

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LXIV.

Vol. XVIII.

ST. JOHN, N. B., WEDNESDAY, APRIL 2, 1902.

THE CHRISTIAN VISITOR
VOLUME LIII.

No. 14.

Cecil Rhodes. The death of Cecil Rhodes occurred on the evening of March 26th; at a plain sea-side cabin in the neighborhood of Cape Town. Mr. Rhodes had for a long time suffered with disease of the heart, and as the latest attack was known to be very severe, and the vitality of the patient greatly reduced, the announcement of his death was not unexpected. The career of Mr. Rhodes was one of the most remarkable that the past half century has seen. Born in 1853, the son of an Anglican Church clergyman, and compelled by ill-health to abandon for the time his course at Oxford, Cecil Rhodes went, as a delicate youth to Natal in 1870. There he regained health and was able to complete his University course. Becoming financially interested in diamond mining and speculation, he developed great capacity for business, and amassed a fortune of colossal proportions. Mr. Rhodes was, however, much more than a money-maker. Some of his biographers insist that he cared nothing for wealth in itself, and his simple and unostentatious manner of life seemed to support that opinion. He manifested an active interest in the political affairs of South Africa. In 1880 he was elected a member of the House of Assembly of Cape Colony, and in 1890 became Prime Minister of the Colony. His political aims and ambitions were of the most far-reaching character, but it is at least doubtful whether the personal element entered very largely into them. It would seem to have been for the extension of British power in Africa that Rhodes was ambitious, and his aims were the antipodes of those represented in Paul Kruger and the Boer Government of the Transvaal. But the time is not yet, certainly, for an impartial and true estimate of the character and aims of Cecil Rhodes. He probably understood more clearly than any other Englishman what the Boer policy involved in South Africa. The policy which he strenuously sought to realize was wholly different and in regard to human liberty and political ideals it was doubtless incomparably broader and nobler than that of Paul Kruger. If Mr. Rhodes' methods had been as good as his general purpose, it would have been well for his fame. His connection with the Jameson raid has left a cloud upon his reputation which history is hardly likely to lift. If that connection was what there seems good reason to believe it to have been, it was both an unardonable blunder and unardonable crime, for in that case the responsibility for the war which is now being fought out to its bitterest end must rest very largely on him.

Newfoundland's Population. The census returns for the Colony of Newfoundland, including Labrador, taken in 1901, have now been published. The delay in the tabulation of the results of census has been because of the difficulty in reaching the remoter sections of the Colony. The total population is 220,249, of which Newfoundland has 216,615 and Labrador 3,634. According to the figures of 1891 Newfoundland had 197,930 inhabitants, while Labrador had 4,106. The increase shown by the last report equals about nine per cent. of the total population in 1891 which is rather better than Canada, considering that Newfoundland is absolutely without immigration, while having heavy emigration, whereas Canada has had a large influx of settlers during the last ten years. Denominationally the chief creeds are Roman Catholics, 76,259; Anglicans, 72,650; Methodist, 60,812. In 1891 the same creeds showed the following numerical strength: Roman Catholics, 72,696; Anglicans, 68,834; Methodists, 52,276. Members of the Salvation Army were unknown in 1891; they now number 6,500.

Good in its Place. We used to know a temperance lecturer who would eloquently maintain that alcohol was an invention and a product of Satan. But intelligent men do not need to be told that alcohol is a very useful product if kept in its proper place. Like fire it is a good servant but a bad master. When men mingle alcohol with their drink and let it inflame their brains, then it becomes to them a tyrant, destroying their liberty and their manhood, but kept in a servant's place it can render most valuable service, and it will doubtless become increasingly serviceable in connection with human arts and industries as time advances. At an exhibition held in Germany early in the present year, the growing use and practical value of alcohol for the production of heat, light, motive power, etc., were demonstrated. One very interesting use of alcohol shown was for the heating of flatirons. The irons exhibited were provided with receptacles for holding a supply of the fluid and having suitable burners for the converting of fluid into heat. The cost of heating the iron was said to be a cent an hour at the price of alcohol in Germany, which would be however considerably less than that in this country. The fluid is also available as an economical fuel for cooking purposes in hot weather. It was also shown that alcohol could be made serviceable for lighting purposes. The ordinary flame of alcohol is non-luminous, but by using a mantle of the Welsbach type a brilliant light is secured, and portable alcohol lamps of great power are thus made feasible. Partly for the sake of encouraging agriculture, and also to benefit other industries, Germany adopted the policy in 1887 of promoting the production and use of alcohol. United States Consul General Mason, writing from Berlin, says:

The law was therefore so framed as to maintain the high revenue tax on alcohol intended for drinking, but to exempt from taxation such as should be "denaturalized" and used for industrial purposes. Denaturalization is accomplished by mixing with the spirit a small proportion of some foreign substance, which, while not injuring its efficiency for technical uses, renders it unfit for consumption as a beverage. The denaturalizing substances employed depend upon the use to which the alcohol is to be subsequently applied. They include pyridin, picolin, bezoin, toluol, and xylol, wood vinegar, and several products. As a result of this system, Germany produced and used last year 30,642,720 gallons of denaturalized spirits, as compared with 10,302,630 gallons used in 1886, the last year before the enactment of the present law. Of this vast amount, about two-thirds was of the ordinary grade for power and heating purposes, such as costs at present 13½ cents a gallon. The remaining third of the entire amount was denaturalized for lighting and chemical purposes, or used pure under certain restrictions for the manufacture of perfumes, extracts, and medicinal preparations. The second or higher grade of denaturalized spirits, such as is burned in lamps or used for cooking and heating, sells ordinarily for about 25 cents a gallon, but, on account of the enormous potato crop of last year, the heavy production of alcohol, and the stagnation in many industries which are consumers of spirits, the price has been reduced by the national association or syndicate, of alcohol producers to the equivalent of 23½ cents.

Sir George Goldie on South Africa. Sir George Goldie, vice-president of the Royal Geographical Society and founder of Nigeria, has lately returned to London from South Africa where it is said he has been making a thorough investigation of the present political situation, and has had conference with Lord Milner, Lord Kitchen-er, Cecil Rhodes, Sir Walter Hely-Hutchinson, the Governor of the Cape of Good Hope, and many other influential men. Considerable importance may reasonably be attached to the views of Sir George Goldie as to the present state of affairs in that quarter of the Empire, and according to what is contained in despatches in reference to the matter, these views are scarcely optimistic. The conditions in Cape Colony he regards as especially fraught with danger, and considers that prospectively, as well as at present, the most serious difficulties for the British Government lie in that quarter. Sir George

is said to express the opinion that the question of peace or war rests not with Mr. Kruger and other representatives of the Boer cause in Europe, but is in the hands of ex-President Steyn, and also that the real difficulty in reference to terms of peace is the question of granting amnesty to the Cape and Natal rebels. Sir George Goldie favors amnesty for the rebels, but under the condition of disfranchisement for life. He is opposed to permitting a dual language system. English alone he says must be the official language. The fact that practically the whole of the rising generation of the Transvaal and the Orange River Colony are now in the concentration camps and are rapidly learning English will, he thinks, be of great aid in that direction. No doubt Sir George is correct in the importance which he attaches to making English alone the official language. To perpetuate a dual language system would be to plant seeds of trouble and discord. Sir George did not meet any Boers who recognize that they are as yet finally beaten, and he estimates that 100,000 British soldiers will be required in South Africa for some years after the conclusion of peace.

Another Rumor of Peace. Rumors of an attempt at peace making in South Africa are again in the air. From Pretoria comes a report that early last week, Acting President Schalk Burger, F. W. Reitz, ex-Secretary of State of the Transvaal, with Commandants Lucas Meyer and Krogh arrived there on a special train from Balmoral, about 50 miles west of Pretoria, under a flag of truce, and after a short stay in the Transvaal capital proceeded to the Orange River Colony. This news, together with the fact that the censor allowed it to pass, is generally interpreted in London as indicating that another attempt is being made to negotiate peace. Nothing, however, is actually known in London of the intentions of Messrs. Schalk Burger, Reitz, Meyer and Krogh. It is possible they have only sought permission to traverse the British lines in order to consult with Mr. Steyn and the Boer Generals, DeWet and Delarey, but, whatever their object, the news has been welcomed in London as pointing to the possibility of peace. Some correspondence which was seized a short time ago when Mr. Steyn narrowly escaped capture proved that he and Mr. Schalk Burger were anxious to conclude peace. A despatch from Kroonstad, Orange River Colony, dated March 27, states that Mr. Schalk Burger and his party arrived there on the Sunday previous and that Monday morning one of the Boer delegates was escorted through the British lines blindfolded, on horse back and under a white flag to meet ex-President Steyn. The delegate had not returned and other delegates were remaining at Kroonstad under British surveillance.

More Canadians Needed in South Africa. A communication from the Imperial Authorities asking whether a force of two thousand mounted men could be recruited in Canada for service in South Africa, is understood to have elicited from the Dominion Government a favorable reply, and the Government is now said to be awaiting a statement from the Colonial Offices, giving details as to how it is desired that the force shall be constituted. When this information shall be received it is expected that arrangements will at once be made for raising, clothing and equipping the force and appointing the necessary officers. It is intimated that the force will probably be divided into two regiments to be known as the 3rd and 4th Canadian Rifles, respectively, and in that case two commanding officers will be needed. It is thought that within a month after the word has been given to raise the force it can be fitted out and ready to embark.

The Conditions of Sonship or the Narrow Way.

Matt. 7: 6, 7.

"Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (R. V.)

The casual reader very naturally concludes that these verses are isolated and distinct thoughts; that there is no direct or vital connection between them: as is very natural to think of the whole chapter, or even of the whole "Sermon on the mount;" but a closer study will reveal the very opposite to be the case. For while such paragraphs, taken as a separate and distinct thought, leaves very little if any of its own and individual weight; yet the cardinal teaching of this chapter underlies the whole, as a continuous whole; and can only be fully appreciated in proportion as we recognize this fact.

Now this fundamental thought referred to has its culmination in the two verses chosen for the text: but to discover this we must lead up to it from the opening of the chapter.

The disciple of Christ has not only to declare the message of the gospel, but has especial custody of the entrance into the church, or kingdom of Christ. And for this he is required to be a thoroughly competent judge. He has to judge all who come to the gate seeking admittance. He has to judge between friend and foe, between godly sincerity and hypocritical superficiality, and like a true soldier he must allow no enemy to pass on peril of his life. And since wolves appear in sheep's clothing and Satan appears at the gate as an angel of light; his task is not an easy one. And just how far his Lord will excuse him for failure through misjudgment or carelessness or unfaithfulness it is not easy to say. But if we read our Lord's letters to the seven churches of Asia and especially that to the church at Pergamum (Rev. 2: 12-17;) and the letter to the church in Thyatira (Rev. 2: 18-29.) we must conclude that he will deal with them very severely.

Therefore this chapter opens with a warning respecting judgment. We are told to "Judge not lest ye be judged. For with what judgment ye judge ye shall be judged: and with what measure ye mete it shall be measured to you again."

It might be inferred from this that we were to suspend all judgment, and allow people to come and go as they please no matter how morally debased they might be; but leave them to their own master to stand or fall. Some really take this stand; but such a position is prejudiced to all moral improvement and is antagonistic to the word of God.

This warning is not intended to discourage all judgment, but only hypocritical judgment. Let no one think for a moment that he shall escape the judgment of God because he condemns in others sin he is guilty of himself. "For with what judgment ye judge ye shall be judged."

And continuing the same thought to a greater degree, our Lord says—"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye." There are so many ready to condemn the minutest omission in the life of the professor while their own life is full of the foulest commissions.

Our Lord denounced the Jewish church because hypocrisy was paramount. Hypocrites held the gates and lorded it over God's heritage; scrutinizing the slightest omission in others while they themselves were "full of all uncleanness." This must not be the case with the new kingdom.

Those who hold the keys and keep the kingdom must rigidly examine themselves and must be just as severe in their judgment of others; denouncing some as "dogs" and "swine" and allowing the children to pass into the kingdom.

Now since it is so blinding upon the disciple that he shall hold and keep the entrance into the kingdom with such rigidity; discriminating with such legal severity, without partiality, without bribe or self-serving; how is he to judge? What is the test?

The test is found in a solution of the text. Of course we all understand the language of verse six to be metaphorical. But was ever metaphor more true, more striking, more effective. And why not give that which is holy to the dogs? Because they would not appreciate the price of meat any more for it having been sanctified upon the altar. It is simply something to satisfy their canine desire. They are dead, insentient to the sacred significance of the word "holy." All things are carnal to the carnal-minded. Even in their attempt at respect for holy things they only desecrate them. And, for the same reasons, we should not "cast our pearls before swine." There are those who are as dead to, and whose mind is as far removed from, the thought of holiness as dogs and swine are to the higher things of human life.

This last statement is especially true when we take into consideration the extreme holy nature of the kingdom of Christ. It is time to give that which is holy to the dogs when they rise to feel their need of holy things. When they come asking importunately, seeking

penitently, knocking humbly, though earnestly, at the door of the kingdom till it shall be opened to them. And by this time they are no longer dogs and swine seeking only to satisfy their fleshly and carnal lusts; but sons of God seeking higher, holier and more sacred things.

Notice too, that those who are insentient to holy things, who do not understand them, nor seek after them; but only see in all around them means for the gratification of their unsanctified ambitions, are to God as dogs and swine; while those who show themselves alive unto God and "Ask" and "Seek" and "Knock" are to him as sons. And these three characteristics (asking, seeking, knocking,) constitute a vital Christian experience and form the shibboleths of the kingdom; to which test everyone must be put who seek for entrance.

But if the kingdom is narrowed down to the limits of those who prove that they have died to the world, the flesh and self, and that are ready to sacrifice their all, that they might know Christ and prove the power of his resurrection to convert the world, how contracted that kingdom will be; how narrow the gate, how straitened the way.

But it is not our's to criticise; not our's to covet the multitudes that walk the wider way; not our's to sympathize with those that complain of the narrowness of the gate. It is our's to enter in.

Yet the prize to be gained by all those who enter the narrow way is very great and very desirable; coveted by all, good and bad, rich and poor alike. The objectionable point about it is the price to be paid. Which is practically a death unto self, unto all that is comprehended in the word—self. The crucifixion of the ego, and a resurrection to a new and singular life unto God in Christ. This price, though great, is easily and willingly paid by those who come in the right spirit. But it is an insurmountable barrier to all those who are not ready to make this mighty exchange.

And yet while the price is so great the prize is so coveted that millions turn from the narrow gate with reluctant steps to walk the broader way.

Is it any wonder, then, that prophets arise who offer to these worldly, unregenerate millions, the prize of heaven at a much reduced rate; at a price more in keeping with their vain, covetous and unregenerate minds? It is no wonder. But these are "false prophets." (ver. 15)

These prophets are the more dangerous because of their subtlety. They will profess to serve the Lord of the narrow way; calling him "Lord, Lord."

They will also profess to draw their destructive teaching from the Word of God, and even claim the Lord of heaven as their patron. But the faithful disciple of the gate must not be hoodwinked by these superficial traits. He must judge them by the shibboleths and their fruit in time will tell. For not all that call "Lord, Lord," shall enter into the kingdom; neither is the Lord patron to all that undertake to preach the word. He will profess he never knew them.

And now what a beautiful and striking finish we have to this whole chapter, which is full of interest in itself; showing the master style of discourse our Saviour chose to reach the minds and hearts of the people. But the solemn conclusion is that all those that hear his words and do them are wise, and all who do not so hear and do are foolish.

But what are the final conclusions?

First we are impressed with the sacred narrowness of the kingdom, and especially of the initial demands.

Secondly, are we not impressed with the gravity of the trust committed to us as custodians of the gate and the kingdom? Has there not been a serious breach of this trust among us? Have we not been over anxious to "secure our young people?" So anxious that providing there was no special moral unfitness we have not allowed the question of spirituality to be a very serious bar? We have given that which was holy unto the dogs and cast our pearls before swine to that extent that there is a constant rending of the churches and constant trouble with unconsecrated members.

This is true not only of the church membership but also of the ministry. And still the widening instead of the narrowing of the gate and the way goes on.

The question is now asked—What are we going to do to save our young men in the colleges for the ministry? How are we going to arrest the falling off in the number of students who have the ministry in view?

The remedy suggested is to widen the indument.

Young men, of well-to-do families, do not enter the ministry because their parents do not wish them to do so. Others are holding back from the ministry because that calling has lost its dignity. That in fact it takes a somewhat ignoble place among the other profession.

That the minister has lost his place of honor as a man among men of equal college training. That the ministry does not offer the same opportunities for intellectual ambition.

Now, brethren, while all this may be true, are any of these a just reason why young men should turn their backs upon the ministry? And as a remedy should we try to reverse these things? Should we not rather thank God they are there as a test to those seeking to enter with impure motives?

Should we not rather call upon our young men in our colleges to recognize these facts and call upon them to give their life a willing sacrifice upon the altar of service to God, for the salvation of souls? And instead of discouraging them from burying their education and talents in some rural mission church rather encourage them to do so for the love of God. Calling upon them to surrender all thought of receiving anything like adequate remuneration for their services here, knowing that their reward will be all the greater hereafter.

W. A. SNELLING.

Thou Art The Christ.

The Master said—
"Behold my hour is come!" even now
The uplifted hand of the betrayer
Strikes me to my doom, and though I go
Eternal purpose to fulfill, and bring
My people back to God, yet woe to him
Whose stealthy hand leagued with the
Apostate foe, vainly smites the Godhead
Swiftly bringing aback upon his guilty head
The awful thunderbolts of the Almighty.

Wondering and amazed,
From his sacred hand the troubled twelve
Passed the cup of blessing to their trembling lips,
And sorrowing asked him, "Is it I?"
And the beloved disciple leaning
On his bosom whispered, "Is it I?"
But the Iscariot went out into
The darkness alone.

On the brow of Olivet the shadows deepened
And the air grew dense and heavy
The evening breeze that stirred the braiches
Of the ancient olives hushed itself to silence,
And their dark leaves folded themselves
Limp and motionless—

From the depths of Cedron
The pale moon gathered up her shining shafts
And clothed herself in clouds and darkness,
The stars withdrew their light in the gloomy
Heavens, while the Son of God prayed
Alone in the garden.

God! my God! Jehovah hear!
Father, if it be possible, save me from this hour—
Yet for this hour of mine own will
And for thy glory came I in the world,
Yet hear me! Oh, my God
Humanity fails 'neath the anguish
Of thy hidden face I faint under the
Burden of thy wrath for this lost world—
Yet came I not to save the lost!
Therefore—"Thy will be done."

But yet again he prayed—
While the red drops of his mighty sorrow
Bathed all the ground whereon he lay—
The tempter whispered in his ear
And the black and sickening air grew
Heavy with the poison of his hate.
When Lo! about him unseen hosts
That in Heaven guard the Eternal Throne
Angel and archangel, with covered faces
Worshipping—and one with swift command
From the Secret Place of the Highest
Touched him with the strength of God,
And he arose and went forth to meet
The betrayer.

"Eloi! Eloi! lama sabacthani!"
My God! my God! Why hast thou forsaken me:—
But through the thick darkness no voice replied—
Lightnings and thunders and the
Horror of the affrighted world—
Death and Hell by the apostate led
At the gates of Heaven defiant stood,
And the uplifted sword of the archangel
Delayed to smite, yet they backward fled
Swift pursued by the horror of the
Ancient curse in Eden threatened.

"It is finished!" but the
Darkness deepened about the quaking earth
That upward rose, and beat and tossed,
And smote the multitude—the tribes and peoples
About the Cross and He that hung thereon,

The mitred Priest
Of the Holy House yet defiant stood—
When lo! through the darkness one ran with
Trembling uncertain footsteps, and clutching
Wildly at the sacred garments cried
With choking voice and ashen lips—"Behold
The veil of the temple is rent in twain!"
God of our Fathers! through the darkness
From the gaping earth, from the shrouded Heavens,
Trembling on the hushed and troubled air
An awful whisper smote his sickening soul—
"Verily—this is indeed the Son of God."

SARAH J. H. HEALY.

Good Friday, March 28th.

A remarkable instance of faithfulness unto death was recently described in a Chicago paper. An elevator in a tall office building fell from the eighth story to the basement.

Of the three passengers in the elevator when it fell, one was a little child, a little girl about eight years old. The man in charge of the elevator, when he saw that the car was actually falling, and utterly beyond control, turned quickly, caught up the little girl, and held her high above his head. The shock, when the elevator struck the solid floor of the basement, was something terrific. The two adult passengers and the elevator man were instantly killed; but the child held aloft in the arms of the latter, was saved, the shock being diminished for her by the interposition of the rescuer's body.

The man's last thought and last act were of the obligation resting upon him, his duty to preserve, as far as lay in his power, the lives that had been entrusted to him. He did what he could, and all that he could in that moment of mortal extremity.—Exchange.

God is Light. A Homily.

BY T. ALLAN HOBEN.

We have no definition of God nor even of life and love. Our attempted descriptions often reveal the poverty of our own souls more than the Father's glory. How pathetic has been man's effort to picture to himself the Divine One! From the charm to the idol and from the idol on the hill top to the overreaching heaven, there to behold no more than the gold or silver of his garments, has been the age-long course of man's thought. If ever we saw him we of necessity fastened upon him, the reflection of our depravity and human limitations; so that, in tracing the history of our idea of Deity, one might almost ask the impious question, "Has God made man or man God?"

Now when John says that God is light we think of him as the revealer of truth. When we enter consciously into the presence of God, or of him who was the likeness of the Father, we are prostrated by the vision of our moral deformity. Self-sufficiency, pride vanishes and we are ready to receive the blessing of those who are poor in spirit. But the light which shows the soul's ugliness is that which reveals also its worth and promise. The light by which we behold the ugly mass raked up from the ocean ooze is the same which, when admitted, reveals the shell's iridescent beauty or the value of the inlying pearl. God who breaks over the soul as a prostrating deluge of light is he who sets hope's rainbow in the sky. How like light is God, also in his giving of healthful life, in his generosity and in his purifying power. Just as in continual darkness vegetation fades and perishes, so by the persistent exclusion of God, spiritual life pales and dies; and does not the cause of our sickly and unfruitful Christian lives lie in the fact that they are not open to the free incoming of the vitalizing God?

