Never Equalled.

For every quarter of a century Diamond Dyes have stood the severest test in millions of homes and have won a fame and popularity that has made them the world's standard home dyes. Speculators, for the sake of large profits, have endeavored to imitate the Diamond Dyes, but their productions have always proved miserable failures and deceptions. There is as much difference between the genuine Diamond Dyes and the imitation as there is between a genuine bank note and a counterfeit. If you wish to dye successfully, profitably and well, avoid all imitation package dyes. Ask for the "Diamond" and see that you get them.



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A copy of Miss Parlow's "Choice Receipts" will be mailed free upon application. WALTER BAKER & CO. Ltd. ESTABLISHED 1790. Branch House, 6 Hospital St., Montreal.

Two severe cases that were completely cured by the Great Blood Purifier and Healer,

Burdock BLOOD BITTERS

Suffered For over eleven years I suffered with Dyspepsia and tried everything I could think of, but was unable to get relief until I took Burdock Blood Bitters. I had only taken one bottle when I commenced to feel better, and after taking five or six bottles was entirely well, and have remained so ever since, and feel as though B.B.B. had saved my life.—Mrs. T. G. Joyce, Stanhope, P.Q.

Covered My little boy, aged 10 years, was a complete mass of sores, caused, the doctor said, by bad blood. His head and body were entirely covered with sores, and we could find no cure. Finally I got a bottle of Burdock Blood Bitters, and before one-half the bottle was gone he began to improve and by the time it was finished there was not a sore on him.

I used the B.B.B. as a wash as well as internally, and it seemed to give great relief as soon as it was put on.—Mrs. Philip Mitchell, St. Mary's, Ont.

News Summary

A Capetown despatch of Feb. 26th, announced that the Canadian transport Pomeranian, from Halifax Jan. 27, with another contingent of Canadian troops on board, has arrived there.

At an early hour Sunday morning lightning struck the copper sheathed steeple of the First Congregational church at Leicester, Mass., causing a fire which completely destroyed the building.

At Halifax Saturday burglars entered the store of John Davidson, lumber and feed merchant, turned the safe over, and tried to blow it open, but failed. It contained \$500. There is no clue.

In the Annapolis river Saturday afternoon Messrs. Freeman, Gilliatt, Cronan and McCabe were upset. The first three managed to reach the boat. McCabe, however, was drowned. He was about twenty-five years of age.

Constable Cazes of Quebec, quarrelled with his wife Saturday afternoon, and, becoming enraged at her reproaches in connection with his dissolute habits, fired five shots at her with his revolver, killing her instantly.

Dr. Keely, of gold cure fame, whose death was reported the other day, was sixty-eight years old. He leaves a widow but no children. The only heir to his estate besides his widow is his sister, who lives at Dwight, Ill. Keely's former home. The estate is about \$1,000,000.

The house occupied by George Green and family at Three Brooks, on the Tobique River, was burned to the ground last Thursday. Mr. Green was away at the time, and when assistance arrived it was too late to save anything. The youngest child was burned badly, but hopes are entertained of its recovery.

The Militia department does not intend to make any official statement of the list of wounded in the first fight in which the Canadians were engaged until the mails arrive, as it is impossible to do anything with the figures. Some of the Australian numbers are among the figures given as belonging to the Canadian regiment.

Mrs. Penn Symons, widow of General Penn Symons, has married again within six weeks of the death of her husband, who was killed in the battle of Glencoe, under tragic circumstances. The general and his wife had been separated for some time. Her second husband is a subaltern, half her own age. They are now in South Europe.

A competent critic who has carefully examined all the various lesson helps published throughout the United States, says that the Baptist Periodicals published by the American Baptist Publication Society are the best edited, best printed, the best in every particular. At the same time they are as cheap as the cheapest.

Hon. Wm. Mulock, Postmaster General, has succeeded in making arrangements by which letters to and from the contingents in service in South Africa can be mailed without postage. All such letters will, in order to receive free transit, have to be addressed strictly in accordance with the instructions previously issued by the Militia department.

A Yarmouth despatch of Feb. 28 says: The carcasses of cattle and sheep floated ashore on the beach from Port Maitland to Beaver River. The throats of some animals were cut and blood ran freely, showing they had been drowned recently. Deals are floating about in Yarmouth Sound. The weather has been thick and it is supposed there has been the wreck of a steamer. She could not be seen.

The annual report of the Inland Revenue department for the year ending June 30 last shows that the revenue for the year amounted to \$9,824,392, as compared with \$8,017,220, an increase of \$1,800,000. Of this increase one million dollars arises from spirits, half a million from tobacco and cigars and a quarter of a million from malt.

