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The Standard Oil Company and the Railways.

The relation of the Standard Oil Company to the two great Canadian Railway Companies, the Grand Trunk and the Canadian Pacific, is a subject of general interest to the people of this country, since, if statements which have been made positively and repeatedly are to be believed, the Railway Companies named have so discriminated in regard to transportation rates in favor of the Standard Oil Company as to give that company a practical monopoly in the oil business of Canada, enabling it to enrich itself at the expense of Canadian industries and materially to raise the price of oil throughout the country. The Toronto Globe, which has on various occasions called attention to the relations existing between the Standard Oil Company and the Railways, devotes the leading article of its issue of the 12th inst. to the subject. As there appears to be no reason to think that the Globe is speaking in the interests of any political party or any private corporation in this matter, what it has to say on the subject should certainly receive respectful consideration. That paper holds that the discrimination and extortion which are possible under existing conditions call for some effective remedy to be applied through legislation. "The Standard Oil Company," it is declared, "both in Canada and the United States, is now the most dangerous and most aggressive organization seeking to monopolize trade by secret understandings with railways. Underhand control of the public highways puts all independent producers at a serious disadvantage, and makes it possible for the favored aggregation to crowd out all competitors." It is shown that when the Standard people began to do business in Canada, they protected their interest by securing from the railways rates that openly discriminated against oil imported from the United States. An appeal to the Railway Committee of the Privy Council secured the removal of this open discrimination as being contrary to the laws of the Dominion, but it is charged that the same purpose is now effected through secret discriminations in favor of the Standard Company. "Recent advances in the price of oil," the Globe says, "are entirely unwarranted, and they are made possible by the excessive rates charged from the importing points. The people would not submit to an import tax for the benefit of the Standard monopoly. But the railways usurp the functions of government and impose an excessive import duty, enabling the great monopoly to bleed the Canadian consumers." The Globe further refers to agreements between the Standard Company and American railways—and states that, under such arrangements, "rates to independent refiners were advanced between Cleveland and New York from \$1.25 to \$2.84 per barrel, and \$7,500,000 of over-charges by the railways were handed back to the Standard Oil Company." The effects of such secret agreements, it is charged, are now visible in the Canadian oil business. The monopoly is taking advantage of its position to raise the price of oil, which is from 4 to 5 cents per gallon higher at the present time than it was six years ago." The results of these extortions suffered both in Canada and the United States," we are told, "have recently been disclosed before the United States Industrial Commission. The solicitor of the Company gave evidence to the effect that its dividends amounted to 5 1/2 per cent. in 1882, 6 per cent. in 1883 and 1887, 11 1/2 per cent. in 1888, 12 per cent. in 1889, 1890 and 1891, 12.21 per cent. in 1892, 31 per cent. in 1896, 33 per cent. in 1897 and 1898, and that a quarterly dividend of 20 per cent. was declared during the current year. When the quarterly dividend was announced the shares rose from \$51.25 to \$547. Clearly there is need of vigorous action to save the people of Canada from this incubus."

Russia's Opportunity.

While the newspapers of Europe may find it to their financial interests to abuse Great Britain on account of the war in South Africa and threaten European intervention, there is no reason to believe that on the part of the European Governments there is any intention of interference or indeed any special desire to see the war brought to a speedy close. Judging from their complacent inaction in the presence of the atrocities suffered by the Armenians at the hands of the Turks, none of the European powers are likely to interfere from motives of humanity, and they may well be equally complacent over a condition of things which, by tying the hands of Great Britain, affords them the opportunity desired to push their schemes for empire in various parts of the world. Whatever may be the motive of the German Emperor's friendship toward Great Britain at the present time, no one pretends to think that it is purely sentimental and disinterested. France would doubtless, if she could, seize the opportunity of Britain's embarrassment to avenge her fancied wrongs, but if she finds such opportunity it will doubtless be along some other line than that of intervention. And as for Russia, while her pacific soul is doubtless vexed within her at the thought of the bloody war, yet she is not likely to interfere to bring to an end a condition of things which enables her to push her projects of peaceful conquest in Asia. For while Britain is pouring out her blood and treasure in South Africa, Russia is not likely to neglect the long-sought opportunity to add Persia, with its half million square miles of territory and its sea ports upon the Persian Gulf, to her immense domain. The Russian loan to Persia of eleven million rubles (about \$6,000,000 secured by a mortgage on the customs, and a concession to construct railways in that country, is generally believed to mean much more than appears upon the surface. But for Great Britain, Persia would long ago have been absorbed into the Russia's Empire, and those who are acquainted with Russian ambitions and her methods of achieving them, see in this transaction an intimation that she means to make the most of the present situation. It is altogether probable that England will have a word to say—and a very emphatic word it may be—before Russia becomes mistress of the Persian Gulf. But Russia will doubtless go now as far in that direction as she can proceed with safety, though she may have to wait another opportunity in order to the consummation of her purpose.

Opening of the N. B. Legislature.

The New Brunswick Legislature was opened on Monday last. Lieut. Governor McClelan in the speech congratulated the Legislature upon the fact that the past year had been one of progress and advancement. The conflict in South Africa is referred to as having "demonstrated the essential unity of the Empire and the fervent loyalty of the entire citizenship of Canada." The Legislature will be asked to concur in a grant in aid of the provincial fund on behalf of the families of the volunteers. The attention of the Legislature is to be invited to a measure, the object of which will be to make some provision for technical education. The speech alludes to "the mineral development of the Province as a result of the stimulus of recent legislation," and expresses hope of large increase of wealth from that source. The advance in agricultural methods and conditions throughout the Province during the past year is stated to be unparalleled, and the Government is stimulated to greater endeavors to promote this branch of industry by agricultural meetings held in different parts of the country, exhibitions, etc., while endeavors are being put

forth to interest the people of Great Britain in the Province as a field for intending emigrants. The Eastern Extension railway claims of the Province against the Dominion Government are to be settled by arbitration. A revision and consolidation of the statutes of the Province is foreshadowed. The law governing the solemnization of marriage is unsatisfactory, and the Government purposes to secure its amendment.

The War.

The curtain has been lifted in Western Cape Colony, and it is effectively demonstrated that Generals Roberts and Kitchener have by no means been idle since their arrival in South Africa, but that the rigid censorship has concealed operations of the most significant character. On Monday of last week the first important movement was made for the invasion of the Orange Free State, the base of operations being at Modder River, and not—as it would seem the Boers had been led to expect—in Northern Cape Colony where Generals French and Gatacre had been operating. By reference to the map which accompanies this article it will be seen that the Riet river is a southern branch of the Modder, with which it unites near the Modder River station, the waters of the united stream becoming a part of the Orange river farther west. In order therefore to turn the left wing of the Boer army encamped at Magersfontein under General Cronje, which was the initial stroke in General Roberts' plan of operations, it was necessary first to cross the Riet river at a point several miles east of its junction with the Modder, and then cross the latter some 23 miles farther to the north. Accordingly, on Monday, a column comprising a strong force of cavalry under General French, a large artillery force, and two infantry divisions—the sixth, under General Kelly-Kenny, and the seventh, under General Tucker—marched to the Riet river and seized the crossings known as the Dekiel and Waterval drifts, driving out the enemy which occupied them and effecting, with slight loss, a crossing both of the cavalry and infantry forces the same evening. On Tuesday morning General French, with three cavalry brigades and a force of artillery, set out for the Modder river, 23 miles distant, which, in spite of great heat and a blinding dust storm, was reached and crossed the same afternoon. With two brigades General French seized and crossed Klip drift in the face of the enemy, who appear to have been taken wholly by surprise and to have made no effective resistance; and, in the meantime, General Gordon who, with the third brigade, had been sent to make a feint at Rondevaal drift, a little to the westward of Klip, found himself able to seize the drift and effect a crossing, capturing two of the enemy's laagers. General French occupied the range of hills on the north branch of the Modder and captured three laagers in the course of his operations. The infantry division under General Kelly-Kenny followed on Wednesday. After resting and reconnoitring on Wednesday, and thus giving time for the infantry division under General Kelly-Kenny to come up, General French, on Thursday morning, with a mixed force of artillery, cavalry and mounted infantry, pushed forward in the direction of Kimberly, some 17 or 20 miles distant in a northwesterly direction, reaching and entering the town, apparently with little opposition, the same afternoon. The publication of this news on Friday naturally caused jubilation throughout the British Empire, and later despatches appear to show clearly that the relief of the beleaguered town is effective and complete. It will naturally be asked—What has become of the large Boer force which was so strongly entrenched at Magersfontein and Spytfontein under General Cronje and which for many weeks has been holding General Methuen's

(Continued on page five.)

"Oom Paul's People."*

BY REV. A. C. CHUTE.

This book, published about the time the war began, is by a shrewd and intelligent American. He has associated with the Boers in the farmhouses on the veldt, in the drawing-rooms in the cities, in the chambers of the Government House, and in the mansion of the Executive. The most of what we are seeing on the questions here discussed is seen through the eyes of British writers, so that it may be well to look a little through the eyes of some others, even though their sympathies run counter to our own. Like everybody else, this author claims to be giving an unprejudiced view. But it is hard for anyone to do that on almost any question.

The history of the Boer race is followed in these pages, from the landing of the few Dutch and Huguenot refugees at the Cape of Good Hope, to the founding of the South African Republic, and a graphic picture is drawn of the Boer of today. The typical Boer is not represented as perfect, but he is defended against the charge of being malicious and worthless. We travel with Rhodes to the Kimberley diamond mines. We go by rail from Durban over the dreary veldt to Johannesburg, the great gold centre, which proves to be a city of surprises, with its 100,000 people from almost all lands; its electric lights and cars; its magnificent buildings; its fine docks, and excellent railways running out into the interior; its mad rush for wealth, so that the place is the paradise of gamblers; its love of display on the part of those who are lavish with the money they get so easily. The story is told of the diligent preparations for war which have been going on in that country ever since the Jameson raid, so that now it is a veritable arsenal. The services of German experts and European artillerymen have been largely employed. Vast quantities of guns and ammunition have been brought from Europe by way of Lorenzo Marques. Every farmer has been supplied with arms and ammunition, so that the volunteer army may be mobilized in a day. Pretoria has been made ready, it is supposed, to withstand a siege of three years. There are at the capital two refrigerators with a capacity of 2000 oxen each. One of the forts near Johannesburg, which took two years for its construction, commands the entire city with its guns. The approaches to Laing's Nek, near the Natal border, have been prepared to resist an invading army from Natal.

The chief recreation of the Boers is the shooting of game, and as marksmen they cannot be surpassed. They are taught to put a bullet through a buzzard's head at a hundred yards. The average height of their men, we are here told, is not less than six feet two inches, and their physique is superbly developed. They are exceedingly hardy, and can subsist without the pangs of hunger from ten to fifteen days, on a five-pound slice of "biltong."

