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Still Another Reverse.

Following closely the news of the Klerksdorp disaster in which the Boer General, Delarey, succeeded in putting more than 600 British officers and men out of the conflict, besides capturing two guns, comes the report of another and perhaps more serious disaster inflicted by the same commander upon a force of 1200 British troops under the command of General Methuen. Lord Kitchener's despatches show that General Methuen was moving with 900 mounted men, under Major Paris, and 300 infantry, four guns, and pom-poms, from Wynburg to Lichtenburg, and was to meet Grenfell with 1,300 mounted men, at Rovirainfontein. Early in the morning he was attacked by Delarey's force between Twebosch and Palmietknill. The Boers charged on three sides. The column was moving in two parts. One with the ox-wagons left Twebosch at 3 a. m. The other with the mule-wagons, started an hour later. Just before daylight the Boers attacked. Before reinforcements could reach them the rear guard was engaged. In the meantime a large company of Boers galloped up on both flanks. These at first were checked by the flank parties, but the panic and stampede of the mules had begun, and all the mule wagons, with a terrible mixture of mounted men, rushed past the ox-wagons. All efforts to check them were unavailing. Major Paris collected 40 men and occupied a position a mile in front of the wagons, which were then halted. After a gallant but unsuccessful defence, the enemy rushed into the ox-wagons, and Methuen was wounded in the thigh. Paris, being surrounded, surrendered. The British losses were three officers and 38 men killed; five officers and 72 men wounded. The Boers captured the four guns. The successes which the Boers have gained will doubtless have a moral effect in encouraging them to resist to the utmost, and thus prolong the war. So far however as the relative strength of the forces in the field are concerned, the situation will not be materially changed, and as fresh forces will be immediately sent to Lord Kitchener the British forces in point of numbers will be stronger than before. Such reverses at this stage of the war are felt to be a bitter disappointment, and while there is general sympathy for General Methuen in his misfortune, there is no lack of disposition to criticise the management which makes such disasters possible. Lord Rosebery has however doubtless expressed a pretty general feeling of the nation in saying in a speech before the Glasgow students: "It will not dishearten us. We have got to see this thing through. We must take the blows which fortune deals us with equanimity, showing ourselves worthy of better fortune."

The Colonial Confer- ence.

Correspondence respecting the Coronation and the proposed Colonial Conference, laid upon the table of the Dominion House of Commons last week by the Premier, indicates that it is proposed by the Imperial Government to take advantage of the presence of the Premiers of the self-governing Colonies in London at the time of the Coronation in June to discuss with them the question of political relations between the Mother Country and the Colonies, Imperial defence, Commercial relations of the Empire and other matters of general interest. The Colonial Secretary invites on the part of the Colonial Governments the submission for the consideration of the Imperial Government, of definite proposals or resolutions on any of the subjects mentioned or any suggestions as to other subjects which in the opinion of the Colonies it may be desirable to consider. In Lord Minto's reply to the Colonial Secretary's despatch, it is intimated that the only one of the questions above mentioned which in the opinion of the Canadian Government

gives promise of useful discussion is that of the Commercial relations between the various sections of the Empire. The political relations now existing between the Mother Country and the great self-governing Colonies, and particularly Canada, are regarded as extremely satisfactory with the exception of a few minor details, and it is not anticipated that in the varying conditions of the Colonies there can be any scheme of defence applicable to all.

Marconi in Canada.

According to an interview with Mr. Marconi, published by a Montreal paper when he was in that city a few days ago, the inventor professes the utmost confidence in the success of his invention and his scheme of trans-oceanic telegraphy. Since Mr. Marconi was in this country before he has been engaged in a series of experiments to demonstrate the value of his invention for long distance communication. The experiments in connection with the voyage of the 'Philadelphia' has now, it is claimed, demonstrated that messages can be received at a distance of 2,000 miles. As to the question of intercepting messages, Mr. Marconi claims that by virtue of a secret known only to himself interception is impossible. As to whether the wireless system will entirely supersede the cable service, Mr. Marconi says that is a question which only time can decide, but he is quite sure that the rates for sending messages will be greatly reduced. His special business in Canada is first to interview the Government in reference to the measure of support which it is prepared to lend to his scheme for trans-Atlantic telegraphy, and then to superintend the erection of his stations in Cape Breton. The inventor, it is reported, does not find Canadian capitalists eager to invest in his scheme. But this, we are told, does not trouble him, because capitalists in Great Britain, Europe and the United States have the utmost confidence in his scheme, and all necessary capital is easily available.

Trade Relations Within the Empire.

A London despatch to the New York Evening Post, represents as one of the most significant recent developments of British politics Mr. Chamberlain's pledge to re-open the discussion of the trade relations of the empire with the colonial premiers at the coronation conference in June. The discussion closed four years ago, when Mr. Chamberlain told the colonies that Great Britain would only consider a preference for colonial over foreign imports on the basis of free trade within the empire, securing the colonial markets to British manufactures. The colonies replied that free trade was unattainable. The presumption is that Mr. Chamberlain is prepared to modify the conditions, or at least to give the preferentialists a chance of proving their case. It is significant also that the British Ministry has consented so far to depart from free trade as to coerce the sugar convention into an agreement for the abolition of bounties by the threat to impose countervailing duties, a threat which, under abolition, becomes a pledge not to grant preferential duties to colonial sugars. Naturally, the British protectionists, acting under the name of the United Empire Trade League, with considerable Parliamentary support, is renewing the agitation to complete the reversal of the fiscal system, arguing from the alleged British decadence under free trade. Unfortunately for this contention, Lord Avebury has shown this week that in every decade between 1860 and 1890 the value of British exports and imports increased by ten million dollars. The rate of increase was less in the latest decade, but still exceeds the preceding rate by five millions. In forty years the value has increased from 1,890 to 4,385 million dollars, while, on the basis of weight instead of value, foreign trade has practically doubled in the last twenty years. Great Britain is hardly at her last gasp.

The N. W. Mounted Police.

The report of Superintendent Perry of the Northwest Mounted Police for the past year indicates a generally satisfactory condition of things. The past season has been an exceptionally good one for the farmers and ranchers. Crops have been abundant, cattle have thriven, and business has been better than ever before known in the history of the Territories. There has been a large influx of very desirable settlers, and land has risen very rapidly in value, consequent upon the current of immigration which has set steadily that way. The rapid increase of population has caused an expansion of the duties of the police, which, with their fixed strength, they find great difficulty in meeting. The population of the Territories has doubled in ten years, and the strength of the force has been reduced by one-half. Taking the organized portion of the Territories only, there is an average of one constable to every 500 square miles and to 350 of the population. The good influence of the police among the immigrants, especially those of foreign birth who have been accustomed to police surveillance in the old countries, Superintendent Perry says cannot be exaggerated. The constables take a large view of their duties, and their tact and discretion have led these people not only to regard the laws but to look upon the police as their friends, willing to aid and assist them in every way. Owing to the increase of strength in the Yukon to 300 men, the authorized strength of the force will in future stand at 800. The yearly waste amounts to at least 10 per cent., so that 80 men have to be trained annually at the depot for Northwest and Yukon service. In order that only trained men should be drafted from the depot, 50 above strength should be under training. The course of training to which the new members of the police force are subjected is regarded as a matter of great importance. To draft men into active service who have not completed this preparatory work necessarily impairs the efficiency of the body as a whole, for the time cannot afterwards be spared nor are the instructors at hand to carry on the training. The Superintendent says that the behaviour of the Indians has been generally excellent, but regrets that drunkenness is too prevalent especially among the Blackfeet, Piegiens and Bloods. "There were," Superintendent Perry says, "184 convictions under the Indian act, 80 for drunkenness and 53 for selling intoxicants to Indians. Most of these cases have been tried by police officers in their magisterial capacity. As a rule the offenders have been punished by imprisonment. Some of the Indians have, on appeal, had their sentences reduced to a fine. The Indians are wards of the Government, and I would strongly recommend that no right to appeal should lie, except with the consent of the Superintendent-General of Indian Affairs. No one doubts that Indians should not be allowed the use of intoxicants. A fine in isolated cases of intoxication may be sufficiently deterring, but where the cases become alarmingly frequent, as in MacLeod recently, severe punishment is necessary. Those who engage in the nefarious traffic of supplying liquor to the Indians cannot be too severely dealt with."

He Drew the Sword.

During the German Prince Henry's recent visit to the Capitol at Washington a somewhat peculiar incident occurred, and one which persons with any pronounced trace of superstition in their make-up may be inclined to regard as ominous. At the time of the Prince's visit to the Capitol the sword which Frederick the Great presented to George Washington had been taken from the State Library where it is usually kept and had been placed on the table of the Executive Chamber. It seems that, according to the will of Washington, this sword and four others bequeathed to his nephews were not to be drawn from their scabbards unless in defence of the country. This proviso is said to have been religiously observed in respect to the sword presented by Frederick the Great. But Prince Henry had not been made acquainted with the fact, and when the sword was handed to him for inspection, he quite innocently drew it from its scabbard. The Prince was however permitted to go away in happy unconsciousness of the fact that he had unwittingly done violence to a national tradition.

From Heart to Heart.

BY PASTOR J. WEBB.

"There are lonely hearts to cherish,
While the days are going by."

My dear aged sisters and brothers; I am writing expressly to you that, though your names may no longer appear on the roll of active membership, you may feel that you are not forgotten in the pages of the MESSENGER AND VISITOR. Aged Christians should be honored for what they have been, for what they are, and for what they are soon going to be.

Old age is not without its charm. Of course, I am speaking of Christian people. There are long nights to be sure—but the morning comes. There are dark clouds—but the sun shines sometimes. There are long dreary winters—but the time for the singing of birds comes at last.

It may be argued that 'death is always standing at the door of the aged Christian's home.' True, but it is not the frightful monster. When you lie down to sleep at night, you say: "I may not see the morning light—but it is there that a bright ray of heaven's sun shines in at the windows of your soul, and you say in a whisper: "Lord Jesus, take care of me. Do not leave me," and then you close your eyes, and you feel perfectly safe in his keeping.

Death is not far from you—yet you are not afraid. The dark valley is right before you—but Jesus will be there. The valley does not look so dark and dreadful as it did when you were younger and not so well acquainted with Jesus. Sometimes it seems as if there is a light shining at the farther end, and loved ones, who have gone through safely, seem to beckon you; then you can sing:

"Filled with delight, my raptured soul,
Would here no longer stay;
Tho' Jordan's waves around me roll,
Fearless I'd launch away."

Have you ever thought of the human soul—that harp of a thousand strings? What a subject for study! Behold the fond mother with her darling child. What a treasure-house is her heart! Love beams from her eyes, and is reflected back again from the child's. What sympathy! What pity! What self-denial! What are gold and silver, and cold, hard, though bright, diamonds and precious stones, when compared with these jewels? All the beautiful thoughts and words, and all the love and pity and kindly feelings which shine forth from the human soul, are but the reflection of the great, loving heart of God.

The human soul is a great mystery, but it is a delightful mystery! When the love of God is shed abroad in the heart, what cannot man and do think and say? Paul says: "I can do all things through Christ which strengtheneth me." Where is the limit—the boundary line of man's mind? Who can tell? Who has fathomed the depths of man's soul? None but he who breathed into him the breath of life!

The soul is often kept back, held down and greatly hindered by a body filled with the germs of disease, and by its uncongenial surroundings; but wait a little, until the soul takes its flight and breathes the pure atmosphere of heaven!

You have, perhaps, wondered sometimes why affliction and disease and death should come and destroy all this soul-beauty. But, is the soul's beauty really blighted and destroyed? I think not. What could we know and enjoy of life without affliction? The best things lie hidden beneath the surface. "Life," says a young sister, "is sweeter and brighter, since I was sick. I did not know, and never could have known, how my parents love me, but for those long nights and days of suffering when they sat by my side and wrapped around me a robe of love. I have forgotten my sufferings, but I shall never forget the loving-kindness and the self-denying spirit of my dear parents. . . . "I know that Jesus will bear me up as I pass over Jordan," says a dear aged saint. "I have proved him in six troubles and I know that he will not leave me in the seventh. I could never have known how precious Jesus is, and how lovely his face—I could never have heard the music of his voice; nor the sweetness of his presence, had he not called me aside from the busy world to suffer awhile. The Christian life has been so much brighter since."

Afflictions, sanctified, do not blight, but rather help to unfold the bud and make the soul more beautiful. Death does not destroy the blood-washed soul, but rather transforms it. There is in the acorn a mysterious something which is capable of becoming a sturdy, majestic oak—but the acorn must die first. There is in some small seeds a something from which springs forth beautiful flowers, varied in color and fragrant in smell—but they must be buried in the earth first. Death unfolds this worn out garment of the flesh, and God, who clothes the lilies of the field, wraps around us a more glorious body—one that will never grow old or become tired. How delightful!

This body is subject to the laws of gravitation, but not so the mind. By and by, the soul will find its surroundings more favorable to its heaven-born nature; then,

perhaps, faculties, that have been lying asleep while in the body, will develop and branch out as the leafy boughs of the stately oak, for, "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

My dear friends; let us ever bear in mind, throughout all our disappointments and trials, that it is better on before. There is a great multitude to join. There are golden harps to play. There are palm-branches to wave. There are snow-white robes to wear. There is a palatial home to go to, where Jesus will always be with us. There are celestial mountains to climb. There are great wonders of God's grace to behold. There is an undying, untiring, blissful life to live—but we must die first.

Death! What is it? To the Christian it is only a name. Death, without its sting, is not to be feared. Death only separates us from evil; it does not separate God from the soul. Jesus, in speaking of it, does not even call it death. He says: "I will come again, and receive you unto myself; that where I am there shall ye be also."

You may have to wait a little while before Jesus comes to take you home—but he will not let go your hand. He will not lose sight of you. He will send some bright messages and foretastes of heaven's fruit, and then you will long for the glorious change, and like Paul you will say, "I have a desire to depart, to be with Christ; which is far better." You may have a few doubts and fears. You may become restless sometimes, but God's grace will be sufficient for you; and the time will come when you will lift up your eyes and arms, as you see Jesus coming, and say: "Even so, come, Lord Jesus. I am so tired. I want to go home!"

"He has called for many a loved one,
We have seen them leave our side;
With our Saviour we shall meet them
When we, too, have crossed the tide."

How to Secure and Maintain Order in the Sunday School.

Paper written and read by Retta Vaughan at the Annual District Meeting of the N. S. Sabbath School Association held at White Rock Kings Co., Jan. 20th, 1902.

(Published by request.)

It may be asked by some little interested in the work, is order in the S. S. necessary? Allow me to answer in a woman's way by further questioning. Is order in the public school necessary? Is it essential in the political meeting, in the prayer meeting, in the preaching service when the Divine message is being delivered? Paul said, "Let all things be done decently" (or quietly, *i. e.*, with propriety of behavior) and in order "or according to a system) for God is not the author of confusion" or unquietness. Since, then, we who are workers in the S. S. are looking to him for direction and instruction, in order that we may know to do his will, we must first understand that he is not the author or promotor of disorder, neither does he approve of such in his work or worship; but as the God of peace and order in all the assemblies of his believers, he is the commander, promotor and author of all that is orderly, pacific and edifying. Granted then that order in the S. S. is necessary, how may it be secured?

I would answer by Proper Discipline.

"Train up a child in the way he should go and when he is old he will not depart from it," said the wisest of men, and who can dispute it? If this principle were carried out, would we not see more of our young men and women in the S. S.? Would we not see those of maturer years teaching or being taught, or at least interested in this grandest of works?

This proper disciplining rests upon some one or more. Upon whom? Upon the Superintendent only, who perhaps meets his scholars but once or twice, possibly not at all from the time he dismisses them on the Sabbath, till he again calls them to order the next Sabbath? Most assuredly not. True, he has his part to perform and an important one it is, as is also that of the teacher in the S. S. But the greatest factor of this multiple, the best means to the desired end, is, in my mind, parental discipline.

The early training of the child to respect himself by respecting others in every place and especially in the house of God, is of the highest importance.

Show me the person who has reverence for God, not only as Him who is worthy of our love, but is also to be feared, and you present the one who respects His house. This respect will not be manifested by entering in a noisy, careless manner, greeting a friend with a merry joke or some light, trifling remark, followed by the tit-tattling which is so often offensive to the devout.