A child of the tenements carried home from the Sunday School a little plant, her teacher's Easter gift. Placing it in the window of the dingy room she instinctively took the corner of her apron and cleaned part of a pane so that her little charge might have the needed light. That done, it was not long before she was dissatisfied with the rest of the window, for the one bright spot put to shame its dim surroundings. So the window was cleaned. But the clear rays thus admitted condemned the dusty floors and openly disgraced the untidy corners. Nothing would do but a thorough house-cleaning such as is somehow related to good health and good morals. You placed a tiny plant of love in the darkened window of another life. But the love-plant must have God or die. God was admitted with the deed of love and the life began to lose its sordidness, its stains, its gloom. Some day, although it still is plain, it may be white.

Here is the poor man's cottage; yonder is the palace; but the light in its generosity knows no difference. It pries into every crevice, seeks entrance at every opening, and cannot be totally excluded. Every soul has at least a moral twilight forced upon it and may open to the joys of the eternal morning, or closing, find the blackness of eternal night.

"Light!" says the city reformer, "Give us light!" "For the darkened rear rooms are the haunts of crime, disease and death." Some of the buildings are torn down that others may have a share of that purifying mystery, God's sunshine. The air that circulates through the cluttered alleys purifies the surroundings but is thereby charged with disease, the water that flushes our cities becomes poison, but the light that shines upon the festering sores of our crowded civilization and with unseen hands bears away the poisonous product of greed and inhumanity remains as pure as the rays that give their morning kiss to an Alpine peak. Is not this God—God who touches the fever and the sin-stains of the world, heals its leprosy, hushes its curses and retains the spotless beauty of his holiness?

The light deposited through past ages shines again from candle, lamp, gas-jet, carbon and wire. God is literally invested in the world and needs to be unearthed. He is not lost, only buried beneath the earthy debris of accumulated selfishness and awaits the invention and adjustment on our part whereby we may be the instruments of his self-manifestation. At best we can be no more than mediums for his self-expression; and this is true whether the light break from within or be but the reflection of an external glory. Whether the window of your earthly cottage sends forth its kindly home-light into the night or by day gives back the glittering sheen of the mighty sun is all the same, for in either case it is God—God within and without, God all and in all. Everyone who has ever stood as a beacon light on life's rough coast has stood as an expression of God. He may not have known it, he may have denied it, but nevertheless all fidelity to truth, all philanthropy, all heroism, all human love are but the shining of God.

He then is Godlike who reveals truth and exalts hope, whose love is generous and impartial, whose presence invigorates and purifies, who mingles with men of sorrow, depravity and vice and who keeps himself unspotted from the world.

So to be burning and shining lights for thee, O God, is the highest, holiest gift we crave; that through us who have no virtue in ourselves may shine the warm radiance of thy loving heart. Take from us all that hinders or dims thy shining and through our lives bring under thy healthful influence many who dwell in darkness and in the shadow of death. Lighten our darkness, we beseech thee. Break through the clouds that close around us. Show us the path of duty and of service, and by the way that thou shalt choose, whether over the hills of hardship or by the still waters, bring us at last to the eternal home; through Jesus Christ, our Lord. Amen.

For It Is Great.

In the twenty-fifth Psalm David says: "For thy name's sake, O Lord, pardon my iniquity, for it is great." When we ask our fellowmen to pardon us, it is on the ground that we are innocent, or that our offense, if real, is trivial. Not so here. The Psalmist pleads the magnitude of his sin as a reason why God should forgive it. We think, as we read those words, of a man in agony bordering on despair. He is conscious not only that he is sick, but that he is nigh unto death. He cries: "O doctor, help me, or I shall die; help me quickly, for you are skillful, and I am in need of the utmost that your skill can do." David begins by saying: "For thy name's sake." He realizes that God is infinite in mercy, and that his grace will be magnified by saving one who is utterly hopeless and lost. He says in substance: "O divine Physician, mine is a case worthy of your attributes. A great Saviour is for great sinners."

This prayer is not recorded to be used only on special occasions, when we have been tempted to some fragrant violation of the law of God. It is a prayer for every day, for we all sing daily, in thought, if not in deed. And every sin is great. It is rebellion against God. It is high treason. Covetousness is idolatry. Anger is murder. He who breaks one of the commandments is guilty of all. The trouble with us is that we do not realize the exceeding sinfulness of sin. We do not look upon it as God does. Hence our penitence is superficial. We do not go in prayer with broken and contrite hearts. The preparation for true prayer is twofold: a deep sense of our guilt and ill desert, and a high, grateful appreciation of the infinite mercy of God in Christ. They must go together. We must say: "For thy name's sake, pardon my iniquity, for it is great." I quote the comments of two wise and good men on this passage:

Leighton says: "The greater the weight of misery under which you lie, the more need you have of mercy and the more will be the glory of it in you. It is a strange kind of argument used by the Psalmist, and yet a sure one. It concludes well, and strongly: 'Lord, pardon my iniquity, for it is great.' The soul, pressed with the greatness of its sin, may make that very pressure an argument to urge the forgiveness of it at the hands of free mercy."

Dr. Alexander McLaren says: "Good people sometimes wonder and sometimes are made doubtful and sad about themselves by the abiding and ever-increased consciousness of sin. There is no need to be so. The more our lives are brought into fellowship with the perfect life, the more shall we feel our own shortcomings. Let us be thankful if our consciences speak unto us more loudly than they used to do. It is a sign of growing holiness, as the tingling of a frost-bitten limb is of returning life. Let us seek to cultivate and increase the sense of our own imperfection, and be sure that the diminution of a consciousness of sin means, not diminished power of sin, but lessened horror of it, lessened perception of right, lessened love of goodness, and is an omen of death, not a symptom of life."

Yes, David's prayer shows that he had risen, by grace, above the earthly mists in which sin seems a little thing, a mistake, a misfortune. He beheld it in the light of God, and hence, like Job, he abhorred himself. Yet he felt that the more guilty he was, the more full and free would God's forgiveness be, if he was truly penitent. But he could not repent truly until he apprehended the greatness of his iniquity.—C. R. B., in Herald and Presbyter.

In everything give thanks, for this is the will of God in Christ Jesus concerning you.—I Thess. 5: 18.

You who have sought to know God's will—give thanks. Life's pathway glows with blessings from His hand, While pain and loss assure us of His watchful care, And that He has not yet forgot our highest good. Thy sorrow calls for thanks no less than keenest joy. He knows the gracious end of all life's discipline, And with a Father's love holds not this blessing back. Give thanks—it is the will of God concerning you; Send up the offering of a humble, broken heart Sweet with the fragrance of true thankfulness. Be glad the Word says no whit less than "everything," And with a trusting love, give thanks in everything. To know the will of God, is no mean thing on earth; Accept His will concerning you—"Give thanks." ANNIE E. FITCH.

The Bane of Apathy.

There is nothing perhaps, that stands so much in the way of advancement as apathy. And it is in the way of advancement that it is found. There is no apathy in evil. Its disciples are always alert, its master is always on guard. It is in regard to the good, to the upward trend of things, that apathy creeps in. That thought was in the apostle's mind when he exhorted the Galatian Christians to "Be not weary in well doing."

What is the bane in all political reform? It is apathy. There are other things that conspire against its success, but the principal barrier is built by apathy. Inertia in all matters is the hardest thing in all the list of hindrances to overcome. Why was reform snowed under at the last municipal election in Philadelphia? Principally because of the apathy of those who profess to believe in it. In many cases it was the storm that was made the excuse, but apathy was the real cause. It was the latter, rather than the former, that in a fashionable apartment house in West Philadelphia, containing forty voters, kept all but the bell-boy from the polls. What is it in many of our churches keeps back growth and enlargement, and stands in the way of a hearty co-operation between pastor and people for the intensifying of every spiritual force? What is it that when the gospel is preached keeps so many who hear from its hearty acceptance? It is apathy more than anything else. Subtly, slowly, paralyzingly it comes, and before one knows it he is in its grasp. A most telling advertisement is that of a certain cotton thread company, wherein a host of pygmies bind thread by thread, into absolute helplessness, a huge giant whom they have found asleep. It is suggestive as well of the method and result by which and to which this apathy works in church and state.

How shall we mend this condition? How shall we throw off the fettering bonds? To indicate the fact of its existence is of little use if we cannot at the same time point to some help. We want from the doctor not only the diagnosis of the disease, but also the prescription of the remedy.

Well, to recognize it as existing will help in its removal. If we can only make the one suffering from the effects of some deadly poison realize the necessity of keeping awake, we have gained a great ally. The ignobility of it must be pointed out. No one wants to be ignoble. No one wants to be numbered with Meroz when by most the battle triumph is being sung. No one wants to be counted among those who stay rather than help to start the Lord's chariot wheels. Just what they are doing needs to be pointed out to them. But there wants to be inward force, and that will bring all the rest. There was no apathy at Pentecost. There was no holding back when the Spirit of God swept over the valley of dry bones. There will be none in nature soon. There will be an inward power there at work, and in blade and plow and tree, beauty and life will force themselves to the front. Oh, for something of the same in all realms of political, and moral and religious life! Then apathy would give place to enthusiasm, and the barrenness of the one be dethroned by the beauty of the other.—Baptist Commonwealth.

Honoring Home.

There are many homes where the parents have no need of the money of their children, or the things which money can buy, because they have abundance of the world's goods, but all the more there should the debt of honor not remain unpaid. The best way in which sons and daughters can honor their parents is by doing all honor to them. Every son when he goes away from home carries with him the honor of the home to which he belongs, and he may either enhance or dissipate it. If he does well, his success is doubled, for it is not only an ornament to himself, but a crown of honor to his parents. There is nothing in this world more touching than the pride of a father or mother in a son's success. Many a student, in the rivalries of academic life, is thinking about this more than anything else, and on the day when he is being applauded by hundreds he is thinking of hearts that are glorying in this honor. On the field of battle this has often been the inspiration of courage, and in the battles of life in a city like this there are multitudes doing their best, living laborious days, shaking off the tempter, and keeping straight in the middle of the narrow way, for the sake of those far off whose hearts will be cheered by their well-doing, and would be broken by their ill-doing. I do not think there is a sight more touching than when a youth, who has been away in another city or in a foreign land, and bears in his face and demeanor token of his well-doing, comes back on the Sabbath to the church in which his boyhood has been spent, and sits again side by side with the proud hearts that love him. Where is there a disappointment so keen, or a disgrace so poignant, as he inflicts who comes not back because he dare not, having in the foreign land, or the distant city, soiled his good name, and rolled the honor of his home in the dust.—Dr. Stalker.

Often precious stones are put into the fire. The Oriental cornelian and Brazilian topaz change color in the burning, and the black spots of the amethyst and hyacinth can only be removed by heat. Thus God's jewels are purified; all that can stand the fire must pass through it, and in the fierce heat of trial many a commonplace Christian begins to glow with new hues of grace, at which men greatly wonder.—W. Y. Fullerton.

Messenger and Visitor

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

The Maritime Baptist Publishing Co., Ltd.

TERMS: \$1.50 per annum in advance.

S. MCC. BLACK

Editor.

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

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

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

Some Conditions of Reform.

Up at the head of our Bay of Fundy, famed for its fogs and turbulent tides, there are wide areas of marsh lands which, continuing from year to year, without artificial fertilizing, to produce large crops of hay, are a great source of wealth to the country. In the more or less recent past much of this now very valuable land was in the condition of shaking bog or lake-bottom. The story of the transformation of these lands from a waste and almost worthless condition to that in which they are seen at present is interesting and instructive in itself, and is illustrative of matters of still greater importance than the reclaiming of marsh lands. In the conversion of the bog or the lake-bottom into solid productive marsh two processes have been at work under the control of human intelligence.—There has been a draining process and a building up and fertilizing process. It was necessary that the water that saturated the bog or covered the lake bottom should be carried off, and it was equally necessary, in order to the full result; that the waters of the Bay, with their rich freightage of mud, should be brought in, to deposit their wealth upon the land that needed to be built up and fertilized. In the case of lake bottoms it might be necessary that this double process should go on for many years before the final result was achieved. Conditions would not admit of the lakes being completely drained, and a continual conflict would go on between the waters, those of the lake resisting the invasion from the sea, and the latter constantly returning to the attack. But with every full tide old Fundy would score a victory against the lake, leaving her mud encroachments behind her when she retired, and thus gradually but surely encroaching upon the lake's domain. With every summer the waters of the lake would fall lower, and with every great tide the sea would assert itself with larger results and leave a thicker deposit on the lake bottom, until the time finally would come when the work of reclamation was accomplished. Then the waters of the Bay would be shut out by dyke or aboideau and the reclaimers of the land would reap the rich reward of toil and patience.

In all this there is, as it seems to us, a valuable suggestion in reference to the work of moral and spiritual reform in individual lives and in communities. Reform to be effective must have a positive as well as a negative character. It is not enough to get rid of the stagnant waters and the miasmatic vapors of the moral bogs and lake bottoms. There must be inflowing tides of wholesome influence for the building up of character and the preparation of a seed-bed for the truth. There must be positive convictions possessing the soul and giving it direction. The character of the man who is not positively, but only negatively, good, has its illustration in the marshy bog from which the fresh water has been drained, but which has never received the baptism of the fertilizing tides. If the conversion of Saul of Tarsus had amounted only to a conviction that he ought not to persecute the followers of Jesus, we should have heard little of him in connection with Christian history. It was the inflowing tide of the truth as it is in Jesus for which a channel was opened into his soul by the compelling conviction that the crucified Nazarene was the risen Son of God that transformed the persecutor into the great apostle of the faith and made his name and his work immortal. What should be sought in every conversion is not merely a disposition to forsake sin and shut the door of the heart against Satan, but, with repentance, such an adjustment of the life Christ-

ward that the Spirit of Christ shall inspire it, and the floods of divine life shall flow in with all their enriching and edifying power.

This principle has its application also in reference to moral reforms in communities. It is not enough to build a prohibitive wall around men and make it impossible for them to indulge in some particular form of evil, if withal their minds are not instructed and their tastes elevated to the appreciation of the things that are good and wholesome. While the prevailing desires and tastes remain base and sensual, the life product will be evil in one form or another. The "empty, swept and garnished" condition, whether of the individual or of a community, does but invite an invasion of demons. The life that is not positively good will soon become positively evil. Unless we are much mistaken there has been of late too much of a disposition to ignore the importance of this filling up process in our efforts at reform. We have said—Get the miasmatic waters out of these old stagnant lake bottoms and give us a wholesome atmosphere, ignoring too much the fact that it is impossible to drain off lake bottoms apart from some process that shall fill them up to a drainable level. The prohibitive principle in respect to moral reform has its place, and its importance is not to be ignored. When legal prohibition is supported by a sufficiently strong and positive public sentiment it becomes effective not only for prohibition but for education. It is like the canal that connects the lake to be drained with the Bay, it drains away the waters of the lake and at the same time forms a channel for the inflow of the soil-bearing tides by which the lake bottom is to be filled up and fertilized. But if we permit ourselves to think, or to act as if we thought, that prohibition will itself accomplish the work of reform we are doomed to be greatly disappointed. The Old Testament Scriptures and the history of the Hebrew people have their lessons for us in this connection. The law had its prohibitions and its stern penalties for transgression. But hand in hand with prohibitory enactments went positive instruction in respect to the counsels of God. It was no less the duty of the Lord than to obey and enforce the law. And the reform of the Jew from all idol worship was effected not merely, or so much, because the law had said—"Thou shalt have no gods beside me," as because the Jew had come through the teachings of the prophets and the lessons of history to believe, past all doubt that Jehovah was God alone and that beside Him there was no other.

Not Satisfied.

Our valued contemporary, the *Casket*, is still, we regret to see, disturbed over the attitude of Baptists toward Roman Catholics as supposed to be indicated by certain expressions in an article which appeared a few weeks ago in our columns in reference to the work of the Grande Ligne Mission. It complains that the writer of that article employed words which "implied as plainly as words could imply anything" that Catholics, by the fact of their being Catholics, are without Christ in the world and out of "the path of salvation . . . that Catholics are as bereft of Gospel light as the heathen that perish." Now with all respect for the *Casket's* powers of discernment, we fall to see that this statement is justified by the facts of the case. The *Casket* has particularly found fault with the words of our correspondent when he wrote in reference to the work of the Grande Ligne Institute—"Roman Catholics, children of Protestants and Priests of the Roman church have been won to Christ through this great mission and sent forth as flaming torches to light the feet of others into the path of salvation." Does this language imply that Roman Catholics are necessarily destitute of all saving truth or that by the mere fact of their being Roman Catholics they are without Christ? We do not think it does, and we do not think that the writer of the article in question holds such a belief in reference to the possibility of salvation within the Roman Catholic church. To declare that some Priests and some lay members of the Roman church had been brought to Christ through the influence of the Grande Ligne mission does not imply that all Priests and all members of that church are necessarily, and by the fact of their being such, wholly without Christ, or that they are "as be-

reft of Gospel as the heathen that perish." It must be confessed, however, that the words to which our contemporary has objected do quite unmistakably imply the belief that none are saved simply by the fact of their being members of the Roman Catholic communion. It is, we think, the belief of all intelligent Baptists that whoever repents of his sins and truly believes in the Lord Jesus Christ is saved, by whatever name the believer may be called and whether he belong to the Roman Catholic Church or to no church at all. This we think all intelligent Baptists rejoice to believe. But they also believe, as we have before pointed out, that in the teaching of Roman Catholicism the simplicity of the gospel is greatly obscured, and the truth in part perverted. The question here is not, of course, whether or not Baptists are right in this belief; but, being firmly convinced that Roman Catholicism does obscure and pervert the truth, thus making the pathway to assured salvation difficult, and in so far withholding from men and women their birthright in the gospel, what farther justification is needed for declaring to Catholics a gospel of liberty and power which their teachers are not able to give them? The fact that the Grande Ligne Mission aims to proclaim the gospel to the Roman Catholic as well as to the Protestant French of Quebec indicates, in the *Casket's* opinion, a belief on the part of Baptists, that the gospel "is needed more in Catholic Quebec than it is in China or Siberia or Central Africa." This opinion does not strike us as indicating a luminous mental condition. Are we to understand that a man must feel himself restrained from giving a loaf of bread to a hungry neighbor because he has reason to believe that in some distant quarter of the world there are people in a condition of actual starvation? And if the Grande Ligne mission indicates on the part of Baptists such a belief in regard to Roman Catholics as the *Casket* intimates, what about those Catholic "missions" for Protestants which of late years have become a feature of the R. C. Church's work in Montreal and probably in other cities—what do they indicate in respect to Roman Catholic belief in the condition of Protestants?

Editorial Notes.

—Phillips Brooks gave noble expression to a great truth when he said: Lesser things will drop out as the hand closes upon the larger duty or the greater blessing, just as the hand that reaches out to clasp the great strong oak lets go its hold on the blade of grass it had gathered.

—A remark of suggestive value for the pulpit is that of the plain old man who, having gone to hear a preacher of great reputation for his knowledge of the Bible, said that he had hoped to learn something about the way to heaven but had only learned about the way from Jerusalem to Jericho.

—It seems necessary to repeat very frequently the statement that in order to secure the publication of marriage, obituary notices, etc., in the MESSENGER AND VISITOR, it is necessary that such communications be accompanied by the name of the sender—"not necessarily for publication but as a pledge of good faith." A newspaper is hardly justifiable in publishing such items without any knowledge of the source from which they come, although there may be no reason to suspect fraud in the matter. It is also very important that such notices be sent in as soon as practicable after the occurrence of the events which they record. No newspaper of any standing wishes to publish notices of deaths or marriages that occurred months before, when the notices might just as well have been sent within a week of the time at which the events recorded took place.

—Readers of our "News from the Churches" will have noted with satisfaction and gratitude that many of our churches have of late experienced a quickening of spiritual life, and that pastors in many instances have been gladdened and encouraged by being permitted to welcome to the church those who have confessed their Lord in baptism. There seems reason to hope that the results of the year in additions to the membership of our churches will be larger than for some years past. If there are still many churches which are not reporting baptisms, it would be wrong certainly to conclude that because additions are not reported, no blessing is being enjoyed and no advance made. Still, it is not in the highest degree important that pastor and people should ask themselves—Are we doing all that by God's help might be done to promote the spiritual interests of the church and secure the salvation of the impenitent?

—The Bowery Branch of the Young Men's Christian Association of New York City has secured a farm at

at Woodbridge, N. J., where destitute men can be temporarily employed until placed in situations in the neighborhood, instruction in farming being also given to the inexperienced. Such a work seems entirely worthy of commendation as providing assistance of a real and wholesome character to unfortunate men who are willing to do what they can to help themselves. The Association of Denver is undertaking a farm work also of a somewhat different kind. The purpose in this case is to establish a "Health Farm" for young men who come to Denver suffering with pulmonary complaints. The Association has nearly completed the raising of \$8,000 required for the purchase of a property with a view to establishing a place where young men can live, earn their way and regain their health and strength amid the most healthful surroundings and with the best medical care. In order to carry out the plan fully it is said that \$100,000 will be required.

—Last week's issue of the *Religious Intelligencer* contains two letters from Free Baptist pastors in reference to the proposal that their denomination should co-operate with Baptists in these Provinces in Foreign Mission work. Rev. E. H. Nobles of Sussex favors the suggestion and proposes that the Free Baptists of New Brunswick might "accept as their own missionaries one or more from among those who are waiting at the door of our Baptist brethren's treasury, kept from Foreign Mission work only because of the lack of funds to send them,"—such missionaries to be sent to some section of the field occupied by the Baptists in India but to report to the Free Baptist Conference supporting them rather than to the Baptist Convention, and with the understanding, that if in the course of two or three years the Free Baptists should have missionaries of their own to send, those whom they had been supporting could be passed over to the Baptists. It is not clear whether Mr. Nobles' idea is that the missionaries thus to be sent should or should not be in connection with the Board of the Maritime Convention. The other letter alluded to above is from Rev. David Patterson, Kemptville, N. S., who writes in another strain and intimates that the absence of volunteers for Foreign Mission work in a denomination should be regarded as an indication that it has no definite call to engage in that line of work.