We are brought in these interesting pages, to a very new view of the notorious Stephanus Johannes Paulus Kruger. (If the names of these noble Bible characters are any help to him, he must be a hard customer to put down.) We see also the more liberal, more modern, more pacific Joubert. Amid varied circumstances we get glimpses of John Cecil Rhodes, whom Kruger hates with the crown of his hatred for the British. We see the two Volksraads in the million dollar Government House. We marvel at the absence of local governments, and at the strange sight of the Raads discussing the matter of a five-dollar bridge in an out-of-the-way place in the northern part of the republic. Even in the Golden City on the Rand there is no municipal government.

There is a chapter on the causes of the present dissensions, wherein politicians and speculators are charged with being the bane of South Africa. In anticipation of the conflict which is now going on, this prophetic sentence occurs: "The Boers will be able to resist and to prolong the campaign to perhaps eight months or a year, but they will finally be obliterated from among the nations of the earth. It will cost the British Empire much treasure and many lives, but it will satisfy those who caused it—the politicians and speculators." The fact that the sympathies of Mr. Hillegas go with the Boers will be enough to keep many away from his book. And yet we know not our own side well without knowing the other. At the very same time that we desire to see victory for British arms, and that speedily, we must feel some touch of commiseration for the enemy at the reading of such a passage as this: "The Boer of today is a creature of circumstance. He is outstripped because he has had no opportunities for development. Driven from Cape Colony, where he was rapidly developing a national character, he was compelled to wander into lands that offered no opportunities of any description. He has been cut off for almost a hundred years from an older and more energetic civilization, and even from his neighbors; it is no wonder that he is a century behind the van. No other civilized race on earth has been handicapped in such a manner, and if there had been one it is a matter for conjecture whether it would have

*"Oom Paul's People," a narrative of the British-Boer troubles in South Africa, with a history of the Boers, the country, and its institutions. By Howard C. Hillegas, New York: D. Appleton & Co. \$1.50.

held its own, as the Boer has done, or whether it would have fallen to the level of the savage. Had the Boer Voortrekkers been fortunate enough to settle in a fertile country bordering on the sea, where they might have had communication with the outer world, their descendants would undoubtedly today be growing cane and wheat, instead of herding cattle and driving transport wagons. Their love of freedom could not have been greater under those circumstances, but they might have averted the conditions which now threaten to erase their nation from the face of the earth."

Dr. Watson (Ian Maclaren) has recently, in a searching sermon, taken his fellow subjects to task for arrogance of heart, love of money, and too little of the fear of God. He believes that Englishmen think too well of themselves, and regards this as a reason why other nations think so ill of them. Whether or not we agree with the two or three sentences which will now be quoted from the stalwart preacher, we ought certainly to be helped by pondering what he says. "Is there any nation which our press has not lectured, or which the ill-mannered and provincial statesmen among us have not irritated, which we have not treated as publicans and sinners, which we have not threatened as if we were a second providence?" "What is certain is that the immediate occasion of this disastrous war, was the desire of a pastoral people to obtain the control of their own country, and the determination of a handful of mine-owning millionaires to seize it for their own ends." "We have sinned in departing from the living God and caring overmuch for this present world, and therefore we are being punished as Israel was punished." "Had we indeed carried everything before us, and finished this war before Christmas, as some gay hearts imagined, then had it been worse for us than a defeat, for it would have filled us with that self-confidence and insolence which would have provoked some more dangerous attack by European nations. We should have been intolerable, both to God and man, and the song of the drunkard would have gone up to heaven."

Doubtless when Dr. Watson spoke as he did at Sefton Park, some of his hearers were exasperated at some of his sayings, as some of his readers have likely been. But exasperation is not evidence that speaker or writer is wholly in error. Indeed, truth is continually making people angry. Our great and beloved nation has some important things yet to learn. Just now we are in the furnace of affliction in order that we may learn. Soon may we emerge therefrom with less of dross than we had when Kruger's ultimatum forced us to the bitter strife. To the promotion of this desirable end the messages of Watson and Hillegas are well suited, even though we cannot accept all they have to say. To get the truth full-orbed is no easy thing, and from many quarters must come correction and enlightenment. Gain to the British Empire, gains to all South Africa, and gain to the world at large—such will ultimately issue from these sorrowful times. This we believe since God is at the helm of affairs.

The Music for our B. Y. P. U Meetings.

Read by Miss Ida Jamison before the Annapolis County B. Y. P. U. Rally, held at Central Clarence, January 16, 1900, and published by request.

"Of all the liberal arts, music has the greatest influence over the passions, and is that to which the legislature ought to give the greatest encouragement," writes Napoleon I. from St. Helena.

Beethoven tells us: "That mind alone, whose every thought is Rhythm, can embody music, can comprehend its mysteries, its divine inspirations, and can alone speak to the senses of its intellectual revelations."

Mendelssohn says: "Interest is education, and education is the enjoyment of music."

Schurman writes: "A person who is not acquainted with the latest works in literature is considered devoid of culture. But, oh, that in music we were equally advanced."

Let us speak first of the "Power of Music." Life is one great symphony from the cradle to the grave. One finds in music an expression of the highest, richest and divinest life. Music lulls the infant to peaceful slumbers. It heightens the joy of the wedding, stimulates the flagging footsteps of the soldiers in the weary march, is the expression of joy and thankfulness for the harvest season, glides with healing sympathy into the funeral rites, and in death, had we but ears to hear the music from the other world, might roll in upon us and resolve in heavenly harmonies all discords of earth's jangling life.

Music is the humanest of all arts. It brings men together. There is no schism, no heresy, no denominationalism in music. It stirs to worship, and whatever stirs to worship is orthodox. There is no heretical music; the church may question the source of its doctrines but its hymns come from all sources,—Roman Catholic, Protestant, Evangelical or Unitarian.

Music has that unifying power beyond creed or preaching, because it expresses the profoundest experiences and sentiments of the human heart. Sentiments which

nothing else can express, and it is the best of the forms of expression because it goes deepest and gives voice to those feelings common to humanity, hence it is that music has the highest place in the sanctuary.

Lyman Abbott tells us: "That the music of the church or prayer meeting should be the expression of the highest life in the deepest heart of humanity; we should bring awe, love and worship in our hearts to the services in the sanctuary, and thanksgiving should be our expression of the divine life and love to the assembled worshippers."

The ideal song of praise is that by the congregation, when "All the people praise the Lord." In ancient times the service of song was entirely by the "choir of priests, the Levites," and the people voiced their glad praises only by acclamation. In modern days the congregational song not only sets forth God's praise, but illustrates the emancipation of humanity through education and the nurture afforded by all the arts of civilization. Then it was a few who were able to sing, now all may learn to join in the praise of Him whose gospel has brought knowledge and love to humanity. When the heart is softened by the love of God and for one's fellows then the voice is attuned to song, and thus the congregational song invites all hearts in human sympathy and heavenward aspirations. Congregational singing is thus the root foundation of the service of praise, and should be so conducted as to be spontaneous, precise and harmonious. There is in the nature of the case no reason why all these excellences should not be combined in congregational singing. But imperfections exist everywhere, and those in charge are continually striving, according to their knowledge and ability, to eliminate from congregational singing all listlessness, uncertainty and discord. The remedy for this may be expressed by one word—precision. Precision on the part of the leader will arouse the listless, awaken their attention and inspire them with ardour.

Precision must be the watchword of every leader of song. He must have a knowledge of how tune ought to go, and the skill to enforce the proper rendering. Ministers, Sunday School superintendents, presidents, choirists and organists are apt to fall into the error of trying to improve the singing by hurrying the tune or urging the people to sing louder. It is not hurry, but an exact and steady time which will soonest arouse interest and co-operation on the part of those in the audience who otherwise would fail to add their voices. The thing most essential to good, hearty singing is good leadership. People sing best when they are offered a congenial opportunity, when the tide of song is flowing steadily onward, when the tune is familiar and the rhythm is appropriate and swinging. The music in our prayer meeting or B. Y. P. U. is an uplifting exercise, tuning our hearts to devotion in such a way as to make each one's worship a personal matter.

It is not necessary to mention the many passages in the Bible referring to music in relation to religious exercises. Christ put the Seal of Divinity on music when at the last supper he permitted the singing of a hymn. Music is a sacred, a divine, a God-like thing, and was given to man by Christ to lift up our souls to God, and to make us feel something of the glory and beauty of God, and of all that he has made. We learn that Christ and his ministers did not always rely on preaching the Word in order to draw men's souls to God. They knew there were other ways of preaching the gospel besides speaking it from the pulpit. So they tuned their voices and sang together, and when they had sung a hymn they went out unto the Mount of Olives.

When the lesson topic and the songs unite in the service of God then there is the completest fulfilment of that which God intended his church should use in the cause of Christianity. Music, then, is desirable, even necessary, in our B. Y. P. U. meetings. Much, therefore, depends on the quality of the music selected and the manner in which it is performed.

The leader in selecting the hymns should endeavor to make them suit the Scripture lesson. Yet how often this is overlooked. The time should be quite in keeping with the spirit of the text or topic. In range they should be neither too high nor too low. In every collection there are hymns with words and music so admirably adapted to each other, that they become inseparably fixed upon the mind, for instance "Abide with me," to the tune of "Eventide," "Nearer my God to thee," to Bethany. To disunite the words and music of these hymns, which use proclaims as absolutely one, would be to destroy that perfect union which alone carries with it the most powerful religious influence, and we should always bear in mind that reverence is essential to effectual service. "Music is the child of prayer, the companion of religion."

Next to the word of God, music is the ruler of the affections. Man submits to its influence as if forced from within. There is no doubt whatever, that the hearts of lovers of music harbor the germs of many virtues. Those who are left cold on hearing music must have hearts of stone.

The "songs and solos" cannot be too highly recommended for use in our B. Y. P. U., their easy range,

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good swing, rhythm, and catching melodies, make them pleasant singing, added to which the words are simple and direct, so while the musician and scholar deride the music and words, the people enjoy them, get lusty and warm in singing them, very soon visitors catch the enthusiasm and are made to feel they can listen no longer, but must join heart and soul in the song of thanksgiving. It is seldom one hears religious enthusiasm and musical enjoyment so wonderfully blended, each helping and strengthening the other.

The essentials to good audience singing are: 1. A desire for it. 2. Practice. 3. A knowledge before hand of the hymns and tunes chosen. 4. The use of one tune to a hymn, the words and music being thereby more closely associated. 5. The adoption of a hymn-book common to all. 6. By the occasional teaching from the pulpit as to the duty and privilege of praise.

Interest can be further stimulated by the forming of a choir from the singers of the church and E. Y. P. U., who should sit near the organ, and be always prompt in attendance to lead in the singing.

Music is the art of the prophets, the only art that can calm the agitation of the soul. It is one of the most magnificent and delightful presents God has given us.

Addison tells us "that it is almost all we have of heaven upon earth."

Carlyle says, "See deep enough and you see musically, the heart of nature being everywhere music if you can only reach it."

Upton tells us, "Music gives birth to inspiration. It makes a true man truer; a bad man better."

Although music in its nature is indefinite it is capable of being attached to definite ideas, and of giving them a force and intensity obtainable by no other means.

Two Missionary Conferences in India.

BY W. B. BOGGS.