But rather, let all be admonished to put such aside when entering God's house, even as Moses was commanded to "put off the shoes from his feet" when he approached God's presence, because the place whereon he trod was holy ground. Thus, let the child be taught to reverence God's sanctuary, and we have perfect order in the S. S.

But how can this be when many of our scholars are

not of Christian parents, their principal ideas of God and His works are gathered while in the S. S. or from an occasional interview with the Christian.

Such children may be accustomed to show all due respect to those with whom they meet, and indeed may be quite model children, but they lack reverence for the sanctuary. It is not inculcated in them.

Now since it is generally conceded that the mother plays the greatest part in moulding a child's life, what responsibilities rest upon you, mothers! What vast opportunities for doing good are yours! Yours may be a grand, a noble, a glorious work!

Should their come among our number those who lack home discipline and those who are disorderly, the Superintendent's duties are thereby increased. He should heartily welcome them, and they should be made to feel that we are glad to have them with us, and at the same time taught that God's house is still the "House of Prayer," that His children are to be respected; and that it is not the place for idle jollity or discourtesy. Perhaps we are too stolid and forget how far a hearty grasp of the hand and a kind word go towards making children feel at home in the S. S. Could we put ourselves in their place and for a few moments be carried back to childhood, and feel again how cheering it is to have the grown folk interested in us, we would more fully realize the importance of heartily greeting the children. Would not such acts tend to promote harmony and consequently better order in the S. S.?

Again: Order may be much enhanced by encouraging the children to be punctual. Punctuality may well be called the road to success, without which we do not attain the end possible of being reached by us. Therefore let us strive to impress the youthful mind with the necessity of being punctual at the S. S., as well as in all the engagements of youth, that this habit may become so fixed upon us and upon them that we will not be more sleek concerning the Lord's work on the Sabbath than we are in those things which pertain to our temporal affairs in our daily avocations. They will thus understand that the appointment for 2 or 7 o'clock does not mean 2:30 or 7:45, but that which was announced. Then the sessions for study of worship will be less interrupted by late comers and better order must be the result.

Now let us assume they have gathered from their homes of proper discipline or otherwise, have been cordially greeted by the superintendent and quietly seated, how is order to be maintained?

This task lies principally with the Teacher, that poor mortal whose shoulders are already sinking with the weight of responsibility, and whose faint-heartedness caused by a consciousness of his own incompetence to rightly divide the word of truth, is overcome only by relying on the promises of Holy Writ.

The secret of good government or order in the school room is to keep all interested in their work, and I doubt not it would well apply in the S. S. How then can we interest them? Shall we come before our class with a consciousness that our lesson is not well prepared, and think, oh, well, I can teach them something, and if I run ashore I can tell them a story, or we can sit and listen to the other classes! Shall we come depending on the few questions that may follow the lesson in our Helps in hopes to get answers from at least a few of our number? Will the class be interested in such and satisfied? I hope not.

Whether we as teachers do or do not, we should make ourselves master of the lesson. Our understanding of it may be limited, our help by no means satisfactory, our time for preparation brief; yet, if we are really in earnest and make proper use of the means we have in our power, seeking the right, light on the lesson—that inspiration which comes from God only, we may accomplish much, for it is truly marvelous how the Spirit reveals truth to us. This revelation is in answer to prayer. How necessary, then, that we improve that greatest of privileges and helps to the Christian—prayer.

When on earth, our Saviour who well knew our need of prayer, taught his disciples to pray and said, "Ask and ye shall receive." James said, "If any lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." He who spends most time with God has most power over those with whom he comes in contact. In this way it is possible for the teacher to have power over his class.

Let us come before our class from the secret place of the Most High and we shall surely exert an influence which must be felt even if it cannot be discerned.

True, in our preparation of the lesson we must consider the age and ability of those whom we expect to teach as well as their circumstances and environments in life. Yet, when we have acquired a correct understanding of the lesson, can we not sift it according to the class we may be called upon to teach?

This we must, at least, endeavor to do, and not be satisfied until we have seen every one interested.

Then will the desired order follow as a natural consequence.

Shall we not then conclude that order in the S. S. is necessary; that it is secured by the accomplished duties of parents and superintendents; and that it is maintained by energetic, humble, faithful teachers, who, while seeking after truth, are endeavoring to lead others to Him who is "The Truth," while they rely on His cheering promise, "Lo, I am with you always."

"I am with thee! He hath said it
In His truth and tender grace;
Sealed the promise grandly spoken
With how many a mighty token
Of His love and faithfulness!"

Spelman Seminary.

BY MABEL H. PARSONS.

(Continued.)

We have twelve departments of instruction. A girl may secure her degree of Bachelor of Arts in the college course in affiliation with Atlanta Baptist College of which Dr. George Sale, a Canadian, is President. Diplomas are given when assigned work is completed in the Teacher's Professional course; the Christian Workers; College Preparatory; Academic; Printing; Dress making; Nurse Training; Cooking; and the Industrial Arts. Washing, ironing, sweeping, dusting, plain sewing and mending are embraced in the term "Industrial Arts." In all 685 diplomas have been given in the twenty years of the school's existence.

Most important is it that these girls shall learn the art of home-making; many and frequent are the lessons along this line. Spelman is fairly land to a large proportion coming to her. Windows are a revelation to many new pupils and the scrupulous and enforced cleanliness, quite an unique experience. Following these practical precepts, comes the lesson of passing on the blessing. A transformation takes place in many a home when the daughter returns from Spelman. The light of freedom dawned too late for the elderly women, but to the present generation—the bright ambitious girls in our care—all the good things of civilization are possible. Through them is being wrought a mighty work; not of an ephemeral nature but of uplifting power for the many millions in America and throughout the dark continent. The spiritual life of the school is exceedingly beneficial. Half hour services are held morning and evening. We have a Temperance Society, a Congo Mission Circle, a Y. M. C. Association, The King's Messenger Band, a Dorcas Club, Mother's Meetings, Sunday School and seven Christian Endeavor Societies. Much aid is given needy and sorrowing families of the city by active members of these bands. The older girls and women do what is possible to uplift the humanity of the slums. When frosty weather comes, the suffering is intense: the poor are so inadequately prepared for the cold. Once our Christian workers found a little girl, about seven years old, whose clothes, sadly tattered and torn, were fastened around her with nails. She belonged to no one and was begging from door to door. By her new friends she was placed in the Orphans' Home near us and now no longer forlorn, she has every chance to grow into a good womanhood.

Great responsibility rests upon the forty-two teachers of this institution. In the education of the threefold nature, the supreme significance of soul service is ever in view. Above and through all else, the pupils are versed in the Bible. Rankin says that the Scripture learned at his mother's knee, was more to him than his university course. The prayer of all interested in Spelman is that her daughters shall be endowed with the spirit of him who came not to be ministered unto but to minister. When they leave this Christian school to perform life work, their chances are innumerable for repeating the lessons learned here. One experience stands for many. A graduate went to teach in a country place where only one sermon was preached in six weeks, no service being held in the interim. Eat, drink and be merry was the motto and practice of this hamlet. At first, strenuous effort was made to entice the "new teacher" to join in the hilarious gaieties of the village, when she gave decided refusal prejudice was bitter against her as being proud and too lofty. In trying to do right had she made a mistake and lost the opportunity of helping these—her people? Oh! for the wise advice of loving hearts at Spelman! Alone she must fight and win. "Fear not for I am with thee." Only by much patience and tact did she gain the love and confidence of her pupils. She bettered the condition of the school room so devoid of comfort and teaching appliances. That her scholars spent little time in perfecting their toilets, was early forced upon her. How to rectify, without giving deep offence, was an enigma. One day she arranges her hair in a new and pretty style. Calling attention to the change, it was admired by the pupils upon which she suggested that all the children make their hair pretty also. She thought this awakened interest in their personal appearance would demand the use of soap and water, comb and brush, nor was she disappointed. Other improvements followed till all were anxious to appear clean and tidy. Through her winsome ways with the little ones, the hearts of the mothers were won, and Saturday afternoon meetings were started for them. At first these were entirely of a religious nature when our friend would give a Bible reading such as she had heard at Spelman. These poor unfortunate souls born to slavery, with no chance whatever to be ought but what they are, gradually unburden their hearts to this young teacher who tells them of higher, nobler things than they have known. Then are the homes welcome to her and oh! what a vista opens! her knowledge of industrial arts is put into practice for now that they are fully assured of her friendship and sympathy, all the advice is received in the like spirit as

given. Gaining ground she organized a Sunday School, a Temperance Society and a Mission Band. The men learned what they never knew before—the pity of it—that it was wrong to drink; wrong to spend money for what steals away their brains.

Into a figurative den of lions do some of our dear girls go. The salary in a southern country school district is small and uncertain—as a Reformer she receives no pay, but joy is hers because of the changed condition of the people. Every community into which a Spelman girl has gone to teach, shows her good influence. Among other things, she instills admiration and desire for Spelman which bring others to the Seminary. Such good results cause us to realize that God blesses our endeavors. Twenty-six have been converted this year, the number was seventy-six at the close of the last school year.

The history of Spelman reads like a romance. Twenty years ago two superior women Miss Packard and Miss Giles, left homes of comfort in the North and came to this South land here to live and labor for the women of a down-trodden race. Father Quarles, an earnest preacher, had for years prayed that the Lord would send helpers to uplift his people. One day while in his study at the church there came a knock. From his knees the aged pastor arose to greet these women—to welcome the answer to his prayer! They were without money or promise of any, for their friends had deemed the undertaking heroic but unwise and one soon to be abandoned. Father Quarles could offer them but the basement of Friendship Church where he preached—a low, damp, dark, smoky place but the next morning found eleven pupils there assembled. Very soon the number increased, the room filled—overflowed so that another teacher coming some months later was obliged to take the coal bin as her domain. Nearly two years did this continue till people in the North, aroused to the realization that a grand work was begun, sent help to these brave workers. At a large public meeting in Cleveland, Ohio, where Miss Packard spoke, Mr. Rockefeller happened (?) to be present. Impressed by her statements regarding the vast field of labor and its pressing needs, he asked for an interview when he put to Miss Packard this question, "Do you intend to stick?" Her reply gained the school a life long friend. Soon after this, they moved from that unattractive basement to the present grounds to occupy the old wooden buildings, formerly barracks. During my first year here I had charge of one of these historic houses wherein were fifty girls. Many were the stories my sister and I heard of the "haunts" of the soldiers. Their belief in ghosts is firm and their wonder unceasing at our incredulity.

The school was named for Mr. and Mrs. Spelman, the parents of Mrs. John D. Rockefeller. The large flag which last Founders Day—April 11th, floated from Giles Hall, our highest building, was the gift of Miss Spelman sent in memory of the great birth-day of her mother, now in Heaven. With Miss Packard she watches from above. Miss Giles is with us and our prayer is that she may long be our blessing. We cannot fancy Spelman without her sweet influence and queenly presence.

[To be Continued.]

The Pity for Pain.

If we were called on to mention the principal emotional characteristic of our present civilization, we should unhesitatingly say that it is the pity for pain. One has only to consider what appeals most readily to touch the sympathies and the pockets of the masses of people to realize that it is just this pity for physical suffering. You may describe at length the spiritual destitution and degradation of multitudes and your words will awaken little emotion, but recount instances of physical suffering and the response will be immediate. There is not a missionary society to-day in the United States that does not find it increasingly difficult to support its preachers and teachers, but let an appeal be made for famine sufferers in Russia or India and money flows forth like water, even though the public is aware that the need is grossly exaggerated, and that its contributions are simply relieving a great Government like that of Russia or Great Britain from doing its full duty.

Compare the attitude toward pain taken by that thoroughly wholesome and sane writer, Sir Walter Scott, with the average sentiment of our present society and you will at once see the difference. We do not recall a paragraph of Scott's in which he magnifies sympathy with physical suffering. He sees it and sympathizes with it. But from his point of view suffering is something to be overcome and conquered in the pursuit of love or honor; in the devotion of man to his fellow, or in loyalty to a great cause. We cannot imagine one of Scott's heroes weighing the pain it would cost him to be true to his purpose. He knows it, but he does not think of it. It does not influence him in the least.

The popular theories of home-training and of education have been greatly modified within the last fifty years by this cult of pity for pain. Many parents cease to insist that their children shall acquire habits that will be of permanent advantage because some element of discom-

fort may be involved in the acquisition. The problem set before many of our teachers is that of discovering how the child may learn the most with the least possible discipline of his powers which is always more or less painful.

We think that it could be shown that this pity for pain has arisen in part from the response of the human mind to the Christian doctrine of human brotherhood. Uhlhorn has shown, in a masterly fashion, how the early Christian preaching introduced love into a loveless world. But he has also shown how that sympathy embraced the spiritual as well as the physical needs of men, always making the spiritual primary. Why is it that our modern civilization so over emphasizes the physical? May it not be that the reality of the pains and satisfactions of the spirit make a far less impressive appeal to the modern man than the sufferings and pleasures of the body? Is not the transfer of emphasis from the spirit to the body one of the most subtle manifestations of the materialism, which is stirred so much more deeply over the Prodigal's rage and husks than over his alienation from his home and his evil life?—Watchman.

Baby's Grave.

Amid all the whirl and dizziness of life's tragedy, in which creation seems to be but one great cloud, I find myself suddenly brought to a sweet baby's grave. A gray old church, a gurgling stream, a far-spreading thorn-tree on a green hillock, and a grave on the sunny southerly side. That is it. Thither I hasten night and day, and in patting the soft grass I feel as if conveying some sense of love to the little sleeper far down. Do not reason with me about it; let the wild heart, in its sweet delirium of love, have all its own way.

Baby was but two years old when, like a dewdrop, he went up to the warm sun, yet he left my heart, as I have seen ground left out of which a storm had torn a great tree. We talk about the influence of great thinkers, great speakers, and great writers; but what about the little infant's power? Oh, child of my heart, no poet has been so poetical, no soldier so victorious, no benefactor so kind as thy tiny, unconscious self. I feel thy soft kiss on my withered lips just now, and would give all I have for one look of thy dreamy eyes. But I cannot have it.

Yet God is love. Not dark doubts, not staggering argument, not subtle sophism; but child death, especially where there is but one, makes me wonder and makes me cry in pain; Baby! baby! I could begin the world again without a loaf or a friend if I had but thee; such a beginning, with all its hardships, would be welcome misery. I do not wonder that the grass is green and soft that covers that little grave, and that the summer birds sing their tenderest notes as they sit on the branches of that old hawthorn-tree.

My God! Father of mine in the blue heavens, is not this the heaviest cross that can crush the weakness of man? Yet that green grave, not three feet long, is to me a great estate, making me rich with wealth untold. I can pray there. There I meet the infant angels; there I see all the mothers whose spirits are above; and there my heart says strange things in strange words—Baby, I am coming, coming soon! Do you know me? Do you see me? Do you look from sunny places down to this cold land of weariness? Oh, baby, sweet, sweet baby, I will try for your sake to be a better man; I will be kind to other little babies, and tell them your name, and sometimes let them play with your toys; but, oh, baby, my old heart sobs and breaks.—Joseph Parker.

A Cheerful Look Exceptional.

Examine the first twenty faces that you meet going through the street, and nineteen out of the twenty faces have either an anxious look, or a severe look, or a depressing look, or an avaricious look, or a sneering look, or a vacant look. Here is missionary work for those who have trouble. Arm yourself with gospel comfort. Let the God who comforted Mary and Martha at the loss of their brother, the God who soothed Abraham at the loss of Sarah, and the God of David, who consoled his bereft spirit at the loss of his boy by saying, "I shall go to him;" the God who filled St. John with doxology when an exile on barren Patmos, and the God who has given happiness to thousands of the bankrupted and persecuted, filling them with heavenly riches, which were more than the earthly advantages that are wiped out—let that God help them. If he takes full possession of your nature, then you will go down the street a benediction to all who see you, and those who are in the tough places of life, and are run upon and belied, and had their homes destroyed, will say, "If that man can be happy, I can be happy; he has been through troubles as big as mine, and he goes down the street with a face in every lineament of which there are joy and peace and heaven. What am I groaning about? From the same place that man got his cheerfulness I can get mine. Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise him who is the health of my countenance and my God."—T. DeWitt Talmage.

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New Testament Temperance.