At New Glasgow the Maritime Milling Company's works were completely destroyed by fire Saturday night, entailing a loss of at least \$150,000, with insurance of \$65,000 on stock and \$25,000 on building. The property was in three buildings, power-house, mill and elevator. The mill had been turning out eighteen carloads of flour weekly, besides feed.

During the storm at Halifax, Thursday night last, Mr. Douglas Steven's house, North street, was damaged by a telephone pole falling. The corner of the roof was smashed in, and the top of the pole knocked over the chimney, the bricks from which fell to the fire-place below. Mr. Stevens says he was awakened at 2:15 by a terrific noise. He at first thought the house was falling down.

Red cheeks and bright eyes are often, alas, signs of lung disease. Better secure the beauty of true health by using Adamson's Botanic Cough Balsam for all lung troubles. 25c. all Druggists.

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S. A. McLEOD, Agent at St. John. GEO. W. PARKER, Gen. Agent
Office, 45 Canterbury St., St. John, N. B.

March

In order winter in g have them of even pa vegetables, moisture a That is, th is with a how to dry Turnips, be in barrels, After the r that the cel my fruit c no damage farmers wo having a b the heat of found such both fruit must be m pumpkins. in shallow b or other ro stored in thi But if subje the pumpkin January, an much longer on high shel once a week. in a thorough moye mine to ruary, and g a good drying squashes and root cellar is ion for winter cabbages sho under about I see it recom to wrap each three thickne in a barrel co and a board, a Storing bul requires about vegetables. Th dahilia is often drying them. about this. Af make another e ten days to se gathering moi always spread hours—turning dry my vegeta not in the full r for a few hours vegetables bec particularly the

The horse ha rub his eyes w dust or similar the liquids whic tually going moving quickly has therefore in efficient substitu pose. Just insie organ, called th is continually se over the eye and impurities. Besi a thin cartilage, in one corner of the haw, and th wishes, can be p face of the eye that may be the c with tears, is imm Many persons w horses are ignor ion. The haw is protruded when mation of the n then not infrequ or swelling and ab of being cured by medicine. Let at of being exposed t sun and to a dusty to wipe or rub the comprehend the ba the practice. The l lows the operation

The Farm.

The Cellar in Winter.

In order to keep vegetables through the winter in good order the first requisite is to have them thoroughly dried. This is true of even parsnips and salsify; but these two vegetables, after being freed from all moisture should be buried in dry sand. That is, they must not be dried up. So it is with all vegetables, that we must know how to dry them off, but not dry them up. Turnips, beets and carrots should be stored in barrels, boxes or bins in a close cellar. After the roots are dry enough it is better that the cellar be somewhat moist. Through my fruit cellar runs a brook, and it does no damage whatever. My opinion is that farmers would generally gain much by having a barn cellar entirely away from the heat of the house. At least I have found such a cellar every way best for both fruit and vegetables. Exceptions must be made of onions, squashes and pumpkins. The onions should be spread in shallow bins, in a thoroughly dry cellar or other room. Squashes and pumpkins stored in this way will also keep all winter. But if subjected to any moisture whatever, the pumpkin will decay before the first of January, and the squashes will not last much longer. Place them in high bins or on high shelves, and look them over about once a week. Potatoes are also better kept in a thoroughly dry room. At least I remove mine to a dry cellar as early as February, and give them at the same time a good drying out. Excepting the onions, squashes and pumpkins, a simple pit or root cellar is probably the very best provision for winter vegetables. At all events, cabbages should be kept in the ground under about three feet of earth and straw. I see it recommended by a practical grower to wrap each head separately in two or three thicknesses of newspaper, then pack in a barrel covering with several papers and a board, and then bury.

Storing bulbous roots of flowering plants requires about the same precautions as for vegetables. The blunder with gladioli and dahlias is often made of not thoroughly drying them. You cannot be too sure about this. After you have stored them, make another examination in the course of ten days to see if they are developing or gathering moisture. After digging I always spread them in the sun for several hours—turning them over and over. I dry my vegetables in the same way, but not in the full rays of the sun. If exposed for a few hours to the sun, every one of the vegetables become poisonous—more particularly the potato.—E. F. P.

The Eye of the Horse.

The horse has no hands wherewith to rub his eyes when they are irritated by dust or similar substance. A drying of the liquids which moisten that part is continually going on, more especially when moving quickly along, and the Almighty has therefore in His wisdom provided an efficient substitute for so necessary a purpose. Just inside the upper lid is a little organ, called the lachrymal gland, which is continually sending out a liquid to flow over the eye and wash away all the lesser impurities. Besides this provision there is a thin cartilage, or membrane, concealed in one corner of the eye, vulgarly called the haw, and this, whenever the animal wishes, can be pushed out along the surface of the eye ball. The dust or insect that may be the cause of the irritation, wet with tears, is immediately carried away.