The Annual Conference of the American Baptist Telugu Mission was held at Ongole, Dec. 28th, 1899, to Jan. 1st, 1900. There were present forty seven missionaries of this mission and seven visitors from the Canadian Baptist Missions, viz., Brethren Crdig, Laflamme, Sanford and Higgins, and Miss Hatch, Miss Clark and Miss Harrison. The spirit of harmony and fellowship which prevailed throughout was very refreshing. The Ongole missionaries and other friends there ministered most successfully to the comfort of all present. Devotional meetings occupied a good place in the Conference; and two Bible Readings of more than ordinary interest were given; one by Mrs. W. B. Boggs, on "Full Salvation," the other by W. Stanton, on "Paul as a Missionary." On the first evening addresses were given by brethren who had just returned from furlough, viz., Messrs. Friesen, Heinrichs and Thomsen. W. Friesen spoke particularly of present deeply-interesting religious movements in Russia, his native land; Brethren Heinrichs and Thomsen as to their experiences and observations in America. There was an address also by Mr. Huizinga, who has recently joined our Mission. He was a missionary of the Reformed Dutch Church of America, and has been in India more than three years, connected with the Arcot mission. His belief as to baptism, both the subjects and the mode, underwent a complete change during the last year, as the result of a faithful and thorough study of the Scriptures on this point, and in consequence he had to leave the church of his fathers and the mission that he loved so much. He came out in the face of no little misjudgment and blame, and at considerable personal sacrifice, and was baptized and joined our church at Nellore, and on sending an application to the Missionary Union in Boston he was accepted and appointed as a missionary of the Union in our Telugu field. He is a man of excellent spirit and character and attainments. For the present he has been appointed to work in our College at Ongole. His wife is in perfect accord with him in his new belief and is about to be baptized at Ongole.

There were two papers, one by Mr. Marsh, the other by Mr. Chute, followed by a spirited discussion, on the question of "Central Boarding Schools," i. e., is it better to have a boarding school at each Mission station, as is usually the case, or to have such schools established in central places, making them more comprehensive and efficient. The advocates of both plans were well furnished with arguments. The result was a Resolution which recognized the need of some such school at most stations, but also advocated the establishment, wherever practicable, of well equipped Central Schools. Mr. Powell spoke with hope and enthusiasm on the question, "How can we best win and train the children of our members for Christian service?" There were two other papers; one by Dr. Downie on "Missionary Furloughs"; the other by W. B. Boggs on "What special work shall we undertake to celebrate the new century?" The annual sermon (English) was preached by Bro. J. A. Curtis, on Fruit-Bearing, John 15: 16, much to our joy and profit.

On Monday morning, January 1st, we almost all left Ongole. The trains of the East Coast Railway, going both north and south, pass there very early in the morning. While a number of us were waiting on the station platform for the train going south, just at the dawn of day, we sang a number of hymns, among which were

"The morning light is breaking," "From Greenland's icy mountains," "O'er the gloomy hills of darkness," "All hail the power of Jesus' name." And then, as the sun arose, we were reminded that forty-six years ago, at daylight on the first day of January, 1854, Dr. and Mrs. Jewett and a few Christian fellow laborers, ascended the hill overlooking Ongole and prayed that prayer which has been so abundantly answered, and which led to the naming of the spot "Prayer meeting hill." At that time there were no Christians in all this region, and how great things our eyes behold today! By request Dr. Clough, whose coming to Ongole was doubtless in answer to that prayer, and who has now been here nearly thirty-four years, led us in prayer, and the occasion was one long to be remembered.

Immediately following the meetings at Ongole came the large South India Missionary Conference, in Madras, January 2nd-5th. This was a united Conference of all Protestant Missions in South India. The last assembly of this kind was held at Bangalore, twenty years ago. But the one just held differed considerably in some features from previous Conferences. It was composed of delegates chosen nearly a year before by the different missions. These delegates, numbering 149, were divided soon after their election, into a number of large committees, on the following subjects: THE NATIVE CHURCH: its self support, self government, and self propagation; NATIVE AGENCY: its selection and training; EDUCATION; Movement among the Panchamas, (out-caste or rather non-caste peoplos); WORK AMONG WOMEN; DISABILITIES OF NATIVE CHRISTIANS; CHRISTIAN LITERATURE; COMMITTEE OF MISSIONS AND CO-OPERATION IN MISSION WORK; THE TRAINING OF MISSIONARIES; EVANGELISTIC WORK, in (1) the vernacular, and (2) English; MEDICAL MISSIONS.

Much preliminary work was done by correspondence, the convenor of each committee sending out circulars, and thus gathering information and the opinions of all the members of his committee. When the Conference met January 2nd, the first day and half of the second were given to meetings of the committees. The Conference was held in the splendid and commodious new building of the Y. M. C. A., where, in its different halls and class rooms, there was ample room for these committees to meet simultaneously. Each of the committees drew up a series of resolutions on the subject assigned to it, and these were carefully considered and thoroughly discussed in committee. Then, when the Conference assembled for united action on the afternoon of the second day, these subjects, of deep interest and importance, were ready to be dealt with. Each committee's report, with its proposed resolutions, was printed and distributed among the delegates. Two days and a half were thus spent in hearing the reports and dealing with the resolutions. The discussions were animated, as all the subjects were practical ones having a direct bearing on our methods and our daily work.

The deliberances of this large and representative body will doubtless carry weight with them both in India and at home. The resolutions adopted are to be published.

W. B. BOGGS.

Ramapatam, January 17th.

What is Divine Service?

People are perpetually squabbling about what will be the best to do, or easiest to do, or adviseablest to do, or profitablest to do; but they never, so far as I hear them talk, ever ask what it is just to do. And it is the law of heaven that you shall not be able to judge what is wise or easy, unless you are first resolved to judge what is just, and to do it. That is the one thing constantly reiterated by our Master—the order of all others: that is given oftenest—"do justice and judgment." That's your Bible order; that's the "Service of God," not praying nor psalm-singing. You are told, indeed, to sing psalms when you are merry, and to pray when you need anything; and, by the perversion of the Evil Spirit, we get to think that praying and psalm-singing are "service." If a child finds itself in want of anything, it runs in and asks its father for it—does it call that doing its father a service? If it begs for a toy or a piece of cake—does it call that serving its father? That, with God, is prayer, and he likes to hear it; he likes you to ask him for cake when you want it; but he doesn't call that "serving him." Begging is not serving; God likes mere beggars as little as you do—he likes honest servants, not beggars. So, when a child loves its father very much, and is very happy, it may sing little songs about him; but it doesn't call that serving its father; neither is singing songs about God, serving God. It is enjoying ourselves, if it's anything; most probably it is nothing; but if it's anything, it is serving ourselves, not God. And yet we are impudent enough to call our beggings and chantings "Divine service;" we say, "Divine service will be 'performed'" (that's our word—the form of it gone through) "at eleven o'clock." Alas!—unless we perform divine service in every willing act of our life, we never perform it at all. The one divine work—the one divine sacrifice—is to do justice; and it is the last we are ever inclined to do. A nothing rather

than that! As much charity as you choose, but no justice. "Nay," you will say, "charity is greater than justice." Yes, it is greater; it is the summit of justice—it is the temple of which justice is the foundation. But you can't have the top without the bottom; you cannot build upon charity.—John Ruskin.

The Question of Motive.

I have never sought wealth, but I have sought work to do for my Master, Mr. Moody said in substance, just before he went home. This expression gives the keynote of his life. Add this motive of his to his natural ability, to his splendid spirit of mastership, and to his divine endowment, and it accounts for his career. He did not seek for himself. He did not regard money. He did not care for fame. He simply wanted to find work to do for Jesus Christ, and that work he sought unremittently from the beginning of his call until he laid down his task. Animated by this motive he stood unabashed in any presence and quailed before no demand.

Such a motive and the lessons to be learned therefrom are very much needed in our times. So many about us are caring for what they can make, in the various positions to which they are called. Much more than it ought to be, this is the bane of modern life. Ian MacLaren tells us that so far as he can discern, the vicious principle among us is mammonism. What is true of us is true of others, for in this respect we are not sinners above all men. Everywhere in the scramble of modern life, men are all too much asking what they can make for themselves, in one form or another. What is there in it for me? is the question, rather than, What can I do for others, in any position which I assume, or in any relationship into which I may be brought?

There can be no comparison between these two lines of life and the motives which influence men thereon. No one, not even the most selfish, in his better moments, will not say the latter is incomparably the greater. It dwarfs the other, as heaven dwarfs the earth. Animated by it let a man enter any relationship, take his place and he cannot, in the highest meaning of the word, fail. Actuated by this spirit, and by this motive, he will make the best of himself. He will fill to his utmost capacity any position to which he is called, leaving out as a main consideration the question of recompense and reward. At a time when so many are dazzled by the prospective profits that may be secured, it is well for us to have our attention summoned back to the work that we may do. The one may pass with the using, the other will be as enduring as eternity.—The Commonwealth.

The Salary Bugbear.

BY GEORGE DARSIE.

That there are preachers who fear to preach on missions and to urge them heartily and sincerely upon their congregations, lest their own salaries suffer, we are compelled, by many well attested instances, to believe. And further, that their fears are really groundless, nay, that they lead them to pursue a course which may end in their having no salary at all, we have equally good grounds for believing.

Such a course must eventuate in the drying up of the benevolence of the church. Experience has shown a hundred times over that liberality in giving is the result of practice. When there is no practice there is no liberality. Our giving churches are the churches that are often called upon to give. I have heard of preachers that were afraid their churches would kill themselves by giving too much and too often. But so far it has never been my lot to see such a church, and I should be willing to travel half across the continent to see "this great sight." Churches are not much in danger from that quarter. They don't kill themselves that way, but they kill themselves the other way. All over this land there are churches that have a name to live and are dead, from nothing else so much as from the fatal disease of covetousness. They have killed themselves by not giving. It is literally true, as can be demonstrated times without number, that "giving is living, and denying is dying," and the preacher who does not know this does not know one of the simplest and most evident facts of church life, and his pursuit of a policy that ignores this fact will speedily show him how suicidal it is. He will find out that by fearing and failing to preach on missions and other great themes that involve the duty of giving by his people, he is drying up the spirit of benevolence among them in a way that will quickly cause his own salary to feel the result of his blind and foolish course. As I once heard Robert Moffat say: "He is cutting the club that will beat his own brain's out." I have yet to know of a single missionary church whose preacher's salary is allowed to suffer. I know of many non-missionary churches where preacher after preacher has had to depart from lack of support. Brother preacher, preach on missions earnestly and regularly, and keep your church up to its duty in this great work, regardless of your salary, and the very habit of unselfish benevolence you are fostering in it will of itself secure you against any possible suffering in this regard.—Christian Courier.

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Praise in Worship.