The Bible lesson for next Sunday in the International series is designated as a temperance lesson, by which it is doubtless intended that it shall have special reference to the evils connected with indulgence in strong drink, and the duty of abstinence from that which intoxicates. The drink evil in our day is so great, so conspicuous and so full of peril to the young that certainly no apology is necessary for bringing to bear against it, in connection with the Sunday School lessons, the full force of all the teachings and warnings which the Scriptures contain in reference thereto. If in defence of the drinking customs of our day, it is contended that neither the New Testament nor the Old, forbids the moderate use of intoxicating drinks, it is to be said in reply, that the whole spirit of the New Testament is on the side of total abstinence from intoxicating drinks. Moreover, in its direct teaching it plainly indicates the evil of doing any unnecessary thing which is likely to result in harm to our fellow-men. Even of good and wholesome food the apostle says, if my eating it injure my brother, I will forever abstain. All eating and drinking that is not to the glory of God is distinctly discountenanced. In view of all the evils—the debaucheries, crimes and miseries—that are connected with the modern liquor business, can anyone for a moment believe that, if Jesus and his apostles were in the world to-day, they would countenance by word or act the drinking customs of either the bar-room or the banqueting hall? Can anyone believe that their voices would not be raised most strenuously in condemnation of an evil which, more than any other, tends to impoverish, dehumanize and destroy mankind? The New Testament, rightly interpreted as to its spirit and tendency, is, we believe, entirely opposed, to that indulgence in intoxicating drink which so many Christians still countenance by precept or example, and is as distinctly in harmony with the spirit and practice of that very great and constantly increasing host of Christians who, from a sense of loyalty to Christ and of love to their fellow-men, have taken their stand upon the ground of total abstinence.

It is true that the New Testament in enjoining temperance, takes account not merely of indulgence in intoxicating drink, but of all hurtful indulgences, and also that the duty of abstinence from drink and from other evils is taught not so much by prohibitive admonition as by commending and enjoining a course of life so filled with the divine spirit of Christianity as to overcome all desire for a life that finds its inspiration in the wine cup and connects its keenest enjoyments with sensual indulgence. Not by filling their ears with wax, but by raising a nobler song, did the companions of Ulysses escape the enchantments of the Circean music. So must it be with the followers of Christ. That, it will be seen, is quite in harmony with the passage which affords the Bible lesson for the current week. Paul commends the Christian life to his Ephesian brethren as

1. A life that has its being and sphere of action in the light. Light in the Scriptures is the symbol of all good things. It is the symbol of God himself, for as John says, God is light and in Him is no darkness at all. To walk in the light is to walk in truth, in righteousness, in holiness, in purity, in love. And those who walk in the light can have no fellowship with those works of darkness which Paul well calls "unfruitful." The things that germinate and grow in the darkness may be in a sense fruitful enough, but they are not wholesome and

profitable. The odors they exhale and the juices they exude may intoxicate and beget mirth which is like the crackling of thorns under a pot, but withal they poison and blight, causing the diviner attributes of manhood to wither and decay. Toward these unfruitful works of darkness the light of Christian living is to be a reproving, convicting presence. There is nothing that so reveals the moral uncleanness that seeks to cover itself with the mantle of darkness as to let in upon it the light that radiates from true Christian lives. Nothing so convicts the false of its falsity as to set it beside the true. Nothing so convicts the unclean of its uncleanness as to set it beside the pure. The false artist puts forth his hand—he builds a house, paints a picture, composes a piece of music, writes a book. His work may excite wonder and applause from the unthinking multitude, but it is untrue to the fundamental principles of art. Men with a keener apprehension of truth and beauty may point out its defects and its faults. But the supreme reproof and the conviction of this false art takes place when the true artist comes, and builds, or paints, or composes, or writes in accordance with the eternal principles of truth and beauty. By and by, if not at once, the world distinguishes between the true and the false, pays its homage to the true artist, and the charlatan is judged according to his deserts. So the truth and beauty of Christ, made manifest in the lives of true believers by the work of the Holy Spirit as the Divine Artist, must reprove and convict the uncleanness and deformities of darkness by making manifest the purity and beauty of that life which abides in the light of God.

2. The life which Paul here commends is characterized by sanity and sobriety. It is to be in harmony with the Christian's high calling, his divine fellowship, his sublime destiny. Folly is not for him. He cannot feed his soul on the husks of sensual indulgence and sinful pleasures. Life for him is not a riot or a revel but a holy and sublime ministry. He must be careful therefore and wise, lest he be allured from the highlands of spiritual life and endeavor to which he has been called, into the swamps of folly and the sloughs of sin. Life for him cannot mean an indulgence of fleshly appetites and the desire for ease. It means a high and glorious fellowship with Christ, a looking forward to better things to come, the privilege of a service for Christ so blessed that the Christian should rejoice to be able by the sacrifice of some present pleasure to buy up so to speak the opportunity for such service.

3. The inspiration for true living comes from above. Its inspiration is not the intoxicating poison of the wine-cup, but the life-giving Spirit of God. Men do indeed need something to exhilarate their spirits, to warm their blood, to arouse their god-like passions and powers to fullest action and enjoyment. It is a tragically pitiable thing to see men with their faces ever bowed to the earth, mud-rake in hand, never lifting the upward eye, content to grovel,—to eat, to sleep, to labor, to beget their kind and die—their whole earthly existence on a plane but little above the brutes. The picture of the sensualist who sacrifices his manhood on the altar of pleasure is scarcely sadder than that. We must not blame men for wanting to break the monotony of toil to find exhilaration and uplift not ministered through the daily struggle to keep soul and body together. But the great mistake is made in seeking the inspiration of life in that which cannot inspire but only intoxicate and finally enslave and destroy. How many men in their search for something to hearten them for life's conflicts and enable them to triumph over its difficulties and forget its failures, go where the intoxicating bowl ministers riot and disorder! It was so in Paul's day. The Apostle knew and proclaimed a more excellent way. Paul's advice is—Don't try to cure the ills of life with wine. There is riot in drunkenness and an hour of shallow, noisy mirth, but deep healthful joy, the real strength and inspiration for men's souls is to be found only at the fountain source of all life and health. Drink there, and the gladness of heaven shall fill your heart, and the music of heaven finding expression in your songs shall cheer you on your upward way.

Editorial Notes.

—The Wesleyan of last week records the death of Dr. T. Watson Smith of Halifax, one of the best known ministers of the Methodist body in Nova Scotia. Dr. Smith

was a man of recognized ability and literary culture. He was for six years editor of the Wesleyan, and was the author of a valuable work entitled—"A History of Methodism in British North America." Dr. Smith also, a few years ago, published a pamphlet in reference to slavery in Nova Scotia, bringing to light some facts rather startling to the present generation. In recognition of his literary labors and attainments Dr. Smith received several years ago from Mount Allison University the honorary degree of D. D., and last year Dalhousie evinced its appreciation of his work by conferring the degree of LL. D. Dr. Smith was in his 66th year.

—If we go to Rome there is no reason why we should feel bound to do as the Romans do, and if perchance the Romans come to us, there is no more reason why we should do violence to our consciences in order to act as we imagine our visitors would have us do. Referring to Prince Henry's visit to the United States, the Watchman expresses disapproval of the use which the Prince made of his Sunday, yet adds—"But we do not know that Prince Henry, with his ideas of the Continental Sunday, was so much at fault as our own leaders of wealth and fashion who, in violation of the best traditions of our people and in direct affront to Protestant religious convictions, made his Sunday days of feasting and entertainment." In this connection the Watchman adds, "One of the gravest obstacles in the way of the temperance reform is the sanction of wine drinking by the highest officials of city, state and nation." And this remark is true beyond the boundaries of the United States.

—The pulpit of England does not consider it to be entirely beyond its province to criticise the acts of royalty. The two most distinguished Nonconformist ministers in England, Dr. Parker, of the City Temple, London, and Dr. Maclaren, of Manchester, have quite distinctly expressed regret that King Edward should have given his personal endorsement to the liquor traffic by brewing ale on the occasion of a recent visit of His Majesty to a famous brewer of England. Dr. Maclaren's regret was expressed, as reported by the British Weekly, in the following words, spoken at a Temperance meeting at which he presided: "I cannot but be sorry from this point of view that the King—and God bless him—finds that amateur brewing is the only industry to which he has yet put his hand. Would that the choice had been otherwise." Dr. Parker expressed himself in somewhat stronger language, and in equally emphatic terms expressed disapprobation of the King's having attended a Sunday concert. King Edward's example in reference to Sabbath keeping has recently been commended to the imitation of Governors and persons in authority in these parts of his dominions. It will be too bad for His Majesty not to live up to his own illustrious reputation in this matter.

—Hall Caine, the novelist, has recently written an article on the subject of intemperance with reference to the claims of hypnotism as a cure. Mr. Caine does not express an opinion upon the claims of hypnotism to cure intemperance. If there is in hypnotism any legitimate means of help for the victims of intemperance it should by all means be made available. "One thing," says Mr. Caine, "I see clearly, namely, that drink is the greatest and most baneful hypnotist on the earth at present, and that its influence is more awful than any plague, more devastating than any war. Looking back from more than middle life, I can hardly remember a case of wreck and ruin that has not been, directly or indirectly, the result of drink. It is a terrible roll-call my memory goes through of men of good and even brilliant gifts and of bright and glorious opportunities, who are dead or worse than dead, at the hands of the great hypnotist. Against that record I cannot recall a single case of a man who, free from the tyranny of drink, has been utterly destroyed by misfortune. The hardest blows of fate seem powerless to slay the man whom the great hypnotist cannot subdue. And though I think intemperance is often as much a consequence as a cause, I truly believe that if drink could be utterly wiped out of the world tonight, humanity would awake in the morning with more than half its sorrows and sufferings gone."

—In China the elements have not altogether settled into peace after the great tempest which broke upon the country some two years ago. The anti-foreign spirit which manifested itself with such ferocity of expression has of course not ceased to exist, and if it should break forth again with more or less intensity now and then we need not be surprised. One thing, however, which especially gives hope for better conditions is the way in which the Christian missionaries are being welcomed back to their fields and the good will which is being shown them by many Chinese officials and men in influential positions. Dr. William Ashmore of Swatow writes to the Standard of Chicago in a most hopeful strain respecting the situation and the outlook for missionary work. The scattered missionaries are coming back by the hundreds, returning from all quarters, many new ones are being added to them. Imperial edicts have been issued for their protection, Governors of Provinces are sending them urgent invitations to return and resume

their work, indemnities for the loss of their property have been paid for the most part in full, their dwellings are being rebuilt and school-buildings and chapels are being replaced on a scale to hold twice as many people as before. The missionaries are being treated with distinguished consideration, consulted on great measures of reform and invited to take the presidency of colleges they propose to found to promote the new education. Still more important and inspiring to the missionary, "the attention of multitudes of the people are being turned to the consideration of Christianity as never before. Christian books are in demand, Bibles are called for and the Word of God is being glorified." Some of the high Chinese officials have given considerable sums to aid certain branches of the work. "And then the student! the student! the student body! 1,000,000 strong, is getting ready for a morning march, keeping step to a new music, in which the notes of the silver trumpet played, whereby missionary voices are heard leading the strains."

From Halifax.

The history of the temperance crusade for the last three years has in it a touch of the comical, if it is possible to mix comedy with the blood curdling tragedy of the rum traffic.

Mr. Foster side-tracked the business by a royal commission: Sir Wilfred Laurier was the second grand actor. A plebiscite is the true remedy, said the Premier. Yes, said the temperance high priest, Mr. Spencer, we will accept a plebiscite. Yes, echoed some of the temperance fraternity. The plebiscite, we got, and something more. After it was taken, the number in favor of prohibition in the Dominion, is not large enough, was the Premier's finding and fiat. Let it be so, again said Mr. Spencer: and like a flock of sheep into the midst of which a wolf has made a dash, the temperance people were scattered to the four winds—one group on this hill-top and another on that, and another on the other.

How long now will this wandering in the wilderness after provincial prohibition last? A wandering along a way unstrawed with quail, manna, and a way in which is no cleft rocks out of which gush refreshing waters. When the temperance people come to their senses, and return to national prohibition, then they will sing, "We wandered in the wilderness in a solitary way; we found no city to dwell in. Hungry and thirsty our soul fainteth in us; then we cried unto the Lord in our trouble, and he delivered us out of our distresses."

A delegation of temperance men were granted an interview with the Nova Scotia Government a few days ago. The courtesy of perfection characterized, as it was meet that it should, the conference. Give us, said one member of the delegation, a law like unto that of Manitoba, if not like it in all respects, let there be variations. The clash of arms has died away in the distance, and the sweet music of hurried words and brotherly love are now heard. The cooing of the doves and the voice of the turtle are heard in the land. There'll be no prohibition, said a member of the cabinet this year, with a complacent, satisfied smile. There is no heart, no purpose in the demand made upon us.

Worse still—*mirabile dictu*—some ministers of the gospel—young and old—and good men and true they are—and some aldermen and some liquor dealers have met together in Halifax once and again for the purpose of agreeing upon a liquor law for the capital of Nova Scotia. This ought not to be told in Cath! It ought not to be published in the streets of Aylesford; but it can be told to the readers of the MESSENGER AND VISITOR.

Among the ministers was the Rev. F. H. Almon, an aged, pious, highly respected clergyman of the Episcopal church. Let us see what he is reported to have said in this triangular council—in one corner of which was the temperance men, in another the aldermen, and in the third the liquor dealers. Mr. Almon edified this committee by telling them that it was a serious outrage of personal, civic liberty to compel a man who only wanted a glass of liquor to buy a pint bottle—the present law of the city is "a violation of personal liberty." He would have a board to grant licenses. A man, or it may be a woman, for this is the day of woman's rights, should have a license, so said the Rev. F. H. Almon, for each 1000 of the citizens—this of course includes the babies who are not supposed to need any bottle except the ones provided for them at home.

The Rev. Clarence McKinnon, pastor of the Park St. Presbyterian church, a young man of ability and devout piety and firm integrity was present. He, too, thought the selling should be by the glass; but his estimate of the ability of the consumers to consume, was a little higher than that of his venerable brother, the Rev. F. H. Almon. In the opinion of Mr. McKinnon, each 500 of the citizens of Halifax should have a liquor selling shop to which they could go for their supplies.

The discussion was free and in the best of temper. Colonel Curren, a manufacturer of ale, informed the committee that there were 500 unlicensed places in the city in which the citizens could get liquid fire and distilled damnation, as the Rev. Robert Hall called it, or "the devil in solution" as another maker of phrases termed it; but the Colonel did not use such naughty terms as those. Oh, no! He told the committee how the unlicensed 500 did their business. They bought a few bottles and used them up the first night. The next morning there was none left for the inspector to find—clever tricksters!

The Colonel was sure the liquor men could frame a

better license law than could be framed by the temperance men. Licensed men he assured the committee, would sell no liquor to minors nor drunken men.

Mr. Courtney told the brethren that he did not sell to men who after drinking went home and beat their wives! Oh, no—not he!

Mr. Mitchell did not keep open after hours. He had no screens to his windows. He charged two-thirds—not the whole—prostitution of Halifax against the law of 1886—the law of the temperance men. W. S. Saunders held out for prohibition. After this unique discussion the meeting adjourned to the call of the Chairman. What next? Where? When?

On Saturday last, the Rev. T. Watson Smith, D. D., L. L. D., passed away in his 66th year. His funeral which was well attended by representatives of all denominations, took place yesterday, Tuesday. Rev. Richard Smith, and the Rev. Dr. Huestie, spoke for the Methodists, Dr. Forrest for the Presbyterians, and E. M. Saunders for the Baptists, Rev. Mr. Armitage, Episcopalian. I was present and shared in the exercises. Dr. Smith was beloved by all who knew him. He was genial, devout and faithful.

The Historical Society which listened last evening to a most interesting and racy lecture from Mr. R. R. McLeod on the early settlers of the Northern District of Queens Co., put on their records a most appreciative minute referring to the death of Dr. Smith, one of their charter members. The doctor dug up the history of slavery in the Maritime Provinces, and gave it to the Society, in a long paper which has since been published. Many were astonished that slaves had been held, bought and sold in these provinces. Dr. Smith is the author of the history of the Maritime Provinces, Bermuda and Newfoundland.

The Presbyterians, Methodists and Baptists—some of the Baptists—have held extra religious services this winter. They are now going on in the North church. There is a marked quickening of spiritual life in the city; and there is need of much more.