Acadia Notes.

A painful interest has been felt by the college community in the recent

STUDENTS' CONVENTION

at Toronto, owing to the fact that one of the delegation from Acadia, Mr. T. A. Leonard, of the Sophomore class, met with a serious accident at Toronto in getting off a moving train. The injuries sustained included a fracture of the skull, which rendered the patient unconscious for some time, and necessitated the surgical operation of trephining. The operation was performed at the General Hospital, Toronto, and everything that surgical skill and scientific nursing could do was done. For a little while the result seemed uncertain, but, by the blessing of God, assurance soon began to reach us that the happiest issues were more and more confidently looked for. The latest intelligence was to the effect that Mr. Leonard was almost himself again, and that we might look for his return within the next few days. He is a student of noble Christian character, and greatly beloved by his fellow students. For God's sparing mercies we desire to be very grateful.

Toronto friends outside the hospital have been exceedingly kind to our delegate in his misfortune. Chancellor Wallace and the McMaster friends have been unremitting in their thoughtfulness and kindness.

The other delegates from Acadia were Mr. W. S. Tedford, a member of the Junior class; Miss Yuill, a member of the class of 1897, who is a teacher in the Wolfville public school, but retains her membership in the college Y. W. C. A.; and Miss Cooper, a student of Acadia Seminary. They brought home glowing reports of the inspiring character of the Convention, and have sought to share the benefits they received with those who sent them.

THE FORWARD MOVEMENT.

The pen of this scribe has written that phrase so many times that it would fain be excused from forming that particular combination of characters again. The scribe knows well, however, that there are hundreds of men and women who put their self-sacrificing gifts into this movement, who are keenly eager to know how fares the fight in the final effort to bring the undertaking to completion. Well, we have reason for great thankfulness and encouragement.

Six weeks ago or more the Board was able to report to the American Baptist Education Society that \$9,000, not previously reported, was already in hand. In response to this report the Society's cheque for a *pro rata* amount, on account of Mr. Rockefeller's pledge, was promptly received. This nine thousand, added to what had previously been reported, left a balance to be raised on the home field of \$6,375.

Within the intervening weeks amounts larger and smaller have been received daily from faithful subscribers, and at the present writing the balance required has been reduced to about five thousand dollars. The Treasurer is sifting the pledge list, and notifying subscribers respecting their subscriptions, with the greatest care, and with daily thankfulness in his heart at the fidelity of the people in all parts of the country. By the time the Associations meet we expect to have pretty well tested the value of the pledges still upon the books, and we are earnestly hoping, that so many of them will prove to be good, that we shall not have to make any supplementary appeal in order to finish the enterprise. Or, if such an appeal shall be necessary, we desire that it shall be for the smallest amount possible.

I again bespeak the utmost promptness and faithfulness on the part of subscribers, and the sympathetic co-operation of all those who in any way can assist in bringing the movement to a successful issue. As I have said before, we must not consent to the moral expense of failure to finish this enterprise to the last dollar.

THE COMING ANNIVERSARY.

It is with pleasure I announce that the baccalaureate sermon will be preached in June, D. V., by the Rev. W. A. Newcombe, M. A., of Thomaston, Me., a member of the Acadia class of 1870, who ranks among the ablest and most-honored Baptist ministers of the Granite State.

By concerted action on the part of the Board, the Senate, and the Alumni Association, some change will be made this year in the programme of Anniversary week. Tuesday afternoon will be given exclusively to the Alumni Association, for the Association's Business Meeting and some social function. To make this possible there will be some shifting of other exercises, and, for this year at least, the oration before the Senate will be abandoned. It is hoped that the Alumni will be present in large numbers, and that a new era in the life of the Association will be inaugurated.

Friends throughout the country who have ever been at an Anniversary need no urging to come again. They will be here if possible. We trust, however, that many of the good men and women who have never been here, but who have been giving and praying in behalf of this great work, will this year plan to come and see for themselves. Let the young folk, too, be encouraged to come. What kindlings have often fired young souls during the days of high festival will make up Anniversary Week! And what has been will be again. But more of this later.

Wolfville, March 29th.

Notes by the Way.

The last notes ended at Aylesford. A night spent at Berwick (where Rev. D. H. Simpson was absent, assisting Pastor Daley at Bridgetown) and a few hours at Waterville sufficed to show that no work was to be done in these places at present. The next objective point was Kentville, which was reached Friday evening. As Rev. C. H. Day, the pastor had arranged to spend the following Sabbath at Aylesford with Pastor Lewis, the writer was invited to take the services at Kentville, and a pleasant day was enjoyed.

The past year has been one of quiet and healthy growth for the Baptist church at Kentville. The membership of the church has increased substantially, and the financial burden, which has always been quite heavy, has been somewhat lightened. To say that Pastor Day stands high in the estimation of his people is but to say that the people of Kentville appreciate ripe Christian scholarship and earnestness of purpose and life united with rare common sense.

On Monday the rain commenced—but that weather has already been well discussed, so I refrain from heaping more maledictions upon it. By Wednesday night the work at Kentville was ended, though the rain was not, and the opportunity of spending a day or two at Wolfville was eagerly seized. So once more the privilege was enjoyed of gathering with the students in their mid-week prayer meeting, and of mingling with them in the various activities of college life. Many faces were strange, and many of the old familiar faces were missed, but there was the same warmth and intensity of religious life, and the presence of Prof. C. C. Jones as leader of the meeting, recalled the Sunday afternoons spent in Bible study under his instruction. On Thursday morning the college bell called with its old insistent clamor, and through force of habit my feet turned to the old paths once more. And then the chapel service! How familiar it all seemed! The row of professors in front, the various classes in their assigned places, the ladies of the college in front of the seniors, and Mr. Wright at the organ. Even the cries of "Speech, Speech," and "Freshman, Freshman" (as the vacant seat in front of that class was taken) seemed pleasant greeting.

Sunday would have been spent in Middleton, but on Friday night the summons reached me which recalled me to once to Peticodiac. Of these last days I need not speak. Next week will likely be spent at Sackville.

Yours in service.

Peticodiac, March 29. R. J. COLFITS.

New Books.

PLAIN TRUTHS FOR THOUGHTFUL PEOPLE. By Evangelist D. G. Macdonald, B. Th.

This pamphlet of twenty-eight pages contains in a revised and condensed form the matter of two pamphlets published some years ago by the author under the titles respectively of *Arrows from the Divine Quiver*, and *Is Immersion Essential to Christian Baptism?* The author deals principally with the subject of baptism, with special reference to the mode of administration, and presents a valuable and convenient summary of Baptist teaching upon the subject. The pamphlet is on sale at G. A. McDonald's Book Store, Halifax, and T. H. Hall's, St. John. Price 10 cents.

MEN OF MIGHT IN INDIA MISSIONS. By Helen H. Holcomb.

The well written biography of a distinguished modern missionary can hardly fail to be highly interesting and instructive apart from the inspiration which such a work may be presumed to contain for Christian living, and there is probably no kind of modern literature better adapted to inspire nobility and earnestness of purpose in the Christian life. In the pioneers of mission work, especially, one may expect to find men of heroic spirit, indomitable faith and tremendous earnestness and tenacity of purpose. For only such could pursue their course undaunted in the face of the hardships, difficulties and dangers that had to be encountered. Of this the pioneer work of Christian missions in India affords many illustrations, and the followers of the earlier missionaries have not failed to exemplify a similar spirit and to show themselves worthy followers of those who led the way. Our author has selected thirteen names as representative of modern mission work in India from its beginning in 1706 unto the present. Whether the selection was the best possible must be left to those better acquainted with the subject to decide. But doubtless the life-work of each of those whose names here appear is worthy of being held in remembrance and these brief sketches of lives so nobly devoted to the highest ends should be an inspiration for nobler living in others. We have here such familiar names as those of William Carey, with his coadjutors Marshman and Ward, Henry Martyn, Gordon Hall, John Scudder and Alexander Duff, and, besides these, others less familiar, as Ziegenbalg and Schwartz who were the pioneers of the Danish Mission work at Tranquebar, which, in its beginning antedated by nearly a century the work of Carey and his co-laborers at Serampore. The pages which tell of this early work are among the most interesting of the book, but the whole volume is full of interest and inspiration for those who love the cause of Christian missions.

—Fleming H. Revell Company, Toronto. Price \$1 25 net.

THE WAR IN SOUTH AFRICA; Its Cause and Conduct, By A. Conan Doyle, author of *The Great Boer War*.

This pamphlet of 140 pages was prepared as a gift to the people of the Empire, and its author receives no profit from its publication. It is written in Mr. Doyle's graceful and forceful style and is a vigorous defence of the justice of Great Britain's general position in her controversy with the South African Republic and of the humanity of her methods in the conduct of the war. The author does not contend that all the faults connected with the origin and progress of the war have been on the side of the Boers. "There was never a war in history," he says, "in which the right was absolutely on one side, or in which no incidents of the campaign were open to criticism." He does not pretend that it has been so in this case, but believes that no unprejudiced man can read the facts without acknowledging that the British Government has done its best to avoid war, and the British Army to wage it with humanity. The author's role was rather that of the advocate than the judge, and the unprejudiced reader will, no doubt admit that Dr. Doyle has made out a strong case for his client.

—George N. Morang and Company, Toronto.

THE BLACK CAT CLUB. By James Corrothers. Illustrated by J. K. Bryan.

This book, the preface informs us, is intended as a series of character studies of Negro life as it may be observed in the great cities of the North. The book, as we learn from the same source, is also intended to be humorous. The author says that he has "endeavored from a humorist's point of view to paint the negro as he is," and—as appears by his picture—being a negro himself, he ought to be an authority on the subject. But in the interests of the Negro race it is to be hoped that he has slandered his brethren. There is indeed a certain smartness about his book and it may be amusing, but the kind of humor in which it deals is far from being of an elevated or wholesome character. There may be something in the Negro life of Northern cities which corresponds in a measure to Mr. Corrothers' book, but, considered as a series of character sketches in Negro life, it is a ridiculous caricature which every honorable member of the race—and certainly there are many of them—must profoundly resent and all the more as coming from the pen of a Negro writer who evidently possesses ability for better things.

—Funk and Wagnalls Company, New York. Price \$1.00 net.

—We regret to be obliged to hold over a number of communications which have reached us just too late for this week's issue. Friends will kindly remember that in order that the paper shall appear as early in the week as it does, it is necessary that pretty much all matter must be in type before six o'clock p. m. Monday.

"What Women Like in Men," "What Men Like in Women," and "Husbands and Wives" are the titles of a series of very interesting papers by Alfred Pike, the third of which appears in *The Cosmopolitan* for April. The same number of *The Cosmopolitan* treats of Prince Henry's visit, with a series of beautifully printed photographs, under the title of "A Clever Emperor and a Confederation of Nations." N. Hopkinson Smith, Israel Zangwill, Brechte and Maarten Maartens are among the other contributors to this number, which is unusually good in fact.

* * The Story Page * *

"He Knoweth the Way That I Take."

"I know not—the way is so misty—
The joys or the grief it shall bring;
What clouds are o'erhanging the future,
What flowers by the roadside shall spring.
But there's One who will journey beside me,
Nor in weal, nor in woe, will forsake;
And this is my solace and comfort,
'He knoweth the way that I take.'"

I stand where the crossroads are meeting,
And know not the right from the wrong,
No beckoning finger directs me,
No welcome floats to me in song;
But my guide will soon give me a token,
By wilderness, mountain, or lake,
Whatever the darkness about me,
'He knoweth the way that I take.'"

It is true that I can not perceive him,
If backward or forward I go,
He hideth himself; but he tries me,
That more of his love I may know.
And, oh! that the gold may be purer,
For the trouble that comes for love's sake;
I'm not afraid of life's sorrow,
'He knoweth the way that I take.'"

Who knoweth? The Father who loves me,
The Saviour who suffered for me,
The Spirit all present to guide me,
Whatever the future may be.
So let me have hope and take courage,
This truth shall my joy anthem make:
The Lord is my strong tower of refuge,
'He knoweth the way that I take.'"

And I know that the way leadeth homeward,
To the land of the pure and the best,
To the country of ever-fair summer,
To the city of peace and of rest.
And there shall be healing for sickness,
And fountains, life's fever to slake;
What matter besides—I go heavenward,
'He knoweth the way that I take.'"

—Selected.

* * * * *

IF I BE I.

BY MARY M. PARKS.

"If I be I, as I do think I be,
There's a little dog at home that will know me,"

chanted Bess, as she entered the sitting-room and dropped wearily into the nearest chair. Little Don sprang into her lap and welcomed her boisterously.

"He does know me, and I am really I," cried Bess, laughingly.

Aunt Rachel smiled and waited.

"Do you remember what Bob said at the breakfast table this morning, auntie, continued Bess, slowly drawing off her gloves. "At first I was half-offended. No one would like to be called a 'mush of concession.' But the more I thought of it, the more I believed it true; and I soon convinced myself that I was becoming a moral jelly-fish. I am too much influenced by the people I am with. I'm afraid of offending them. I'm not positive enough."

Aunt Rachel sat silent, smiling at the excited face with its flashing eyes, firm chin and clear-cut lips. The crisp sentences dropped from them like coins fresh from the mint. Not positive enough, indeed!

So I determined to reform at once; and when I started out calling this afternoon, I resolved to be myself, to say exactly what I thought about everything talked of. First I called on Mrs. DeWet, who was a great friend of mamma's. She has known so many famous people and traveled so much that it is a delight to talk to her; but to-day she was full of the academy fight. I hadn't heard much about it; but it seems that it is really serious; and Mrs. DeWet blames Mr. Gray for the trouble. She burst into such a tirade against him that it took my breath away. You know how much I think of him, auntie, and what contradiction is to Mrs. DeWet; so you can see what a dilemma I was in. I forgot my resolutions and sat open-mouthed and helpless.

"It seems that she has a niece in the school who belongs to the faction that is trying to oust Mr. Gray, and Mrs. DeWet has gotten part of her information from this niece and the rest from his enemies outside the school.

"Presently my senses returned; but instead of warmly taking his part, I, very diplomatically, as I thought, spoke of his kindness to his family and to some poor people I knew, and little things like that; but not one word about his grand school work. The most I did was to insinuate that there are two sides to every story. I didn't come squarely out with that, but introduced it in a left-handed fashion. I left the house so completely demoralized that I was outside the gate before I realized I had completely failed in my undertaking, and been a disloyal friend into the bargain.

"The next on my list was Margaret Kent. Did you ever notice how many friends we have that we wouldn't choose if we could choose? Forewarned is forearmed. Mrs. DeWet took me by surprise, but I knew Margaret's failing. Why will people talk scandal? I was literally swept away, engulfed. I tried the little university settle-

ment they are starting over in the North End. They want us to help with evening classes, and Margaret draws so beautifully I hoped I could interest her. Over and over again I went back to it, like a ship-wrecked mariner to a rock, and just as often the tide of gossip swept me away again. Finally I changed my tactics and matched everything unpleasant that Margaret said with something good or clever or kind that the same person had done. Fortunately, I knew them all well, but it was so weak and cowardly. Why couldn't I have told her that I despised gossip and did not want to hear it?

"The next was Richie Haines. She was in my class at school. I tried to talk of the books we have been reading, and Richie talked of fashions. It was a queer jumble at first, but you know I am not entirely oblivious to the charms of dress myself, and you can guess how it ended. When I closed the gate I awoke to the fact that I had spent a solid half-hour in a discussion of what Bob calls 'flummiddles.' So I came home in disgust. O, dear!"

"It was St. Paul, was it not, who was made all things to all men that he might by all means save some."

"Why, Aunt Rachel! You don't suppose he meant anything like that?"

"Something like that, I think. There are two ways of reforming people, dear. One way is to take them by the throat and cram it down, willynilly. The smoke of the martyr fires bore witness to the failure of this plan. The other way is by gentle living, by wise and kindly speech, by every grace of manner and gift of mind that one possesses to suggest, merely suggest, a better way. Such suggestions take root oftener than we imagine. To drift beside people for a little way; to be interested in what they are interested in, so far as we can consistently; to drop into their souls some seed of kindly thought; and, quite as often, to receive some good ourselves—this is the most we can do."

"I wasn't thinking of reforming any one," said Bess, mournfully. "I'm not good enough for that. I simply wanted to be myself."

"We must suppress ourselves to a certain extent and adapt ourselves to the people we happen to be with if we want to avoid unnecessary jars," replied Aunt Rachel. "It is the part of true unselfishness to do so, and often requires more strength of character than mere bluntness."

"Suppose you had taken Mr. Gray's part, vigorously. Mrs. DeWet would at least have been estranged, and certainly not convinced. Argument never convinces one who is angry. If you had told Margaret that you detested scandal, she would have been hopelessly offended, for she probably does not dream that she is a 'gossip.' And Richie would have been cruelly hurt had you openly criticised her, for with all her frivolity she really wants to do right. My candid opinion is that you displayed wonderful tact; and I believe that what you thought were half-hearted attempts to be yourself were more effective than you think. If you had said one thing that you did not mean, or had deliberately tried, for selfish reasons, to hide your real feelings, you would have cause to blame yourself; but you did not."

"You're a dear comforter, auntie. You've made me despise myself much less," said Bess.

The next day Bess was making her way through a crowded store when she heard some one speak her name. Turning, she saw a carefully gloved hand beckoning to her above the heads of the shoppers, and retraced her steps.

"My dear," said Mrs. DeWet, as Bess came up, "I was much impressed by what you said about Mr. Gray's kindness to his family. I have always maintained that a man who is uniformly so kind to his own cannot be wholly wrong in any respect. I would wish not to misjudge any one; so I called on Mrs. Critzer, an old woman who worked in the family for years. My dear, from her story, this precious Gray has a pair of wings folded away under his coat somewhere."

"I thought so when I went to school to him," said Bess, fervently.

"You thought so when you were his pupil?" exclaimed Mrs. DeWet, adjusting her eyeglasses with a touch of hauteur. "Dear me."

"Every one does not, I know," said Bess, hastily, remembering the rebellious niece. "It is so much a matter of temperament. I am sure he is a good man, and do you think we ought to condemn any one simply because we happen to dislike him?"

"Certainly not, my dear. Certainly not," replied Mrs. DeWet, loftily. "Above all things I desire to be impartial and unprejudiced. I have decided to remain neutral in this matter until I investigate further."

Bess smiled happily, for she knew Mrs. DeWet's influence was not to be despised.

As Bess pressed on, a voice at her elbow said: "Bess, do look at this insertion! Isn't it a dream? And, by the way, what was the name of that wild animal book you were talking of? Ned is so fond of reading. I am sure he would like to read aloud to us evenings, as you

say Bob does. It would be a dreadful bore sometimes, I suppose, but it would keep him at home nights. And see what exquisite lace!"

Bess wrote the name of the book in the tablet Richie handed her and mingled with the crowd again.

"O Bess, you are the very person I want to see," cried a voice from the group in the front of the linen counter. "I actually lay awake last night thinking about our talk. You didn't say a mean thing about anybody, and I did nothing else. O, I made some solemn resolutions in the still watches of the night! I detest a gossip! And about the settlement? You know I draw a little. Would they like to have me take a class?"

"O, Margaret, will you? Will you go down there with me to-night?"

Margaret assented cordially; and Bess, filled with wonder, quite forgetting what had brought her to the store, went home to tell Aunt Rachel the sequel.—The Congregationalist.

A Berry Party in the Winter Time.

BY MARION DICKINSON.

"I wouldn't do that, dear," called mamma.

Florence, who had been stepping on the mountain ash berries that had fallen to the walk, looked up. "Oh, mamma," she cried, "it is such fun to hear them crack."

"But I know of something that will give you much more pleasure," her mother said, rising and going into the house. In a few moments she came back with a small basket. "Suppose you pick up every berry you can find," she said, "and some day we will do something pleasant with them."

Florence took the basket and ran back to pick up the tiny orange balls, hunting in the long grass about the tree, as well as on the path.

"Is that enough?" she asked, when the basket was full.

Her mother carefully emptied them into a newspaper. "That will do," she said, "but I would be glad to have you give me all you could find."

"What are you going to do with them?" Florence asked, curiously.

But mamma smiled and shook her head. "That is my secret," she said, kissing the rosy face. "Some day you will see and know all about it."

Now, mamma's secrets were apt to be delightful, so Florence filled the little basket every day as long as the tree shook down its pretty fruit. Then she forgot all about the berries.

One gray day in winter Florence and her dearest little friend went out with a big umbrella into a snowstorm and enjoyed themselves immensely. But after a while the rain began to fall, and next morning the sun shone on a flashing, glittering world; for every little twig wore a coat of ice and the trees looked like those in Aladdin's garden.

"This is a good day for our berry party," said mamma at breakfast.

"A berry party—in winter!" cried Florence, forgetting to eat her oatmeal.

"Yes, a berry party in winter, as you shall see," mamma said. "Have you forgotten about the mountain ash berries?"

"But they are not good to eat!" the little girl exclaimed, in surprise.

"Not for you, but for your little guests. Now come, and I will show you." Mamma led the way to the sitting-room and took a bag of berries from a drawer. "Put on your hood and cloak," she said, "and scatter the berries on the crust. I think you will soon have guests."

So Florence ran out onto the piazza and threw handfuls of berries on the shining snow. How the little orange balls danced and spun along on the hard crust! Then mamma beckoned to Florence to come in.

"If you will watch a few minutes I think you will see the birds," she said, "for the ice covers everything, and they can not get much to eat. They will enjoy your berry party."

Sure enough, there came a flutter of wings, and first one, then two or three, and then a great many little brown birds were gathered on the lawn, eagerly pecking at Florence's berries.

Florence clapped her hands. "Oh, mamma," she cried, "I mean, to have a berry party every year!"—Christian Advocate.

* * * * *

Fred's "Thorough."

"Sue," said her brother, "I wish you would sew up the glove where you mended it before. It's all ripping out again. You didn't make a good job of it."

"I sewed it well enough," said Sue, inspecting the glove, "but I guess I didn't fasten it thoroughly enough at the end. That's where the trouble came. Yes, I'll be thorough with it this time."