To some observations offered last week upon the subject of worship, we desire to add here, by way of supplement, few words with particular reference to praise in worship. That praise is an appropriate and Scriptural form of worship no devout person will question. It is the spontaneous expression of the believing and grateful heart. Of old God's people worshipped him in psalms and spiritual songs. Nowhere does the religious spirit of the older dispensation find so full and spiritual expression as in its psalmody. In plaintive songs the Hebrew saints poured out before God their sorrows and complaints, their confessions of sin, their prayers for deliverance, and when their faith rose above their fears, they gave voice to their thanksgiving in joyful strains, and sang in triumphant notes of the mercy and the goodness, the faithfulness and loving-kindness of the Lord. The hills and valleys rang with the pilgrim songs, as the people went up in companies to Jerusalem, to present themselves before the Lord at the feasts, and in the Temple service voice answered to voice in the singing of antiphonal praises. And that old Hebrew psalmody still throbs with the inspiration of praise and prayer. However much, in many respects, the Christian has advanced beyond the Jew, he has not yet outgrown the psalms of the Old Testament. Frequently, in his most spiritual moods, he finds in them still the best expression of his deepest needs and highest aspirations.

Christian worship, when untrammelled and spontaneous, is always accompanied with praise. The early Christians spake to one another in psalms, and hymns, and spiritual songs, singing and making melody in their hearts unto the Lord. Even in the dungeon of the Philippian jail, Paul and Silas sang praises at midnight, and wherever Christians have been permitted to worship God according to the dictates of their own hearts, whether in the little company or in the great assembly, their feelings have found expression in the humble, grateful song of love and praise, or in the triumphant anthem which ascribes the glory and the victory to him who has redeemed them with his blood.

In our own times a large place is given to music in connection with Christian worship. Time and thought, money and musical talent, are devoted to this end. It is well that this should be so. The gospel can be, and should be, sung as well as preached. The devotion of the congregation can be, and should be, helped by the voice of praise as well as by the voice of prayer. In some city churches the cost of the music furnished is comparatively large. It is sometimes questioned whether this money would not be expended more in accordance of the spirit of Christianity, if it were used to provide for the preaching of the gospel in communities which are destitute of such privileges. It will hardly be thought unreasonable that those who are among the destitute should take that view of the subject. At all events it must be generally admitted, that any large expenditure of money for church music, can be justified from a Christian standpoint only if the effect is really to promote a spirit of praise, and to help the people to worship God in holy song. That is the main consideration. Whether there shall be an organ or an orchestra, or both or neither, whether there shall be a paid choir or a voluntary choir, or no choir at all, are secondary matters, if only the grand end is attained, and that end must be to inspire and help the congregation to a hearty and devout utterance of the praises of God.

We must confess that, as it appears to us, the aim indicated above is not, as a general thing, being achieved, or even intelligently aimed at, in the churches at the present time. There are in all our congregations potential forces of song, which, if developed and called forth, would fill each church with sounding praise. But little or no attempt appears to be made to develop these forces or engage them in the worship. Whatever training there is, is confined to a few persons who compose a choir, and the general effect, if not the aim, of what is done to promote the music of the church, is to discourage, rather than to encourage, any hearty participation on the part of the congregation in the praises of the sanctuary. In many city churches it is considered necessary to secure for the choir one or two persons at least, who have a musical reputation sufficient to make their singing in the church an effective attraction to that class of people which cares much more for artistic singing than for gospel preaching, and under the circumstances it is hardly a matter of surprise if the class is a growing one. What is wanted in connection with our church worship is not that kind of music which challenges the judgment of the critic by its effort at artistic effect, but a kind of music which is itself begotten of the spirit of devotion, and which arouses and engages the musical sensibility of the worshipper, while it inspires his devotion and helps him to give its expression in uplifting spiritual song. Such an ideal may not be easy of attainment. Few ideals are. That does not prove them worthless. But we do not see why the development of the musical and the spiritual in a congregation to a point in which the people should praise God in hearty, spontaneous spiritual song, should be regarded as unattainable, or why it should not be accepted as the ideal toward which constant effort is to be made.

Rejected.

The passage from Luke's gospel, which we have as a Bible lesson for the current week, affords a remarkable example of a people sealing their own condemnation by the rejection of light and truth. If the faithful Christian preacher is sometimes sadly discouraged because he speaks into ears that are deaf to the gospel, and to hearts that are hardened against the truth, it may help him to reflect that the Master himself was not without such experience. He knew what it was to preach a gospel to those who regarded it not, and to speak in love to those who answered in scorn and hatred. We can imagine that Jesus had looked forward with great interest to that Sabbath day, and to that meeting in the synagogue at Nazareth, when he should declare to his own brethren and townsmen the gospel with which his heart was filled, and that he had longed and hoped for a favorable reception of his message at their hands. He would not ask too much of them. He had not come to them at the very outset of his ministry, nor had he had won recognition from others. It was not until John had testified concerning him that he was the Son of God, not until disciples who believed in his Messiahship had begun to gather around him, not until his teachings and his works had made so profound an impression in Jerusalem that a member of the Sanhedrin had declared his belief in him as a teacher come from God, while in Capernaum and in other parts of Galilee the fame of his preaching and his miracles had spread abroad,—not until after all this had occurred did Jesus come back to Nazareth, and ask the people, among whom for thirty years as man and boy he had lived, to listen to his message, and to believe on him as one in whom the most gracious predictions of the prophets of Israel were finding their fulfilment.

What a day that was in the history of Nazareth—how fraught with possible blessing to its people, blessing which, through the blindness of their hearts, became a curse. Never had a Rabbi more gracious words for the theme of his discourse, than those which Jesus selected from Isaiah's prophecy, and never from the lips of a Rabbi, teaching in a synagogue, had there proceeded words so gracious as those to which the men of Nazareth listened that day from the mouth of him of whom they thought as merely the son of Joseph, the carpenter. The people as they listened were not altogether unmoved. They could not but bear him witness to the words of grace that proceeded out of his mouth. Wise, enlightening words they seemed, begotten of

love, telling of hope and deliverance. But then, they reflected, who is this that assumes to speak to us with such authority as one knowing more than all our teachers? Is not this the son of Joseph, and what is this carpenter's son that he should claim that the prophecies of God are being fulfilled in him? And their bigotry became to them a veil to hide from them the face of the Christ. It is sad indeed to think of, that tragedy of Nazareth, and sadder still to think that the tragedy is being so often repeated in the lives of men and of women, before whom Jesus appears as he did to the Nazarenes, and their foolish hearts reject him in whom all holy prophecy is fulfilled, and in whom all the hope of a sinful world is centred.

There is a temper of mind which demands to see signs and miracles, else it will not believe. But that is the very temper which makes the miracle of grace on its own behalf impossible. Yet not all Israel's unbelief can make void the promises of God, nor thwart his gracious purposes. The foolish Nazarenes seek in vain to destroy him whom the Most High has anointed to declare and to embody his gospel to the world. He passes through their midst and goes his way. He marches through the centuries, the Christ of God, preaching good-tidings to the poor, proclaiming release to the captives and recovery of sight to the blind, setting at liberty them that are bruised, and proclaiming the acceptable year of the Lord.

Editorial Notes

—"For our part," says the Boston Watchman "we are at a loss to understand what men have in mind when they contrast ethical with doctrinal preaching. The moment you begin to advance reasons and motives for ethical conduct you are in the realm of doctrine, and if there is anything more barren than the reiteration of moral duties without any reference to reasons and motives we do not know what it is. The Sermon on the Mount probably would be called an ethical discourse, but it might with equal propriety be called a doctrinal sermon, for its doctrines are quite as prominent as its precepts, and there is not a precept in it that is not vitalized and enforced by its appropriate doctrine." Probably it has been an element of weakness in much preaching, whether of the moral or the doctrinal order, that it has lacked the feeling and the expression of that vital connection between precept and doctrine. The Watchman indeed, intimates as much when it expresses a desire to see a certain pastor of acknowledged ability, who had complained of the barrenness of doctrinal preaching, "devote himself for the next five years to preaching righteousness in connection with its sanctions as revealed in the New Testament."

—Dr. William Henry Green who has recently died at the age of seventy-five, had been for more than forty years professor of Oriental and Old Testament Literature in Princeton Theological Seminary. Dr. Green was eminent as a Biblical scholar, and widely known as a writer upon Biblical subjects. Among his works are "A Grammar of the Hebrew Language," first published in 1861; "The Song of Solomon," in Lange's Commentary; "A Hebrew Crestomathy;" "The Pentateuch Vindicated;" "The Argument of the Book of Job Unfolded;" "Moses and the Prophets;" "The Unity of the Book of Genesis;" "The Higher Criticism of the Pentateuch;" and "A General Introduction to the Old Testament." He was perhaps the ablest and most eminent defender among Americans of the conservative view of the Old Testament Scriptures as against that of the advanced criticism of the day. He maintained the Mosaic authorship of the Pentateuch, the unity of Genesis and of Isaiah, and held that the latter book to be throughout the work of the prophet whose name it bears. Dr. Green has done valiant service as a champion for what is called the traditional view of the authorship and date of the Old Testament Scriptures, and if he has not been able to secure general acceptance for that view from the Biblical scholars of the present generation, he has at least done something to prevent the too hasty acceptance of the crude theories of the more radical critics.

—A great many hard things have been said and written against the Boers. They have been represented as ignorant, conceited, treacherous, cruel and even cowardly. Not much however, has been heard of late about their cowardice, and as to self-conceit and ignorance, these qualities in the Boer do not perhaps appear so colossal in the light of events and in comparison with the predictions which British military leaders were making a few months ago as to the duration of the war. It seems to be proved against certain of the Boers, that they have on different occasions made an unprofessional and most unpardonable use of the white flag, and unless many witnesses testify falsely, the Boer has not generally shown a humane and Christian spirit toward the Kaffirs. On the other hand there is abund-

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ant testimony to the kindness which British prisoners, and especially the wounded, have received at the hand of the Boer. As a specimen of such testimony we give the following from the letter of a Medical Corps officer, dated Ladysmith, Jan. 7th. "One of the Boer medical officers rode in to us under a Red Cross flag and asked us to go and bury our dead, which of course we did. But the sight of those poor fellows lying on the hill, some of them dreadfully riddled with bullets, I can never forget. The Boers were very good; in fact, one would hardly have thought they were enemies. They talked to us quite freely and helped us to dig the graves and to carry our dead. There was one very touching incident. After our major had read the burial service one of the Boers stepped out and said a short prayer, hoping the war would soon end, and while we stood with heads uncovered they sang a hymn in Dutch. It cut our throats up very much, and we could hardly speak for some time." Another letter tells of Boers who went two miles to fetch water for wounded British soldiers.

Wolfville Notes.

THE DAYS OF PRAYER.

The Day of Prayer for colleges was observed last Sunday, and the five subsequent days have also been in a special sense days of prayer. On Sunday morning Pastor Hatch improved the occasion by a sermon on "The Feminine Element in Christianity," letters were read from Alumni and friends, and special prayers offered for the educational work. A service followed in College Hall in the afternoon, and another in the church in the evening. At these latter services our good brother, the Rev. J. D. Freeman of Fredericton, who was here by invitation of the college Y. M. C. A., took charge, preaching with great power and acceptance. The day was rich in good things, and many deep impressions must have been made.

BROTHER FREEMAN'S VISIT.