The Rev. Mr. Farnham of Salem, Mass., preached morning and evening in the first church last Sabbath. He is a man about fifty years old, is president of the Mass. Baptist Convention, and a member of the Foreign Mission Board. A solid, cultured, excellent minister of the gospel is Mr. Farnham. He has been 14 years over the first church of Salem. REPORTER.

Notes by the Way.

Last week in these notes I expressed the belief that some few of the readers of our paper had discovered the purpose of my wanderings. Perhaps this is assuming too much, yet I still cherish that hope. Some have evidently imagined that the present trip was undertaken merely as a device for expending a surplus of time and money. Others have vaguely thought that I might be connected in some way with the Forward Movement or the Twentieth Century Fund. I am indeed connected with a forward movement, but let it be understood that it is a forward movement in behalf of our denominational paper, and therefore in behalf of all forms of denominational activity. For the present my immediate object in life is to strengthen the interest in the work which we as a denomination have undertaken, and to promote and enrich the Christian life and experience, by introducing the MESSENGER AND VISITOR into our Baptist homes.

Last Saturday in pursuance of this object I left Paradise for Lawrencetown. Here Pastor W. L. Archibald is laboring indefatigably and successfully for the advancement of the Master's Kingdom. Bro. Archibald possesses not only thorough scholarship and executive ability, but also a large fund of consecrated common sense. Then he has at command not only his own youthful strength and enthusiasm, but also the matured wisdom and experience of his father, Rev. E. N. Archibald, who at present makes his home here. Rev. E. N. Archibald is honored for the many fruitful years spent by him in the service of God. He is or should be equally honored for the continuance of his work in the lives of his children. Of his family of four three are in the Baptist ministry, and one, Miss Mabel Archibald, is telling the story of the Cross to the Telugus on our own mission field. The youngest son has just accepted a call to the church at Middleton, and will begin his work here as soon as he completes his course at Newton, which will be about the first of June. Then the three sons will be within the bounds of the Convention, the other one, Rev. A. J. Archibald, being at present at Glace Bay. If Paul believed the ability to rule well his own house is an essential qualification of a bishop, Rev. E. N. Archibald must have been eminently fitted for the ministry.

Lawrencetown is a progressive village, rapidly growing to the proportions of a town. Already a good water supply and sewerage system have been provided, and in a short time electric lights will be established. The Baptist interest is a strong one, though in the village proper largely the growth of recent years. On Sunday, Mr. Muirhead, Secretary of Sunday-school work in Nova Scotia, occupied the pulpit in the Baptist church, after having addressed the combined Sunday-schools in the Methodist church. The writer had the unusual privilege of preaching in the Methodist church at the same hour. In the evening, the congregation was small, owing to the rain and the roads (or the lack of roads.) Monday and Tuesday saw but little improvement in the state of the roads, but in spite of this drawback considerable work was accomplished and some homes are now enjoying the weekly visits of our Baptist paper which before were without it.

Pastor Archibald's field includes Brickton, South Williamston and Inglesville, in addition to Lawrencetown. For a few weeks special meetings have been held at Williamston, and it was the writer's privilege to be present at these meetings on Tuesday and Wednesday nights. Several have expressed a desire for the better life, and the pastor is much encouraged and is hoping for still greater displays of divine grace and power. The interest is increasing and the attendance is good in spite of dark nights and bad roads. Rev. W. L. Parker, who has been living at South Williamston during the winter, has rendered Pastor Archibald valuable help in the service.

By Thursday, I had about covered the field, and Friday morning Lawrencetown was left behind, and the pleasant and restful life of the parsonage was exchanged once more for the change and worry of travel. Further notes concerning Middleton and the day's visit with Pastor Smallman at Nictaux must wait for next week. Middleton, March 8. R. J. COLPITTS.

Since my notes last week failed to reach the office in time for publication, I will try to make these additional remarks as brief as possible.

Leaving Lawrencetown Friday morning, I soon reached Middleton, and after dinner continued the journey to Nictaux. Here I found Pastor Smallman in the midst of special work at Nictaux Centre. The meeting on Friday evening was one of power and blessing, the testimonies being prompt, intelligent and sincere, while several rose for the first time to express their desire for salvation. The work is still enlarging and a plenteous harvest promises to reward the earnest labors of Bro. Smallman and his devoted people.

Only a day was spent here. This field, and especially the Torbrook section of it, has suffered from the operations of a certain buyer and shipper of apples whose sharp dealing and failure to fulfil engagements, it is said, has involved loss to the fruit-growers estimated as high as \$100,000, the heaviest loss perhaps occurring in the Cornwallis Valley section.

Returning from Nictaux to Middleton I took the train for

AYLESFORD.

arriving there before tea. The present pastor, Rev. A. S. Lewis, was a member of the class of 1901, and therefore a classmate of the writer's, so if any remarks concerning him should seem too familiar the necessary allowances can be made. Hearing through various channels of the success of the young pastor at Aylesford, I had feared lest he might be injured somewhat by excessive adulation. Observation has shown that it is not best for a young man to achieve a sudden reputation as a preacher. He is likely to accept the estimate placed upon his ability by his admiring friends, and the disease thus engendered, cerebral enlargement, (commonly known as swelled head) often terminates fatally. But happily in the present instance my fears were groundless, and a few pleasant and not unprofitable days were spent on the field. On Sunday afternoon at Aylesford, Pastor Lewis spoke on the subject of "Tobacco," and though the truth was spoken with plainness it seemed to meet with the approval of the large congregation present. The annual Roll Call of the church will be held on Sunday, March 16th, of which no doubt an account will be sent later.

During the past year the debt on the beautiful house of worship at Aylesford has been reduced by about \$6.00, and in a few years more it will be entirely wiped out. Since the beginning of the year special services have been held at Aylesford and Morristown, and about thirty have been baptized and added to the church. A series of meetings has just been begun at Nough Kingston, and it is hoped that the Spirit's power may be manifested there also. These things are not told in praise of the pastor, though sometimes such reports are understood in that way. Without the cheerful and united co-operation of the working force of the church little could have been accomplished, and above all God has visited and blessed his people.

The report of the work between Aylesford and here must be left until next week.

Vours i. service.

Kentville, March 15. R. J. COLPITTS.

News Notes from McMaster.

Though somewhat late in the College year, I feel that a word or two from McMaster may not be out of place.

The Theological Course here has to me proved eminently satisfactory comparing most favourably with Newton. It is a good course and rendered much stronger by the practical turn, which is given to every study. Strongly intellectual, and withal spiritual. I feel that ministers can be fitted for life's duties here, if anywhere.

For a time, our thoughts have been busy with the Student Volunteer Convention. With its large number of delegates, its Christian orators, and its heroic purpose of evangelization, all were pleased; but none could fail to be impressed with the unweaving of true Christian character, and the nearness of the Christ in the lives of the leaders of this movement.

This convention will not be forgotten in Toronto for a long time to come, in fact, its influence is most lasting. The after-image lingers with us. Its intensity of purpose, and quiet enthusiasm have not passed, but have become ours. Already one or two in McMaster have decided for foreign work, and others are holding themselves in readiness for marching orders. In every respect, the spiritual life has been bettered, and the ideal of manhood placed higher in our institution.

At the present time Nova Scotia has a representation of five men in Arts and Theology. Mr. G. W. Elliott of New Ross completes his course in Theology this coming spring. Mr. H. B. Coumans of Lockport will graduate in Arts in May of this year. Mr. G. S. Johnson of Truro, and Mr. Cyrus S. Eaton of Pugwash are in the Freshman year in Arts. The deplorable accident which has hindered Mr. Leonard of "Acadia" from returning to his school, has awakened the sympathies of all McMaster men, and "Acadia" may be assured of his good treatment, in so far as it lies in the power of McMaster. It is good to know he is improving.

H. L. KEMPTON.

Toronto, Feb. 10.

* * * The Story Page * * *

What the Bartender Sees.

A young man with a cold face, much nervous energy, and a tired-of-the-world expression leans over the polished, silver-mounted bar.

You look at him and order your drink.

You know what you think of him, and you think you know what he thinks of you.

Did you ever stop to think of all the strange human beings besides yourself that pass before him?

He stands there as a sentinel, business man, detective, waiter, general entertainer and host for the homeless.

In comes a young man, rather early in the day.

He is a little tired—up too late the night before. He takes a cocktail. He tells the bartender that he does not believe in cocktails. He never takes them, in fact. "The bitters in a cocktail will eat a hole through a thin handkerchief—pretty bad on your stomach, eh?" and so on.

Out goes the young man with the cocktail inside of him.

And the bartender knows that that young man, with his fine reasonings and his belief in himself, is the confirmed drunkard of year after next. He has seen the beginning of many such cocktail philosophers, and the ending of the same.

The way not to be a drunkard is never to taste spirits. The bartender knows that; but his customers do not know it.

At another hour of the day there comes in the older man. This one is the fresh-faced, young, oldish man.

He has small, gray side-whiskers. He shows several people—whom he does not know—his book of commutation tickets.

He changes his mind suddenly from whiskey to lemonade. The bartender prepares the lemon slowly, and the man changes his mind back to whiskey.

Then he tries to look more dignified than the two younger men with him. In the midst of the effort he begins to sing "The Heart Bowed Down with Weight of Woe," and he tells the bartender "that is from the 'Bohemian Girl.'"

He sings many other selections, occasionally forgetting his dignity, and occasionally remembering that he is the head of a most respectable home—partly paid for.

The wise man on the outside of the bar suggests that the oldish man will get into trouble; but the bartender says:

"No, he will go home all right. But he won't sing all the way there. About the time he gets there he'll realize what money he has spent, and you would not like to be his wife. It won't be any songs that she'll get."

The bartender knows that the oldish man—about fifty-one or two—has escaped being a drunkard by mere accident, and that he has not quite escaped yet.

A little hard luck, too much trouble, and he'll lose his balance, forget that there is lemonade, and take to whiskey permanently.

At the far end of the bar there is the man who comes in slowly and passes his hand over his face nervously. The bartender asks no question, but pushes out a bottle of every-day whiskey and a small glass of water.

The whiskey goes down. A shiver follows the whiskey, and a very little of the water follows the shiver. The man goes out with his arms close to his sides, his gait shuffling, and his head hanging.

It has taken him less than three minutes to buy, swallow and pay for a liberal dose of poison.

Says the bartender:

"That fellow had a good business once. Doesn't look it, does he? Jim over there used to work for him. But he couldn't let it alone."

The "it" mentioned is whiskey.

Outside in the cold that man, who couldn't let it alone, is shuffling his way against the bitter wind. And even in his poor, sodden brain reform and wisdom are striving to be heard.

His soul and body are sunk far below par. His vitality is gone never to return.

The whiskey, with its shiver that tells of a shock to the heart, lifts him up for a second.

He has a little false strength of mind and brain, and that strength is used to mumble good resolutions.

He thinks he will stop drinking. He thinks he could get money backing if he gave up drinking for good. He feels and really believes that he will stop drinking.

Perhaps he goes home, and for the hundredth time makes a poor woman believe him, and makes her weep once more for joy, as she has wept many times from sorrow.

But the bartender knows that that man's day has gone, and that Niagara River could turn back as easily as he could remount the swift stream that is sweeping him to destruction.

Five men come in together. Each asks of all the others:

"What are you going to have?"

The bartender spreads out his hands on the edge of the bar, attentive and prepared to work quickly.

Every man insists on "buying" something to drink in his turn. Each takes what the others insist on giving him.

Each thinks that he is hospitable.

But the bartender knows that those men belong to the Great American Association for the Manufacture of Drunkards through "treating."

Each of those men might perhaps take his glass of beer, or even something worse, with relative safety. But as stupidly as stampeded animals pushing each other over a precipice, each insists on buying poison in his turn. And every one spends his money to make every other one, if possible, a hard drinker and a wasted man.

You, Mr. Reader, have seen all these types and many others, have you not?

Why did you see them? What reason had you for seeing them?

The bartender stands studying the procession to destruction because he must make his living in that way. He is a sort of clean-aproned Charon on a whiskey Styx, ferrying the multitude to perdition on the other side of the river. But what is your business there?

You might as well be found inside an opium den.

The drink swallowed at the bar braces you, does it?

If you think you need a drink, you really need sleep, or better nourishment, or you need to live more sensibly. Drink will not give you what you need. It may for a moment make your nerves cease tormenting you. It may do in your system for an hour what opium does in the Chinese for a whole day. But if it lifts you up high, it drops you down hard.

And remember:

There is no such thing as moderate drinking behind the bar.

You think you can take your occasional drink safely and philosophize about the procession that passes the bartender.

But the bartender knows that you are no different from the others. They all began as you are beginning. They all, in the early stages, despised their own forerunners.

They were once as you are: and the bartender knows that the chances are all in favor of your being eventually like one of them.

Even like the poor, thin, nervous drinker, of hard whiskey, who once wondered why men drink too much.

The bartender's procession is a sad one, and you who still think yourself safe are the saddest atom in the line, for you are there without sufficient excuse.

It is a long procession, and its end is far off.

It is born of the fact that life is dull, competition is keen, and ambition so often ends in sawdust failure.

A better chance for strugglers, a more generous reward for hard work, better organization of social life, solution of the great unsolved problem of real civilization, will end the bartender's procession.

Meanwhile, keep out of it if you can. And be glad if it can be suspended, temporarily at least, on Sundays.—New York Journal.

The story is told of Sir Charles Trevelyan, brother-in-law of Lord Macaulay, and father of the present Sir G. O. Trevelyan, biographer of the historian, that on returning from India to England, with an ample fortune, he became convinced that the drinking of alcoholic stimulants was a national evil, against which every citizen should contend. He was true to his convictions. Possessing a valuable wine cellar, he gave orders that the contents should be poured out into the neighboring stream, and the order was ruthlessly carried out.

The sober man needs prohibition since he would like to see all men sober, and also because he too may be tempted, and he will be wise to put by his own consent temptation out of his own way. Good sober men will never be satisfied to see their fellow-men killing themselves or their happiness and usefulness in life with alcoholic or other poisons. And sober men know too well that the evil affects not only those directly engaged in it, but their friends, their relatives, and the whole community.—Baptist Courier.

* * * Garfield's Start. * * *

"Jim, you've too good a head on you to be a wood-chopper or a canal driver," said the captain of the canal boat for whom young Garfield had engaged to drive horses along the towpath. "Jim" had always loved books, from the time when, seated on his father's knee, he had, with his baby lips, pronounced after him the name, "Plutarch." The father, from whom the child probably inherited his love of study, had been reading "Plutarch's Lives," and when, without hesitation or

stammering, the little fellow pronounced distinctly the long, hard name, the fond parent, turning to his wife, with a glow of love and pride, said: "Eliza, this boy will be a scholar some day."

Soon after, the sorrowing wife was left a widow, with a mortgaged farm and four little children to care for. She saw little chance for the prophecy to come true.

Even in his babyhood, the boy, whose future greatness the father dimly felt, had learned the lesson of self-reliance, and the familiar words which so often fell from his lips—"I can do that" enabled him to conquer difficulties before which stouter hearts than that of a little child might well have shrunk.

The teaching of his good mother that "God will bless all our efforts to do the best we can," was firmly believed—emphasized, as it was, by her answer to his childish question: "What will he do when we don't do the best we can?" "He will withhold his blessing; and that is the greatest calamity that could possibly happen to us."

And so it came about that, in spite of constant hard work and very little schooling—only a few weeks each year—James A. Garfield excelled all his companions in the log schoolhouse; and besides solving, at home, in the long winter evenings, by the light of a pine fire, all the knotty "sums" in "Adam's Arithmetic" the terror of many a schoolboy—he found time to revel in the pages of "Robinson Crusoe" and "Josephus"—the latter being a special favorite.

"Jim," who before he was fifteen, had been a successful farmer, woodchopper, carpenter—a student, always and everywhere, no matter what his occupation—had recently read some of Maryat's novels—"Sinbad the Sailor" "The Pirates Own Book," and other tales of a similar nature—which had given him a bad attack of "sea fever"—a disease which many strong, adventurous boys are apt to take, in their teens. He wanted to "sail the ocean blue." The charm of the sea was upon him. Everything must give way before it. His mother, however, would not consent to his plans, and, after long pleading, would only compromise by agreeing that he might, if he could secure a berth on one of the vessels sailing on Lake Erie.