Many persons who profess to understand horses are ignorant of this beautiful provision. The haw is sometimes thickened and protruded when suffering from inflammation of the neighboring parts. It is then not infrequently mistaken for a tumor or swelling and absolutely cut out, instead of being cured by a little rest or cooling medicine. Let any one fancy the torture of being exposed to the full glare of the sun and to a dusty road without being able to wipe or rub the eye, and he will easily comprehend the barbarity and absurdity of the practice. The loss of blood which follows the operation may sometimes relieve

the inflammation, but the cure would have been equally well accomplished by simple and rational means without depriving the animal of this necessary appendage.—F. D. Coburn, in the Horse Useful.

How to Cure Face Ache.

Apply hot bran poultices to the cheek or rub the face with camphorated oil and cover the part with a piece of flannel. A little warm laudanum dropped into the ear on the effected side often gives relief. If the pain proceeds from the jaw, put a few drops of tincture of cayenne on cotton wool and place it between the cheek and teeth.

How to Salt Pork.

Fill a large boiler or kettle with sweet fern, steep boiling hot, turn all into the pork barrel, cover with a cloth, let it steam 10 or 12 hours, then rinse the barrel out with cold water. Then put in a layer of coarse salt at bottom of barrel, then a layer of pork, then a layer of salt. Fill in cracks with salt, then a layer of pork, and so on until the barrel is full. Let it lie in salt four or five days, to let the salt strike in, before adding the water, as the water prevents the salt from striking in; then fill up with water enough to cover the pork, then put on a board or small cover and stoop on that to press down. Don't put fat and lean together, or blood from lean will make brine smell bad. Wash blood from lean before salting. This recipe is from an old farmer of the state of Maine and is worth trying, as pork will keep hard and of nice flavor.

A BIG NAME.

Given to Kidney Disease by a Doctor Who Failed Where Dodd's Kidney Pills Succeeded.

Case of Thomas Harrison of St. Marys—Actually Urinated Blood—Three Boxes of Dodd's Kidney Pills worked a Radical Cure.

ST. MARYS, N. B., Mar. 3.—Mr. Thomas Harrison of this place is a living testimony to the power of that famous remedy, Dodd's Kidney Pills. He is in perfect health and strength and says himself that he owes his present state to Dodd's Kidney Pills.

Some years ago Mr. Harrison was taken ill. He began to suffer with pain in the back accompanied by a lethargy impossible to overcome. These are the invariable symptoms of kidney disease and Mr. Harrison grew alarmed. He consulted a physician of Fredericton who gave the trouble a very learned name but utterly failed to give Mr. Harrison any relief. In spite of his treatment the patient grew worse. At last the most serious stage possible was reached. Mr. Harrison began to pass bloody urine.

It was at this time Mr. Harrison was told of Dodd's Kidney Pills. An anxious friend who had heard of this remedy and knew personally of cures made by it, advised him to try Dodd's Kidney Pills. Mr. Harrison was skeptical of patent medicines, but was, however, finally prevailed upon to take Dodd's Kidney Pills. Dodd's Kidney Pills have the reputation of curing all diseases of, and resulting from, the kidneys. Bright's Disease, Diabetes, Rheumatism, Heart Disease, Dropsy, Bladder and Urinary Complaints, Women's Weakness and Impurities of the Blood all come under the head of Kidney Disease and Dodd's Kidney Pills cure each and all of these complaints invariably.

Mr. Harrison had only used one box when he passed an immense stone which had formed in the bladder. This stone is at present in the possession of a doctor who had interested himself in observing the working of Dodd's Kidney Pills. Mr. Harrison felt relief at once after passing the stone. The blood ceased to come with the urine and the pain in the back grew less severe. After three boxes of the pills Mr. Harrison was completely cured.

'Judge of my gratitude for my escape thus promptly and safely,' he writes. 'Having taken only three boxes of Dodd's Kidney Pills I am most happy to say that I am completely cured with no sign of any return of the trouble.'



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

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



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Advertisement for a violin. Includes text: '\$4.95 Cut this out and send it to us with the name of your nearest express office and we will ship you a Violin with outfit by express, subject to examination. Examine it at your express office, and if you find it exactly as we represent it and entirely satisfactory, pay the express agent our special price, \$4.95 and express charges. This is a finely finished, richly colored, highly polished, powerful and sweet in tone, complete with the bow, extra set of strings and rosin. A genuine bargain at the price. Buy direct from us and save the dealer's profit. Johnston & McFarlane, Box 7 Toronto Ont.'