Following on the Day of Prayer evening meetings have been held throughout the week in College Hall, led by Mr. Freeman. They have been meetings of great profit. Our brother came to us charged with a clear, full-mouthed, saving message. He has spoken equally to the intellect, the conscience, and the heart. He has dealt most searchingly with the sin problem, and has set forth Christ in his various offices gloriously. The word has been in demonstration of the Spirit and of power. A number of the young people have asked for prayer and have confessed the Saviour. Others are showing thoughtfulness and interest. Mr. Freeman is obliged to return to his own work today (Saturday.) He has won all our hearts, and his words will live with us for many a day. To him and the Fredericton church we are deeply grateful. We shall continue the meetings ourselves for at least another week, and we ask for a continuance of special prayer in our behalf.

DR. SAWYER.

Your readers will be glad to know that Dr. Sawyer is maintaining a good degree of health, and is bearing up under his bereavement with great strength and composure of spirit. On Tuesday last he resumed his full teaching duties. He was never more deeply loved and revered than he is today, and the interest of the students in his department was never more enthusiastic.

PEDAGOGY.

I have great satisfaction in announcing that in a week or two a new and important department of study will have been added to the curriculum, in the form of a course of lectures on Pedagogy. Dr. Sawyer as Professor of Psychology, and himself facile princeps among teachers, will conduct the course, which will be open to students of the Junior and Senior classes. A large number of students have already registered for the new work. The arrangements for this term are provisional, but the Senate will doubtless approve the movement, and permanently graft this important study to the curriculum. Prospective teachers will do well to take note of this additional provision at Acadia for their special benefit.

T. TROTTER.

Wolfville, Feb. 17th.

Kansas Notes.

It is now February 7th, 1900, midwinter, and as I look back but one year, I can see before me snow-banks ten feet high and the thermometer quivering somewhere about 30° below zero. But that was not in Kansas. Oh no! For if one may judge of this State by the present year, it has no winter, but perpetual summer. For five weeks now there has not been a break in the continuous sunshine, the temperature never falling below 45° above. Let all who sit in darkness or fog move to Kansas! But then this is winter. A good thing is all right, unless it is too good; and sunshine is beautiful in winter, but when the summer months roll around, and at times you are called upon to drive 10 to 20 miles over the prairie, with "old Sol" firing his darts at you to the tune of 112° in the shade, somehow or other you just long for the sudden rolling in of a good old Bay of Fundy fog. As I heard a good old Englishman express it—"Kansas

in summer would make a good Aldershot for missionaries." But taking it the year around, I think no one could desire a more pleasant climate. The real hot days are but few and the grass is green the year round.

There are five Canadian ministers now settled in Kansas, Dr. Bradshaw at Morill, Ka., Mr. Hutchinson at Topeka, Mr. Stephenson, Mr. Frazer, and the writer. We are also expecting to welcome among us in the near future, an Acadia graduate, and also a graduate of Rochester. The fields in Kansas, generally speaking, offer an excellent chance for progressive Christian work. The vacancies are now being filled fairly well, but yet there are some few desirable fields pastorless.

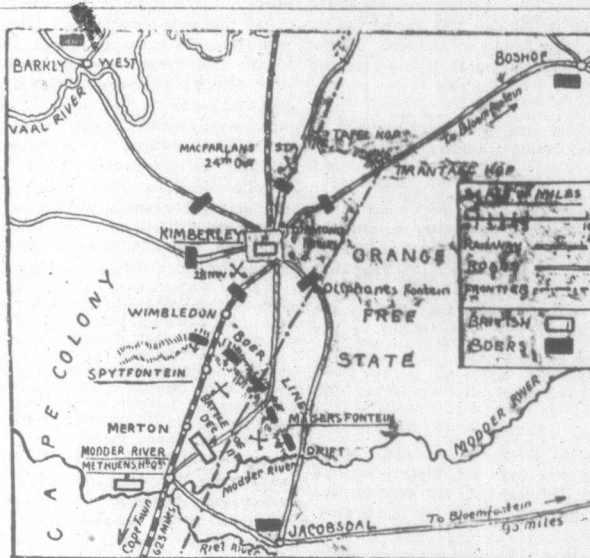
It has been a very prosperous year, financially, for this State, and the churches are getting in such a condition that they can well support pastors. There is room out here for a number of young men who are willing to work. The ministry does not seem to be overcrowded in this State at least. Any young men desiring to come West, may receive information and direction by writing to Rev. E. B. Meredith, Topeka, Kansas.

The Christian people of this State have been much encouraged by the spirit of revival, which has of late been felt in many places. Material prosperity has aroused a deep anxiety for spiritual blessings. God has remembered us graciously in our own church of late. Since coming among this people last August, I have had the privilege of receiving 55 into the church. Thirty were baptized on a single night three weeks ago. We, in Kansas, are expecting great things from God during this coming year, and we hope and pray that, not only here, but everywhere, especially in our "homeland" God may remember to be gracious unto his people, and revive his own great work in their midst.

A. C. ARCHIBALD.

Hutchinson, Ks.

come from Colesburg. On the whole, what may be termed General Roberts' initial movement in the campaign has been brilliantly successful. At almost a single stroke and with trifling loss, the Free State has been invaded and a strong foothold gained there, Kimberly has been relieved, the Boer forces under Cronje dislodged from their entrenched position and driven into the Free State with considerable loss. General Methuen's army has been relieved for active service and an excellent base has been secured for a more extensive invasion of the enemy's territory. Besides these advantages secured, large numbers of cattle and quantities of military stores of various kinds are reported to have fallen into the hands of the British. The withdrawal of General French and his brigade from the Colesburg district south of the Orange river having weakened the British forces in that quarter, the Boers have been able to make some advances, and the British have retired to Rensberg and Arundel. Some anxiety has been felt as to the safety of the British line of communication at DeAar, but the Boers do not appear to have made any further advances in that direction, and the latest despatches indicate that the British forces in that district have again assumed the offensive. General Clements' dragoons, with Australians have been reconnoitering the enemy's position west of Rensberg, while Colonel Brabant, as the head of a force of Cape Colony troops, has succeeded, after hard fighting, in re-taking Dordrecht. In Natal, too, matters have assumed a more encouraging aspect for the British cause. General Buller has been operating in the vicinity of Colenso. He reports that on Sunday a successful attack was made upon a strong position of the Boers on the south side of the Tugela. They were driven from their position and across the river, leaving several camps, with stores, etc., in the hands of the British. General Buller says that the weather was intensely hot and the ground traversed by his troops exceedingly difficult, but the men have behaved splendidly. General Buller's immediate object is understood to be to take possession of Hlangwana, a high hill and



LORD ROBERTS AT MODDER RIVER.

The Modder River camp, Lord Methuen's headquarters, is, since Lord Roberts' arrival, regarded as the base of the main operations against the Boer republics. From Modder River to Jacobsdal is ten miles by the road shown on this map. To Kimberley from Jacobsdal is twenty-two miles. Bloemfontein, the capital of the Orange Free State, from Jacobsdal by road is ninety miles.

The War

(Continued from page one.)

army at bay? It appears that General Cronje, when he learned of General Roberts' flanking movement by way of the Riet river and Modder river crossings, decided that the case for him was one in which discretion was the better part of valor, and he accordingly retreated hastily, first northerly to avoid the advancing British forces, and then eastwardly, making Bloemfontein, the Free State capital, his objective point. Apparently the Boer commander has succeeded in getting away with most of his artillery, but he has been harassed by French and Kelly-Kenny, and must have lost a great part of his baggage. General Roberts' operations last week included the taking of Jacobsdal, a place of some importance in the Free State, about five miles from the Riet river fords. The place was found to be occupied by a comparatively small force of the enemy, which was driven out at the point of the bayonet. The Canadian contingent, now brigaded with the ninth division, was employed in connection with the movement against Jacobsdal. Several Canadians are reported to have fallen out on the march and are supposed to be either in the hospital or prisoners. Among these are three Halifax men, named respectively, James Drake, M. A. Munnis and T. J. Walsh. There is a report—the correctness of which, however, appears to admit of some doubt—that a large train of army supplies, consisting of 200 ox wagons, was captured at a Riet river crossing by a force of Boers supposed to have

a position of great strength occupied by the Boers. If successful in this he may be able to make another effort for the relief of Ladysmith. In Ladysmith, it is reported, there is great elation over Lord Roberts' brilliant strategy and a cheerful expectation of relief. It is also said that the Boers are seen to be moving westward toward the Orange Free State. The latest despatches indicate that there is a persistent rumor and belief in London that Cronje's retreat to Bloemfontein has been cut off by French, but the rumor is not confirmed by the War Office. The Canadians are said to be with the force that is pursuing Cronje. The Laurentian has arrived at Cape Town with men and horses of the second Canadian Contingent.

New Books.

"The Expositors' Bible," in twenty-five crown octavo volumes, will be published in a few weeks by Funk & Wagnalls Company, New York, who have arranged for the exclusive publication of this important work in America. This great Bible library, which is edited by Rev. W. Robertson Nicoll, LL. D., consists of expository lectures on all the books of the Bible by the foremost preachers and theologians of the day.

"British Canada," the third volume of the "British Empire Series," will be published in the spring by Funk & Wagnalls Company, New York. Leading colonial authorities contribute instructive and interesting articles on the history, people, resources, government, and future of the Dominion of Canada. The cordial reception accorded "British Africa" and "British India" volumes 1 and 2 of the series will issue a hearty welcome for the latest addition to this valuable set. The book is an 8vo, bound in cloth, similar to the preceding volumes, and sells for \$3.50.

* * The Story Page * *

Mistress Frog's Spinning.

Out in the yellow southern sunshine two little white children and several little black ones were making "frog-houses." This they did by putting a bare foot flat on the walk, and over the bare foot heaping white sand. The glory of the building was to be able to draw out the foot so skillfully from underneath the sand structure that a mound remained, with a good opening left as a door to the "frog-house."

Many frog-houses fell that day, but some stood, and in those carpets of flower-petals were laid, and sometimes a big, cool leaf was hung for a door.

"Dere, we done all did work for Mistis Frog, and Mistis Frog can't live in dese houses!" exclaimed Dilsey.

"Why can't she?" asked Alice.

"Oh, frogs 'bleeged to stay on de brooks, wid dere toes in de water, sense Mistis Frog done so scandalous in dem ole days," said Dilsey.

"Dilsey, tell us what 'twas Mistis Frog did in the old days?" cried Alice, eagerly.

"'Twas dis way," declared Dilsey, seating herself flat in the sand as only negroes can, her bare feet out in front of her, her toes straight up. "Mistis Frog was allus complainin'. Ef 'twarn't too hot, den 'twas too cole. Ef it rain, den she want sun. Dar come one summer time when de heat wez so great 'twas drpin' up de corn. De pools and brooks wez dryin' up so dat de animals couldn't hardly git a drink. Mistis Frog sat on de hill spinnin'—"

"Spinning?"

"'Ob co'se. Don't you see all dat field yonder full of toad-flax. Dem little blue flowers is toad-flax. Mistis Frog spun dat flax in dem ole days, all day long spinnin' an' singin'."

"Singing?"

"'Ob co'se. Mistis Frog sang sweeter dan any bird in de ole days, singin' an' spinnin', a-settin' on her white satin stool."