Having been rudely repulsed by the first vessel-owner to whom he applied—a brutal, drunken creature, who answered his request for employment with an oath and a rough "Get off that schooner double-quick, or I'll throw you into the dock"—he turned away in disgust, his ardor for the sea somewhat dampened by the man's appearance and behavior. In this mood he met his cousin, formerly a schoolmaster, then captain of a canal-boat, with whom he at once engaged, to drive his horses.

After a few months on the towpath, young Garfield contracted a kind of fever different from that which had led him from home, and went back to be nursed out of it by his ever-faithful mother.

During his convalescence, he thought a great deal over the words of his cousin—"Jim, you've too good a head on you to be a woodchopper or a canal driver." "He who wills to do anything will do it," he had, when a mere baby, learned from his mother's lips; and then and there he said, in his heart: "I will be a scholar; I will go to college. And so, out of his "sea fever" and towpath experience was born a resolution that proved the turning-point in his career.

Action followed closely upon resolve; and, alternately chopping wood and carpeting, farming and teaching school, ringing bells and sweeping floors, the boy who "willed" worked his way through the academy and the college, from the towpath to the presidential chair.—Success.

* * * How Snippy Lost His Tail. * * *

Snippy had a long and tender tail, of a beautiful mouse color, shaded light toward the tip. It was all right that it should be a mouse color, for Snippy was a soft little mouse.

But it was not all right that Snippy should be so proud of his fine tail, and Mother Mouse, who was very old and wise, often told him that something would happen to him because he thought himself handsomer than any other of the mouse children. She wished him also to know that it was dangerous to go about in places where those great long-legged giants, called men, could see him. His tail was long, it was true, said Mother Mouse, but for that very reason he should keep himself hidden, as it could be easily seen, when he waved it about as he did, just to show it off.

But, dear me, what was the use of her talking to Snippy. He did as he pleased, and waved his long and pretty tail about as impudently as ever, as if to say he would like anybody to try to do what they liked to him. So there.

One day, Mother Mouse having gone to visit a neighbor, Snippy determined to take a stroll around the

The Messenger and Visitor

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PASTORS AND SUNDAY SCHOOL SUPERINTENDENTS.

DEAR BRETHREN:—What is the matter? Where is the fault that this work is not moving on to victory? Are you not going to help in this one supreme effort of our day? Look at the triumph of our Canada Presbyterian brethren! One million and a half secured in 1901. And the Canadian Methodists one million two hundred thousand in the same year. And now are we going to fail to raise the small sum of fifty thousand this year? We certainly will fail if you do not take hold with me in this endeavour. Only a quarter of the pledges sent out to our 325 preachers and Licentiate have been returned. That is, only \$1500 have been pledged instead of \$5000. And only 32 superintendents of 544 Sunday-schools have returned pledges, or less than one sixteenth of our Superintendents have returned pledges. Is this the way you are going to treat this noble effort of the denomination? If so, failure is a foregone conclusion, and we may as well give up the task as hopeless.

I am trying to persuade myself that this is rather thoughtlessness, than indifference to this denominational endeavour to advance all our missionary work. May the awakening soon come. May all those pledge-slips be brought before all the Sunday-schools and returned to me. Some of these schools, I know, were not in session when their Superintendent received my circular. Will you kindly bring it before your scholars at the reorganizing of the same. But hundreds of other schools were in session, but no reply has come. Come, brethren, wake up and return.

My pledges to date are \$5297, but at this slow rate (ten weeks' work), we will not raise half a fifty thousand in a year.

Yours in the service,

H. F. ADAMS, Field-Secretary.

New Books.

ORIGEN AND THE GREEK PATRISTIC THEOLOGY. By Rev. William Fairweather, M. A.

This volume of 260 pages is one of a series of 28 volumes entitled "The World's Epoch Makers" edited by Mr. Oliphant Smeaton. Mr. Fairweather forewarns his readers in a prefatory note that this book is not written in the popular style adopted in some other volumes of the series for the reason that the subject scarcely admits of being popularized. The author has, however, more than accomplished his aim to make the book "readable." While it is not a book to attract those who are in search of amusement, or the mere graces of literature, it well deserves the attention of that large and increasing number of men and women who, being without leisure, and perhaps without taste, for exhaustive study of the history of philosophy and theology, are nevertheless eager to gain some intelligent idea of what the world's great master minds have thought and taught in reference to those great subjects upon which the human mind will ever question and theorize. Undoubtedly Origen was one of the world's greatest thinkers. He was the first systematic theologian among the Christian Fathers, and in the highest degree eminent as an apologist and as an exegete. His teaching did not meet with universal acceptance among the Christian theologians of his own day, and much of it was rejected in the later development of Latin Christianity, but the writings of the great Alexandrian have constituted a seed-plot of ideas for later writers, and much that appears in what is called the new theology of our own time is at least as old as Origen. A study of the Greek Patristic Theology will therefore be found exceed-

ingly helpful to the understanding of the theological developments of the present. In the first and second chapters of his book, Mr. Fairweather has given some account of the precursors of Origen—particularly Clement—and the life and character of Origen himself. The third chapter deals with Origen's View of Holy Scripture; the fourth with his philosophy, the fifth with his writings. The three following chapters discuss Origen's Theology in respect to the principal Christian doctrines. The ninth chapter has to do with the successors of Origen in Alexandria and Asia, the tenth discusses in a more general way the Greek Theology, and concluding chapters deal with the reaction against Origenism in the period succeeding that in which he lived; and its subsequent history. As an introduction to the study of Origen, Mr. Fairweather's volume seems highly satisfactory and valuable and those who may wish to pursue the study at greater length will find in connection with the preface a list of books which will be helpful in that direction.

—Published by Charles Scribner's Sons, New York. Price \$1 25.

Home Missions in New Brunswick.

The Home Mission Board met in Foreign Mission Rooms on Tuesday, March 4th. Sessions were held in afternoon and evening. Reports were read from mission pastors and discussed. Applications for grants from Port Elgin, Coverdale, and Upper Kingsclear circuits were considered. The report of General Missionary Colwell was received and some communications read. A resolution favoring the appointment at an early date of a mission pastor for Kent County was unanimously passed. Also resolutions looking to vigorous effort to arouse the churches to a clearer appreciation of the needs and claims of our Home Mission work. B. N. NOBLE, Sec'y. Carleton, March 7.

ST. JOHN BOYS IN BOER HANDS.

William Blatchford, of 16 in the Canadian Mounted Rifles, in a letter to relatives in this city, relates some interesting happenings on the veldt. His letter is dated at Winklehock, January 29, and tells, among other things, of an attack by khaki-clad Boers on Walter Cooper, Joe Monteith and himself, of this city; Creighton, of Silver Falls, and his brother Frederick, also a fellow named Lyons and Sandy Hughes. The two Creightons, Hughes and Monteith were captured. Blatchford says the Boers were only fifteen yards away and one hallooed, "Hands up." Joe said "Nit," and fired at them, but his horse was no good, and they rushed at him, and three of them dragged him off his horse. The other fellows came up then to see what was up, and Hughes' horse got shot under him. Creighton, of Silver Falls, couldn't get his horse to go, and as about seventy more Boers came out of the farm-house, he and Sandy were nabbed. They took Sandy and Herb Creighton's hats and boots, but they left Creighton, of Fredericton, with a suit of underwear, and Joe Monteith with a pair of socks.—Globe.

CARRIES THE STRAIN

Quite a strain on a child to grow. You find it about all you can do to live along as you are and keep well. Your child has to do all that and grow besides. Some children can't stand the extra strain. They get weak and sickly as a result of it.

This is where Scott's Emulsion does some of its best work. It is a strong "growing" medicine. It starts up new life in the backward child and strengthens the weak ones.

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

WHERE BRITAIN IS STRONG.

A constant reminder of the financial strength of the British Government, in the face of the enormous outlay for the prosecution of the war in South Africa, is given in the announcement every few days of the launching and laying of keels of new warships. Without haste and without cessation the programme for maintaining the naval supremacy of the empire is carried on from day to day in a manner which plainly intimates that the nation is determined to be in a position to meet any eventuality that may arise. Only the other day the King and Queen presided at the launching of two battle-ships, and now comes the announcement that the government has contracted with various ship-building firms for the construction of five first class and two third class cruisers and two battle-ships. A noteworthy fact in relation to these additions to the effective strength of the navy is that there is never any difficulty in finding crews to man the ships as fast as they are ready for commission. This is where all other nations find their chief weakness in carrying out their plans for naval expansion, although all of them draw upon their fishing and maritime population by conscription. Even the United States, with its vast coast line on two oceans and a population approaching the hundred million mark, has serious difficulty in manning its fleet. But in the British Isles services in the navy is a tradition, and an every-day fact among all classes of the people. There are few families, even in Ireland, that do not take pride in a record of naval service. No other nation is saturated with the sea to the same extent as the British, and this perhaps is one of the great reasons why it has so long maintained its naval superiority.—Montreal Witness.

TREED ALL NIGHT BY WOLVES.

Niles, Mich., March 14.—Joe Youngs, a copper country trapper, who this winter has killed many wolves and wildcats, reports having had an exciting experience last Friday night. He was returning to camp after having made the rounds of his traps, and at nightfall was followed by a large pack of wolves. Youngs, although armed, climbed a tree, and was soon besieged. At times the trapper would fire into the pack, which he could but dimly see, and all night, with the temperature below zero, he clung to his perch. At day-break the wolves disappeared, leaving behind them two dead and a trail of blood in the snow, which indicated that others had been wounded. Youngs has made a small fortune this winter, receiving \$15 from the state and \$7 from the county for every wolf killed.

TO TUNNEL ST. LAWRENCE.

Messrs. White, O'Halloran and Buchanan, of Montreal, give notice that application will be made to parliament this year for the incorporation of the 'Montreal Subway Company' to construct a subway under the River St. Lawrence, from a point in or near Montreal to the south shore, with power to use it as a railway, driveway or footway for tram cars, trains carrying freight or passengers under the river and for the interchange of traffic of all kinds, with power to charge tolls, to construct approaches, and other necessary terminal facilities and surface or elevated or subway railways to connect with existing or future lines of railway on either side with power to carry telegraph, telephone, electric light and power wires and cables across the said river, with a station or stations in or near Montreal, together with power to lease to other parties or to amalgamate with any other company.

The London Mail says that at the cabinet council Monday, it was determined that steps should be taken to prevent the ruin of the West Indies. This means, the Mail thinks, that the British delegates will not be able to announce at the Brussels conference that unless sugar bounties are abolished Great Britain will be prepared to impose a countervailing duty on bounty product sugar.

H. J. Prettyprice has introduced in the Legislature of Ontario a bill providing for the appointment of a provincial board of assessors for the purpose of assessing the value of the property of railways, telegraph and telephone companies operating in the province. A tax based on the average rate will be levied on corporations and the proceeds divided, 15 per cent. to go to aid the equipment and maintenance of technical education and 85 per cent. to various municipalities pro rata, according to population by the last census.

Notices.

The Lunenburg county Quarterly Meeting will convene at New Canada, March 31st and April 1st. First meeting Monday 3 p. m. Let all the churches be represented. A special programme and a good time for all who come praying and expecting it.
W. B. BRZANSON.

March 23rd will be temperance Sunday and the teachers in the Sunday Schools of our land will have another opportunity of presenting this most important subject to the young and old who attend this department of the services of the church. Any Schools wishing programmes for the 23rd can have them by writing to Mrs. Lara Wrigley, 293 King Street West, Toronto, Ontario. The subject for this quarter is Prohibition, and the price is ten cents per dozen. That Temperance Sunday be productive of the greatest good the Temperance department should be organized in every school. There can be no better opportunity than the 23rd of March to do this. Any information can be obtained by applying to MRS. LAURA J. POTTER, Prov. Supt. of Temperance in the Sunday School. Canning, Kings County, N. S.

The next meeting of the Hants County Baptist Convention will be held in the Baptist church at Windsor, N. S., on Monday and Tuesday, March 17th and 18th—first session at 2 o'clock p. m., on Monday. L. H. CRANDALL, Sec'y. Scotch Village, N. S., Feb. 28.

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

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. MOOR, 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 late James Dick, of London, left one million pounds to Glasgow charities.

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

Tomatoes and crushed spices only—try it

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Catarrh and Consumption

I have spent nearly 20 years in the treatment of the above named troubles and believe I have effected more permanent cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice, free and post-paid to every reader of this paper who suffers from these loathsome, dangerous and disgusting diseases. My treatment will positively give prompt relief and cure in the worst cases. This is a sincere offer which anyone is free to accept. Address, PROFESSOR F. A. LAWRENCE, 114 West 32d St., New York.

CONSTIPATION INDIGESTION TORPID LIVER

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

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in a Letter:

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From Capt. F. Loyal, Police Station No. 5, Montreal: "We frequently use FERRY DAVIS' PAIN-KILLER for pains in the stomach, rheumatism, stiffness, frost bites, chilblains, cramps, and all affections which beset men in our position. I have no hesitation in saying that PAIN-KILLER is the best remedy I have ever used."
Used Internally and Externally.
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Burdock Blood Bitters is the remedy you require.

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Mrs. J. T. Skine of Shigawake, Que., writes: "I have used Burdock Blood Bitters as a spring medicine for the past four years and don't think there is its equal. When I feel drowsy, tired and have no desire to eat I get a bottle of B.B.B. It purifies the blood and builds up the constitution better than any other remedy."

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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.

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The Home

HOME TRAINING.

So there exists two governing forces—affection and law—the one to be employed in all matters falling under the head of parental and filial relations, the other to be used in matters that touch upon the relations between the child and humanity. It would simplify a mother's responsibilities if she would endeavor to keep the distinction before her. Conscientious mothers often err in applying moral rules to trifling details. When we allow ourselves to see too many things that call for reproof we fall into the habit of captious severity.

Some truly virtuous people are cruelly unjust, because they are incapable of seeing the difference between faults and follies. This blindness is a fatal blemish in a mother's character, for she, above all others, must strive to keep the balance even between her function of authority over the child and her privilege of affection. Only the most thoughtful, self-controlled parent will be able to make home government a happy medium between severity and foolish indulgence, and rear a child so judiciously that as its character develops its faults will drop off like the calyx from a flower. Such a home training is the ideal that we should endeavor to realize.—Woman's Home Companion.

TREATMENT OF BURNS.

If a person's burns are serious, send for a physician. It is not always possible, however, to secure one immediately, and you should be prepared to take his place rather than let the victim suffer. For the treatment of serious burns nothing is superior to varnish. It is very soothing and promotes rapid healing by excluding all air from the burn. Should a burn need cleansing, use nothing but cold water. Add half a dozen drops of carbolic acid, if you have any. If no varnish is handy use the whites of eggs made into a thin paste with flour, sweet oil, raw (not boiled) linseed or glycerine. Never apply a preparation which will produce a smarting sensation, no matter how good it may be for other purposes. In dressing a burn be sure that the entire surface affected is thoroughly covered. Steam and hot water burns are treated the same as those produced by fire.—Selected.

THE UP-TO-DATE BABY.

It isn't correct any more to have things daintily pretty for the new-born baby just in order to have them daintily pretty. It is no longer proper to swathe the little body in yards and yards of muslin and lace and put him to bed in billows of down and silk, perfumed with rose and violet. Up-to-date mothers no longer vie with each other on the point of delicate elaboration. They do not vie at all any more. Their one object is to make everything as sanitary and comfortable as possible for the new comer. Sometimes they give a sigh for the pretty bow or frill of lace; but, after all, everything in the new fashion looks so clean and sensible and wholesome they come to see the other was only a perverted taste and take no pleasure in it. Things have advanced in the last few years. The nursery is one of them.—Marsha Houk, in Woman's Home Companion.

OUT OF SORTS.

At this season many women discover that they are a little below condition—what they describe as out of sorts. They are disposed to be blue and a little melancholy without reason and they are tired more or less all the time.

The fact is that the sudden vagaries of our climate and constant changes from sharp cold to mildness, and from storm to sunshine, are trying to the stoutest constitution. When a woman is rather delicate than strong, or when she has been long overwrought, she feels the stress of our atmospheric condition intensely. Perhaps she grows morbid; possibly she drifts into a condition of half-illness that is almost as disastrous as a pronounced malady.

When it is at all possible a change of residence for a little while is to be advised—a visit or a journey. If that cannot be managed, let the mother, if it is she who is breaking down, give up some of her cares and rest in her own home. Pneumonia or typhoid fever would compel her resting; it will be worth her while not to await their stern, enforcing tyranny. One may take a partial rest cure by breakfasting in her own room in the morning, by reading for pleasure and by lying down several times a day and letting the sewing go; above all, by ceasing to worry over trifles.—Cousin Phyllis in the Christian Intelligencer.