"Thorough" is a good word," said mother. "A great

deal of the trouble in the world arises from the lack of it."

"Yes," said Sue. "While we are talking about it, Fred, I want to remind you that you didn't fasten that bracket in my room thoroughly the other day. The nail on one side came out. There was a little vase of flowers on it. It fell down and was smashed. The water spoiled half a dozen or so of books that were on the table under it."

"Too bad, Sue, I'm really sorry. The next thing I do for you, you'll see I'll do it thoroughly."

"The same to you," said Sue, with a smile, as she handed him his glove.

"I wish you would run out and close the side gate, Fred," said his mother. "Nora did not fasten it thoroughly when she came in, and it's swinging loose."

"Another 'thorough.'"

"I'll close the gate," said Fred. "I'm just going out to rake up the leaves in the yard. It will be a good day's work, I tell you—well worth the quarter father's going to pay me for it. But I want the quarter, so I'm glad to do it."

"Let it be thorough work," said mother, "no neglected corners, no leaves left among the bushes."

Toward night Fred raised himself from stooping in a corner and leaned on the broom he had brought to neatly supplement his work with the rake.

"Whew! my back aches, and my hands smart. But I think I've made good, honest work of this. Mother," he called, "please come out here and look. There, now—you don't see any slighted spots about here, do you?"

"It is beautifully done, said mother. "I fancy the grass and bushes look eager to grow with such encouragement. But how about that corner over there?"

"Oh, that is my pile of leaves. Of course, they are not going to stay there. I'm tired and want to go in and read, so I'm going to wheel them away in the morning."

"Is that 'thorough'?" asked the mother.

"Yes, as far as it goes. There's not a bit of harm in leaving them till the morning."

In the night a strong wind arose. Fred looked from his window in the morning to see with great vexation the leaves he had so carefully gathered swept in every direction over the lawn.

"Well, there's another day of my vacation gone. I suppose it served me right." Without a word of complaint he went over the ground again. Mother came out as he was wheeling away the last load of leaves. He looked up at her with a rueful smile, saying:

"'Thorough' is a pretty good word, mother."—The Youth's Evangelist.

The Pygmies of Africa.

We had now been in the forest for six long days, and I began to believe that, after all, the pygmy stories were not true. But one day my boy, who was just behind me, suddenly stopped and pointed to what he described as a "man monkey." I thought it must be a gorilla.

I could only see that it must be a creature of large dimensions to be so near the top of a high tree. I therefore raised my rifle to my shoulder, took careful aim, and prepared to fire. I had very nearly pulled the trigger when my boy called out, "Don't fire! It's a man!"

I almost dropped my gun, so great was my astonishment. Could it be a man? Yes, there he was; I could clearly distinguish him. He had discovered us, and as we stood there gazing, the little man ran along the branch on which he had been standing, and jumping from tree to tree, soon disappeared. It was a pygmy, and how nearly had he paid the penalty of climbing trees!

Late in the afternoon, while casually looking up from my book, I became aware of a number of little faces peering at me through the thicket. Just in front of me was the huge trunk of a tree, and from one side of it peeped a tiny figure. For a moment I was taken aback; it seemed like being in fairy-land and receiving visits from fairies. My boys caught sight of these strange little beings, and came at once to my side.

I told one of them to go and fetch the little people, that I might talk to them; but he was afraid, and refused to leave my side. At last I called out in the language of the people of Toro, and to my pleasure one little man returned my greeting. I asked him to come to me, and very slowly and shyly he crept along, hiding his face behind his hands.

I now had a complete view of my visitors. Although they are very short, about four feet high, they are broad-chested, with muscles finely developed, short, thick neck, and small bullet head, with legs massive and strong. The chest is covered with black curly hair, and most of the men wore thick black beards. Each carried a bow and arrows, or short throwing-spears.

They never cultivate the ground, but wander from place to place, gathering fruits and nuts from the trees. Often they follow a wounded elephant for days, shooting into it hundreds of little iron-tipped arrows, until the poor creature dies from sheer exhaustion. They make their little camp and live upon the flesh as long as it lasts; then away they go again to seek other food.—A. B. Lloyd, in "Dwarf Land."

The Young People

EDITOR,

J. W. BROWN.

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

Daily Bible Readings.

Monday, April 7.—I Timothy 5. Neither be partaker of other men's sins (v. 22). Compare Eph. 5:11.
 Tuesday, April 8.—I Timothy 6. A charge to the rich (vs. 17, 18). Compare Rom. 12:18.
 Wednesday, April 9.—Titus 1. How God's steward must be (v. 9). Compare II Tim. 1:13.
 Thursday, April 10.—Titus 2. Reprove with all authority (v. 15). Compare I Tim. 5:20.
 Friday, April 11.—Titus 3. "Heirs according to hope, of eternal life" (v. 7). Compare Rom. 8:16, 17.
 Saturday, April 12.—II Timothy 1. "Guard through the Holy Spirit" (v. 14). Compare I Tim. 6:20.

We are sorry that no article on the Prayer Meeting Topic came to hand last week. We were not in a position to supply the lack, as the notes have been sent direct to Editor Black during the past month. Some good reason must have prevented Bro. McDonald from sending them. We have all enjoyed his notes on the topics for March. They have been full of rich suggestions.

All will be glad to know that we are to be favored with notes on the Prayer Meeting Topics for April from Dr. S. B. Kempton.

Prayer Meeting Topic—April 6.

Growing in Grace and Knowledge. II Peter 3:17, 18¹

St. Luke says, that "Jesus increased"—grew—"in wisdom and stature, and in favor with God and man." St. Peter bids believers grow—increase—in grace—and—knowledge." Both use the same word, translated in Luke "favor," in Peter "grace." In both instances the word means "favor," goodwill, etc. Jesus became more and more loveable daily. As his physical stature increased the excellence and beauty of his moral nature revealed themselves. In such manner should the life of all the children of God develop. It is their high and holy privilege. We are not born into the world mature men and women. Even Christ grew from infancy to manhood as others do. We are not born again mature Christians. We are "babes" in Christ. We "grow up into him," in all things.

Our growth will, in most cases, be healthy in proportion to the care exercised about it. Neglect and unwholesome conditions hinder physical growth, especially in those of tender age. Even so, and as certainly does carelessness in regard to conditions impair, and often utterly ruin, spiritual growth. Hence such warning as are found in James 1:21, Titus 1:12, Rom. 8:13. But above all, the words of our Lord in John 15th deserve our most earnest heed and faithful adherence.

Cultivate the companionship of the Holy Spirit and the result of such an intimacy will be easily visible, giving to your character those qualities that find favor with God and man: For with whomsoever the Spirit abides, in him will be manifest in ever increasing measure, "love, joy, peace, kindness, gentleness, goodness." Gal. 5:22.

"Let knowledge grow from more to more,"
 But more of reverence in us dwell;
 That mind and soul, according well,
 May make our music as before,
 But vaster."

S. B. KEMPTON.

The Christian as a Servant of God.

The above is the subject which has been assigned to me for April. It will be considered under the following four divisions: 1. Spheres of Service. 2. Motives of Service. 3. Skill in Service. 4. Rewards of Service.

The heroine of that interesting little book, "Ships that pass in the night," complains of the circumstance which had prevented her from accomplishing her cherished life work in words something like these, "It is hard to bear; I only asked the small privilege of being allowed to work and even that seems denied to me." "The small privilege of work!" answered her friend, "why the privilege of work is the greatest privilege that could be granted to man in the universe of God."

There is wisdom in this answer. In no way could God have so exalted man, after admitting him to the circle of sonship, as to give him a share in the great work of the world's social, moral and spiritual redemption.

The recognition of the true value of life comes through service. The consciousness of having rendered a service to mankind develops manliness and self-respect. It exalts the personality of the individual while it at the same time brings him into a closer fellowship with God. 2 Cor. 6:1. It is as a servant of God that the Christian reaches the highest position in the kingdom. (Mark 10:44.) The most devout of Christ's followers have recognized this truth and proved it by their lives. Paul gloried in being a bond servant of Christ, (doulos) Rom. 1:1, and bearing in his body the marks of that service.

Peter, Timothy, James and Jude also apply this word, bond servant, to themselves as descriptive of their relation to Christ. The Master himself has forever glorified service by his example and words. "I came not to be ministered unto, but to minister," Matt. 20:28, also, "I am among you as he that serveth." Luke 22:27.

SPHERES OF SERVICE.

One of the glories of Christianity is that it provides a sphere of service fitted to his ability for every individual disciple. (Mark 13:34; Matt. 20:6.)

1. Classification of Spheres of Service. Of course such a classification as is given below is of necessity, a very general one. There is in fact almost no limit to the number and variety of such fields of labor as are open to Christian workers. They are as numerous as the multiplicity of human needs on the one hand and the capacity of the worker on the other.

Several classifications of spheres of work, which of course are not meant to be exhaustive are given in the writings of Paul. (Rom. 12:6-8; I Cor. 12:4-12, 28-31; Eph. 4:11. These classifications are not applicable in their entirety to our time for the reason that some of the special gifts necessary for the accomplishment of a particular work, such as the working of miracles and the gift of tongues were not apparently transmitted to the successors of the apostles. The work of the church of to-day is covered fairly well by the following spheres of service:

1. Preaching the Word.—This has been from the beginning the supreme and all-important work of Christ's servants. It has been and is a direct means to the salvation of souls and the edification of the church, (Rom. 10:8; 14:18; I Cor. 1:21.) It was earnestly and solemnly enjoined upon the apostles, Matt. 28:19, 20; Mark 16:15; Luke 24:47, and in the form of witnessing or confession upon all disciples, Matt. 10:32. While preaching, the Word was not confined wholly to any one class in the church as is proved by Acts 8:4, yet it was recognized that some Christians had a special talent for this work and were therefore formally set apart to it. Such were the pastors whose duties were set forth in detail in I Tim. 3:2; Tit. 1:9; I Thes. 5:14; Acts 20:28; and the Evangelists or Missionaries who, like Phillip and Timothy, Acts 21:8; 2 Tim. 4:5, "went about from place to place preaching to unbelieving nations and individuals."

The world still demands and will until the "end of the age" able and faithful preachers of the "Glad Tidings." (Matt. 28:20) Each generation must be evangelized afresh. Still the words of Jesus in John 4:35 are applicable to present conditions.

No young man could hope for a grander sphere of service than this, of proclaiming the unsearchable riches of Christ, either at home or in the distant lands.

2. Teaching, next to preaching this is undoubtedly the most important work of the disciple of Christ. Paul makes teaching third in importance in his list of services (I Cor. 12:28). But this actually means that it is given second place as he counts the office of apostleship as first, which office of course is not transmitted.

The power to teach was regarded with honor in the early church. It was one of the necessary qualifications of a bishop or pastor, I Tim. 3:2, but was possessed by others among the disciples. Christ opened up teaching as a sphere of Christian service in his charge, "Go ye, teaching them to observe, etc."

In these days has grown up a special class of Bible students and teachers of the Bible. They are sorely needed. The ignorance of the Scriptures is appalling even in our best churches. The work of teaching, whether in the Sunday school, Bible class, Christian culture course, or in the larger realm of collegiate instruction along Bible lines, is a sphere of service that ought to be especially attractive to Christian young men and women of to-day.

3. Ministration.—Paul speaks of the gift of ministration, Rom. 12:6, 7, and doubtless refers to the capacity that some have of making themselves generally useful in the church of God. I have used the word to denote all that class of services included under the head of Good Works. In this sphere will be found, of course, the chief opportunity of services for the great majority of believers in Christ.

(a.) In connection with the church. Those that cannot teach or preach can "serve tables," or fulfil the duties of some other church office. The church never needed more than now, hearty whole souled, faithful office bearers.

(b.) In connection with the home. A Roman Catholic Bishop declares that not the individual but the home should be regarded as the social unit. The home is undoubtedly the determining social factor. Service to God rendered in the home is peculiarly efficacious for good. The home Christianized means the nation reformed.

(c.) In connection with society in general. Here so long as the world lasts will probably be an external sphere of service for the Christian. The poor, the ignorant, the prisoner, the lame, the blind, the outcast, the friendless, the vile and wretched we have with us still. Service rendered to these is regarded by Christ as a proof of personal regard for him. Matt. 25:34-41.

Many of the choicest spirits have found their sphere of service in benevolent work of various kinds such as that of founding and maintaining or working in orphanages, hospitals, refuges, homes, and asylums for Christ's sake, as for instance, Miller of Bristol, Bernardo of London and Pundita Ramabal of Poona, India, and many others. But not only large services such as have been referred to are pleasing to God. Even the cup of cold water given for Christ's sake is a ministry acceptable to him.

II. Choice of a Sphere of Service. This must ever depend first on 1. The particular talent of the individual Christian. It is possible for us to form a pretty correct estimate of our fitness for any special work by an humble self-examination such as that indicated by Paul in Rom. 12:3. In this examination of our own powers, we are not to be influenced by the gifts or talents of another. "What is that to thee?" John 21:22.

2. The Divine Call. After all this will be the ultimate and determining factor in our choice of a sphere of work. Our estimate of ourselves may not be God's estimate of us. He must choose for us if the choice is to be a right one. In fact he does this as is explicitly stated in John 15:16. And we can know his choice for us, John 16:13. Kentville, N. S. C. H. DAY.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR APRIL.

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

The Festival at Chicacole.

Xmas 1900—The home letters which arrived that morning were left unread until a late hour. Why so busy? The Festival for the Evangelistic Schools, was held that day and the Christians were happy in trying to make others glad.

Xmas—1901.—Shall we have the Festival? No, by all means wait for the boxes. The missionaries arrived a month ago so they should soon be here. Agreed! The Festival is postponed and a programme for the Christians is arranged. In the a. m. the specially prepared service is held and in the p. m. games are conducted by Uncle I. C. A. The usually shy women engage in the spoon and needle contests and the colored balloons afford merriment for all.

January the fourth—the boxes! the boxes! What a commotion! "Here," says Uncle, "is the one from P. E. I." Oh, a big, big fruit cake from Summerside! Won't it be fine for the Conference! A little gift for this one and another for that. And see the quilts for the Hospital and the towels! Look, Miss Clark, at these cushions, dolls, handkerchiefs, pencils, etcetera and etcetera! Wasn't it good of those young people to send these things for the children. May God reward them!

Yes, that's the idea! Spread seven sheets of thick paper on the floor and divide. Let's see—here are there the most schools—those stations should have a larger share.

Look Auntie, see what's written here: "This doll is given at a great sacrifice." May the Lord bless the little giver!—Good! There will be at least four picture rolls for each station. I know Miss Churchill and Miss Blackadder are anxious to receive them and there are quite a lot of cards too.

"Amma, can't we have the Festival now?" the children are saying: "You deceive, Kismas came and you give us no joy!" "Impossible! The M. P. Conference is to be held at Chicacole you know, then the Telugu Association and Union Conference."

Ten day pass. What fellowship we enjoyed and how encouraging it was to hear the Christians from various parts express their earnest desire to walk more worthily of their high calling of God in Christ Jesus.

Yes, we must have the Festival to-morrow. John, you are responsible for taking the benches out of the church. Abraham, you may order the candy and puppu (a kind of grain) Jagganipu, you and Balaram will notify the schools, please.

The day arrives. The women fill the 400 little bags with puppu and we arrange the prizes. "Yes, this child deserves a pencil, and that one a handkerchief. We will tear this piece of cotton up for the twins and the blind girl, what will we give her?"

Two o'clock comes all too soon. Here they come—15 from the Police School, 70 from the Relie School, 30 from the Mohammedan School and so on. Amruthat Ganu arranges them in order on the square in front of the Mission House. Have they all arrived? No, two schools are yet to come. What is that patriarchal looking Mohammedan teacher saying,—"Please do not wait in this public place too long as some of these little girls are afraid. You know their parents like to keep them goha."

"Where are they?" In reply he points to something all covered up except the bright shy eyes. Stand! Start!—and the 500 children with banners waving march the quarter of a mile to the church.

"Towards, remember the big folks are not allowed to enter until the children are seated (on the floor)"—but when that is accomplished the spacious church is literally filled.

The Relies will now please sing, "Praise to the Son of God." Uncle and Aunt examine this and that school, the Old Chicacole boys excel in reciting the Ten Commandments and the Police boys are questioned on the Life of Christ.

Yes, Lingsab, bring the twins to the front—two pairs—girls, and only four and five years old, they say. They have had their hair oiled and a spot of red powder placed in the centre of their tattooed foreheads and then soot has been traced along the lower edge of their eyelashes. Not even a glass bracelet adorns the wrist or a tin necklace the neck, but on the upper lip lies the ring (brass) which is invariably worn by Telugu girls. Pretty dress?

did you say—No, only a small loin cloth but withal they feel quite dressed up for the occasion. But it is not their appearance I wished you to notice. Listen! hymn after hymn they sing and so sweetly! How can they remember those big words! Oh, I wish I could take these four little mites on a visit to the boys and girls of Canada. Would they not become more anxious to have the Telugu children learn the love of Jesus!

Attention, children, please! We will now sing altogether, "Yasu ruktham mataram." We walk up and down playing the concertina. "Stop, you began the chorus too soon. You left out the third line—"What can make me whole again." D. S. will repeat the words. Now sing! What a volume of sound; the roof is nearly carried away. Perhaps like the Scribes and Pharisees of old, some would sneer, but we believe that Jesus would be pleased, for did He not say, "Yea; have ye never read, out of the mouth of babes and sucklings thou hast perfected praise?" Praise the Lord! The foundations are being laid. Sin and hell, Christ and heaven are no longer meaningless terms. As we have visited the various streets in which schools are held we find the children help not a little in singing hymns and answering questions about which their elders seem to have never heard.

The discouragements are many, the contrary teaching in the home being one of the chief, but we would press on believing that some have learned to love Jesus and praying that we may be enabled to press home to the heart and life more than ever before the truths in some measure mentally grasped.

"Still thousands and thousands, who wander and fall,
Never heard of the heavenly home;
I should like them to know there is room for them all,
And that Jesus has hid them to come.

I long for that blessed and glorious time,
The fairest, and brightest, and best;
When the dear little children of every clime
Shall crowd to His arms and be blest."

MABEL EVANGELINE ARCHIBALD.

W. M. A. S. Meeting, Carleton County.

A very successful W. M. A. S. gathering was held at Florenceville, in connection with the Quarterly Meeting. The brethren very courteously placed one session at the disposal of the sisters and helped them in many ways. Mrs. W. S. Saunders occupied the chair; Scripture read by Mrs. Newman Hestey; Prayer offered by Rev. J. Cahill; Mrs. Freeman, Centreville, gave a paper on "The Need of Being Interested in Missions"; Mrs. Fash, Woodstock gave a fine map exercise and a brief historical paper on "Our work in India. Mrs. Hartley gave a very interesting address. Mrs. Saunders read a paper on "The Opportunities of Christians To-day." Miss Baisbrooks added much to the interest of the meeting by preparing very good music. After the collection, the benediction was pronounced by Rev. Z. Fash, Woodstock. We hope this is a beginning of better things in regard to our Aid Societies in Western N. B.

Amounts Received by Treasurer of Mission Bands.

FROM FEB. 22ND TO MARCH 5TH.

Moncton, F. M. \$5; Forbes Point, for Mr and Mrs Gullison, F. M. \$4; Pleasant River, support of Hospital, F. M. \$5; South Brookfield, Miss Archibald's salary, F. M. \$5; Cavendish, support of Amelia, F. M. \$2; Marysville, F. M. \$5; Hebron, F. M. \$2 86, H. M. \$2 87; Lunenburg, support of San Yasi, F. M. \$17; Dartmouth, F. M. \$5; Harvey, F. M. \$3 98, H. M. \$4.
IDA CRANDALL, Treas. Mission Bands.
Chipman, Queens Co., N. B.

Foreign Mission Board.

NOTES BY THE SECRETARY.

Rev. Geo. Churchill in writing tells of his visit to the Baptist Association at Ramatam, in connection with the work carried on by the Missionary Union among the Telugus.

He says:—"This was the first time I have been at one of their conferences and most of their missionaries were strangers to me. It was a large gathering and a very pleasant and interesting one. There were 76 adults and nearly 30 children. Dr. Barbour and his secretary Mr. Isaacs, were present. The subjects for discussion and the problems to be settled were much the same as we have had to meet in our own mission. Hitherto they have been behind us in the matter of organization, each missionary being more or less a law to himself as regards his own work. But at this Association action was taken bringing them more closely into relation to each other and the Executive Committee at Boston. They have a Reference Committee to whom questions are placed before being referred to the Home Board. Dr. Barbour seems to be a level-headed man and has a good grasp of the whole subject of mission work in relation to the Home Society. He seems much encouraged by what he has seen. He is now spending two weeks visiting a number of stations in their mission and then goes on to

Assam and from there back home. I wish I could find time to visit some of our stations. Of course we have not the number of Christians to show him, but I am sure he would be struck with the superior intelligence of our people.

On Sunday we observed the Lord's Supper at which between two and three hundred native Christians on the Ramapatam field were present. Dr. Barbour conducted the service, and W. B. Boggs interpreted for him most admirably. He and Dr. McLaurin are two of their best men. There were quite a number of different nationalities represented, e. g., Russian, Welsh, English, Dutch, Canadian, and American.

On my way back I spent a day at Ougole. They have a lot of work going on here. A College, a Normal School, a large Orphanage, a High School and I don't know how many day schools in the neighborhoods. Four Christians passed matriculation leading their class. They are trying to start an Industrial School for their Christian boys, and are at work making articles of aluminium ware. Some of the boys are being trained for whobies (washermen). They are spending a good deal of time and money in carrying on the work at this station. Whether it is all legitimate mission work is a question."

Dr. Matri of the Missionary Union, says, 'that within ten years its workers have baptized 142,000 heathen converts, more than twice the number received by any other denomination or society in the world.' He rightly says, 'that this should humble the Baptists and encourage them to do greater things.'

The Baptists of these Provinces are certainly engaged in a good work in India. While the baptisms have not been large, there have been some 77 the past year. The mission is yet in its infancy as mission work goes, but it is growing. We need to put heart and soul into it, to obtain largest and best results.