"What Dilsey?"

"You see dem white frog-stools poppin' up in de fields? Dey useter be Mistis Frog's white satin stools, whar she useter set on, spinnin' and singin'. Mistis Frog was allus complainin', but dis hot time Mistis Frog ain't sayin' nothin' 'genst de sunshine, 'caze she wanten git de pretties blue silk spun you ever see. She say she don't want it never rain no mo', 'caze rain'll wet her blue yarn!"

"After awhile, ev'rythin' dryin' up, a little cloud come floatin' by. Mistis Frog say, 'Go way, cloud! I'm wantin' mo' sun!"

"D'rectly drop o' rain fell—blim!"

"Mistis Frog ris up an' flung out her hand. Mistis Frog walk straight in dese days, not hippety-hop like she do now. She had pretty hands, not wobbly like dey is now. She say, 'Go 'way, rain! I'm Mistis Frog. I don't want no rain.'"

"Raindrops make answer, 'Ev'rythin's perishin' fer rain.'"

"'Go 'way!' Mistis-Frog say; 'I don't keer. I want ter set an' sing an' spin in de sun.'"

"Well, all day Mistis Frog spin an' stug, an' all night in de moonlight her an' her folks dance 'Frog in de middle! An' he can't get out! He can't git out! Can't git out!"

"'Ev'thing wuz beggin' to her, "'O Mistis Frog, dough dis be yo' season to spin, let us have a little rain!"

"Mistis Frog say, 'Ev' dog has its 'day, an' I has mine like I please.'"

"Mistis Frog done her blue silk; but she spinnin' now to make Mister Frog a set of blue soldier close."

"'Ev' thing, bird, beast, all came to Mistis Frog again, an' say, 'Give us a drop er rain, dough 'tis in yo' season to spin! Us perishin'!"

"Mistis Frog jes' spin on an' sing:

"Mister Frog put on de soldier close,
Went ter de well ter shoot some crows,
Powder flash, and crow flew 'way,
Mister Frog go huntin' another day!"

"'Ev' thing pantin' fer water. Yit Mistis Frog say, "'Ef I ain't ever been suited befo', I'm suited now. I ain't gwine ax fer nothin' but sun in my season to spin.'"

"Den de birds sing to her, "'Ef yer don't give pity, yer can't git pity!"

"De bees hum to her, "'Yer gotter gib mercy, 'fo' ye git mercy!"

"De bees growl to her, "'Give, nor yer won't git! Give, nor yer won't git!"

"But Mistis Frog spin and sing, till at las' it git too dry fer her. She pant and pant. Her satin stool shrivel up under her. Her thread git so dry it whirl round the spindle and break off short and won't spin out no mo'."

Her wheel spin round so fast it catch fire and burn all up. Mistis Frog ain't able ter git 'nother wheel yet! Den Mistis Frog she pant an' she pant, an' she beg fer water an' she plead for rain, but all de clouds done pass on by! Mistis Frog, her tongue and throat git so parched dat de song flew out and never come back no mo'!"

"'O water, water, all de time, an' no mo' sun!" said Mistis Frog.

"But Mistis Frog don't git dat wish. Herself and her folks, dey moved from de nighlands ter de swamp, all of 'em. She live in de wet lands yet. Mistis Frog don't spin no mo'. She holler all de time, 'Mo' rain! Mo' rain! Mo' rain!' Mistis Frog 'bleeged ter holler dat."

"Mister Frog, he croak out, 'Knee deep! Knee deep!' Mister Frog he 'bleeged ter croak dat."

"All de little frogs dey stand on de brook-edge and holler, 'Wade in! Wade in! Wade in! De little frogs 'bleeged to holler dat."

"An' dat's de reason de frogs can't live in dese houses we done built 'em," said Dilsey.—United Presbyterian.

Bluebird's Mistake.

BY MARY HOWELL WILSON.

In the sunny southland an orange hung on a branch of the mother tree. It swung back and forth, looking like a tiny ball among the green leaves.

A bluebird, who had just arrived from the North Country, flew down to see if the hard little ball was something which Mother Nature had provided for bluebird's foot.

"Nothing to eat," he chirped. "Too green and hard! What are you good for?"

"I can't guess, unless it's to bob up and down and swing back and forth on this branch," said the orange, merrily. "Where did you come from, friend bluebird?"

"All the song-birds have left the North and I came with them, of course. Snow and cold weather I cannot stand. Still, I waited as long as I could for Bettie's sake,—Bettie, the dearest little girl in this beautiful, beautiful world!" And he ended with a trill of song which nearly split his little throat.

"My mate and I rent the bird-house just outside her window," he continued. "We pay the rent in songs,—a matin song and a lullaby every day; and how Bettie ever manages to awaken without us during the winter I cannot tell." Here Mr. Bluebird shook his head disapprovingly. "She is such a sleepy child! Ah, you should hear our lullabys! Let me sing you a strain:—

"Sleep, sleep, Bettie sleep.
Twilight gathers soft and gray.
Nestlings, wrapped in slumber deep,
In their cradles swing and sway.
Deeper shadows near us creep;
Tiny stars their watch will keep,
Twilight bright till dawn the day.
Sleep, Bettie, sleep!
Sleep, Bettie, sleep!"

There were many more verses, but this was all the orange heard; for the bluebird crooned them so tenderly, so drowsily, that every orange on the tree was sound asleep long before he finished, and they were only awakened by the farewell twitter of the bluebird, as he flew off, greatly pleased with the effect of his lullaby.

Back he came next day, to perch on a branch and sing—sing of the sunshine, the flowers, the sweet perfumed air of the Southland, ending with a song about the bright-eyed little girl in the North, her love for the birds and kindly ways with them.

"Shall you ever see her again?" asked the orange.

"Surely!" he cried. "When the spring comes,—
"Swift we will fly,
My mate and I,
To the little brown house in the apple-tree,
Where Bettie is waiting to welcome me!"

"If you could only see the interest she takes in our nest!" he chirped. "All sorts of bits of bright wool and other materials for nest-building she will have ready for us. Of course you never can see her," with a regretful little twitter. "The North is so far away, and you have no wings."

"True, I have no wings," said the orange, hopefully. "But I feel quite sure, if I could let go my hold on this branch, I could roll, oh, ever so fast, over and over; until I should finally reach the far North."

"Dear, dear, no!" chirped the bluebird. "Why, it is flights and flights away! You could never get there unless you had strong wings like myself. Could he, my dear?" appealing to Lady Bluebird, who had perched near him and was listening to the discussion.

"No, no, poor dear!" she cried. "How can any one be happy without wings!" and off she flew, uttering soft little notes of compassion.

The time came when the orange missed the friendly bluebirds.

"Gone to the North, I suppose," he sighed. "Well, if I could fly, I should follow. There is nothing for me to do but grow and grow round and yellow. What will come next I do not know."

The orange did this work so well that one day he was sent to the North,—the roundest, brightest orange in a large box of fruit.

"Who would have guessed that I should take a journey?" he thought. "It is almost as good as having wings."

How round and yellow he looked in the window of the fruit-store, where he found himself a few days later!

"Oh, mother, may I buy that orange?" a merry voice cried, and a bright-eyed little girl pressed her face against the pane.

"Yes, do," whispered the orange, but too softly to be heard. However, Bettie ran home with her orange clasped tightly in her little brown hand.

"Now don't roll off!" she admonished him, as she placed him on the broad window-sill.

Outside a pair of bluebirds were hopping on the boughs of a tree, watching, with eager eyes, for crumbs from Bettie.

"See that orange!" chirped Mr. Bluebird. "How it reminds me of the South, and of the poor little orange who so wanted to see our Bettie!"

"So sad!" twittered Lady Bluebird.

"It was very painful, my dear," nodding his head; "but I had to tell him, poor fellow! I told him that, without wings, he could never hope to see Bettie; never reach the North. Now listen, my dear. I am going to sing you a song about him. It is called "The Disappointed Orange."

This seemed to the orange so very funny that, in trying not to laugh hard enough to split his yellow sides, he rolled on the floor. There Bettie found him. I wonder if he told her all about it.—Christian Register.

What Happened to Jimsey.

BY CLARA O. LYON.

There was no place where Robbie liked better to visit than at Aunt Mary's house. In the first place, there was dear Aunt Mary, herself, who was fond of all boys and particularly fond of Robbie. In the next place, there was the cookie jar, which had a wonderful way of never being empty, no matter how often he visited it; and last of all, there were the birds. Rinkum was a parrot that always made Robbie laugh by exclaiming, in odd imitation of Aunt Mary, "Mercy, how you've grown!"

He liked Rinkum, but he liked the mocking bird, Jimsey, too, though Jimsey couldn't talk; but he would hold his head on one side and peer at Robbie with his bright eyes to make sure it was he, and then hop gaily about his cage as if glad that the boy had come again.

Now, one day something happened. Aunt Mary washed the dishes, swept the kitchen, set her bread by the stove to rise, and, telling Jimsey and Rinkum, who had been let out of their cages, to behave themselves—went upstairs, never dreaming that two such well-behaved birds would get into trouble while she was gone.

But pretty soon she heard Rinkum's loud screeches, which told her something was the matter.

"Fire, fire! throw on water!" cried Polly, as she entered.

"Where are you, Rinkum, and where's Jimsey?"

"Mercy, how you've grown! Fire! fire!" screamed Rinkum from a dark corner of the room under the table, where she had retreated as if in fear. But Jimsey was not with her, and Aunt Mary grew alarmed as she saw what had escaped her notice when she went upstairs, that the side window was open several inches. "Some cat has got him or else he has flown away." She started toward the window to look out, but as she went she noticed a strange heaving of the napkin over her head.

She whaked it off, and there was poor Jimsey up to his neck in the soft sponge vainly struggling to free himself, but sinking deeper and deeper. Rinkum had watched him fly down to the edge of the pan, pick up a corner of the napkin in his bill, peck at the dough daintily to see if it were good, and then hop down into the sticky stuff, which held him fast. She did all she could by giving the alarm, and Aunt Mary soon had the bird out of his queer bath; but Jimsey's feathers had to be cut, and he was never quite so lively again, so that Robbie, when he came again, said:

"Aunt Mary, it seems to me that Jimsey's getting old; he acts like an old man. And I'm getting old, too. Do you know, I'll be six years old to-morrow!"

"Mercy, how you've grown!" said the parrot.—The Outlook.

"What's that?"

"Oh, de hen-roost gave me t'—"

"Don't should pri—"

"They being shu—"

"So Bro—"

"Thank—"

"One g—"

"Good-by—"

A holy l—"

silent, an—"

reproof.—"

One sec—"

to duty,

feelings, p—"

themselves

Be Content.

Long, long ago a robin and a butterfly talked over their troubles one day.

"How much nicer it would be to live in a house, as men do!" said the robin. "There's a black cloud in the sky, and I'm sure it's going to rain. I'll have to cuddle up under the leaves, and my feathers will be damp. I fear I'll take cold and lose my voice."

"I have to hide away, too, when it rains," said the butterfly. "I would be a great pity if the water washed off my lovely powder, and a big shower might drown me. Miss Butterfly was quick-witted.