HINTS ON BAKING CAKES.

Light cakes require a rather brisk oven to raise and set them. Cakes raised with baking powder also need a quick oven. Much sugar in cake will cause it to burn quickly. Therefore the oven must not be so hot for them. Large, rich cakes require long and careful baking. Small sugar cakes need a slow oven. Gingerbread, too, should be gently baked. The oven door should be kept closed until the dough sets, and all the time the cake is baking the door of the oven should be opened as little as possible and the door very gently closed, as slamming the door, even to shut it, will make a cake heavy.

A correspondent asks for a receipt for mustard pickle. Mrs. Lincoln's calls for one quart each of small, whole cucumbers, large cucumbers sliced, green tomatoes sliced, small button onions, one large cauliflower divided in flowerets and four green peppers cut fine. Make a brine of four quarts of water and one pint of salt, pour it over the mixture of vegetables, and let it soak twenty-four hours. Heat just enough to scald it, and turn into a colander to drain. Mix one cup of flour, six table-spoonfuls of ground mustard and one table-spoonful of turmeric, with enough vinegar to make a smooth paste; then add one cupful of sugar, and sufficient vinegar to make two quarts in all. Boil this mixture until it thickens and is smooth, stirring all the time, then add the vegetables and cook until well heated through.—Commonwealth.

WHEN ENDURANCE REBELLED.

The hospitality of Scotland is quite as well established as the hospitality of Ireland, but the canniness of the Scot, which has passed into a proverb, is likely to assert itself at any stage. As the Scotsman tells this story, it cannot be suspected of proving false to its own countrymen.

An Irish friend insisted that a Scotchman should stay at his house instead of a hotel, and kept him there for a month, playing host in detail, even to treating him to all places of amusement, paying all the cab fares and the rest. When the visitor was returning to Dunedin, the Irishman saw him down to the steamer, and they went together to have a last cigar.

"Now, look here," said the man from Dunedin, "I'll hae nae mair o' this. Here ye've been keepin' me at your hoose for a month, an' payin' for a' the amusements and cabs and so on—I tell you I'll stan' nae m'ir o' it! We'll just hae a toss for this one!"—Ex.

ALCOHOL POISONING.

There are more people killed so far as I know English statistics, more poisoned by alcohol, than are poisoned by all other poisons put together.—James Edmunds, M. D.

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To every mother of young children who will send us her name and address plainly written on a postal card, we will send free of all charge a valuable little book on the care of infants and young children. This book has been prepared by a physician who has made the ailments of little ones a life study. With the book we will send a free sample of Baby's Own Tablets—the best medicine in the world for the minor ailments of infants and young children. Mention the name of this paper and address The Dr. Williams' Medicine Co., Brockville, Ont.

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From the Churches.

Denominational Funds.

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

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.

WOODSTOCK, N. B.—Sunday evening, March 9, I baptized four candidates. Others have been converted.

Z. L. FASER

TABERNACLE, ST. JOHN—Pastor Roach preached to a full house on Sunday evening a very earnest and impressive sermon, and at the close of the service administered the ordinance of baptism to one candidate. The outlook for successful work at the Tabernacle seems to be very encouraging.

VISITOR.

ALBERT MINES, N. B.—We have held special meetings in this church for three weeks. Evangelist Marple spent two weeks with us. Seven were baptized on the last Sunday in Feb. and one last Sabbath. Others are seeking the Lord. We are getting along nicely in paying for our new church. After having paid for the furnace the debt on the house will be less than a hundred dollars. Our congregations continue good.

MILTON ADDISON.

2ND AND 3RD REGTS.—March 2nd I met my dear people for the 4th Annual Sermons. How rapidly time flies, during the time 60 have been baptized into the fellowship of the churches. Also we are completing a new parsonage for the comfort of the present incumbent as well as for all our successors. May the blessing of the Great Head of our churches rest upon this people in their effort to discharge this debt they owe to God.

I. N. THORNE.

MECHANICVILLE, N. Y.—Mechanicville, N. Y., is a busy town of 7,000 inhabitants situated on the famous Hudson River. As it was once the scene of the successful labors of the late Rev. Walter Barss of Wolfville, N. S., and as Rev. S. W. Wallace of Lawrence town, N. S., is now filling the Baptist pastorate there, it will be especially interesting to many of the readers of the MESSENGER AND VISITOR to learn that the present pastor and his church are greatly encouraged in their work. Mr. Wallace on two recent Sabbaths baptized fourteen persons, chiefly all heads of families, and making a very valuable addition to his membership, and expects to have a large baptism on the approaching Easter Sunday.

CENTER VILLAGE, N. B.—We closed special meetings here last Lord's Day. Three more were baptized and received the right hand of fellowship. Eleven in all professed conversion, nine joined the church here, the others expressed a desire to join other churches. Others expressed a desire to lead Christian lives. On Wednesday night we held a farewell meeting. One sister was received by letter from Sackville church and was given the right hand of fellowship. After a good social service Dea. Hicks presented us with a nice purse of \$23, accompanied by a tender address read in behalf of the church by Bro. Geo. I. Read. About \$10 more was contributed during the meetings by offerings and private donations. About 30 hymn books were purchased by the church and congregation. We have reasons to thank God for the blessings we have enjoyed here and for the kindness and faithfulness of the people. They have struggles and discouragements but feel cheered. They expect to carry on a prayer meeting and Sunday School. May the Lord help them and send them some servant to help them on their way is our prayer.

G. H. BEAMAN.

DOAKTOWN, N. B.—The work of the Lord goes steadily on. We had a crowning day yesterday. The house of God was thronged last evening. The mighty power of God was in our midst to bless and save. Stout hearted sinners trembled. The old people say they never saw such a movement among the people in this place. Twenty have already entered into solemn covenant to forsake sin and follow Jesus. So many that we cannot keep count of them are moving toward the cross. Two young

brothers, Curtis and Wright, who came here to work in the mill are rendering us great assistance by their prayers and exhortations. All the dear brethren and sisters are doing nobly, coming out evening after evening after a hard days' work. We have no flaming evangelist here. The pastor and his flock taking hold with him, God has been pleased to honor and bless. We have had no baptism yet. We are not going to be in a hurry in that matter, feeling that if any will not keep until we get ready they had better never be baptized. Many backsliders have returned. We are not bringing in sinners over the heads of dead church members. We are walled in by sects. Only for their opposition many more souls might be won for Jesus. Brethren, I mean it, pray earnestly that I may have strength of body, soundness in the faith, love of God in the heart sufficient to go on in this work. As a Baptist minister I am all alone in this region of country and to watch against the adversary in the many forms in which he comes is no easy matter. I am now as the great apostle said "trusting in truth for souls." We are trusting this work so well begun will reach all our churches in this valley. It would, we feel sure, but that the men, young and old, may soon have to go away to the drives. They are just now, poor fellows, coming out of the woods, and it is a joy to see in the meetings how soon the good Spirit bows them down. The Spirit seems to have even gone into the camps after them before they left for home in some instances.

M. P. KING

PORT BECKERTON, N. S.—Dear Brethren—The Baptists of Port Beckerton and a few of their friends undertook a few years ago to erect a house in which to worship God. The work went on satisfactorily and after some time the outside was completed. Then came that heavy October gale, 1900, which threw down the structure, laying it in ruins. This was a severe blow to the hopes and expectations of the people. However, we are pulling ourselves together again and are about to rise up and build. But we are weak numerically and financially. We are therefore, dependent upon outside help. I have written to a number of our brethren to whom the dear Lord has entrusted some of this world's goods. I am sorry to say, that from one only, have we received anything. This dear brother accompanied his cheque for \$10 with the following words:—"I am happy to be able to do something towards such a worthy object." I know that if our dear brethren knew how much we would appreciate and how greatly their little gifts would encourage us and help along the Master's cause in these outlying districts, they would gladly respond to the call. As "the people crowd an old dilapidated school-house to hear the "word of life," I send up a silent prayer to God, that he would move his people to aid us in building him a house. My dear brethren, in the ministry of Jesus, as you worship the Father in your comfortable churches, will you remember your poor brethren along these shores and take up for them a small collection. We are one with you in the Master's work. Let the little weak members of the body feel the throb of your warm hearts and thus be nourished and strengthened. Please act at once and send all contributions to the undersigned.

Yours in Christ,

PASTOR L. J. SLAUGHERWHITE, Port Hillford, Guysboro county.

P. S.—Should any brother or sister reading this feel moved to send us a private donation we would gladly and thankfully accept it.

L. J. S.

Acknowledgment.

On Feb. 13, at the close of the prayer meeting at Albert, Deacon M. M. Tingley, on behalf of the church and congregation at Albert and Riverside, presented the pastor with a purse of \$64. The address read expressed confidence and love, which cheers a pastor in his work.

February 26th the people of the Cape and Lower Cape visited the parsonage to the number of 125 or more, and spent a very pleasant evening, at the close of which Dea. Ed. Dickson presented the pastor with \$70.69, in an address that was very flattering indeed. The night was stormy or many others from a distance would have been present. Two dollars have been handed in since, making in all \$136.69. This is independent of salary. A free will offering expressive of confidence and sympathy for a hard-worked pastor. We wish to thank all the friends for their expression of good-will and love and by the grace of God we will endeavor to prove ourselves to some extent worthy of this great kindness.

F. D. DAVIDSON.

A Chance to Help.

Rev. S. D. Ervine who, as our readers know, has been compelled to give up the ministry in which he so earnestly and successfully labored in this Province and has gone to California for his health, writes to friends here somewhat hopefully. He has taken a ranch or farm at Sau Jacinto, Riverside county. He expects to move his family to California and hopes that the change of climate may prove permanently beneficial to his health. Bro. Ervine will need some assistance in order to get his family moved and established in their new place of residence, and we trust that there are many who will be glad to contribute something to aid in this time of need a brother who has deserved so well of the denomination. Contributions for this purpose are being received by Rev. W. E. McIntyre, Chipman, N. B. If however any donors find it more convenient to leave their contributions at the MESSENGER AND VISITOR office, we will see that they are forwarded.

Literary Notes.

"The Anglo-Saxon Society Woman," which is the leading article in The Living Age for March 1st, is a keen and clever article in Blackwood's best vein, in which the English society woman and her American cousin are graphically portrayed. A more serious but not less interesting article on "The Progress of Women" will open the following number of the magazine. The latter article is from The Quarterly Review.

Not one person in ten thousand of those who will read Helen Keller's own story of her life, when it begins in an early issue of The Ladies' Home Journal, will have the least conception of the amount of hard work required to write the story. First of all Miss Keller puts down her ideas "in Braille," as the blind express it; that is to say, in the system of "points" raised on paper by means of a stylus and: ate devised to aid the blind; these "points" being read afterward by passing the sensitive fingers over them. When all of this Braille work has been completed Miss Keller goes to her typewriter and uses these notes as a guide to the rewriting of the story. As soon as a page of matter is typewritten it is, so to speak, lost to Miss Keller, who has to depend upon her faithful teacher, Miss Sullivan, to repeat it to her by spelling out each sentence by means of the hands. It is a tedious task, especially as a me of the pages have to be read again and again, with changes here and there, before Miss Keller is satisfied. Then, when the proofs are sent to her, all this slow process of spelling word after word has to be gone through once more, so that each word that Helen Keller writes goes through her fingers at least five times. It will be a satisfaction to everybody to know that the publishers of The Journal have recognized in a substantial manner the extraordinary ability and patience which Miss Keller has shown in her work.

Personal.

Rev. A. J. Archibald of Glace Bay, Q. B., supplied the pulpit of the Leinster St. church, St. John, on Sunday last.

Rev. G. A. Lawson who recently resigned the pastoral charge of the Isaac Harbor church is resting for a time at Albert, Albert county. Mr. Lawson's many friends will be glad to know that he is much improved in respect to the injuries received in his recent accident, and hopes after a little rest to be quite ready for work again.

Friends of the Rev. J. H. Hughes in the different churches of the city have united in contributing a purse of money, which was presented to him last Wednesday evening on the occasion of his seventy-sixth birthday. The sum presented amounted to about seventy dollars. Mr. Hughes' many friends will be sorry to know that he has been suffering for some months past with asthma and bronchial trouble. He is now able to go out in fine weather but is far from strong.

PUBLIC CONSCIENCE AND THE LIQUOR BUSINESS.

(Montreal Witness.)

The secretary of a powerful organization of liquor dealers in Ohio has called in question the existence of such a thing as public conscience. It is only natural that those engaged in a demoralizing traffic should deny the existence of a collective moral principle with regard to their particular business, on the ground that it is recognized by the state, and involves questions of personal rights and liberties. It is for them determinedly to forget that no man has a right to do anything which injures his neighbor, or

even himself when by so doing he injures his family or estate, or is liable to become a charge on the community. Law is an embodiment of the public conscience, and must some day treat the liquor traffic in the way the public conscience now regards it, as an admitted evil. That evil exists not because there is no public conscience, but because that conscience has not been sufficiently aroused to its enormity, and because it is entrenched in popular customs and has the interested support of large financial investments. The mouthpiece of the Ohio liquor trade, Cincinnati as an example of the advantages of running a city on the 'wide open' plan. In other words he calls attention to a city where the public conscience is inert on the question, as might be expected in a city dominated by beer and largely populated by foreigners. A comparison of Cincinnati with other cities of the same class, but dominated by other influence, will show that in all essential matters of progress it lags behind. It has not increased to the same proportion in population. It has no great institutions of learning. It is, perhaps, the most un-American of all American cities in goaheadativeness, and just now its newspapers are discussing what should be done to arrest its obvious decline. The example is more striking than the defender of the liquor traffic intended. But the principle it illustrates is the same in application to all cities in the degree of their openness, or rather to the extent of the aroused moral force and to the activity of public conscience among their inhabitants. We can apply this gauge to Montreal, and thus find out our own moral standing, or extend it to the country at large, as in the present prohibition movement. As regards the latter, we have no cause to feel abashed. The conflict is between public moral right and private interest in wrong, and must go on without ceasing. The struggle against chattel slavery went on, till victory shall be finally won for the right, for this is one of those questions which can never be settled till it is settled right.

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MARRIAGES.

WILSON-COES.—At the residence of Henry Straight, St. John, N. B., by the Rev. John L. Shaw, on the 5th March, Edward W. Wilson of Waterborough, Queens county and Dora Coes of Cambridge, Queens county, N. B.

BANISTER-BERRY.—March 2nd, at parsonage, by Pastor I. N. Thorne, Isaiah Banister to Viola Berry, youngest daughter of George Berry, Esq., all of Elin, Albert county.

SEARS-JONES.—At Centre Village, Westmoreland county, N. B., in the Baptist church, March 12th, by Rev. Robert Hurst, James Albert Sears of this place to May R. Jones of Point D-Bate.

DEATHS.

JARDEN.—At the Ridge, Newcastle, Queens county, N. B., on the twenty fifth of February, Frank Reith, infant son of James Jarden, aged eight months.

SEARS.—At Centre Village, Westmoreland county, Feb. 7th, the youngest daughter of Brother and Sister Titus Sears, aged 2 years. Services conducted at house and grave by Geo. H. Beaman on following Sunday.

EATON.—At Canning, N. S., March 4, of cancer, Maggie Eaton, aged 49 years. The deceased was for thirty years a member of the Canard church and always honored her profession by a life of cheerful service. The interment was at Upper Canard.

STROPLE.—At New Harbor, Guysboro county, on Dec. 9th, 1901, Ann, beloved wife of John Strople, aged 52 years. Our sister was baptized 10 years ago and united with the church here. Since that time she has lived a consistent Christian life. She leaves a husband and 3 sons to mourn the loss of a faithful wife and loving mother.

HUBELEY.—At South Framingham Mass, Warden A. Hubeley, aged 43, of heart trouble, after a painful illness of many months, leaving a wife and one daughter to mourn the loss of an affectionate husband and father. May the Lord comfort the stricken ones. Brother Hubeley was a Halifax county man, having been in the United States about ten years. The many handsome floral offerings bespoke how highly he was esteemed by his employees and fellow workmen.