Miss Archibald writes:—"We spent 14 days in Budmur, a village of about 2,000 people, 9 miles from Chicacole. It proved a good touring centre. We made a map of the villages around and found there were 34. The people listened well and in some places showed a deep interest. We reached here last Saturday and have taken up our residence in an old mosque. Such a time as we had getting it cleaned, and we are sorry we did not bring the tent with us as we would have been so much nearer the village. But the Sec'y. of the Vizag, Rajah, who really owns all the land of this region, told us we would find everything comfortable and convenient.

The Rajah, through the influence of Miss D'Przer, is very friendly and has recently given us land in Budenur for a preacher's house. Oh, the multitudes of unsheltered people! How we long for present results! There seems to be more than one foundation. The people do not believe in the personality of God. Transmigration and a host of foolish ideas are imbedded in their minds. Never mind, we will keep at it and proclaim the truth knowing that the Lord will bless His own Word. 'Turn us again, O Lord of hosts, cause Thy face to shine and we shall be saved.'

'I have all the younger, men on tour with me and we have quite a force, (5 men and 3 women). We divide up into 3 or 4 parties for the morning and go to different villages or different streets in the same village. We usually go to the nearest village for an evening service, 7 to 9. Then we have hundreds to hear and we all go together, one of my helpers has a violin, one an accordion, and I have a concertina. All the helpers are good singers and the most of them can give a clear, earnest testimony. In these night meetings, we utilize the large lesson pictures on the 'Life of Christ' arranged in a series.

We are now learning the poem on the 'Incarnation of Christ' composed by Veeracharchu, one of the Bilil helpers, learning to sing it in the native style. People are very fond of music and seem to appreciate anything rendered in true Hindu fashion.

Miss Havergal tells of going away to a boarding school shortly after she united with the church. When she entered the school she learned that among all the hundred girls she was the only Christian. Her first feeling was one of dread—she could not confess Christ in that company of gay, worldly girls. But her second thought was that she could not but confess Christ. "I am the only one he has here," she said. This thought gave her great strength—she was there for Christ, and if she failed him he would have no witness in the place. The same is true in a sense of all of us, wherever we are placed. He has put us where we are because he wants a witness just there.

Only Christ can influence the world; but all that the world sees of Christ is what it sees of you or me.—Drummond.

We are not commanded to understand, but to believe. Faith demands submission and obedience. Knowledge comes afterwards.

Man say they do not know; God says they do not believe.—Baptist Union.

The Messenger and Visitor

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

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

DISCONTINUANCES will be made when written notice is received at the office and all arrearages (if any) are paid. Otherwise all subscribers are regarded as permanent.

FOR CHANGE OF ADDRESS send both old and new address, and expect change within two weeks.

Personal.

We regret to learn that Rev. Dr. Saunders of Halifax was last week confined to his bed by illness. We have no further particulars, but trust that the illness from which Dr. S. is suffering will not prove to be of a serious character.

A note from our very highly esteemed brother, Rev. S. D. Ervine informs us that he is now permanently settled at San Jacinto, Cal. He hopes that the climate will prove beneficial to his health, so that he may be able to live without suffering, but is doubtful of regaining strength sufficiently to enable him to resume the work of the ministry. Bro. Ervine adds, "But I am in the Lord's hands. His will be done." Our brother's many friends in the East will all hope and pray that his hopes may be more than realized. Mr. Ervine's address is San Jacinto, R. D., Riverside Co., California.

Rev. Richard Kemp who will close his pastorate at West End Baptist Church, Halifax, April 20th, is open to supply vacant pulpits with view to settlement, and would like to correspond with pastorless churches seeking a pastor.

We were pleased to have a call last week from W. L. Bars, Esq., of Halifax, who was southward bound, with the intention of spending a few weeks with friends in Philadelphia or its vicinity. Mr. Bars had just visited his father, the venerable Deacon J. W. Bars, of Wolfville, who is now in his ninetieth year, and who apart from the infirmities which so advanced an age necessarily brings, is still, we are glad to learn, enjoying a good measure of health.

From Heart to Heart.

BY PASTOR J. WEBB.

"Go tell it to Jesus,
And all will be right!"

How many of God's dear children are shut in because of disease and infirmities. Yes! there are heavy hearts and aching heads and deep sighs and scalding tears—all unheard, unseen by a busy world.

How many a bright young mother is shut in, away from the activities of church life, and the elevating influences of Christian gatherings—shut in for weeks and months and sometimes for years with young and delicate children who need her tender, watchful, loving care. Yes! there are yearnings and longings and weariness, all hidden from the outside world.

Cannot something be done to help these drooping ones to lift up their heads? Cannot these sad hearts be made to rejoice? Will not some one draw the curtains aside from the windows of these lonely lives, to let a little sunshine in? The sunshine that is needed must come from heaven—the help that they are crying out for must come from Jesus—the peace that they are sighing for must come from the loving heart of God.

A few nights since the wind was blowing very hard. I could not sleep; my mind could not settle down to rest in the midst of such wild confusion. How hideous the night seemed! I could hear, in the sound of the wind, the heart-rending cry of homeless and hungry children, and the curses of a cruel world; I could hear the mad laughter of drunkards which grew louder and more frightful until it seemed to be changed into the loud wailing of lost souls in hell. Then, I thought that I heard, in the midst of all this, the sad moaning of the grieved, and the piercing cry of the sufferer. Then, all of a sudden, there came an unexpected lull; for about ten minutes there was a sweet calm. How restful was that brief pause! I have en-

joyed whole days with trees and flowers, under a cloudless sky, while birds were singing and the sun was shining, but I have never experienced a sweeter or more restful calm than this. The wind started again, it blew as hard as ever, but I had gained strength; the soothing influence of those few moments did not leave me, I closed my eyes and slept until morning.

There have been times when many of you, dear friends, have felt that the night was so dark you would surely lose your way. There were gloomy thoughts and doubts and fears; and then there were the aching head and the beating heart and the quivering nerves; and to make things worse, there were dark clouds of despair, and the furious tempest which threatened to destroy the home and to make a break in the family circle. But there have been resting-places, pauses and shelters. There have been times when Jesus came to you, walking through the accumulated evils, and upon the troubled waters, and you have heard that commanding and dignified "Hush!" which brought peace to your troubled soul, and made you conscious of the presence of Jesus, as it did to the tempest-tossed disciples on the sea of Galilee.

I have a message for you from heaven. It is just what you need. Jesus says:

"He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

"He that loveth me"—Do you love Jesus? Then you can confide in him. He is really your friend. You can unobscure your heart to him. If you are sinful, or tempted and harassed, by the enemy of souls, if you are lonely because of in want of a friend, or weary because of long nights of suffering and dark days of pain and anxiety, there is so much comfort in feeling that you can tell Jesus all about it.

Do you love Jesus? Then—delightful thought!—Jesus loves you. "We love him because he first loved us." Then you are greatly blessed, for "The secret of the Lord is with them that fear him." You know already something about God's secrets. You have heard the small, still voice of the Lord. It is in these gentle heart whispers that you receive his love-tokens. You do not receive such manifestations from the loud thunders of Sinai; it is from the solemn stillness of Calvary, while angels stop their music, and while nature seems to pause, and while the ravings of demons are hushed into silence. "Tis here, where there is no sound but that of the blood flowing and falling upon this sin-cursed earth, that you hear the sweet whispers of pardon and peace; 'tis here, through the broken and bruised body of Jesus, that the love of God flows from his heart into yours; 'tis here where your heart melts with a love that is purer and

PALE GIRLS

Too bad to see the health and beauty of a young girl fade away. This often happens to girls between the ages of twelve and twenty. Girlhood ought to be a time of perfect health. Pale blood—a blood disease—is a common enemy of good health in our girls.

Scott's Emulsion is having remarkable success in bringing back the roses to those pale faces.

All the mental and bodily trouble that go with pale blood are relieved by this treatment—Scott's Emulsion. Mothers of pale daughters should see that they get it.

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

holier than earthly affection, 'tis here that your eyes fill with tears, not of sorrow but of joy, and you feel that heaven is not far from you, but is somehow beautifully blended with this earth.

Some Christians stay too long on this earth; their minds are filled with business and cares; they, like Martha, are "cumbered about much serving." They are too much concerned in regard to the food that they eat, and the clothes that they wear, and the house that they live in. Do not stay down in this dark world longer than you can possibly help, for the soul, like a delicate plant, needs the beautiful sunshine. It is from the light of His eyes, and from the sound of His voice, and from the virtue of His body that the soul gathers its dignity of stature and its nobleness of character.

Do you love Jesus? Then come a little nearer to him. Behold the dear Lamb of God who is your sacrifice, your atonement, your High Priest, your Saviour, your Friend. As your eyes behold him, whose face is marred, whose brow is pierced with thorns, whose body is mangled and torn, he will become transformed into "The chiefest among ten thousand;" and while others look and say: "He hath no form nor comeliness . . . There is no beauty that we should desire him," your soul's affections, like the ivy tendrils, will reach out and only be satisfied in finding a resting place in his loving heart.

Physicians may fail to cure or even relieve—friends may fail in their kindly attempts to chase away the gloom—but when Jesus unveils his lovely face, what a change takes place! Then you can say with that dear saint in heaven:

"Oh, I leave it all with Jesus, for he knows,
How to steal the bitter from life's woes;
How to gild the tear of sorrow with his smile,
Make the desert garden bloom awhile,
Then with all my weakness leaning on
his might
All is right! all is right!"

CIGARETTE SMOKING.

"The Quarterly Journal of Inebriety," in quoting J. M. French on this subject, finds fault only with the use of cigarettes, and not with the pipe or cigars. Mr. French considers the habit injurious chiefly because it is indulged in to great extent by young and growing boys, because, being small, the cigarette is often smoked almost constantly, and because it is the common practice to inhale the smoke, thus largely increasing the poisonous effects of the nicotine. He declares that statistics prove that in Yale College the non-users of tobacco gain in weight, in height and in chest girth more than the regular or occasional users. The same conditions obtain in Amherst. In the Polytechnic School in France it was found that the non-smokers took the highest rank in every grade, and that the smokers continually fell behind. In an experimental observation of eighty-eight boys of all classes of society who had been using tobacco for from two months to two years, twenty-seven showed severe injury to the constitution and insufficient growth, and two-thirds showed irregularity of the heart's action, disordered stomachs, coughs, and a craving for alcohol. Within six months after they had abandoned the use of tobacco, one-half were free from their former symptoms, and the remainder recovered by the end of the year.

SAWDUST BRIQUETTES FOR FUEL.

In Europe, where the prices of coal are a little higher than in America, and where the people are better trained to economical habits, perhaps, many efforts have been made to utilize sawdust as fuel. It is compressed into cakes, or briquettes, sometimes with and sometimes without the addition of a glutinous substance to bind the particles together. Germany seems to have led off in this practice, but the American consul at Berne reports that the Swiss are also doing something of the sort. He describes the cakes made in Switzerland as octagon shaped, 6 1/2 inches long, 3 1/2 inches wide and three-quarters of an inch thick, and weighing about half a pound each. In the district surrounding the factory where these cakes were made the schools were heated by them, the combustion leaving very little ash and proceeding without a large flame. No binding ingredient is said to be used, the sawdust being simply dried and pressed into the desired briquette shape, and owing

thus to the absence of tarry or oily substances there is no smoke in burning. The weight of such a briquette indicates the heavy pressure under which it takes its shape, and the edges look like polished oak; in fact, it is heavier than a piece of hardwood of the same size.

The demand created by the popularity of the fuel exceeded the supply of sawdust obtainable in the vicinity of the factory, and shiploads were therefore procured from Sweden and carloads from distant manufacturing. Sawdust which previously could be had for the asking, demanded a market price as soon as it became known that a certain factory could make use of it. Even then it was profitable to manufacture the briquette; but unfortunately, the factory was destroyed by fire and operations came to a standstill. Making sawdust briquettes of this kind would therefore seem to be worth inquiring into further.

It might not pay to transport the raw material for any great distance in America, but the finished product should be valuable here enough to compete with coal in the vicinity of many sawmills.—New York Tribune.

Notices.

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

Cape Breton Quarterly Conference.

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

The next meeting of the Cumberland County Quarterly Conference will be held at Oxford, N. S., April 7th and 8th. The first session, Monday evening, April 7th. The programme consists among other things of a book review by Dr. Steele; papers on Sunday School and pastoral work by Pastors Haverstock, Belyea and Steeves; sermons by Pastor Huntley and the secretary. The W. M. A. S. will have a meeting on Tuesday, p. m., led by Mrs. Haverstock. D. H. MCQUARRIE, Sec'y.

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

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

The D. & L. Emulsion
of Cod Liver Oil.

(Trade Mark.)
For Lung Troubles,
Severe Coughs, Colds,
Emaciation, &c., &c.

Few systems can assimilate pure Oil, but as combined in "The D. & L.", it is pleasant and digestible. Will build you up; Will add solid pounds of flesh; Will bring you back to health.

50c. and \$1.00 bottles.
DAVIS & LAWRENCE CO., Limited.

"That Settles It"

WEBSTER'S INTERNATIONAL DICTIONARY



RECENTLY ENLARGED
By the addition of **25,000 New Words**
Edited by W. T. HARRIS, Ph.D., LL.D., U.S. Commissioner of Education.
Will readily settle questions about words, men, places, scientific subjects, etc. It has 2,374 quarto pages with 5000 illustrations.

LET US SEND YOU FREE
our Chart of English Sounds for home study with the children, also "A Text in Pronunciation" which affords a pleasant and instructive evening's entertainment.
Illustrated pamphlet also free.
G. & C. MERRIAM CO., Publishers, Main St., Springfield, Mass.

The Whole Story in a letter:

Pain-Killer
(PENNY DAVID'S)

From Capt. F. Love, Police Station No. 5, Montreal: "We frequently use PENNY DAVID'S PAIN-KILLER for pains in the stomach, rheumatism, sciatica, tooth aches, chilblains, cramps, and all afflictions which befall men in our position. I have no hesitation in saying that PENNY-KILLER is the best remedy I have near at hand."
Used Internally and Externally.
Two Sizes, 25c. and 50c. bottles.

**OH MY HEAD!
HOW IT ACHES!**



Nervous
Bilious
Sick
Periodical
Spasmodic

HEADACHES.

Headache is not of itself a disease but is generally caused by some disorder of the stomach, liver or bowels.

Before you can be cured you must remove the cause.

BURDOCK BLOOD BITTERS

will do it for you.

It regulates the stomach, liver and bowels, purifies the blood and tones up the whole system to full health and vigor.

At Fredericton, Wednesday, a meeting of the Provincial Board of Health was held. A resolution was passed approving of compulsory vaccination of all children attending the public schools and of all pupils attending educational institutions.

The government education bill passed its first reading in the British Commons 176 to 23. The bill practically abolished school boards and invests the entire control in the county councils or similar local bodies. The school authorities of London are not included.

The Home

HOUSEHOLD HINTS.

The longer and drier table linen is ironed the better it looks.

To clean brass gas fixtures, rub them with cut lemons, and then wash them off in hot water.

A bruise may be prevented from discoloring by immediately applying hot water or a little dry starch moistened with cold water.

In boiling eggs hard put them in boiling water ten minutes, and then put them in cold water. It will prevent the yolk from coloring.

Save all your broken and crooked carpet tacks and keep them in a box in the kitchen for cleaning bottles. They are better than shot, for the sharp edges scrape off all the stains.

Kerosene added to boiled starch—a tablespoonful to a quart—will prevent the smoothing irons from sticking, and will give a gloss to the articles; the scent will all evaporate in the drying.

Lamp burners which are in constant use should be boiled occasionally in pearline or soda suds, then scrubbed and polished with brick dust, when they will do as good service as new ones.

When silver spoons become discolored from eggs scour them with fine table salt. This will remove the discoloration, which is caused by the sulphur in the egg, and not scratch or wear the silver.

If the wick of a lamp does not move easily in the holder, draw out one or two threads from one side. The wick should be as large a one as the holder will receive.

White cotton duck makes the nicest of all bags for soiled linen, as it is very substantial, and can be easily laundered. If ornamented with blue and red cotton, worked in Russian cross stitch, it can be made very ornamental also.

A very simple and strong cement may be made for glass and earthenware by diluting the white of an egg with its bulk of water. Beat up thoroughly, then bring to the consistency of thin paste with powdered quicklime. It must be used immediately, or it will lose its virtue.

Window shades are rarely manageable after renovation at home, and to have them done at a laundry is expensive. So it behooves the housewife to make her shades last as long as possible before trying to clean them. They will take a new lease of life, if turned upside down, end for end, and hemmed as before.

Ammonia is one of the most useful drugs in the household. It is most effective as an agent in dissolving dirt and grease. In cleaning of any kind it should be used in about the proportion of a tablespoonful to a quart of water. It makes the water softer than rain water, and is especially refreshing in the bath. Nothing will clean lamp chimneys, looking-glasses and window panes like ammonia. In using it on colored cloth, first test it on a sample to see that it does not spot. When a stain is produced by lemon juice or any other acid, nothing is so effectual as ammonia in neutralizing and thus removing it. A few drops to a pint of water sprinkled on the roots of house plants will produce an abundant growth. Stains on marble can be removed by rubbing them well with a tooth-brush dipped in powdered chalk and ammonia.—North western Christian Advocate.

CHEESE FONDUS.

The essentials of a good cheese fondus are good materials, quick and correct preparation, and the promptest of service. Place in a double boiler five eggs beaten without separating until light, one cupful of grated but mild Swiss or American cheese, one-half a teaspoonful of salt, one-quarter of a teaspoonful of white pepper and three tablespoonfuls of butter cut into small pieces; cook until the cheese has melted and the mixture is smooth and about as thick as a custard. Toast thin slices of stale bread, butter them well, and

pour over the cheese mixture. Send at once to the table on hot platter.—Ex.

BAKED RICE AND CHEESE.

Set aside one pint of cold rice for this dish. Make a white sauce with one heaping tablespoonful each of flour and butter, one-third of a teaspoonful of white pepper, and 1½ cupfuls of milk. Into a deep baking dish place alternate layers of the rice, sauce and grated cheese, having the last layer cheese. Place in hot oven and bake only until browned.—Ex.

CHEESE SAUCE FOR FISH.

Place in saucepan one tablespoonful of butter, the same amount of flour and sufficient salt and cayenne to season; stir over the fire until mixed, then add one-half a cupful of fish stock and one-half a cupful of cream, and stir until smooth and thick. Add a dozen canned mushrooms, chopped fine, and simmer slowly for fifteen minutes. Strain and return to the fire. Add two tablespoonfuls of cream and one of butter cut into bits. When the butter and cream are well blended add two tablespoonfuls of freshly grated cheese and take from the fire.—Ex.

SPANISH SCRAMBLED EGGS.

Chop fine one red pepper, rejecting all the seeds, heat in a frying pan one tablespoonful of butter, add the peppers and cook slowly for two minutes, then add one cupful of tomatoes, and cook for five minutes longer. Beat half a dozen eggs with one-half of a cupful of stock, pour into the frying-pan, and stir and cook slowly to a soft scramble, stirring in at the very last one tablespoonful of grated cheese, and salt to season to taste. Serve on thin slices of toast.—Ex.

CHEESE PUFFS.

Take one cup of grated cheese, one cupful of flour, one teaspoonful of salt and a dash of cayenne. Put one cupful of water and two tablespoonfuls of butter in a saucepan over the fire, and when the mixture boils put in the flour mixture, and stir until it draws away from the side of the pan. Take from the fire, cover and set aside until cool, then drop in four eggs, one at a time, and beat until perfectly smooth. Drop this soft dough by small teaspoonfuls on a buttered pan, sprinkle with grated cheese, and bake in a moderate oven a rich brown.—Ex.

ANOTHER HAPPY MOTHER.

Tells How Her Baby of Eight Months Profited by Wise Treatment.

Teething time is the critical age in a child's life. Any slight disorder in the stomach or bowels at that time greatly increases the peevishness of the little one and may have serious and even fatal results. It is impossible to take too great care of your baby's health during this period, and no better remedy than Baby's Own Tablets is known for the minor ailments of childhood. Among the mothers who have proved the worth of this medicine is Mrs. R. McMaster, Cookstown, Ont. Her little baby girl was suffering from the combined trials of indigestion, constipation and teething, and the mother's strength was severely taxed by the continuous care the child needed. A box of Baby's Own Tablets, however, made such an improvement that Mrs. McMaster is now enthusiastic in their praise. "It gives me great pleasure to testify to the value of Baby's Own Tablets," she writes. "My baby of eight months was much troubled with constipation and indigestion, and was very restless at night. I procured a box of Baby's Own Tablets, and the results were so satisfactory that I have not used any other medicine since. My baby girl is now regular and healthy, and getting her teeth seems much easier, and she rests a great deal better. These Tablets are a great help to little ones when teething."

Baby's Own Tablets are guaranteed to contain no opiate or other harmful drug. They produce natural sleep, because they regulate the stomach and bowels and comfort the nerves. They promptly cure such troubles as colic, sour stomach, constipation, diarrhoea, worms, indigestion and simple fever. They break up colds, prevent croup and allay the irritation accompanying the cutting of teeth. Dissolved in water, they can be given with absolute safety to the youngest infant. Sold by druggists, or sent postpaid at 25 cents a box, by addressing the Dr. Williams' Medicine Co., Brockville, Ont. Free sample sent on application. Mention this paper.

Shiloh's Consumption Cure

Cures Coughs and Colds at once. It has been doing this for half a century. It has saved hundreds of thousands of lives. It will save yours if you give it a chance. 25 cents a bottle. If after using it you are not satisfied with results, go to your druggist and get your money back. . . .

Write to S. C. WELLS & Co., Toronto, Can., for free trial bottle.

Karl's Clover Root Tea corrects the Stomach

ALLEN'S LUNG BALSAM

Cures Deep-seated Colds
Coughs · Croup · Bronchitis · LARGE BOTTLES \$1.00
MEDIUM 50¢ TRIAL SIZE 25¢

MILBURN'S HEART AND NERVE PILLS

FOR WEAK PEOPLE

These pills are a specific for all diseases arising from disordered nerves, weak heart or watery blood.