The Young People

"Why not go to live in that house now? The window's open," and she flew in at once.

The robin was more cautious. He lighted on the window sill and peeked around.

"I don't see any place for a nest."

"Pshaw! You don't need a nest in a house," said his gay little friend.

So Master Robin flew in, and perched on the first thing he found, which was a book, but he looked homesick. Miss Butterfly fluttered to a quill pen, and made believe it was a flower.

Pretty soon there were sounds, and robin listened as hard as he could.

"Oh, papa!" a child's voice said; "Look there! Sh-sh! Keep still! You'll scare them! What a beautiful butterfly for your collection! And, papa, mayn't I have the bird in a cage? I'd like a robin with my canary."

A man's voice answered low.

"Run around outside, then, dearie, and close the window softly, so they can't get out."

Master Robin's brains were wide awake now. He spoke quickly.

"That man's an en-ento—well, I can't say it; but he's crazy on insects, and he's stick a pin through you, my lady. And that girl thinks she'll put me in a cage! I guess not! Let's fly!"

Out they flew, just as the little maid's hand touched the sash. They heard her cry of disappointment as they dashed by her.

"Oh, papa, they just went out like a flash, and they're both gone!"

But Master Robin and Miss Butterfly laughed happily to be out again in the free air. The black cloud was gone, and the warm spring sun was shining on the garden beds of roses and hyacinth. How beautiful it was out of doors! Living in a house was not to be compared to it.

"Better be content where our Maker meant us to live," said Miss Butterfly, a wise afterthought of the high-tighty little creature!—Sunbeam.

Brown-Tail and Prickles.

Mr. and Mrs. Rat had gone house-hunting, and Brown-tail was left at home alone. The larder was empty, so he started on a voyage of discovery.

"If I could only get an egg!" he thought.

It ran along his tunnel, but at a turning suddenly drew back; for something pricked him sharply on the nose.

"Dear me!" he said. "What can that be?" He licked his nose, and listened. Then he heard little paws busily at work, burrowing.

"It must be some of our family," he said. "There are no others that can burrow." And he went on again carefully. Again his nose was pricked, so badly that he could not help crying out.

"Is there any one there?" said a small voice; and a funny little dark head appeared at the end of the tunnel.

"Yes," said Brown-tail. "I was trying to find my way to the hen-roost."

"Ah!" said Prickles. "That is the place I am bound for. I heard the hens cackling, and I know I shall have a feast."

"I'm awfully hungry," said Brown-tail, feeling rather sulky.

"Wait a bit. There will be enough for you and me, too; only you had better not come too close."

"Was it you who pricked my nose?" said Brown-tail.

"Yes," answered the hedgehog. "I'm very sorry. I can't help it. I'm made that way."

Brown-tail sat down, and waited, licking his lips now and then, and thinking how funny it must be to stick prickles into your friends, if they came too close.

At last Prickles reached the roost. A board was pushed aside; and he got in, after calling to Brown-tail to follow.

They had a fine feast, and Brown-tail slipped away; but Prickles, being tired with his hard work, curled up in a nest and went to sleep.

A few days later, as Brown-tail was running round the garden in the early morning, he heard a queer noise.

He was a brave little fellow, so he crept softly up to see what it was.

"Is that you, Brown-tail? And a black nose and two little bright eyes appeared over the edge of a large box.

"What is it?" said Brown-tail.

"Oh, dear!" sighed Prickles. "I went to sleep in the hen-roost; and the master came and dragged me out, and gave me to the children here."

"Don't they treat you well?" said Brown-tail. "You should prick them."

"They are as kind as kind can be, but I don't like being shut up. If I could only get out a little while sometimes, I shouldn't mind."

So Brown-tail began to nibble; and every night, as soon as it was dark, he came back and nibbled; until he had made a hole big enough for Prickles to get out.

"Thank you so much," said Prickles, as he scrambled through.

"One good turn deserves another," said Brown-tail. "Good-by." And away he ran.—Cassell's Little Folks.

A holy life has a voice. It speaks when the tongue is silent, and is either a constant attraction or a constant reproof.—Hinton.

One secret act of self-denial, one sacrifice of inclination to duty, is worth all the mere good thoughts, warm feelings, passionate prayers, in which idle people indulge themselves.—J. H. Newman.

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

Prayer Meeting Topic.

B. Y. P. U. Topic.—Conquest Meeting. Baptist Missionary Societies (Foreign). Alternate Topic.—The glory of obedience. Matt. 21: 28-32.

Daily Bible Readings.

Monday, February 26.—Deuteronomy 2. Time consumed the rebellious (vs. 14-16). Compare Heb. 3: 16-18.

Tuesday, February 27.—Deuteronomy 3. God fighting for Israel (vs. 2). Compare Deut. 1: 30.

Wednesday, February 28.—Deuteronomy 4: 1-40, (41-49). God nigh to Israel (vs. 7). Compare James 4: 8.

Thursday, March 1.—Deuteronomy 5. The fundamentals of the law. Compare Deut. 4: 11-14.

Friday, March 2.—Deuteronomy 6. Duty of teaching this law (vs. 6, 7). Compare Deut. 11: 18-20.

Saturday, March 3.—Deuteronomy 7. Duty of executing the requirements of this law (vs. 2-5). Compare Ex. 34: 12, 13.

Prayer Meeting Topic.—February 25.

The Strength of Humility. Luke 18: 9-14. The Master has just been exhorting the disciples to perseverance in prayer, and now proceeds to safe-guard that exhortation by deterring rash and self-confident persons, who trust in their own merits and not in the grace of God when praying, and to show, by the parable before us, wherein the righteousness in prayer consists.

A CONTRAST.

The suppliants are before us. The self-confident one "stationed himself." The self abased one simply "stood." Their attitudes seem to reflect their spiritual states. True, the Pharisee had much to be thankful for; everything that he mentions in his address is worthy of gratitude, but instead of manifesting the devout spirit that such things should inspire, he is intoxicated with pride. He arrogantly separates himself from the rest of mankind as being quite superior to them and with a look of contempt upon the poor publican, he thanks God that he has not to stand afar off and hang his head and smite his breast. Why he is not praying at all, he is only talking to himself! Why should he pray anyway? Was he not absolutely satisfied—with himself? There is nothing of prayer in his address, no word of supplication, or request, no one of his vaunted excellencies is ascribed to God's help, for he enumerates all as though they were the natural growth of his unaided nature.

"Why, Lord I am not as bad, even, as yonder publican, to say nothing of extortioners." A little distant stands the other man, of sad countenance with heart melted into contrition; a man "angered with himself,"—the chief of sinners, who can only groan "Oh God be merciful to me the sinner." Here is an example of

GODLY HUMILITY.

There is a humility that is not of the Lord. For example when a criminal is discovered in his crime, he may seem to be humble—very humble—and yet all his sorrow be because he is "found out." He does not loath the sin but rather the penalty which it brings. There are many things in life that develop this type of humility, but it works no genuine repentance, for when the occasion of the distress is removed sin goes on just as before. Where godly humility is, there sin is hated in every form because of its "exceeding sinfulness." In John 16: 8 we learn that this conviction of sin is from the Holy Spirit, and must precede the joy of justification. Is not this the state of heart referred to by the Master in Matt. 5: 3?

The publican saw within himself all of the evil that the Pharisee beheld alone in other men. So great was his own sin that all other sinners were lost to him, and he alone is left—the sinner. With this feeling there come upon him a sense of his utter helplessness to make his condition any better. He is in unspeakable anguish, and can only plead "God be merciful." Immediately he knew the joy of being at peace with his God, and he went away strong in the

STRENGTH THAT COMES IN HUMILITY.

It could not be otherwise. Such a prayer moves the heart of the Almighty. Jacob came to a crisis in his life. He feared to meet his brother Esau. Like the publican he too had been a great sinner and was not worthy so much as to lift his eyes to heaven, but in his humiliation he retired into solitude to weep and pray. What else could he do? In desperation he wrestled with the Holy One crying, "I will not let thee go" and anon as he wrestled the darkness rolled away and the "joy of salvation" was the crown of "strength" with which he was crowned in humility. It has always been so, when "they cried unto Him in their trouble He delivered them from all their fears."

Has it not been so in your case and in mine? Did we not spurn His offered blessing many times, and when there was "no eye to pity and no arm to save" He delivered us?

Let us not forget that Jesus is a refuge in every form and time of distress, not that we might presume upon His mercy—God forbid that we should any longer abide in our sin, but rather strive to exercise the grace of humility each day and not only when we are forced to be humble through some deep trouble, for as we observe to walk humbly before Him we shall know by blessed assurance that He will be our guide even unto death.

If earthly parents hear

Their children when they cry; If they, with love sincere, Their children's wants supply; Much more wilt Thou Thy love display And answer when Thy people pray.

M. G. ESTABROOK.

With the Psalmist in Prayer.

The element of prayer is the predominating one in the psalter. "I give myself unto prayer," or "I am prayer," is an expression of the prevailing thought. All the elements of prayer are found here: adoration, thanksgiving, petition, confession, importunity.

Most of the Psalms are purely prayers; but in some of them the writer begins with meditation, as in the 73rd, "Truly God is good to Israel," &c., and keeps this up about half way through; but at the 17th verse he slides out of this mood into direct address to God, "Surely Thou didst set them in slippery places," and continues to the end communing with heaven. This is the proper outcome of reflection on the problems of the soul. When we are weary with the contemplation of the puzzles of life, like that of the poverty of the saint, and the prosperity of the sinner; when we by our own reasonings cannot find the answer, our resource is here:

"I went into the sanctuary of God, And considered their latter end."

Then the light comes. The prosperity is but for a moment; the lurid flash of divine displeasure gleams above the gilded show of the ungodly, while the guidance and the strength, and the smile of omnipotence are the sure possession of the man who trusts in the Lord. At another time, as in psalm 52, David pours out a torrent of invectives against the tattler Doeg, but turns off into strains of confidence that God will bring all things out right, only at the last verse, breaking out into direct address to God:

"I will give Thee thanks forever, Because Thou hast done it; And I will wait on Thy name, For it is good, in the presence of Thy saints."

All the Doegs in the land will not really harm the man who can say:

"I trust in the mercy of God forever and ever."

This confidence in a present, listening, sympathizing, helping Deity, is what we need most of all to catch God, my God, is near, He hears me, He will save me, is the trustful asseveration in this wonderful collection of the soul's outpourings. Our Lord and Exemplar, though full of original expressions, made use of these finely minted ones. We can imagine nothing more appropriate to His mood when He poured out His soul with strong crying and tears unto Him that was able to save Him from death; than the words of the 22nd psalm. The plaintive utterances of the anonymous 71st psalm—the cry of failing flesh and heart—are not wasted on the air. Unlike the querulous strains we have had some-times to listen to, this heaven-taught, grey haired lyricist, with placid countenance, repeats his life-long lesson:

"Thou art my hope, O Lord God; Thou art my trust from my youth. Cast me not off in the time of old age; Forsake me not when my strength faileth."