GRAHAM.—At Dartmouth, on the 10th inst, Jane Elizabeth, aged 64 years, beloved wife of Captain James W. Graham. Her husband mourns and will greatly miss the wife of his youth; and her children, four sons and two daughters—feel keenly the loss of a wise and affectionate mother. Her illness was long and very painful, but borne with cheerful patience and courage. As the end drew near she sometimes expressed a longing to depart to be with the Christ, in whom she believed with a firm and confident faith.

NICKERSON.—At Pollet River, Westmoreland county, N. B., March 6, Alexander Nickerson, aged 29 years. After a few days sickness of pneumonia he passed away, in perfect peace. He called the young men of his acquaintances to his bedside, saying "I want them to see how easy it is to cross the river with Jesus." It recalls the great poet's word, "Let there be no moaning of the tide when I put out to sea." Our brother was a member of the F. B. church. This is the third death among the children of a widowed mother within a short time and has called forth a large expression of sympathy.

JACKSON.—Much sympathy is felt in this community for our esteemed brother, Rev. James K. Jackson in the taking away by death of his beloved wife who passed peacefully away on Monday, Feb. 24. The very large concourse of people at the funeral on a very stormy day attested the esteem in which the family are held in the community. The interment took place at Pleasant Lake, where an appropriate sermon was preached by Pastor E. J. Grant, being assisted in the service by Rev. Mr. Longford of Weymouth and Rev. Mr. Holder of Yarmouth.

ARBO.—At Fairville, N. B., on the 13th of March, after a very short sickness, which terminated with pneumonia, Sylvester, fourth son of Harvey and Rosilla Arbo, aged 20 years. Sylvester gave his heart to Jesus during our recent meetings and was baptized on the 26th of January. Since then he had grown rapidly in grace and testimony, and was promising to be a useful man in the church. But the all-wise God had otherwise ordered, and has taken him to be with Himself. A sorrowing father and mother, seven brothers and three sisters survive him to mourn his departure. Their loss is his gain.

RICE.—Robert Porter Rice, son of Joseph and Annie Rice, of Berwick, died at Montreal, February 16. He was born at Sydney in 1859, at that time the home of the family. For some years he resided at Malone, N. Y., where he had many friends. He was a member of the choir

of the Baptist church. Last summer, after many years absence, he visited the home of his parents in Berwick. When taken ill he was removed to the hospital in Montreal, where a surgical operation was performed. But he failed to recover from the effects of the operation. His end was peaceful. A brother and sister together with other relatives were with him at the last. Rev. J. A. Gordon kindly ministered to him. Much sympathy is felt for the bereaved family, but they sorrow not as those who have no hope.

SCHURMAN.—At Bedque, P. E. I., on the 2nd inst., Deacon Solomon Schurman, aged 83 years. For over half a century he was a consistent follower of Jesus and for many years a deacon of the Bedque Baptist church. He was a man of affable disposition, superior intellect and deep spirituality. The very large funeral in face of almost impassable roads testified to the esteem in which he was held. He leaves three daughters and one son to mourn their loss. He lived in the conscientious fellowship of Jesus and died assured of his abundant entrance into the heavenly kingdom. Thus death to him was but life's supremest victory. Funeral services at his late residence were held on the 4th inst.

LEADBETTER.—At North Brookfield, on Feb. 27th, Deacon A. J. Leadbetter passed away at the age of 71 years. About forty years ago this well-known and highly-esteemed brother united with the Baptist church here and for most of the time since has held the offices of deacon and clerk. Weakness has kept him from the house of God for several months, but his interest in the work has never abated. It was always an inspiration to the pastor to call on him, for he was always assured that he had his deepest sympathy and earnest prayers. In spite of the bad roads a large audience attended the funeral on Sunday morning, when the pastor spoke from John 14:1. This chapter is especially dear to the widow, because it is the one read by them the last morning that they knelt together at the family altar.

HARRINGTON.—Mrs Reynolds Harrington of Sydney, C. B., passed away at the home of her cousin, Mrs. John Wells, Toronto, on Friday, Feb. 28. The deceased's health failed rapidly at her beautiful new home, "Morning Side," Sydney, and she and her husband visited the Catskill Mountains, New York, in hopes of benefit; but finding no relief, Mrs. Harrington came on to Toronto, where she lingered for some time, but the disease, consumption, for which, as yet, the remedy has not been discovered, did its deadly work. Mrs. Harrington was a daughter of the late Samuel Sharpe, of Pt. de Bate. Her mother was a Traeman, sister of the late Mrs. C. F. Allison, of Sackville. Her only sister is Mrs. D. Wilbur Freeman of Amherst. She leaves two daughters, who have this winter been attending school in Wolfville. Mrs. Harrington was the soul of amiability, a true friend, and a sincere Christian.

CRAIG.—Our aged and beloved sister, Mrs. Sarah A. Craig, passed on to the "better-land" on the 19th of February after a pilgrimage with us of nearly 83 years. In her young life she was led to give herself to Christ and his people in the covenant of grace. She united with the Hebrew church some sixty-four years ago during the pastorate of the late Father H. Harding with Rev. A. V. Dimock, co-pastor. She was dismissed to unite with the Ohio church when that church was organized in 1852. This fellowship she en-

joyed to the end. Through all the trials of the way—and in her life these were not few—she endured as seeing him who was invisible. The strong fort of her religious life was the experimental and emotional—the love of God shed abroad in the heart by the Holy Ghost. This anchor held in every storm, every conflict till the end came with a beautiful twilight. Two daughters survive her, Mrs. Bethune of Pembroke, Yarmouth, whose affectionate care she enjoyed in her declining years, and Mrs. J. W. Weeks, the helpful wife of Pastor Weeks of Guelph, Ontario. Among her loved ones who had passed on before her were the late beloved wife of Rev. N. C. Saunders of Meredith, U. S., and the late Mrs. Rose, wife of Deacon A. Rose of Ohio.

Rev. Ezekiel Hopper.

On February 24th the remains of the late Rev. Ezekiel Hopper passed through St. John, being brought home for burial from Winchester, Mass., where his death occurred a few days before. Mr. Hopper was born in Salem, Albert county, in 1837, was converted at an early age, and at the age of 31 began to be a preacher of the gospel. His experience of the grace of God in his own heart and his desire for the salvation of others impelled him to go out and preach in places where the ministry of the Word was not regularly enjoyed. The blessings which rested upon these labors led him to give himself more unreservedly to the work and in 1875 he was ordained to the Christian ministry at Dawson Settlement, Albert county. Mr. Hopper continued to labor for some time mostly in his native county, and was afterwards for some years pastor of the church at Hampton Station. After his pastorate at Hampton closed, he accepted an appointment by the Home Mission Board to labor for a time at St. Margaret's Bay, N. S. Here his field of labor was large, involving much travel which the missionary performed on foot in all kinds of weather. As a consequence he contracted rheumatism, which caused him much suffering and practically incapacitated him for further work in the ministry. During this period he made his home principally with his daughter, Mrs. W. H. March at Hampton Station, but more than a year ago went with Mrs. Hopper to Massachusetts, where several members of their family reside and where, as recorded above, Mr. Hopper's death occurred on Feb. 21. A funeral service was held at the home of his daughter at Hampton Station on the evening of the 24th. The service was conducted by Rev. H. S. Shaw of Hampton Village, who delivered an address in which he spoke in feeling terms of the consistent life and earnest labors of the departed. Rev. W. W. Lodge, (Methodist), also assisted in the service. The interment took place the next day at Dawson Settlement,

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where an impressive service was conducted by Pastor Rutledge. While Mr. Hopper had not so large advantages in the way of education as many of his brethren in the ministry, he was, according to the testimony of those who knew him well, a man of much native ability. His mind was vigorous and well balanced. His preaching evinced a keen power of discernment. He studied the Word of God for himself and his exposition of Scripture truth has been spoken of as superior to that of many who had enjoyed a much more liberal education. Those who knew Mr. Hopper speak of his bonhomie and humor as distinguishing and attractive characteristics of the man. His genial and somewhat jovial temper commended him to all classes of people. He seems to have made a wise use of these gifts and doubtless found opportunity thereby to drop the good seed in many hearts that otherwise would have been closed to him. While no very large ingatherings, so far as we have learned, attended Brother Hopper's labors, there is evidence to show that his ministry was not unfruitful. There are many who will gratefully and affectionately remember him for the geniality and worth of his Christian character and his work as a Christian minister. Besides the widow, for whom much sympathy will be felt in her sad bereavement, the deceased leaves three sons and three daughters. The sons are E. Seth Hopper of Dawson Settlement, W. C. Hopper of Woburn, Mass., and S. S. Hopper of Dorchester, Mass.; the daughters, Mrs. W. H. March of Hampton Station, Mrs. B. H. Welsh of Shediac, and Mrs. J. Milton of Winchester, Mass.

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The Folkething, of Denmark, voted by a large majority in favor of the ratification of the treaty for the sale of the Danish West Indies to the United States.

News Summary.

The Ontario prohibition referendum will be held December 4th.

St. Catherine's, Ont., will accept Carnegie's offer of \$20,000 for a public library.

The sealers' strike at St. Johns is ended and the sealing steamers have sailed for the ice floes.

It has been decided that although there has been a decrease in the population of P. E. Island, there will be no decrease in the amount of Dominion subsidy.

King Edward has put typewriting machines in the office of his private secretary. This is quite an innovation, for the letters of royalty have always heretofore been executed by hand.

The latest estimate is that Prince Henry's stay of nineteen and one-half hours in Chicago cost the city and its people at the rate of \$197 23 a minute. And Chicago is so poor this winter!

Theodore Purdy, son of William Purdy of Lakeside, while driving on the ice of Darling's Lake, near Hampton with a span of horses and sledge, broke through and both horses were drowned. Mr. Purdy had one of his arms broken.

In laying the water pipes to supply Jerusalem from Solomon's Pool, the old aqueduct passes through a tunnel under a mountain, and in this tunnel was discovered a perfectly constructed arch built before the time of the Romans.

Montreal shipping circles have been advised that the first fruit cargo will be loaded by S. S. Fremont at Messina and other Mediterranean ports between March 20 and 25, and will reach the St. Lawrence at the opening of navigation.

Alderman Michael Zimmer, of Chicago, has introduced a resolution in council asking his brother aldermen to refrain from chewing tobacco during 1902, so that they may be better equipped against spitting on the sidewalks.

On a rural delivery route which runs out of St. Cloud into Shelburne county, Minn., the carrier, Mrs. C. S. Allen was followed by two large wolves for a distance of four miles, the wolves crossing and recrossing the road in front of the team repeatedly, but making no attempt to attack.

Opium and ether morphomania is going out, but all neurotics in Paris are taking to smoking camphor, the women especially, because, taken in small quantities, it is supposed to produce a brilliant complexion. But it soon becomes a passion and produces somnolence, apathy and weakness.

The official report of the committee which has been investigating the recent earthquake at Shamaska, shows that 126 villages, with a total of 9,084 houses, were included in the area of the disturbance; that 3,486 houses were destroyed, and 3,943 damaged.

The last militia orders state that the courses at the Canadian school of musketry at Rockliffe, Ottawa, will commence respectively on Tuesday, July 1st and on Sept. 1st. Applications from warrant officers and non-commissioned officers to attend these courses should be sent to headquarters at once.

German Manager Russel of the I. C. R. has accorded recognition to the American Trackmen's Union, and expressed willingness to grant other concessions. Mr. Blair will be asked to grant the schedule which raises the trackmen's wage from \$1.20 to \$1.50.

Canadian banks are invading West Indian territory in view of the expected large increase in the trade of the Dominion with those islands. The Bank of Nova Scotia, which was first in the field, has branches at Hamilton, Jamaica, Demerara and Havana, and it will also establish an agency in Trinidad, and may possibly go to Porto Rico.

John Morley, M. P., strongly supported home rule and Sir Henry Campbell-Bannerman as against Lord Rosebery, in a speech at Manchester Wednesday. He advised the Liberals to stand by their convictions and said that he failed to see how a parliamentary majority could be secured if they quarrelled with the Irish, the laborites and the radicals.

A Cleveland despatch says Rev. Charles A. Eaton, D. D., has announced his intention of adopting radical measures in order to create a revival of religiousness, and will, he states, go to the down-town streets and preach on the street corners to whoever will stop to listen to him.

The London Daily Chronicle understands that Lord Kitchener will be relieved of much administrative work in South Africa to enable him to take the field in person and head a large mounted force in an endeavor to capture DeWet. The Chronicle also says that General Methuen will not assume any further military command in South Africa. A casualty list shows that four officers were killed and ten wounded, including Gen. Methuen, dangerously. He is doing well.

FREE BOOK ON STOMACH TROUBLES.



MR. JOHN TAYLOR, of SPRAGGE, ALGOMA, ONT., WRITES DR. SPROULE, "YOUR BOOK WAS THE BEGINNING OF A NEW LIFE FOR ME. EVERYONE SHOULD READ IT. YOU MAKE THINGS SO PLAIN AND CLEAR ABOUT OUR BODIES AND PEOPLE OUGHT TO KNOW THESE FACTS."

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In his book this famous Specialist and great hearted philanthropist gives you the benefit of all his years of toil and research. He realizes how much dreadful suffering of mind as well as body are caused by these ailments. In his book he shows how in time the disease grows more and more painful and spreads until it affects the liver and bowels also, weakens the blood and poisons and irritates the nerves. He describes the dreadful gnawing sensation that so often comes, the nausea, the increasing weakness, the irregularities of the bowels, the poor skin, bad blood, weak nerves, the tired, exhausted feelings, mental depression, pain and palpitation of the heart; any one or all of which are likely to appear as the result of neglected or wrongly treated disease of the stomach.

He explains so any one can understand why ordinary treatments are so often followed by failure, and how simple and easy is the right method. If you or any friend of yours are suffering from

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If you have any trouble with your digestion, any pains, bloating, belching or variable appetite, don't neglect yourself. Send for this book. It will explain your trouble and prove the means of leading you back to perfect health.

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DIDN'T DARE TO RISK IT.

Inhabitants of a Minnesota town remember Eben Jones, the crabbled millionaire lumberman who hired all the mill-hands himself. One day a Swede applied to the irritable old man, and secured a place on the saws.

As he was leaving he said, "Mester Yones, in dees job you geef me doaller and hallef a day. Besides dat, do you eat me or do I eat myself?"

"Oh, eat yourself!" replied the old man. "I have dyspepsia."

Biblical Studies is the title of a new publication which made its first appearance in January 1902. It is intended for mature students who desire a thorough and comprehensive study of the Scriptures. The lessons are entirely distinct and different from the International Series in plan and scope. The first course consists of one hundred lessons covering the entire Bible in a general way and occupying two years in its study. It is issued in monthly parts. Price single copies, 30 cents a year. Send to American Baptist Publication Society, 140 Chestnut Street, Philadelphia, for free sample copies.

This and That

GREETING A KING.

How the sorrows of a king touched the heart of a fellow man so that he forgot court etiquette and remembered only that he had found a spirit that was sad, is told with a note of touching pathos by Mr. Jacob A. Riis in the Outlook.

It was when I went home to mother, he says, that I last met King Christian. They had told me the right way to approach the king, the proper number of bows, and all that, and I meant faithfully to observe it all. I saw a tired and lonely old man to whom my heart went out on the instant, and I went right up and shook hands and told him how much I thought of him and how sorry I was for his losing his wife, the Queen Louise, whom everybody loved.

He looked surprised for a moment; then such a friendly look came into his face, and I thought him the handsomest king that ever was. He asked me about the Danes in America, and I told him they were good citizens, all the better for not forgetting their motherland and him in his age and loss. He patted my hand with a glad little laugh, and bade me tell them how much he appreciated it, and how kindly his thoughts were of them.

As I made to go, after a long talk, he stopped, and touching the little silver cross on my coat lapel asked what it was. I told him—told him of the motto, "In His Name," and of the labor of devoted women in our great country to make it mean what it said. As I spoke I remembered my father, and I took it off and gave it to him, bidding him keep it; for surely few men could wear it so worthily. But he put it back into my hand, thanking me with a faithful grasp of his own. He could not take it from me, he said.

And so we parted. I thought with a pang of remorse of the parting bow as I stood in the doorway. I had forgotten, and turned round to make good the omission. There stood the king in his blue uniform, nodding so mildly to me, with a smile so full of kindness that I—why, I just nodded back and waved my hand. It was very improper, I dare say, perfectly shocking; but never was heartier greeting to king, I meant every bit of it.

HOW RABBITS FIGHT.