They cure palpitation, dizziness, smothering, faint and weak spells, shortness of breath, swellings of feet and ankles, nervousness, sleeplessness, anæmia, hysteria, St. Vitus' dance, partial paralysis, brain fog, female complaints, general debility, and lack of vitality. Price 50c. a box.

FAVORABLY KNOWN SINCE 1826 BELLS HAVE FURNISHED \$2,000,000 WORTH OF BELLING CHURCH SCHOOLS & OTHER PUREST BEST MENEELY & CO. GENUINE WEST-TROY N.Y. BELL-METAL

USE THE GENUINE . . .

MURRAY & LANMAN'S Florida Water

"THE UNIVERSAL PERFUME"
For the Handkerchief, Toilet and Bath.
REFUSE ALL SUBSTITUTES!

Wanted Everywhere

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

Address to-day the VARIETY MF'G CO.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.
Second Quarter, 1902.

APRIL TO JUNE.

Lesson I. April 13. Acts 9: 32-43.
PETER, AENEAS, AND DORCAS.
GOLDEN TEXT.

Jesus Christ maketh thee whole.—Acts 9: 34.

EXPLANATORY.

I. THE REST FROM PERSECUTION. PEACEFUL TIMES FOR THE CHURCH.—Vs. 31. How long the persecution lasted after Saul's conversion we do not know, but it probably burned out in two or three years. There were not many with Saul's fiery zeal.

But the probable reason for its cessation lay in the troubles the Jews were having with their Roman rulers. They themselves were being persecuted, and this left no time or opportunity for them to persecute Christians.

II. THE CHURCH EDIFIED.—Vs. 31. EDIFIED This English word (from "edificatio," a dwelling house, a temple, i. e., a house for God; and "facere," to make) has almost exactly the meaning "being built up." It is a process like the building of a house.

III. THE CHURCH'S DAILY LIFE. WALKING IN THE FEAR OF THE LORD.—Vs. 31. "Leading a God-fearing life, by which the edification exhibited itself in the moral conduct. IN THE COMFORT OF THE HOLY GHOST. "Comfort" means strengthening together, and strength that comes from the presence, the inspiration, the invigoration, the courage of another.

IV. THE MULTIPLIED CHURCH WERE MULTIPLIED. There are two ways to be multiplied,—in numbers, and in quality and value. The disciples rapidly increased in numbers, and the aggregate of churches was greatly enlarged.

V. HEALING THE SICK.—Vs. 32-35. AS PETER PASSED THROUGHOUT ALL QUARTERS. He went everywhere visiting and encouraging and teaching the new churches formed by the persecuted Christians, and keeping them in touch with the apostolic church in Jerusalem. Peter did more for the church at Jerusalem by going on those evangelizing tours than by concentrating all energies on Jerusalem alone. Work beyond its borders always aids the home church. "It is like the dew of heaven. It is twice blessed; it blesseth him that gives, and him that takes." THE SAINTS WHICH DWELT AT LYDDA. All Christians were called saints, because that was their aim and the characteristic of their lives. Lydda, in the rich plain of Sharon in northwest Judea, was a city of considerable size, about a day's journey from Jerusalem. Here, according to tradition, was born St. George, "the patron saint of England," the hero of the mythical story of St. George and the Dragon, immortalized in poetry and painting.

33. HE FOUND. As he went about doing good. It was not chance, but providence, in connection with his own seeking for ways to help others. NAMED AENEAS. Very nearly the same as Aeneas (with "ei" instead of "e" in middle syllable), the hero of Troy in Virgil's poem. KEPT HIS BED EIGHT YEARS. So that the cure must have been miraculous. AND WAS SICK OF THE PALSY. "Palsy" is a contraction of the word "paralysis."

34. JESUS CHRIST. That is, the Messiah. Peter guards against being thought the source of the healing. He draws men not to himself, but to the Saviour. So the true preacher or teacher always "hides behind the cross." He draws attention not

FOOD AND NEURALGIA.

The Right Food Will Drive It Away.

Good food cures neuralgia and many other diseases if it is the right kind of food and taken regularly, for the proper food will surely rebuild the cellular tissues and build the right kind of cells instead of diseased cells. When the rebuilding is under way the disease leaves.

That is the fact and base of the food cure. There are hundreds of thousands of cases to prove the truth of this assertion.

A man in Delaware, Ia., Mr. Thomas Craven, says: "My wife has been greatly afflicted with neuralgia and has never found any medicine that would cure her."

I was told that if she could be fed on Grape-Nuts Breakfast Food for a time she would probably get well, so we started on Grape-Nuts. Within a very short time Wife became entirely free from pain and is now, to all appearances, entirely cured of her trouble.

We cannot find words to express our appreciation of the beneficial results from his greatest food in existence, Grape-Nuts.

stands a crate full of bread. Each of you take a loaf from it, and you may come every day until God sends better times."

The children (at once surrounded the basket, striving and quarrelling over the bread, because each desired to obtain the finest; and they finally went off without a word of thanks.

Only Franziska, a clean but poorly-clad little girl, remained standing at a distance, then took the smallest of the loaves left in the basket, kissed her hand gratefully to the man, and went quietly and becomingly home.

On the next day the children were equally ill-mannered, and Franziska this time had a loaf which was scarcely half as large as the others; but when she reached home and her mother broke the bread there fell out quite a number of new silver pieces. The mother was frightened, and said: "Take the money at once, for it certainly got into the bread by accident."

Franziska did as she was bid, but the benevolent man said to her: "No, no; it was not an accident. I had the silver baked in the smallest loaf in order to reward thee, thou good child. Ever remain as peace-loving and satisfied."

He who would rather have a smaller loaf than quarrel about a greater will always bring a blessing to the home, even though no silver is baked in the bread.—Reformed Messenger.

GARNERED THOUGHTS.

As you grow ready for it, somewhere or other you will find what is needful for you, in a book, or a friend, or, best of all, in your own thoughts—the eternal thought speaking in your thought.—George MacDonald.

A man who does not know how to learn from his mistakes turns the best schoolmaster out of his life.—Henry Ward Beecher.

You can no more filter your mind into purity than you can compress it into calmness; you must keep it pure if you would have it pure; and throw no stones into it if you would have it quiet.—John Ruskin.

God is ever drawing like toward like, and making them acquainted.—Lyrics from Homer.

He that is afraid of solemn things has probably solemn reason to be afraid of them.—Spurgeon.

What man can judge his neighbor aright save he whose love makes him refuse to judge him!—George MacDonald.

A wise man has well reminded us that, in any controversy, the instant we feel anger, we have already ceased striving for truth and have begun striving for ourselves.—Thomas Carlyle.

The man who has begun to live more seriously within begins to live more simply without.—Phillips Brooks.

Nothing is ever settled until settled right.—Charles Sumner.

Why rushed the discords in but that harmony should be prized?—Robert Browning.

The most momentous truth of religion is that Christ is in the Christian.—Henry Drummond.

The new Russian loan is 393,000,000 marks, of which 3,000,000 is issued now at four per cent. It covers Russia's portion of the Chinese indemnity. It is offered for subscription in Germany, Holland and Russia.

In the annual report of the militia department the major general says the cavalry should be increased by four officers, twelve sergeants and sixty men; the artillery by four sergeants and seventy-eight men, and the infantry by eighteen officers and 462 men of other ranks. The permanent force should be 1,500 men, almost double present strength, and a third company of garrison artillery.

A very suggestive scene took place the other week in a jury room in the state of Kentucky. A man was on trial for the killing of another, and when the case committed to them, the jurors retired to their room, the foreman asked how many Christians there were among the number, nine men raised their hands, and one of them was asked by the foreman to lead in prayer. One of the oldest of them said he would do his best, and, as all knelt, he offered an earnest and impressive petition. Thus prefaced, the consideration of the case began, and resulted in their bringing what was regarded as a fair verdict. It was an unusual scene, that which this court room presented, but it was in direct line with the Divine promise. "If any man lack wisdom, let him ask of God" is the exhortation of the word. Surely in deciding the destiny for our fellow-men we need such wisdom. How vastly different our public decisions would often be if only appeal were made more frequently to Divine guidance, and not so often to mere human interests or expediency.—The Commonwealth.

THE LITTLE LOAF.

In a time of famine a rich man permitted the poorest children of the city to come to his house, and said to them: "There

SYMINGTON'S EDINBURGH COFFEE ESSENCE

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

GUARANTEED PURE. 100



Those who have used Laxa-Liver Pills say they have no equal for relieving and curing Constipation, Sick Headache, Biliousness, Dyspepsia, Coated Tongue, Foul Breath, Heart Burn, Water Brash, or any disease or disorder of the stomach, liver or bowels.

Mrs. George Williams, Fairfield Plains, Ont., writes as follows: "As there are so many other medicines offered for sale in substitution for Laxa-Liver Pills I am particular to get the genuine, as they far surpass anything else for regulating the bowels and correcting stomach disorders."

Laxa-Liver Pills are purely vegetable; neither gripe, weaken nor sicken, are easy to take and prompt to act.

London Chronicle: The remarkable popularity of the Fitzwilliams in Yorkshire is not a matter of yesterday, but has existed for several generations, and for cause. An anecdote significant of the ways of the house is told of the late Earl's father. A farmer came to him to represent that his wheat had been damaged seriously by the hounds. The Earl inquired at what he appraised the damage. The man said £50, and it was at once paid. After harvest the farmers came again and said that the wheat, far from being injured where most trampled on, seemed the strongest when they came to cut it, and consequently he had brought back the £50. "Ah," said Lord F., "this is as things should be 'twixt man and man." Then he wrote out a check for £100, saying: "Take care of this, and when your eldest son is of age present it to him, and tell him of the occasion which produced it."

The following have been placed on the free list by the government of Canada: Malleable iron or steel castings, in the rough, for the manufacture of scissors and band shears when imported by manufacturers of scissors and band shears to be used in making such articles in their own factories.

A despatch to the London Times from Klerksdorp, Transvaal Colony, says that the Boers in the Western Transvaal are well supplied with guns and ammunition and have unlimited support and a large amount of stock, that their numbers give them confidence, whilst the blockhouse system has not yet been extended enough to alarm them. Owing to the insufficiency of troops, the British columns have been too small to cope adequately with the Boer forces.

The London Daily Chronicle asserts that an armistice has been arranged pending the duration of Schalkburger's mission to General De Wet and that offensive operations against De Wet, Delarey and Botha will be suspended, the three generals having agreed honorably to observe the armistice and to refrain from operations until the return of the envoys to the Boer lines.

The colonial budget was laid Tuesday before the Newfoundland Legislature. It shows that the revenue for the last fiscal year exceeded \$2,000,000 and gave a surplus of \$350,000, which enabled the minister of finance to increase the colony's cash reserve to \$352,000. A surplus for the present year as well as for the fiscal year beginning next July is estimated. The financial outlook is most satisfactory.

The conscience of a guilty man is like the great clock of St. Paul's, in London. At mid-day, in the roar of business, few hear it. But when the work of the day is over, and silence reigns, it may be heard for miles. In the whirl of excitement conscience is not heard, but the time will come when it will sound and bring misery to the soul. Bessus, a native of Greece, being one day seen by his neighbors pulling down birds' nests and passionately destroying their young, was severely reproved for his cruelty. He replied that their notes were to him insufferable, as they never ceased twitting him of the murder of his father.—Arvine.

From the Churches.

Denominational Funds.

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

The Treasurer for New Brunswick and Prince Edward Island, to whom all contributions from the churches should be sent, is REV. J. W. MANNING, ST. JOHN, N. B.

LIVERPOOL.—Nine more were received by baptism on Sunday Mar. 23rd. others will follow. C. W. CORRY.

ARGYLE, N. S.—Baptized two, Ralph Savel and Clara Foster, at Argyle Head on the 23rd inst., and gave them the hand of fellowship at service following. We are hoping that others may come forward. Pray for us. PASTER. March 27.

GERMAIN ST., ST. JOHN.—The services of Sunday last were especially interesting. The congregations were large, considering the unpleasantness of the weather. The sermons, morning and evening, were upon the Resurrection and were deeply impressive. The music also was in harmony with the themes of the sermons. At the close of the morning service Pastor Freeman administered the ordinance of baptism to ten young persons, the fruits largely of faithful Sunday School work and special effort on behalf of the young by the pastor.

IMMANUEL CHURCH, TRURO.—During the year ending March 30th, the Building Fund Society of Immanuel church adopted a new method of raising money on our church debt. Each member of the church and congregation was asked to contribute amounts varying from one to five cents per week, over and above all other voluntary contributions. There was a very general response, and at the close of the year the result is very gratifying. About two weeks ago we made a payment of \$600 on our debt, reducing it to \$2800. I can most heartily recommend the "Mite Scheme" to churches that are embarrassed by a debt. M. A. MACLEAN.

DOAKTOWN AND LUDLOW.—I am now doing what I never tried before, carrying on special meetings in two churches 12 miles apart at the same time. The work in both places was progressing finely until the storm of the last few days burst upon us in all its fury carrying away bridges, destroying roads and sending the men away to the stream to look after the logs. Up to date 22 at Doaktown and 10 at Ludlow have decided to follow Jesus. This we feel would have been but the beginning had we been able to go on, but truly "God's ways are past finding out." He will bring it all out right in the end. A sermon on baptism has been preached in Doaktown. Not by us but by our friend, God bless him. He knows we cannot exactly be omnipresent so he takes advantage. Dear, oh dear, he changed their tactics and comes at us in such a sweet loving coony way that we have to smile. A few no doubt among us will have the blind pulled over their eyes by such suavity but we are trusting the number will be small. March 26. Had to close up the meetings at Ludlow last evening on account of loss of bridge and men leaving for streams. Baptized 7 young men and 1 young woman on Lord's Day morning. 2 others were received for baptism but could not get over the river. They will be baptized later and we are looking for a number more to come with them. Will go on with the meetings at Doaktown the remaining days of this week. Expect to baptize a large number on Easter Sunday morning unless that sermon which was intended to do good has done deadly harm. We await results. Brethren pray for us. We never needed your prayers so much during the twenty-five years we have been in this work. If the foes were all from without we think with God's help we could manage it. But some forget that there is a rod in the covenant and so to us at least for the present seem to lend themselves to the devil. M. P. KING.

Denominational Funds, N. S.

FROM FEB. 17TH TO MARCH 30TH.

Hebron church, \$31.15; Bass River, \$4.75; Paradise and Clarence church, \$25.00, special, \$1; Bridgewater, \$5.32; Parraboro, \$15.50; West Brook, \$2.80; Cumberland District Meeting, \$5; Walton, \$2.50; Noel, \$2.50; Tancook, \$15; Arcadia,

\$15.35; Y P S Workers, Melbourne, \$1.36; Chebogue, \$8.31; Lunenburg, 7.70; Amherst Shore Sunday School, \$3.45; Sackville, \$4; Wine Harbor, \$3; Milton, Queens, \$22.42; Lower Aylesford, \$1; Lower Granville, per Annapolis county Conference, \$8.24; St. Mary's Bay, \$15; First Hammonds Plains church, \$3; Goshen, \$7; Osborne, \$2.95, do, special, 25c; Black Rock section, \$2.20; First Baptist church, Halifax, \$44.10; do, Sunday School, \$25; Argyle church, \$6; East Pubnico, \$4; Bilitown, \$9; Cambridge, per District meeting, \$2.26; Lower Granville church, \$6.76; Port Williams, \$2.90; Jordan Falls, per District Meeting, \$6; 1st Sable River church, \$5; Lewis Head, \$3; Brookfield church, per District Meeting, \$1.66, do, \$2.50; Avonport, \$2; Bishopville, \$2; Brooklyn, Sunday School, \$1; Brookville, Kempt church, Hants county, \$1.44; North Temple, \$11; Great Village, \$10; East Onslow, per E Mt, \$2.50; Brookside, \$1; North River, \$4; Oak church, River John, \$7.28; Sydney, Pitt street, \$31; Mira, \$6.35; Homeville, \$5.90; Aylesford section, \$34.55; Bear River church and Sunday School, \$31.85; Tatamagouche, \$2; New Annap, \$5.39; Maccan, \$18.50; Mrs C. W. Elderkin, Advocate, \$20; Newport, \$5; 1st Yarmouth, \$54.93; Chester, \$1.50; Milton, Yarmouth, \$12.35, do, Sunday School, \$9.29. Total, \$617.74. Before reported, \$4492.03. Reported to me by Rev. E. Bonnorth, Field Secretary Grande Ligne Mission, \$234.56. Total to date, \$5344.33.

A. COHOON, Treas. D. F., N. S. Wolfville, N. S., March 21st.

Literary Notes.

THE NINETEENTH CENTURY AND AFTER for March has varied and interesting table of contents, comprising—

- I. Compulsory Training—A pan Britania Militia. By Clinton E Dawkins.
- II. Mr. Chamberlain as an Empire Builder. By Henry Birchenough.
- III. The agreement between Great Britain and Japan. By H. M. G. Bushby.
- IV. The Treatment of Untried Prisoners. By Sir Robert Anderson.
- V. The Apostle of Mediocrity. By Walter Frewen Lord.
- VI. Where the Village Gentry are. By (1) W. G. Waters; (2) Colonel A. F. P. Harcourt.
- VII. The Increasing Export of England's Art Treasures. By Claude Phillips.
- VIII. The Mask of "Ulysses." By Stephen Grogan.
- IX. Is the Crowned King an Ecclesiastical Person? By Rev. Herbert Thurston, S. J.
- X. The Young English Girl Self-portrayed. By the Countess of Jersey.
- XI. Concerning Ghost Stories. By W. S. Tilly.
- XII. Who Composed the Parliamentary Prayer? By the late Sir A. Chibald Milman, K. C. B.
- XIII. Famine and Controversy. By G. M. Chesney.
- XIV. A Chartered Academy. By Edward Dicey, C. B.
- XV. Last Month, The Chan State. By Sir Wemyss Reid.

Published by Leonard Scott Publishing Company 7 & 9 Warren St., New York. \$4.50 per annum, single copies 40 cents.

A remarkable proclamation by the Governor of Shansi, China, is reproduced as a frontispiece in the Missionary Review of the World for April. The translation furnishes food for thought, as it shows the impression made with Chinese by a refusal of Missionaries to demand indemnities. Several articles on India make interesting reading. One is by Rev. Arthur Stanton, on "Signs of Awakening in India," another by M. G. Sherwood Eddy on "Touring Among Indian Villages," and one by Dr. John P. Jones of Madura, on the "Progress of missions in South India." Dr. George Smith, the great Missionary Biographer, also contributes a sketch of Alphonse Francois La Croix, the Apostle to the Bengalis. But these are on India. There are also excellent articles on Cuba and its Evangelization, Preaching to the Heathen, The New reformation in France, Advancement in Liberia, Student Volunteers in Toronto, Morality of Islam, etc., etc.

Published monthly by Funk & Wagnalls Company, 33 Lafayette Place, New York. \$2.50 a year.

Thanks.

Rev. Wm. E. Hall of Halifax desires to express through the MESSENGER AND VISITOR his grateful sense of the kindness and sympathy of his friends made manifest by many tokens of regard received from them during his protracted illness.

THE WATER-CLOCK.

Of all the curious devices for telling the time, however, I think none can beat the water-clock. This strange time-keeper is made in the Celestial Empire of a number of jars placed one above the other. The water is put in the top jar, and allowed to trickle down through the other two till it reaches the lowest. In the bottom jar there is a gauge or index fixed to a piece of board which floats on the water, and gently rises as the jar gets filled. On this tell-tale are a number of marks and figures to indicate the hour. This curious clock is called by the Chinese "tick-low." The work "tick" means "a drop," and the two words together mean "the drop-dropper," or the drop-teller. I do not know who invented this simple clock, but it has been used for ages by different nations. The people of Greece tell the time by a water-clock, which they called the clepsydra; and the people who lived in Egypt many centuries ago also used a similar kind of timepiece.

These old water-clocks were not all made in the same style. Sometimes the water in a box acted in such a way as to let weights fall, and so pull the hands around a dial, just as the old grandfather-clocks used to do which made their solemn tick, tick in our hall or kitchen. Does it not seem funny that the Chinese should call their clock by a name which exactly resembles the one used by English children? Our boys and girls call a watch or clock a ticker. The two words mean the same, for they are both intended to represent the noise made by the swing of a pendulum, or the constant dropping of water. So at the bottom we find that people are pretty much the same the wide world over.—C. Murray, in Early Days.

LATE WAR NEWS. GALLANT CANADIANS.

A Pretoria despatch of March 28 says: About 1,500 Boers, under Liebenberg, Kemp and Wolmarans, were within the area of Lord Kitchener's latest move, but, although surprised by the rapidity displayed by the British troops, gaps in the latter's lines enabled most of the burghers to escape.

The Boer prisoners totalled 179 men, including Commandant H. Kruger and ex-Landroost Meething of Kierdorp.

From the first prisoners captured it was learned that Gen. Delarey himself was outside the actual cordon, having slept some distance westward, but Liebenberg, Kemp and other Boer commanders were inside the column of troops. The first body, consisting of about 500 Boers, sighted at 10 o'clock in the morning, March 24, retreated at full speed, making for a gap between the British columns. A race for the opening ensued. British Mounted Infantry, which had already ridden upwards of 50 miles, pressed their tired horses until they gave out, when the men jumped off and raced forward on foot. Some of the mounted men, however, were able to gallop right into the gap just ahead of the burghers, whom they met with warm fire. These troops also succeeded in driving back another body of 300 Boers, who were forced to desert the guns they had captured from the Von Donop Convoy in February. The Boers tried to get through several openings, but on each occasion were forced to double back, until they, ultimately found a gap and passed out of the British lines, within sight of Kierdorp. Night fell before the pursuing columns could overtake the Boers.

Five Canadians who fell out of their column and tried to work their way back were surrounded by a Boer force and made a splendid defence. But finally seeing their case was hopeless, four of the Canadians surrendered. The fifth, however, indignantly refused to throw down his arms and continued a single-handed fight until he was killed. This was regarded as one of the most interesting incidents of the day.

IMPERIAL EDUCATION.