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Equity Sale.

There will be sold at public auction at Chubb's Corner (so called), in the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, on Saturday, the Twenty-fourth Day of March next, at the hour of twelve o'clock noon, pursuant to the directions of a decretal order of the Supreme Court in Equity, made on Friday, the Twenty-second day of December, A. D. 1898, in a certain cause therein pending wherein Lizzie B. Homer is Plaintiff and Jane Clark is Defendant, with the approbation of the undersigned Referee in Equity the mortgaged premises described in said decretal order as 'All the right, title and interest of the defendant in and to a certain Indenture of Lease bearing date the First day of November, in the year of our Lord One Thousand Eight Hundred and Ninety-three, and made between Mary A. Dunson, of Grand Pre, in the Province of Nova Scotia, of the first part, and the said Jane Clark, of the City of Saint John, widow, of the second part, and in and to the leasehold lands and premises therein described as all that certain lot, piece or parcel of land situate, lying and being in the said City of St. John, beginning at the South-westerly corner of the said lot of land hereby leased, thence northerly along the easterly line of Sheriff Street forty feet (40) more or less, thence easterly at right angles to said street one hundred feet or until it meets the line of property of the late Honorable William Hazen, thence southerly along said Hazen's line (40) forty feet, more or less, thence westerly one hundred feet to the place of beginning, being the lot formerly leased by one James White to James Clark, and being the lot of land and premises next adjoining the one Ezekiel Hilton on the northerly side thereof, and on the easterly side of said Sheriff Street, together with the buildings, erections and improvements thereon, standing and being or which might thereafter be erected or built thereon, and the privileges and appurtenances thereto belonging or in anywise appertaining, and also all the estate, right, title, interest, term of years therein yet to come, and unexpired possession, benefit of renewal, claim and demand at law or in equity of the said Jane Clark, of, in, to or upon the same and every part thereof by virtue of said Indenture of Lease or otherwise howsoever.' For terms of sale apply to the Plaintiff's Solicitor. Dated this fifteenth day of January, A. D. 1900. AMON A. WILSON, DANIEL MULLIN, Plaintiff's Solicitor, Referee in Equity.

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For Internal and External Use
NO NARCOTIC OR DELETERIOUS
DRUGS enter into the composition of Radway's Ready Relief.

It is Highly Important That Every
Family Keep a Supply of
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Always in the house. Its use will prove beneficial on all occasions of pain or sickness. There is nothing in the world that will stop pain or arrest the progress of disease as quick as the Ready Relief.

PNEUMONIA AND CROUP

"I take my pen in hand to inform you of the great cure effected by your medicines. Some time ago my husband was taken down with lung fever. It came on him with a chill in the night. It happened I had a supply of your medicine in the house at the time. I rubbed his chest and back with the Ready Relief. I gave him a teaspoonful in a little hot water to drink, to help warm and stimulate him, and in about half an hour three of the Ready's Pills. By the time the doctor came the next morning he was much better. The doctor wanted to know what I had been doing. I told him. He said that was good, that they were good medicines. Another case I had was with my little nephew who was staying with me. He was taken with croup. I rubbed his throat, chest and back with the Ready Relief, gave him doses about an hour apart, followed it by a dose of pills. By the next day he was about all right. I have been using this medicine, with my family and my neighbors, for about 90 years, and never knew it to fail, when the directions were carefully followed. I would feel greatly obliged to you to please forward me 'False and True,' one of your publications, for which I enclose stamp, for I absolutely need it at once, if you please. You are at liberty to make use of this testimony as you may think proper."

Yours respectfully

MR. ELIZA DUNN,
Jacksonville, Morgan Co., Illinois,
November 2, 1898.

No matter how violent or excruciating the pain, the Rheumatic, Bed-ridden, Indurated, Crippled, Nervous, Neuralgic or prostrated with disease may suffer,

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A CURE FOR ALL

Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammation, Rheumatism, Neuralgia, Frostbites, Chilblains, Headaches, Toothache, Asthma, Difficult Breathing.

A half to a teaspoonful in half a tumbler of water will in a few minutes cure Cramps, Spasms, Sour Stomach, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Colic, Flatulency and all internal pains.

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

25 cents per bottle. Sold by druggists.

Dr. Radway & Co.,

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

A. GILMOUR,

68 King Street, St. John, N.B.
Custom Tailoring.

News Summary

The total British losses in South Africa are 12,834 killed, wounded and missing. The Canadians lost 121.