One day as I was quietly picking wild strawberries on a hill I heard a curious grunting down the side below me, then the quick thud! thud! of an angry rabbit. Among the bushes I caught the glimpse of rabbit ears. A fight was on.

Crouching beside a bluish spot, which I knew to be a rabbit's nest, was a big yellow cat. He had discovered the young ones and was making mouths at the thought of how they would taste, when the mother's thump startled him. He squatted flat, with ears back, tail swelled and hair standing up along his back, as the rabbit leaped over him. It was a glimpse of Molly's ears as she made the jump that I had caught. It was the beginning of the bout—only a feint by the rabbit to try the mettle of her antagonist.

The cat was scared, and before he got himself together, Molly, with a mighty bound, was in the air again; and as she flashed over him she fetched him a stunning whack on the head that knocked him endwise. He was on his feet in an instant but just in time to receive a stunning blow

A BUSY WORKER.

Coffee Touches up Different Spots.

Frequently coffee sets up rheumatism when it is not busy with some other part of the body. A St. Joe, Mo., man, P. V. Wise, says: "About two years ago my knees began to stiffen and my feet and legs swell, so that I was scarcely able to walk, and then only with the greatest difficulty, for I was in constant pain.

I consulted Dr. Parnes, one of the most prominent physicians here, and he diagnosed the case and inquired, 'Do you drink coffee?' 'Yes.' 'You must quit using it at once,' he replied. I did so and commenced drinking Postum in its place. The swelling in my feet and ankles and the rheumatic pains subsided quickly, and during the past 18 months I have enjoyed excellent health, and, although I have passed the 68th mile post I have never enjoyed life better.

Good health brings heaven to us here. I know of many cases where wonderful cures of stomach and heart trouble have been made by simply throwing away coffee and using Postum."

on the ear that sent him sprawling several feet down the hill. The rabbit seemed constantly in the air. Back and forth, over and over the cat she flew, and with every bound landed a terrific kick with her powerful hind feet that was followed by a puff of yellow fur.

The cat could not stand up to this. Every particle of breath and fight was knocked out of him at about the third kick. The green light in his eyes was the light of terror. He got quickly to a bush and ran away, else I believe that the old rabbit would have beaten him to death.—From "Wild Life Near Home."

DEFEATED THE BICYCLIST.

"Go and hitch up the ostrich," is not at all an absurd command on an ostrich-farm. There these great birds are often harnessed to a carriage, and make fairly good substitutes for horses. Although they cannot draw a heavy load, their speed is a recommendation.

At Jacksonville, Florida, there is a bird named Oliver W. that can run a mile in two minutes and twenty-two seconds. His owners claim that he is more satisfactory than a horse because he eats less, never shies at anything, never runs away, and goes steadily at a good pace without laziness or fatigue.

This particular ostrich appears to like his work. When the little carriage is brought out he comes running toward it at full speed, and both wings spread out, ready to have the harness put on.

On one occasion a cyclist tried so pass Oliver W. on a long, smooth stretch of road. He came up behind the carriage, thinking to get ahead and escape the dust. Oliver W. thought differently. He threw his head high in the air, gave a flap with his wings, and went forward with a speed that astonished the cyclist. Putting forth more effort, the latter made another attempt to pass the ostrich, but the faster the pedals of the bicycle moved the faster the long legs of the bird.

It so happened that the cyclist had a record as a fast rider, and to be distanced by an ostrich was not to his liking. For two miles he tried to pass his feathered rival, but he was then obliged to give up the race, defeated.

Some fast horses have tried conclusions with Oliver W., who seems to like nothing better than testing their speed, starting slowly to make them think it easy to distance him, and then gradually increasing his pace.—Youth's Companion.

THE EYES OF A LION.

One night, when some troopers were encamped in South Africa, it came the turn of Rennie Stevenson to go for water to the spring, which was about a thousand yards distant. He describes the experience in his book "Through Rhodesia." A comrade volunteered to accompany him. When they were nearing the spring, this man whispered to Stevenson:

"There's a lion skulking in the undergrowth on the right bank."

Yes, there were its eyes gleaming through the dark.

"Shall I fire?" whispered the soldier.

"Yes, fire, but take good aim. If you only wound it we are done for."

The trooper knelt and took a long, steady aim.

Bang! The sound of the shot reverberated through the surrounding trees and up the river. But there were the eyes still gleaming.

Stevenson asked for the rifle and crawled nearer, trying to get a better shot. Closer and closer went the two, their hearts in their mouths. Suddenly, when they thought they were almost in the face of the "lion," they found the "eyes" to be two glowworms. The alarmingly bright little creatures had not felt it necessary to get out of the way.—Sel.

ALCOHOL IN THE HUMAN SYSTEM.

The Medical Record is of the opinion that while recent experiments have shown that alcohol is easily and abundantly oxidizable in the human body this fact does not entitle it to rank as a food, and still less can this supposition be entertained if it at the same time causes decomposition and destruction of living protoplasm. That alcohol does this cannot be doubted in our present knowledge of metabolic processes, and, this granted, it may be contended that a substance capable of destroying body tissue cannot at the same time serve to build up and replace the parts destroyed.

HOW ANIMALS RANK IN WISDOM.

The monkey is the most intelligent animal. Poodle dogs come next; then in order the Indian elephant, bear, lion, tiger, cat and otter. Ants, bees and spiders are more intelligent than horses and goats, and the wild rabbit has considerable more brain power than the camel. Tame rabbits are almost last on the list, and have less intelligence than the frog. The lowest form in the animal school is occupied by the nautilus, octopus, python, tame pigeon, deer, sheep, buffalo and bison.

The spider, for instance, will construct its web in almost any position; and if it cannot find any natural object to which it can attach the supports, it will construct little weights of mud, and place them at the lowest part of the web to keep it in position.

Bees will construct their honeycombs in any place, regularly or irregularly shaped, and when they come to any corners or angles, they seem to stop and consider. Then they will vary the shape of their cells, so that the place is exactly filled. It could not be done more satisfactorily, if the whole thing had been worked out on paper before hand. Ants will construct hard and smooth roads, and will drive tunnels compared to which man's efforts in the same line are insignificant.—Junior Herald.

Robert Ford tells of the wife of a small farmer in Berthshire who went to a druggist with two prescriptions to be filled—one for her husband, the other for her cow. Finding she had not money enough to pay for both, the druggist asked her which one she would take. "Give me the stuff for the cow," said she; "the morn will do well enough for him, pur bodie. Gin he were to dee I could sune get anithe man, but I'm no sure that I could sune get anithe cow."—Ex.

Woman's Ailments.

SUFFERING WHICH DOCTORS FAIL TO CURE.

Thousands of Women Throughout Canada in a Similar Condition—Words of Hope to Sufferers.

In countless homes throughout Canada, where health and happiness should reign supreme, the peculiar weakness and diseases of women are responsible for an atmosphere of hopelessness and despair. This awful condition is largely due to a misunderstanding of the proper manner in which to effect a cure for female troubles of all kinds. Dr. Williams' Pink Pills have been more successful in cases of this kind than any other medicine, and they should be in every home, and should be used by every woman who is not perfectly hearty and strong. Mrs. Fred Murphy, a well known resident of Pubnico Head, N. S., cheerfully bears testimony to the great value of Dr. Williams' Pink Pills in woman's ailments. Mrs. Murphy says:—"A few years ago my health was completely broken down, my troubles beginning in one of the ailments which so frequently afflict my sex. I was a great sufferer from violent attacks of pain which would seize me in the stomach and around the heart. It is impossible for me to describe the agony of the spasms. Several times the doctor was hastily summoned, my friends thinking me dying. I was wholly unable to perform my household work, and was under medical treatment all through the summer, but without benefit. My appetite left me; my heart would palpitate violently after the least exertion, and I was pale and emaciated. My husband urged me to try Dr. Williams' Pink Pills, and procured me a supply. After using the pills a couple of weeks, I could feel that they were helping me, and after using seven bottles, I was fully restored to health. From that time until the spring of 1901 I enjoyed the best of health, but at that time I felt run down, and suffered from pain in the back. I at once got some more of Dr. Williams' Pink Pills, and they soon put me all right, and I am now feeling better than I have done for years. I cannot praise these pills too much, nor can I too strongly urge those who are ailing to test their wonderful health restoring virtues."

Dr. Williams' Pink Pills go right to the root of the disease by making new, rich blood, and restoring shattered nerves. In this way they cure such troubles as the functional ailments of women, restore the glow of health to sallow cheeks, cure palpitation of the heart, anaemia, headache, indigestion, kidney and liver troubles, rheumatism, partial paralysis, St. Vitus dance, etc. Be sure you get the genuine with the full name "Dr. Williams' Pink Pills for Pale People," on every box. If you do not find them at your dealers they will be mailed postpaid at 50c. a box, or six boxes for \$2.50, by addressing the Dr. Williams Medicine Co., Brockville, Ont.

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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.



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RELIEVES CHAFING, ITCHING OR IRRITATION. COOLS, COMFORTS AND HEALS THE SKIN, AFTER SHAVING.

Avoid dangerous, irritating Witch Hazel preparations represented to be "the same as" Pond's Extract, which easily sores and often contain "wood alcohol," a deadly poison.

Catherine Washington, who died in New Bedford, Mass., was 103 years old. A few days before died G. W. Roe, at Snake River, Idaho, aged 92 years, the pioneer dweller in the Yellowstone Valley, and almost at the same time at Philadelphia, Ezekiel Hunn, aged 91 years, long a manager of the underground railroad for the escape of slaves, and a noted abolitionist.

The Norwegian ship which has been investigating the ocean of the coast of Norway has discovered rich fishing banks to the west of Tromsøe. This is the first important practical achievement to follow the scheme initiated by the Scandinavian governments for international co-operative study of the high seas. The other co-operating nations are not yet in the field, but they will participate in the establishment of a central bureau, either at Copenhagen or Christiania. Nansen, the explorer, who is supporting the enterprise by a series of lectures, says that oceanography is the latest science, and that civilized nations must undertake the exploration of the seas in the interests of their growing population.

The Publisher of the Best Farmer's paper in the Maritime Provinces in writing to us states:

I would say that I do not know of a medicine that has stood the test of time like MINARD'S LINIMENT. It has been an unfailing remedy in our household ever since I can remember, and has outlived dozens of would be competitors and imitations.

News Summary.

R. J. Moore, S. A. C., of Newcastle, is dangerously ill in South Africa. King Edward's proposed visit to the Riviera has been abandoned.

The ice housed in Maine is only about 30 per cent. of the full capacity of the houses.

Sir William Macdonald has given the Montreal day nursery \$10,000 for a new building.

Eben Sweet, aged 20 years, employed at the Springhill mines, was instantly killed Thursday by falling down a chute.

The Board of Health of New York has adopted a resolution declaring against compulsory vaccination in any form.

An immense deposit of saltpetre, or nitrate of potassium, has been discovered in the Diablo Mountains, Texas.

The Parisian is to bring 550 immigrants to St. John. They are British, Laplanders, Finns and Australians and destined for the Northwest.

It is said that Glasgow is about to pass a by-law making compulsory a microscopical examination of all meats of animals imported from Canada for food.

The only colored mayor in the United States in Isiah T. Montgomery, of Mount Bayou, Miss. He is the wealthiest man in the city, and was born a slave on the plantation of Jefferson Davis.

During a skirmish near Pearson, Cape Colony, March 10, between some British troops and Commandant Fouches' force of Boers, Commandant Ovendaal and Field Cornet Vander Vall were killed.

John Allan of Douglas Harbor, Queens county, while driving to Jemseg last week, got his horses in the ice near Robertson's Point and one of the animals were drowned.

A sample of lead pencils lately received from the American Lead Pencil Company, New York, is found very satisfactory for office work. They are furnished by the manufacturers at 50c. a dozen.

As a result of adverse comments on the Quebec legislation in his paper, the Montreal Herald, J. S. Brierley has been summoned before the bar of the House to answer a charge of disrespect.

The Canadian Pacific has advanced the price of their farm lands in Eastern Assiniboia, and Western Manitoba a dollar per acre. The price is now \$5.

Clifford Komo, a lineman for the Nova Scotia Telephone Co., was killed by a live electric wire while working on a pole on Sackville street, Halifax, Thursday. He was 23 years of age.

Though the Bibles used at modern coronations are lost to the public, England possesses in the Cottonian Library a volume asserted to have been used at the coronation of English sovereigns 300 years before the stone now in the coronation chair was brought to England from Scotland. It is a Latin manuscript of the four gospels, on which the tradition asserts the ancient kings of England took their coronation oaths.

The case of E. J. Leblanc and the Commercial Insurance Co., which has been before the Kent Circuit Court at Richibucto, was concluded Friday evening. The jury rendered a verdict for \$1,600, the full amount of the plaintiff's claim, with interest commencing 60 days after proof of claim was received. The verdict further exonerated Mr. Leblanc from any connection with the destruction of his property.

A meeting of the directors of the Nova Scotia Steel Company was held in Montreal Thursday, at which the following statement was authorized: The profits for the year 1901 were \$508,936 79. Balance at credit of profit and loss account Dec. 31st, 1900, was \$242,030 24; total, \$750,967 03. Dividend of 8 per cent. on the preferred shares for the year 1901 has been paid, and a dividend of 4 per cent. upon the common shares has been declared payable April 15th, 1902.

In an address delivered at a public meeting in Dublin, Earl Cadogan, Lord Lieutenant of Ireland, after declaring that nobody was more disappointed in the abandoned visit than the King himself, and after expressing his own conviction that His Majesty would have been most enthusiastically welcomed, said he shared the full responsibility with the other ministers for advising the King that the present was not an appropriate occasion for a visit and that this advice was given after the fullest consideration. He refrained from characterizing the difficulties which had rendered the visit inopportune, but they were well known and deplored by a vast majority of the Irish people. These difficulties were only of a temporary character, and before long His Majesty would be able to carry out his wish.

ANOTHER POINT.

It costs no more to finish a good skirt with "Corticelli Skirt Protector," that will outwear the skirt, than to "rebind" the garment several times with cheap "bindings."

"Corticelli Protector" is always in place, easily put on, looks well, can be got to match any shade, will not chafe fine shoes, will not shrink, sheds dust and dries quickly when wet.

Sewed on flat, not turned over edge.

Sold everywhere.

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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.

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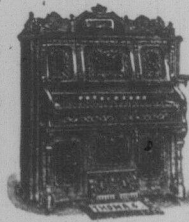
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In the address before the London Chamber of Commerce on the lack of administrative efficiency in the British organization for defence, Lord Charles Beresford said that initial naval reverses similar to the military reverses experienced in South Africa would entail disaster which would be eternal in their effect. His plan for insuring naval efficiency included the addition to the board of admiralty of a naval war lord of the admiralty. Lord Beresford said he had succeeded, after much obstruction in finding out how inadequate were the supplies of coal at Gibraltar and Malta. He had to threaten to haul down his flag and publish the whole business in the newspapers in order to get the matter remedied.

Just before the landing stage was drawn up at Liverpool Wednesday, prior to the departure of the White Star steamship Tonic for New York, the crew went through the customary life boat drill. One of the boats slipped from the davits and five men were thrown into the water. One of them was drowned.

At the price said to have been \$500,000 J. Pierpont Morgan has purchased the great Garland collection of porcelains, and they are to remain in America. For years the Garland possession has been one of the most notable art treasures in the Metropolitan Museum of Art. By connoisseurs it is regarded as possibly the finest in the world.

THE PROPER WAY TO INTRODUCE PEOPLE.

In making an introduction the man is always taken to the lady to be presented, and the formula is, "Miss H. may I present Mr. B?" Where two women or two men are presented the elder is addressed where the difference is marked. A girl presents her friend to her mother, but the mother says, "Allow me to present my daughter, Mrs. Blank." A woman should rise when another woman is presented to her, unless she is much younger than herself. If a man is presented she retains her seat and bows and smiles cordially. Men always shake hands when introduced to each other. Women do so when desiring to show special friendliness.—February Ladies' Home Journal.

The storm of criticism which for the past few weeks has been beating upon the Hon. Geo. W. Ross, Premier of Ontario, has doubtless not prevented a very general and generous measure of sympathy being felt for him in the great loss which he has sustained in the death of his wife. Mrs. Ross had been in good health up to within a day or two of her death, and the sad event was wholly unexpected. She is spoken of as a woman of much strength of character, and of such as made her an invaluable helper to her husband.

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