The London Daily Mail says it is in a position to assert that Cecil Rhodes left the bulk of his fortune, outside of some personal and family bequests, to the promotion of his vast Imperial plan of education. This project embraces every land

where the Union Jack flies. Its purpose is the intellectual betterment of the British race throughout the world and the fostering of the Imperial sentiment.

The Daily Mail adds that this idea of better fitting "younger Britains" to cope successfully with rival nationalities was long a dominant scheme with Cecil Rhodes, but that even his closest friends, little imagined the absorbing hold it obtained upon him until this was disclosed by the terms of his will. The details of this plan of education will be made public in a few days.

Among the teachers who will go to South Africa from New Brunswick are Miss Agnes Carr and Miss Annie Burns of this city. Miss Carr is the daughter of Mrs. John deSoyres, and Miss Burns, of James A. Burns, proprietor of the St. John hotel. The list also includes Miss Ida McLeod, daughter of Rev. Dr. McLeod and Miss Winifred Johnston, daughter of L. W. Johnston, both of Fredericton. Miss Susan W. Gray, B. A., of Peel, Carleton county, has been offered a position on the South African teaching staff which she has accepted. She will leave for her new field at once.—Telegraph.

By direction of the Pennsylvania State Live Stock Sanitary Board Dr. Ryder made an investigation of the death of fourteen cattle on the farm of Ann Amelia Brewer and her sister, near Kalisterville, Pa., a few days ago, and found that the animals had been starved to death. The owners of the cattle told him witches had entered into the animals and it was necessary to starve them out. Fourteen others of the herd were sold to John Faith, a Dry Run, (Md.) farmer, who was compelled to haul them to his place because of their emaciated condition. The women will be prosecuted.

do you not get our prices on that Printing you think of having done?

?

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

!

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

MARRIAGES.

CANN-FOOTE.—At the residence of the bride's parents, March 20th, by the Rev. J. Miles, Arthur W. Cann, of Overton, to Blanche Foote of Pembroke Point, Yarmouth county, N. S.

WARD-GREENWOOD.—At Prospect N. S., Mar. 19th by Rev. E. O. Read, Percy A. Ward of North Alton, and Muriel I. daughter of Mr H. A. Greenwood of Halifax.

LUTZ-ODDEN.—At the parsonage, Dawson Settlement, Albert county, March 19, by Pastor A. A. Rutledge, Richard D. Lutz of Steeves Mountain, Westmoreland county to Elizabeth A. Ogden of Dawson Settlement, Albert county, N. B.

DEATHS.

PALMER.—Mrs. Thomas Palmer died at Rockland Kings Co., N. S., March 19th, aged 23. Mrs. Palmer whose maiden name was Bessie L. Maplebeck, was born at Margareville. At the age of 17 she was baptized into the fellowship of the home Church by Rev. H. N. Parry. Five years ago she was married to Mr. Palmer and came with him to Rockland. Three children were born to them the youngest an infant of five months. Mrs. Palmer was a victim of the terrible disease of consumption which within the last two years had carried off her mother and an older sister. Her trust was in the Lord Jesus and though anxious to live for her little ones she was resigned to the will of God. Her funeral was conducted by Rev. D. H. Simps who spoke from Psalms, 23 : 4.

COLPITTS.—At Petitediac, N. B., at the home of her son, March 21, Elizabeth Ann Colpitts, aged 63 years. Through a long and painful illness, she was tenderly cared for by the younger daughter. Her life is worthy of a larger notice than can here be given. A life-long member of the 1st Elgin church, a Christian of more than ordinary faith and zeal. Left a widow with nine children, she has had the joy of seeing all converted and holding good positions of usefulness in the church of Christ. Two of the sons, Horace, now at Rochester, and Robert J. on the MESS- ENGER AND VISITOR staff are entering the ministry. Our sister's gifts were large, to her family, to her church and to the community in general. Rev. N. A. MacNiel conducted the services at Petitediac and the writer at Forest Glen the place of burial.

SKINNER.—Deacon Charles Skinner, one of the oldest and most respected residents of Wilmot, N. S., died at the home of his daughter, Mrs. G. A. Wotton, March 13th, in the 85th year of his age. He was born in Cornwallis, N. S., Aug. 31st, 1817. At an early age he professed religion and united with the 2nd Cornwallis Baptist church, under the ministry of Rev. William Chipman. In March 15th, 1842, he was married to Miss Eunice A., daughter of Rev. George Dimock of Newport, N. S. His life was characterized by integrity and a consistent adherence to the principles of the gospel of Christ. Deeply interested in missionary, temperance, and charitable work, he maintained an exemplary life as a Christian. Having moved to Annapolis county he united with the church at Middleton and was made an honorary deacon during the pastorate of Rev. E. E. Locke. He was constant in his attendance upon the services of the church, and the pastor ever found in him a willing and an efficient helper. The Bible was to him the will of God, and he was regarded by all who knew him as well versed in Scripture knowledge. Since the death of his beloved

wife in 1889 he made his home with his children and grand children who delighted to make his last days most pleasant. During his declining years his faith in Christ and vision of ultimate rest and glory became stronger and clearer and he frequently talked of the Homeland. Death came as he desired. Having retired to rest in his usual health he was suddenly taken seriously ill. After suffering intensely for about two hours, paralysis came upon him and quietly, without a struggle, he passed to his heavenly rest. He leaves nine children, nineteen grandchildren and one great-grandchild to mourn the loss of an affectionate and faithful father. The funeral service was conducted by Rev. W. M. Smallman of Nictaux, N. S. The interment was made at the Pine Grove Cemetery, and there the body of a just and good man awaits a glorious resurrection.

HOW TO SEW ON BUTTONS.

It is probable that the average woman thinks she knows how to sew buttons on the right way, but the chances are that she never heard of the best way, so this little story, from an exchange, is given to enlighten her :

"When I get a bright idea I always want to pass it along," said a thrifty housewife, as she sat watching a young girl sewing. "Do your buttons ever come off?"

"Ever? They're always doing it. They are ironed off, washed off and pulled off until I despair. I seem to shed buttons a every step."

"Make use of these two hints when you are sewing them on, then, and see if they make any difference. When you begin, before you lay the button on the cloth, put the thread through so that the knot will be on the right side. That leaves it under the button and prevents it being worn or ironed away and thus beginning the loosening process. Then, before you begin sewing, lay a large pin across the button, so that all your threads will go over the pin. After you have finished filling the holes with thread, draw out your pin and wind your thread round and round beneath the button. That makes a compact stem to sustain the possible pulling and wear of the buttonhole. It is no exaggeration to say that my buttons never come off, and I'm sure yours won't if you use my method of sewing."—Sel.

MAKING FIRE.

Mr. Charles F. Lummis declares that the greatest invention ever made by man was made by that unnamed savage who first rapped two accidental stones together, and saw a spark. Writing in "The Land of Sunshine," Mr. Lummis says that he has known men who handle hundreds of thousands of their fellows, and hundreds of millions of their fellows' money, go all day or all night shivering in camp, because no one had a match. So subservient have we become to a sorry little splinter with a grain of phosphorus on its tip!

It was only in 1805 that fire began to be made by chemistry. All one needed, after Professor Chancel of Paris, was a bottle of asbestos saturated in sulphuric acid, and some pine splints dipped in sulphur and tipped with chlorate of potash and sugar.

Friction matches date only from 1829 when Walker began making his "Congreves," a shilling for a box of eighty-four with a piece of sandpaper to scratch them on. The modern match with its safer form of phosphorus came along in 1845.

My father, born in 1825, was telling me a few months ago how he had to light the fire in Maryland. They had the old tinder-box, a round tin holding a charred linen cloth and with a tight cover to smother the linen again. Into this tinder he struck sparks with the flint and steel, and when it "bit" he touched it a cedar splint he had split and tipped with sulphur. That is the way we built the morning fire within the memory of one still useful American. How many breakfast fires would be lighted to-morrow if to-night every facility were removed, and beside each stove were placed the tinder-box and flint and steel and sulphur dips?—Youth's Companion.

MUST PICK THE BONE.

As is well known, slavery existed in a small way in Massachusetts in the early days. Slaves were often freed by will at the death of their master, and not unfrequently aged and unhealthy servants were released in order to save the expense of

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

**GLOBE-
WERNICKE
ELASTIC
BOOK-CASE**



The kind that grows with your library. It's made up of units, or sections. Ten or a dozen books, one unit—more books, more units, and get them as' wanted. Call, or write for booklet.

An Ideal Book-Case for the Home.

No Body Wants to Die

poor, How may a POOR man die RICH? answer: Take out a policy on your life in the

CONFEDERATION LIFE ASSOCIATION

A very small proportion of your yearly income will pay the premium. Then when DEATH comes your mind will be easy about the future of your wife and family.

Your HOME will remain secure, your children receive the education which you meant they should have, that mortgage on your house will be paid off, and incalculable suffering will be saved those whom you have left behind.

WANT AND PENURY

are the portion of the widow and orphan children of the UNINSURED man.

CONFEDERATION offers policies under which you may LIVE and WIN.

Write for rates and particulars to

GEO. W. PARKER
Gen. Agent

45 Canterbury St
ST. JOHN, N. B.

A. McLEOD
City Agent

To Intending Purchasers~

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

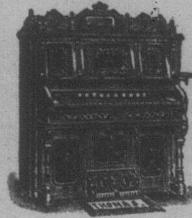
"THOMAS"

for that instrument will fill the requirements.

JAMES A. GATES & CO.

MANUFACTURERS AGENTS.

Middleton, N. S.



their maintenance. The unfortunate freedman then became a charge on the town. So frequent did such cases become that the General Court of 1703 4 passed an act which prohibited the freeing of servants except upon giving bonds to save the public from future charges. The historian of Malden cities an incident.

One of the old esquires of Malden had a slave who had been in his family until he was about seventy years of age. Perceiving that there was not much more work left in the old man, his owner sent for him one day and addressed him in pompous fashion.

"You have been a faithful servant to me, and my father before me," he said. "I have long been thinking what I should do to reward you for your services, and I've decided to give you your freedom. You are your own master; you are your own man."

But the old negro shook his grizzled head, and with a sly glance which showed that he saw through his master's intentions, quietly replied:

"No, no, massa; you eat de meat, and now you must pick de bone."—Youth's Companion.

Before the adjournment of the Nova Scotia Legislature last week, Hon. Attorney-General Longley stated, in answer to a question of a member of the House, that it was not the intention of the Government to introduce a prohibitory liquor law this year. The Government's answer is given precisely in a note from Hon. Mr. Longley to Mr. A. M. Bell, the leader by the deputations which waited on the Government to ask for the introduction of a prohibitory law. In this note the Attorney-General says: "I have to advise you that this matter has received the most careful and earnest consideration by the Government and we have reached the conclusion that, for various reasons, it would not be expedient to introduce a Provincial Prohibition Act at the present time."

If you wish to avoid streaks when washing nicely painted doors, begin at the bottom and wash all the way to the top of the door. Now the paint is all wet, begin at the top, wash downwards, and wipe dry as you go. Streaks are caused by soapy or dirty water running down over the dry paint.—Northwestern Christian Advocate.

A bold highway robbery was committed at the watering trough on the Moore's Mills road, six miles from St. Stephen Wednesday evening. Herbert Mann was driving from town, and while stopping to drink he was attacked by two men, who knocked him down and took from his clothes a pocket book containing \$98.

A really forgivable pun is one published by the Philadelphia Ledger when it ascribed the suicide of the diabolical governor of Shansi by swallowing gold-leaf to "a consciousness of inward gilt."

GOLD MEDAL, PARIS, 1900.

Walter Baker & Co.'s
PURE, HIGH GRADE
Cocoas and Chocolates.

Breakfast Cocoa.—Absolutely pure, delicious, nutritious, and costs less than one cent a cup.

Premium No. 1 Chocolate.—The best plain chocolate in the market for drinking and also for making cake, icing, ice-cream, etc.

German Sweet Chocolate.—Good to eat and good to drink; palatable, nutritious, and healthful.

WALTER BAKER & CO. Ltd.
ESTABLISHED 1780.
DORCHESTER, MASS.
BRANCH HOUSE, 12 and 14 St. John St., MONTREAL.
TRADE-MARK ON EVERY PACKAGE.

Society Visiting Cards For 25c.



We will send

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

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

Wedding Invitations, Announcements, etc., a specialty.



THE ORIGINATOR OF DOAN'S KIDNEY PILLS,

The original kidney specific for the cure of Backache, Diabetes, Bright's Disease and all Urinary Troubles.

Don't accept something just as good. See you get the genuine

DOAN'S.

CANADIAN PACIFIC RY.

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

SPECIAL COLONIST RATES

To North Pacific Coast and Kootenay Points.

From ST. JOHN

- To Nelson, B. C.
- Trail, B. C.
- Rosland, B. C.
- Greenwood, B. C.
- Midway, B. C.
- Vancouver, B. C.
- Victoria, B. C.
- New Westminster, B. C.
- Seattle & Tacoma, Wash
- Portland, Ore.

\$56.50

Proportionate Rates from and to other points.

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

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

PURE GOLD TOMATO CATSUP

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

Tomatoes crushed
Spices only—try it



CHURCH BELLS

Chimes and Bells,
Best Superior Copper and Tin. Get our price.
MOSHANE BELL FOUNDRY
Baltimore, Md.

The London Mail declares that negotiations are on foot for the formation of a gigantic European iron combination to keep up prices. They were initiated by the British iron masters. The principal Belgian and German firms are not inclined to join the combination because the fall in prices enables them to compete in the American market.

News Summary.

A seat on the Toronto Stock Exchange, bought some time ago for \$6,000, was sold Wednesday for \$14,500.

The revised city assessment of Toronto shows \$133,965,547, as compared with \$128,271,583 last year.

The War office has approved the new rifles and they will probably soon be issued to the whole British army.

Col. Dent states he has shipped 9,111 Canadian horses to South Africa, and expects to ship 800 more early in April.

Soloman, the Galician farmer found guilty of murdering his wife, was sentenced Tuesday to be hanged May 27.

Early in May a direct steamship line will be established between Rotterdam and Montreal. Four vessels will be employed.

The Canadian Pacific Railway has purchased the Eastern abattoir at Montreal for a quarter of a million, payable in forty years.

In McGill, students will now be able to pass through the arts course and either science or medicine in six years instead of eight.

The Dominion Iron and Steel Company, Monday, declared a half-yearly dividend of 3 1/2 per cent. on preferred stock, payable April 7.

In a despatch from Pretoria, Lord Kitchener gives his usual weekly totals of captures, but does not mention the Schalk-burger incident.

The Ontario Rifle Association made a profit of \$5,360 from the sale of seats for the royal review at the time of the visit of the Duke of York.

C. B. Ballock was hanged at Mounted Police barracks in Fort Saskatchewan, N. W. T., Tuesday, for the murder of L. Stanton last April.

The London Daily Express says that the Turkish authorities have arrested Pastor Talika on suspicion of complicity in the abduction of Miss Stone.

A race riot broke out near Jasper, Ala., Wednesday. One hundred and fifty shots are reported to have been exchanged, but the casualties cannot be ascertained.

There is no likelihood of a strike in the anthracite coal districts this year. The miners have formulated their demands and the operators will probably meet them half way.

A large school of codfish has struck into Boston bay. Sunday 60,000 pounds of fresh codfish were landed at Fort wharf, bringing from \$3.40 to \$3.75 per hundred-weight.

Premier Roblin, of Manitoba, declares over his own signature that the Manitoba liquor act is "no prohibition bill whatever, and is simply a bill providing for free whiskey."

The motion of A. J. Balfour in the British House of Commons to limit the suspension of John Dillon (nationalist) to one week was adopted by the House without discussion.

In the Dominion by-election in Beauharnois, Loy, Liberal, was elected by 153 majority, defeating Mr. Bergeron, Conservative. In the last election, with the same candidate, Loy's majority was 279.

F. W. Hodson, Dominion live stock commissioner, is in Toronto for the purpose of inspecting on behalf of Prince Edward Island government, shipment of stock from Ontario to Prince Edward Island.

The first section of the Pacific cable, connecting New Zealand with Norfolk Island, Australia, was finally completed Tuesday at Doubtless Bay. This section will probably be open to the public by the first of May.

A large counterfeiting plant was raided at Corona, L. I., Tuesday, and five men were arrested. According to the secret service men the counterfeiters were making imitation \$5 gold pieces when the officers appeared.

The case of Alexander Terriault, of Skowhegan, Me., convicted of the murder of Mathias Pa'e, a Canadian, last November, will be taken to the law court on an appeal. The ground is the variance of expert testimony.

A petition was filed Monday in New York by the Bank of New Brunswick at St. John, N. B., the First National Bank Ottawa, Ill., and the National Bank of Helena, Montana, asking that the Crude Rubber Company, of New York, be declared an involuntary bankrupt. Each of the three banks that figure in the petition have claims on the rubber company for \$5000.

Tested by Time.—For Throat Troubles, Colds and Coughs, BROWN'S BRONCHIAL TROCHES have proved their efficacy by a test of many years. The good effects resulting from the use of the Troches have brought out many worthless imitations. Obtain only BROWN'S BRONCHIAL TROCHES, 25cts. a box.

DARE YOU NEGLECT IT? THE FATHER OF CONSUMPTION, CATARRH!

"I mourn the death of my eldest son, because I failed to take care of what we called 'only catarrh,'" writes a sorrowing mother.

ONLY CATARRH! But more to be dreaded is catarrh than the infectious diseases from which we flee. Yet we are prone to neglect it, till CONSUMPTION has fastened its deadly grip upon us and health is beyond recall.

Perhaps, Reader, you are subject to what you call a "cold in the head." This cold comes on with every change in the weather. It begins with symptoms like the following: Snuffles, dull headache, burning in the nose, mucous in the throat, continual hawking and spitting, tendency to breathe through the mouth, and kindred symptoms.

THAT'S THE WAY CATARRH BEGINS! Alas for its victims it does not end here if neglected. The hideous demon consumption waits to clutch those who do not watch themselves and ward off his approach by taking the right treatment in time.

You say medicine's have not helped you. That's not surprising. Worthless so-called "remedies" are every day foisted upon the public.

Of all who have tried BUT ONE HAS BEEN SUCCESSFUL in stamping out catarrh and decreasing the death rate from consumption.

WHO?

Dr. Sproule, B. A. Once a surgeon in the British Naval Service. Now the World's Greatest Catarrh Specialist.

CATARRH OF THE HEAD AND THROAT

The most prevalent form of catarrh results from neglected colds.

1. Do you spit up slime?
2. Are your eyes watery?
3. Does your nose seem full?
4. Does your nose discharge?
5. Do you sneeze a good deal?
6. Do crusts form in the nose?
7. Do you have pain across the eyes?
8. Does your breath smell off-putting?
9. Is your hearing beginning to fail?
10. Are you losing your sense of smell?
11. Do you have up phlegm in the morning?
12. Are there buzzing noises in your ears?
13. Do you have pains across the front of your forehead?
14. Do you feel drooping in back part of throat?

Answer the above questions, cut them out of the paper and send them to me with any other information you may think would help me in forming a diagnosis, and I will answer your letter carefully, explaining your case thoroughly, and tell you what is necessary to do in order to get well. My advice is always Free. DR. SPROULE, B. A. (formerly Surgeon British Royal Naval Service), English Catarrh Specialist, 7 to 13 Doane Street, Boston.

A ROYAL SALUTE.

A fondness of navy officers for telling jokes at each others' expense is well known, and their yarns, like the traditions of the Indians, are handed down from one generation to the next.

Years ago there was a brusque old Admiral upon whom many stories were told—in most cases true ones.

At one time when the warship of which the Admiral was in command was off the coast of Portugal, the king of that country expressed a desire to visit an American man-of-war.

The Admiral received the party with great cordiality, but instead of addressing the royal visitor as "our Majesty" or "Your Highness," he invariably called him "King."

It was, "Step this way, King," "Look out for your head, King," when showing him about the vessel, and before his majesty departed the Admiral convulsed all within hearing by saying hospitably, "King, come down in the cabin and have a drink."—Lippincott's Magazine.

HIS FLUENT FOUNT OF TEARS.

There are funny incidents in the life of a photographer. A man came in the other day and looked over all the samples, asking the price of each.

"Do you want a sitting?" I asked.

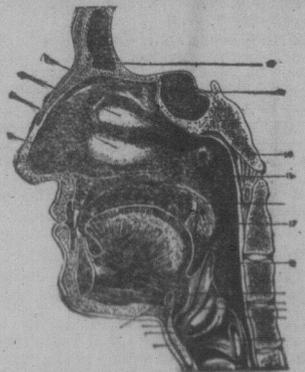
"I don't see nothin' like what I want," he replied.

I told him that if he would indicate what he wanted I might arrange it.

"I don't know as you can," he said, "for I don't see nothin' at all like what I want."

I repeated what I had already said. He asked me to sit while he told me.

"You see, it's like this," he began. "I had a girl that I loved, and we was going to get married. She had her things made up, and we was all but ready, when she



WHY?

Because he chose to retire to private life that he might devote

himself to the study of catarrh, to help suffering humanity. SUCCESS HAS CROWNED HIS EFFORTS. He stands alone the master of the disease which causes more suffering to poor humanity than any other. It fastens itself like an octopus upon the organs.

NO ORGAN IS SAFE FROM ITS RAVAGES. Few understand this. In fact, Dr. Sproule's deep research alone has revealed this startling fact. That is the reason why HE CURES WHERE OTHERS FAIL.

DO YOU REALIZE

that the trouble you suffer and cannot account for is catarrh? It assuredly is if any of the following symptoms fit your case. Study carefully the symptoms. It will mean health to you.

DISEASES OF BRONCHIAL TUBES.

When catarrh of the head and throat is left unchecked it extends down the windpipe into the bronchial tubes, and in time attacks the lungs and develops into catarrhal consumption.

1. Do you take cold easily?
2. Is your breathing too quick?
3. Do you raise frothy material?
4. Is your voice hoarse and husky?
5. Have you a dry hacking cough?
6. Do you feel worn out on rising?
7. Do you feel all stuffed up inside?
8. Are you gradually losing strength?
9. Have you a disgust or fatty food?
10. Have you a sense of weight on chest?
11. Have you a scratchy feeling in throat?
12. Do you cough worse night and morning?
13. Do you get short of breath when walking?