Col. Herchmer cables the Minister of Militia from Cape Town that eight horses died on the Pomeranian on the way out.

Mrs. Abigail K. Carrin died at the home of her daughter, Westford, Mass., Friday, at the age of 104 years. She was born in Berwick, Me.

Barge General Wiley foundered off Narragansett Pier on Sunday during a southeast gale. Captain Harold and four little children were drowned.

The New Brunswick Provincial Treasurer reports a surplus of \$14,000, and asks the Legislature to vote \$5,000 to the families of volunteers now serving in South Africa.

The Standard says: "We believe that negotiations for England's acquisition of a port in Portuguese East Africa giving easy access to Rhodesia are on foot and are likely to succeed in view of the turn the war has taken."

A passenger train on the Canadian Pacific road ran into a snow plow at L'Acadie, Que., Friday, and it is reported that two men were killed and several injured. The passenger train was from Halifax.

Within two hours after a special message from the President recommending the immediate passage of a bill to place in his hands all the moneys collected upon Puerto Rican goods since the Spanish evacuation of the island, to be used for the relief of Puerto Ricans had been read to the House Friday, the House had passed and sent to the Senate a bill to carry out the recommendation.

Miss Edith Walker, of Sydney, who is said to be the generous Australian who gave, anonymously, the sum of £10,000 to the British South African war fund, has devoted a large part of her wealth to various charitable objects. Science, too, has found her a liberal helper. She gave a handsome donation towards resuming the work of coral-boring in the Pacific.

Students of Laval College, Montreal, had a demonstration on Friday. They paraded the streets carrying tri-colors and a big Union Jack. At the office of La Patrie they hauled down a British ensign and substituted the tri-color. In the evening a British flag on the Star office was pulled down, trampled on and burned. In an attempt to hoist the tri-color on the drill shed the demonstrators had a hose turned on them and beat a hasty retreat.

A Cape Town despatch of March 3rd says: The railroad is now repaired northward from Kimberley to Riverton. The engineers are pushing the work rapidly. The Boer prisoners captured at Paardeberg total 4,660 men. About 3,000 of them are on their way here. The pressure on the rolling stock is enormous. Sir William MacCormac, president of the Royal College of Surgeons, who has been acting as volunteer surgeon with the British army in South Africa, sails for England today.

Some extraordinary shooting by the British gunners is recorded in the Engineer. The conditions of firing were that each gun's crew should score what it could in three minutes, beginning at 2,200 yards, diminishing to 1,600 yards and then increasing to 2,200 yards again. It is asserted that the Blake fired 148 shots from ten guns hitting the target 110 times. The best crew fired eighteen shots and made fifteen hits. The Royal Arthur's best gun crew hit the target fourteen times out of eighteen shots.

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THERE IS NOTHING SURER

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Highest Endorsements. FREE SAMPLES for the Asking.

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Clothes Pride.

You'll be proud of your clothes if they are washed with SURPRISE Soap.

They'll be perfectly clean, sweet, dainty—free from streak, spot or odor.

No scalding, boiling, or hard rubbing either. Only 5 cents for a large cake that will do better work and more of it than any other soap.

Remember the name—
"SURPRISE."



SURPRISE SOAP

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



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Are making room for Spring Goods by selling Suits, Overcoats, Ulsters and Reefers at reduced prices.

Send 5 cent stamps if you want a McMillan Almanac.

FRASER, FRASER & CO
FOSTER'S CORNER,
40 and 42 King Street, St. John, N.B.

Imperial Driving Bit



Positively cures tongue lolling, prevents side pulling, will control the most unruly horse and can be instantly changed to suit the most tender mouth. We can recommend it to anyone having a hard lugger, a tongue loller or a side puller.

In Fine Nickel Plate \$2.00
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AND HOME AMUSEMENTS!

A Grand Collection of Games, affording Fun for the Whole Year. Don't miss this chance in a lifetime. See what you get:—1 set Dominoes, 1 Chess and Checker Board and Men, 1 game of Authors (48 cards in pack), 1 game of Fox and Geese, 1 game Nine Men Morris, 1 game Fortune, 1 game Forfeit, 13 Magic Tricks, 1 game Clatterpant, 1 game Shadow Buff, 1 game Tabooes, 1 game Patience, 275 Select Autograph Albums Verses, Magic Age Table, 50 charming Conundrums with answers, 11 Parlor Games, Magic Book, The New Book, Order of the Whistle, The Great Game of Livia (also 12x18), Secret of Ventriquoism. All neatly packed and mailed, post-paid, for only 45 cents: 4 packages \$3 cents.

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