Answer the above questions, cut them out of the paper and send them to me with any other information you may think would help me in forming a diagnosis, and I will answer your letter carefully, explaining your case thoroughly, and tell you what is necessary to do in order to get well. My advice is always Free. DR. SPROULE, B. A. (formerly Surgeon British Royal Naval Service), English Catarrh Specialist, 7 to 13 Doane Street, Boston.

taken ill and died. And what I wanted was a picture of me sittin' on her grave weepin'.

I was touched at the homely story of grief, and told him I could send a man with him to the grave and have the picture taken as he desired.

"It's some distance," he said. "It's over in Ireland. I expect it 'ud cost a lot to tend over your traps for what I want."

I said it would.

"I thought," he answered, "that maybe you could rig up a grave here in your shop, and I would weep on it, and it would do just as well. It's no trouble for me to weep anywhere."—The Edinburgh Scotsman.

Souful—But how did she manage to work you?

Doleful—Oh, I don't know. She was always so sweet that I couldn't resist her.

Souful—She must be one of the sugar beats I have read about.

Doleful—Well, she certainly got bounty out of me.—Syracuse Herald.

The moral reform committee of the general conference of the Methodist church of Ontario, considers the terms of the referendum unfair to temperance people, and regrets that the legislature has not seen fit to modify these conditions.

MESSRS C. C. RICHARDS & Co.

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

The above facts are well known to everybody in this village and neighborhood.

Yours gratefully, A. DAIRT.
St. Timothee, Que., May 16th, 1899.

This and That

SNOWED IN. BY H. S. KELLER.

There's lots of work a boy can do When he's snowed in, and can't get through To school because the drift's so high Seem reaching almost to the sky. Here is a broken bat to mend, A ball to stitch, a bow to bend, And here's a ship that needs a sail. To meet next summer's singing gale. Here is a gig that's lost a wheel, There's something wrong about this reel, This barrow needs a coat of red, And "Charley, make my doll a bed." With lots of stamps to sort anew, And fix them in the album, true— It's not so bad to be snow-bound When there is so much work around. —Ex.

LITTLE BROWN HANDS.

They drive home the cows from the pasture, Up through the long shady lane, Where the quail whistles loud in the wheat fields. That are yellow with ripening grain. They find in the thick waving grasses Where the scarlet-lipped strawberry grows, They gather the earliest snowdrops, And the first crimson buds of the rose. They toss the new hay in the meadow; They gather the alder-bloom white; They find where the dusky grapes purple In the soft-tinted October light. They know where the apples hang ripest And are sweeter than Italy's wines; They know where the fruit hangs the thickest On the long thorny blackberry vines. They gather the delicate sea-weeds, And build tiny castles of sand; They pick up the beautiful sea-shells— Fairy bars that have drifted to land. They wave from the tall rocking tree-tops Where the oriole's hammock nest swings; And at night-time are folded in slumber By a song that a fond mother sings. Those who toil bravely are strongest; The humble and poor become great; And so from these brown-handed children Shall grow mighty rulers of state. The pen of the author and statesman— The noble and wise of the land— The sword, and the chisel, and palette, Shall be held in the little brown hand. —Church Standard.

HIS OWN NAMES.

If you think a foreigner's ways are queer, ask yourself whether their seeming queerness may not be due mostly to your want of familiarity with them. "You have such strange names for your towns over heah!" said a titled English importation to one of his new American friends. "Weehawken, Hoboken, Poughkeepsie and ever so many others, don't you know!" "I suppose they do sound queer to English ears," said the American, thoughtfully.

COFFEE TOOK IT.

Robbed the Doctor of his Cunning. "I was compelled to drink some Java coffee yesterday morning and suffered so much from its effects that I feel like writing you at once. I am 61 years old and for a great many years have been a coffee drinker. My nerves finally got into a terrible condition and for about two years I suffered with sinking spells and was so nervous that it seemed as though I could hardly live. I suffered untold agonies. My heart would stop and my kidneys gave me no end of trouble. About six months ago I gave up coffee for good and began using Postum. I insisted on knowing that it was properly made by being sufficiently boiled, and I prefer a cup of Postum to Java, Mocha, or any other coffee. My sinking spells have left me, my head gives me no trouble now, the kidneys are greatly improved, and, in fact, I feel a great change in my whole body. It is such a comfort to be well again. I know a physician in San Antonio who had become so nervous from the use of coffee that his hand trembled so badly that he could not hold a lancet, or even take a splinter out, and could scarcely hold anything in his hand. Finally he quit coffee and began using Postum. Now the doctor's nervousness is all gone and he is in good health." Name given by Postum Co., Battle Creek, Mich.

ly. "Do you live in London all the time?" "Oh, no," said the unsuspecting Briton, "I spend part of my time at Chipping Norton, and then I've a place at Pockstogg-on-the-Hike."

BEFORE AND AFTER.

Sir Edward Malet, in his book on the Levant, says that he once made a little excursion from Scyra to the island of Khio where, in a monastery, there was a celebrated picture. On his way back he had a glimpse of human nature as it inhabits the form of the Greek.

As I was going on board a very smart-looking Greek came up to me, and asked if I would give him a passage.

"If you are not afraid," said I. "It is very rough."

"Oh," said he with a laugh, "I am a sailor. The sea has no terrors for those who live on it."

He told me, as he stepped lightly on board, that his name was Dimitri.

My craft was a small one, with a lateen sail. The wind continued to rise, and in two hours it was blowing a hurricane. We rode the waves jauntily, but the motion was such that we could only be on the small after-deck, and hold on.

I popped myself against a coil of rope, with Dimitri by my side, and he crept closer and closer to me. We could not make Scyra without tacking, and as we went about we nearly capsized. Dimitri put his arms about me, and lay with his head upon my breast.

"Dimitri, look up!"

He did so, and I saw that his eyes were full of tears.

"Why, man, what is it?"

"Ah," said he, "it is all very well for you! You are not a sailor. You do not know the danger."

"Nonsense! See how she rides the waves!"

"Yes," said he, "but we must tack again presently, and then again, and the third time we shall certainly go over. And I was to have been married to-morrow. That is why I asked to come. No other boat would leave Khio."

He laid his head upon my breast again, and sobbed as if his heart would break.

I spoke such words of comfort as I could, but they were of no avail, until a steam tug hove in sight. It had been sent to look for me by our consul at Scyra. It bore down upon us and threw us a rope which we made fast.

Dimitri relaxed his hold, and dried his tears; and when he stepped upon the quay, it was with the grand air of one who holds himself superior to danger, whether by sea or land. —Ex.

DON'T.

"Don't do that, dear."

"Why, mamma, I'll soon be Johnny Don't," and the baby's sweet face had a grieved, puzzled look that hurt the mother's heart, but opened her eyes.

"There must be a better way," she said, "and I must find it."

When the boy came with hammer and nails, she said:

"Suppose you take these boards and make a chicken coop." Johnny was delighted. That was so much better than aimlessly pounding the nails in table or chair, and being told, "Johnnie, don't."

"Don't make so much noise!" gave way to "Why not take your dog out for a scamper, then he can be quiet when inside." You see, she had found the better way. We love our babies, yet thoughtlessly hurt them. Study their ways, mothers, and spare the don'ts. —Rx.

SOME GOOD ADVICE.

The chief danger for young girls in this great "today" of their own and this world's age is the temptation to restlessness, whether in curiosity, pleasure or pride. I want them all to be earnestly, thoroughly, thoughtfully intelligent of what is close to them and under their care happy not in one day as the happiest of their lives, but in the daily current of their time; and proud in rightly knowing what they have joy in knowing, and rightly doing whatever they are called upon—not by Fame, but by Love—to do for any who love them—for all who are dependent upon them.—Letters of Ruskin.

BIG HOUSES AND LITTLE TENANTS

Two friends were walking about a beautiful suburb of one of the great cities. As they passed a magnificent home, set in stately grounds, one of them remarked, thoughtfully: "Do you know, I think the persons most to be pitied in all this town are the Smiths. They own that beautiful house, fit residence for a prince, and they have more money than they know what to do with. Yet from one year's end to another the doors are never opened to welcome a friend, and Mrs. Smith and her sister spend all their time in doing the work of that great house, with the assistance of one small girl. As they never receive visitors themselves, so they never visit other people. The simple reason is that, while they have large goods, they have not large souls. They are not at ease in the presence of cultured people. When it was proposed that a visiting minister be cared for by them over Sunday, they accepted the suggestion only on one condition—that one of the deacons come along to entertain him! The thought of having a stranger in the house for forty-eight hours put both the host and hostess into a cold perspiration." The case, while extreme, is not solitary. Many little souls have moved into big houses. Men have gotten goods without getting character. They have found wealth, but they have not found ability to enjoy it aright. That was a wise father who said to his son, "Be as big a man as possible on the inside." What we are is not determined by the size of our house or of our bank account, but by our soul measurements.—Advance.

Thy friend hath a friend, and that friend hath a friend, wherefore be discreet.—Talmud.

"Rhode Island," said the little girl, "is celebrated for being the only one of the United States that is the smallest."—Youth's Companion.

The Spring Feeling

VARIABLE SPRING WEATHER DISASTROUS TO WEAK PEOPLE.

Even Usually Robust People Feel Run Down and Out of Sorts at This Time—Dr. Williams' Pink Pills Are the Very Best Spring Tonic.

The spring months are a trying time to most people. At no other time of the year do health and strength seem so hard to gain and to hold. You do not feel that you are really sick, but you feel about as bad as you could if you were seriously ill. That feeling ought to be got rid of—and it can be. What you need is a tonic to enrich the blood and free it from the impurities which have lodged in your system during the winter, and which are responsible for your present condition. Dr. Williams' Pink Pills is the only reliable, never-failing tonic medicine. These pills make new, rich blood, strengthen the nerves and bring health and vitality to every organ in the body. They are an ideal spring medicine and the best thing in the world for all diseases having their origin in impoverished or impure blood. The case of Miss Belle Cohoon, White Rock Mills, N. S., is strong corroboration of these statements. She says: "Three years ago this spring I was very much run down. The least exertion exhausted me. I seemed to lose ambition and a feeling of languor and sluggishness took its place. My appetite failed me and my sleep at nights was disturbed and restless. In fact I was in a pitiable condition. After trying two or three medicines without benefit, I began the use of Dr. Williams' Pink Pills and they speedily worked a change for the better and by the time I had used a half dozen boxes I felt stronger than I had done for years. I have since used the pills in the spring and I find them an excellent tonic."

Because of their thorough and prompt action on the blood and nerves these pills speedily cure anaemia, rheumatism, sciatica, partial paralysis, St. Vitus' dance, scrofula and eruptions of the skin, erysipelas, kidney and liver troubles and the functional ailments which make the lives of so many women a source of constant misery. Other so-called tonic pills are mere imitations of this sterling remedy. Get the genuine with the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper around each box. Sold by all medicine dealers or sent postpaid at 50 cents a box or six boxes for \$2.50 by addressing The Dr. Williams' Medicine Co., Brockville, Ont.

EUREKA HARNESS OIL advertisement featuring an illustration of a horse and rider. Text includes: 'Rain and sweat have no effect on harness treated with Eureka Harness Oil. It resists the damp, keeps the leather soft and pliable. Stitches do not break. No rough surface to chafe and cut. The harness not only keeps looking like new, but wears twice as long by the use of Eureka Harness Oil.' 'Sold everywhere in cans—all sizes. Made by Imperial Oil Company.'

PURE GOLD Jelly Powder advertisement. Text includes: 'PURE GOLD Jelly Powder Joyfully, Quick, flavored with PURE GOLD EXTRACTS always true to name AT YOUR GROCERS.'

January, 1901, 100 per cent. January, 1902, 141 per cent.

Forty-one per cent. increase of patronage for January, this year, as compared with January, 1901, is encouraging, considering the fact that last winter's classes were the largest we ever had. Our Catalogue gives the reason for our success. Send for copy today.



Your Patronage

OF WOODILL'S GERMAN BAKING POWDER

is again solicited for the New Year. Look for the signature IN BLUE across each package.

For 60 Years

The name GATES' has been a warrant of par excellence in medicine. During these six decades GATES' ACADIAN LINIMENT has been in public use with ever-growing popularity. All classes of workmen are now recognizing that it is the handiest and best application they can get in case of accident or colds, and the greatest pain killer in the world. Lumbermen carry it with them in the woods for emergencies. Fishermen and Miners have discovered that they require its aid. Farmers can get no superior liniment for ailments of horses and cattle. Householders should keep it constantly on hand for burns, bruises, cuts, colds, coughs, etc. It should be applied to a cut at once, as it heals and acts as a disinfectant, killing the disease germs which enter the wound. If you have a cold or other use for a liniment, get a bottle at once and you will be convinced that you have got the best. Sold everywhere at 25 cents. C. GATES, SON & CO., Middleton, N. S.



SURPRISE SOAP

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

SURPRISE,

AFTER SHAVING POND'S EXTRACT

COOLS, COMFORTS AND HEALS THE SKIN. BEING THE MOST TENDER FACE TO ENJOY A CLOSE SHAVE WITHOUT UNPLEASANT RESULTS.

Avoid dangerous, irritating Witch Hazel preparations represented by "the same as" Pond's Extract, which easily sour and generally contain "wood alcohol," a deadly poison.

55 Per Cent.

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

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

Not Medicine but nourishment is what many ailing people need. The system is run down from overwork, or worry, or excessive study, or as a result of wasting disease.

PUTTNER'S EMULSION is what is needed to repair waste, to give tone to the nerves, quicken the weary brain, and replace lassitude and weakness with health and vigor. The increase in weight, the firm step, the bright eye, and blooming cheek proclaim a cure.

Be sure you get **PUTTNER'S**, the original and best Emulsion.
Of all dealers and druggists.

It is proposed to erect an arch made from western Canadian grain near Westminster Abbey for the coronation.

News Summary.

Nothing definite has transpired concerning the peace negotiations in South Africa. The shareholders of the C. P. R. held a special meeting at Montreal to authorize the issue of \$19,500,000 new stock.

The revised official estimate of the wheat crop of New South Wales is that 1,390,000 acres will yield 14,705,000 bushels.

The New Jersey Senate has killed the bill appropriating \$10,000 for the purpose of fighting the mosquito scientifically.

Legislation will probably be introduced at the present session to give the Yukon representation in the House of Commons.

A company has been incorporated to build an electric railway between Digby and Yarmouth. The road if built will probably follow the shore route.

David Humphrey, wanted on a charge of highway robbery in Cayuga, was shot in the leg while running away from the constables, and then surrendered.

Dr. F. T. Addyman of St. George's Hospital, London, says he has completed the cure of a bad case of cancer in a woman by the action of X-rays upon the disease.

It is rumored in Ottawa that Chief Justice Sir Henry Strong may retire from the Supreme court bench at an early date. It is alleged he is making arrangements with this end in view.

The floods in the middle Tennessee, the greatest known in many years, have resulted in losses aggregating more than one million dollars. On the Nashville, Chattanooga & St. Louis and Louisville & Nashville railways several bridges have been damaged.

Messrs. Wessels and Wolmarans, the Boer delegates who were recently in the United States, have been interviewed since they returned to France and they expressed their hope that a satisfactory compromise would follow Schalk-Burger's mission.

There are in India a large number of drivers and non-commissioned officers of the Royal Horse and Field Artillery in excess of the establishment, and of these it is intended to form a body of mounted infantry who will embark for South Africa as soon as ready.

Robert W. Bennett of Hampton, N. B., charged by his daughter with criminal assault has been arrested and lodged in jail at that place. It is said that this is not the first offence of the kind with which Bennett has been charged.

Lieut. Beverley Barclay Webster, son of Barclay Webster, K. C., Kentville, N. S., died lately in England from illness contracted while serving in South Africa. He was only 23 years old, and received his commission in the 4th King's Own Regiment some time ago.

The Daily Mail says it has information that the negotiations in progress between the Boer leaders in South Africa inspire the greatest hopefulness. The sincerity of Schalk-Burger and his colleagues is unquestionable. They will do their utmost to bring about a speedy settlement if Steyn will agree.

It is reported that on Saturday last 13 horses belonging to Gibblis & Rouillard, of Megantic, which were being driven across the chain of ponds at the headwaters of Dead River, went through the ice and were lost. A crew of 15 men was precipitated into the water, but none of the men were drowned. The horses and harnesses were valued at between \$3,000 and \$4,000.

Early in April the embarkation of the 6,000 imperial Yeomanry at Aldershot will start. As soon as these men have gone, the Duke of Atholl will raise another company (the fifth) of the Scottish Horse to reinforce the regiment in South Africa, which is commanded by his son, the Marquis of Tullibardine, D. S. O. The Guards will also shortly furnish another mounted infantry company for the front.

Within a month considerable more than 10,000 men will have left England for South Africa. On the 17th and 18th of March 2,000 men sailed. On the 22nd about 1,600. On the 28th two more militia battalions, the 3rd Battalion Essex Regiment and the 4th Royal Dublin Fusiliers. This vessel also took drafts of Royal Engineers, Seaforth Highlanders and Royal Army Medical Corps, about 1,350 officers and men in all.

An unusual development in railroad economy is the planting of trees to establish a supply of timber for ties, posts and other purposes. The Boston and Maine road recently bought 10,000 catalpa saplings to be planted this spring upon vacant lands owned by the company. Some chestnut and black walnut will also be started. The Illinois Central road will at

the same time plant 110,000 catalpas on land of the company near New Orleans for similar purposes.

The War office has cabled the agriculture department not to ship any hay or supplies during the month of April. It is understood that this order has been issued owing to the congestion of traffic from Cape town north. It is expected that the supply ships will sail again on May 10.

The sealing steamer Southern Cross, put into the harbor of Green's Pond, Nfld. Wednesday, with only 70 seals on board. The Southern Cross did not sight ice, the seal herds or any other sealing steamers during her entire voyage. Here is the second total failure among the sealing fleet this season.

The steamer Newfoundland, the first sealing ship to return from the ice floes, reports that the season's fishery was the worst on record. The gloomy outlook is confirmed by fuller reports. The scattered condition of the ice floes and the soft and foggy weather operate against the efforts of the sealers.

A despatch from Kingston, Ont., says Whether Karl Dullman, the Welland canal dynamiter, now serving a life term in the penitentiary here is Luke Dillon, the famous Clan Na Gael leader, as alleged by the Buffalo papers, cannot be ascertained here. The penitentiary authorities will say nothing. They know, as do the dominion police, who Dullman really is, but are dumb when asked to verify the Buffalo statement. The warden said it was a shame to rake the matter anew. The men were well and should be left alone.

With \$90,000 worth of real estate and \$5,000 on deposit in a local bank, Frank Moran, a well known aged man of Omaha, died in the County Hospital of starvation Monday. For years he has hoarded every cent he earned, waiting for old age and the rainy days, denying himself the necessities of life and passing a penurious existence. Sunday he was found exhausted and unconscious and removed to the hospital. The attending physician says it is a case of exposure and lack of food.

A despatch from Pittsburg, Pa., says that on Sunday as Rev. J. W. English, of the Robinson Run U. P. church, was raising his arms to pronounce the benediction, lightning struck the church spire and it toppled upon the roof, crushing it and injuring a number of worshippers, two of whom will die. Another and more probable account of the matter is to the effect that the damage was done by a falling chimney blown down by the wind. The bricks from the chimney crashed through the roof and carried a huge piece of the hardwood ceiling down upon the worshippers. A panic ensued and a frantic rush was made for the doors and windows. At least 40 persons were more or less hurt; five may die.

The four children of the novelist Francis Marion Crawford obtained orders from the New York Supreme Court the other day permitting them to place the name of Marion after their Christian names, hyphenated with their surnames. They will now be known as Marion Crawford. They are residing at Sorrento, Italy. They petitioners say they desire to perpetuate the name Marion Crawford, by which their father is known to literature. They aver that "they have a feeling of pride in such literary reputation, and desire the right to continue the use of the name of their father as he is known by the public at large."

HONOR TO WHOM HONOR IS DUE.

The New York Medical Journal publishes the following graceful and appreciative tribute to women who belong to the medical profession: "The century has witnessed the entrance of women into the ranks of the medical profession. This has been practically unopposed by medical men, at least in our own country, although it was known that it would play an important part in adding to the constantly growing difficulty for the majority of physicians earning a livelihood. Not only have the men of the profession acquiesced in this new accession of rivals in practice, but they have cheerfully, nay enthusiastically, done their part in educating women in medicine. Women are now freely admitted to medical meetings, and in the case of many societies to membership, on a full equality with men. We all feel that this throwing open of the door to women is just, injure our pecuniary prospects how it may. We feel bound to add that women physicians at the present time are generally recognized as a creditable part of our profession."—Ex.



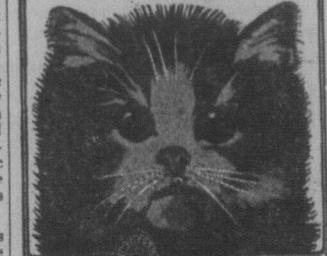
Corticelli SPOOL SILK

Corticelli Silk has absolute merit. Every spool has honest value—no light-weight, short-measure goods.
Corticelli Silk sews smoothly—no knots, no weak places.
Corticelli is as good silk as can be made.



Corticelli SPOOL SILK

Subscribe for 'Corticelli Home Needlework Magazine,' 35c a year. No lady should be without it. Sample copies 10 cents. Address
Corticelli Silk Co., St. Johns, Que.



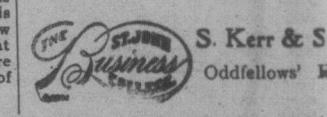
Corticelli SPOOL SILK

The Supreme Question } Cost vs. Results.

EVIDENCE
THERE: "Attended a low grade, poorly equipped school at equal cost, and no position on completion."
HERE: "Nine instructors; over thirty typewriters; accommodation for more than two hundred students; granted a National Diploma in 1901. I now receive \$17 per week."
VERDICT: Unanimously in favor of MARITIME BUSINESS COLLEGE, Halifax, N. S., KAULBACH & SCURMAN, Chartered Accountants.

Isaac Pitman's Shorthand, Touch Typewriter.

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



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