The note is prolonged like that of some trained singer, the sweet melancholy lingering with us:

"Yea, even when I am old and grey headed, O God, forsake me not, Until I have declared Thy strength unto the next generation, Thy might to every one that is to come."

Old men love the psalter, for it is their prayer-book. These saints of the olden time felt their direct dependence upon God, and expressed it. They knew little, and cried "Teach me!" They were bewildered, and besought guidance: "Lead me in a plain path." They were in danger and looked to the omnipotent for deliverance:

"Deliver my soul from the sword. From the horns of the wild oxen Thou hast answered me."

The last expression is fearfully graphic; there is not much hope for one in such a position; but sometimes there is an intensity of peril in their strains:

"Thou hast delivered my soul from the lowest pit." Death itself was no obstacle to their God.

"Lighten mine eyes, but I sleep the sleep of death."

They were transgressors of the holy law, and seemed intuitively to bear their sins to the holy one Himself, anticipating the New Testament by a thousand years. For without sacrifice or priest, they confessed to God alone; constantly they did this:

"I acknowledged my sin unto Thee, and mine iniquity have I not hid; I said, I will confess my transgressions unto the Lord; And Thou forgavest the iniquity of my sin."

So that their joyous exclamation was:

"Blessed is he whose transgression is forgiven, whose sin is covered. Moreover, they felt that there awaited them a magnificent after-life, and sighed after it, as we do now, and besought their God to guide them into it.

"Thou wilt show me the path of life, In thy presence is fulness of joy; In thy right hand are pleasures forevermore."

While we need not to read into the Psalms that which only the gospel makes clear, we must not shut our eyes to the light that is in them, and must beware of the thought that the Holy One of Israel could not, nor did not, impart to the poets and seers of the old covenant most wondrous prospects of coming glory. As a matter of plain words, where is there any more spiritual forecast than this:

"As for me, I shall behold thy face in righteousness, I shall be satisfied when I awake, with thy likeness," that is, when I see thee as thou art.

This serves as a climax to all we have been saying concerning the Psalms we leave our readers at the gate of heaven. The odors of the spice gardens come floating to those who wait at His gates. We are in the world, bowed down with its burden, yet, as we try the old method of sighing towards God, of dropping a tear of gratitude mingled with hope, we are led to understand a little more of the meaning of the words:

"Now know I that the Lord saveth His anointed, He will answer him from His holy heaven With the saving strength of His right hand."

Barewood, Feb. 1900. D. A. S.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR FEBRUARY.

For Chicacole, that special help may be given the young ladies at that station—that Mr. Archibald's health may be speedily restored and that a suitable person may be found to take charge of the hospital there.

Advocate Harbor.

We organized a "Mission Band" last September, 1899 with a membership of 19; since then we have been growing in numbers and interest. Our Band is called "The Helping Hand," and our prayer is that we may indeed be a helping hand to all those that do not know of Christ and his power to save. We have a very energetic president in the person of Mrs. C. N. E'derkin, and every member of the Band has taken a deep interest in the work of doing something for their brothers and sisters who have not the knowledge of the love of Jesus as we have. MRS. L. A. COONEY.

February 12.

Tentative Programme of the Woman's Days of the Ecumenical Conference, New York, April 21-May 1.

THURSDAY, APRIL 26, 10 A. M.

Chairman, Mrs. Judson Smith, Boston, President of the Woman's Board of Missions, Congregational.

Vice-Chairman, Mrs. D. J. Burrill, New York, Secretary of the Woman's Board of Foreign Missions of the Reformed church of America.

Devotional Exercises.

Welcome to Delegates, Representative of the Woman's Union Missionary Society.

Response—For Great Britain, Mrs. George Kerry of the Baptist Zenana Mission.

For Australia, New Zealand and New South Wales, Mrs. R. Ross, Pres. Presbyterian Societies, London, Ont. For the Missionaries, Mrs. Alice Gordon Gulick, of Spain, Missionary of the W. B. M. Congregational. Roll Call.

Paper—The Place of Woman's Foreign Missionary Work in the Evangelistic Forces of the Church, Mrs. Moses Smith, Pres. of the Woman's Board of the Interior, Congregational.

Paper—The Responsibility of Women in Foreign Missionary Work, Mrs. Duncan McLaren, Edinburgh, Scotland, of the Zenana Mission of the Presbyterian church of Scotland.

Problems and Methods of Work in the Home Churches. Giving.—Paper, Recommendations from the Sectional Meeting.

Addresses.

Literature.—Paper, Miss Irena H. Barnes, of London, Eng., Editor and Superintendent of Publications of the Church of England Zenana Missionary So. Recommendations from the Sectional Meeting.

Addresses.

Work among Young Ladies and Children.

Paper.

Recommendations from Sectional Meeting.

Addresses.

II. Meeting for Educational Work. (Under the care of a Committee in New York and vicinity. Miss Mary Parsons, Woman's Foreign Missionary Society of the Presbyterian church, Chairman.)

1. Education of Children in Mission Schools. (a) Kindergartens; (b) Primary and Village Schools; (c) Industrial and Manual Training and Self-Support.

2. Higher and Normal Training. Missionary Addresses. (a) Girls' Colleges and Seminaries; (b) Teaching of Foreign Languages; (c) Training of Biblewomen, wives of native pastors, church workers and members.

3. The Training of Missionaries. Opened by Mrs. J. Fairley-Daly, of Glasgow, Scotland, of the W. F. M. S. of the Free Church of Scotland.

III. Meeting for Medical Work.

1. The Relation of the Home Church to Medical Missions. Opened by Dr. Mary Bryan, Missionary from Barilly, India, (of the M. E. Mission). (a) Help in the Education of Medical Missionaries; (b) Education of native women in England and America.

2. The Legitimate Field of a Medical Missionary. Opened by Dr. Grace N. Kimball, formerly missionary in Van, Turkey, (Woman's Board of Missions, Congregational). (a) Treating Missionary Families; (b) Education in Foreign Schools and Hospitals; (c) The Proportion of Medical Workmen to the whole force on the field.

3. Medical Missions in Facts and Figures. Opened by Mrs. Harriett Newell Jones, of Philadelphia. (Woman's Baptist Foreign Missionary Society).

4. The Power of Medical Missions as a Spiritual Agency. Opened by a paper by

5. Self-Support in Hospitals in Foreign Lands. Opened by Mrs. L. N. Thorpe, of Philadelphia, (Pres. W. F. M. S.)

6. Medical Missions among Children. Opened by Miss Annie Butler, of London, England.

TENTATIVE PROGRAMME FOR WOMAN'S WORK, ECUMENICAL CONFERENCE, NEW YORK, APRIL 24.

Sectional Meetings for Discussion on Practical Methods and Problems in Woman's Foreign Missionary Work. 10 A. M., TUESDAY.

Three Simultaneous Meetings for Discussions of Methods and Problems in the Field:

1. Meeting for Evangelistic Work. (Under the care

of a Committee in Canada. Mrs. E. S. Strachan, of Hamilton, Ont., of the Woman's Missionary Society of the Methodist church, Canada, Chairman.)

TENTATIVE PROGRAMME.

1. Methods of Presenting Christian Truth. (a) To Women; (b) To Children. Opened by Miss Jessie Duncan, Missionary from Neenah, Central India, (Presbyterian W. F. M. S. Canada, Western Section).

2. The Work of Native Christians. (a) As Sunday School Workers; (b) As Biblewomen; (c) As leaders of meetings; (d) As interpreters and assistants; (e) The relative value of educated and non-educated workers; (f) The reflex influence of the educational and evangelistic departments of work. Opened by Miss Alice E. Belton, Missionary from Japan, (Woman's Missionary Society of the Methodist church, Canada).

3. General Public Work on behalf of Women. (a) The value and methods of Itinerating and Bible or Tract Distribution; (b) The benefit of general "Lecture Meetings"; (c) The value or otherwise of Singing and Lantern View; (d) The co-operation of native pastor or evangelist. Opened by Miss Agnes E. Baskerville, Missionary from Cocanada, India, (Woman's Baptist P. M. S. Ontario, West).

Foreign Mission Board.

NOTES BY THE SECRETARY.

In a recent letter from Miss Archibald she says, "Oh, how I enjoyed the Savara tour. Forty and fifty and a hundred every day came to the tent. It was wonderful how they listened. They seemed so responsive to the truth. Eight of those Savaras have been baptized, and besides those, eight gave me their names as among those who were saved. The Lord did bless us. We had prayed for months about that tour and I made the promise that I would stay there until our soul was saved. David, the Kimeri preacher, (let the Mission Band of the North church make a note of this,) did nobly. He did not spare himself, but tramped over the hills twice a day. His preaching was with power. Two Savara Christian girls accompanied me and they interpreted my Telugu (in Savara) to those women who had little knowledge of Telugu. Yes, if I were a big, strong man, would I go to the Savaras? Yes, indeed! The people are in darkness and no one to hold forth the Light of Life! As Mrs. A says, there are multitudes in Chicacole who are as much in the dark as the Savaras. Thousands of Malays not many miles away. Oh, that the Lord of Hosts may fill us with strength, courage, love and power, for the campaign which must be waged 'ere the multitudes turn from their idols to serve the living God. Yes, my heart burns, and yearns to see souls saved. And we will see them coming. Many shall ere long sing the praises of Him who loved them and gave himself for them.

Miss Clark and I plan to tour considerably, but either one of us will plan to be at the station, for the twenty heathen Sunday schools which we hope to have will continually need attention.

THE FORWARD MARCH.

During the first 150 years it is estimated that Christianity gained 100,000,000 of adherents, during the next 300 years, 100,000,000 more. While within the present century it has gained upwards of 200,000,000, or more than during all the rest of the Christian era. There is good ground for the statement in the Encyclopaedia Britannica that Christianity has won the nations of the future.

It has been often stated for a fact that Buddhism leads the religions of the world. The author of "The Light of Asia" reckons its followers at 470,000,000. But this figure includes the entire population of China at its largest estimate. Careful observers, like Prof. Monier Williams and Dr. Hopper have lately shown that the number of Buddhists does not exceed 100,000,000, at the outside. It must henceforth be admitted that Christianity, with its 450,000,000 of adherents, has fully four times the following of Buddhism, and stands at the front of the world's religions. One hundred years ago the doors of almost every Pagan nation were closed to the gospel. As late as 1830 it was estimated that the number of heathen accessible to Baptist missionaries and fairly allotted to them was, say, 250,000. Now the number is put at more than 100,000,000. The barriers have well nigh disappeared. The whole world is practically open to Christianity.

Mark how each word of the Great Commission is weighed with meaning. "Go ye into all the world and preach the gospel to every creature." This commandment of our Lord is absolute and unqualified, and is the final answer to all excuses and objections. The very foundations of Christian character become involved when this obligation is disputed or trifled with. Moreover, the assurance of the Divine Presence in this vast undertaking is equally explicit and is fully borne out by the facts.

Mr. Churchill had the privilege of baptizing into the fellowship of the Bobbili church two believers the first Sunday after he reached his field. This will be a happy introduction to his work for another term of service. He speaks in the highest terms of the way Mr. and Mrs. Gullison and Miss Harrison managed matters while in charge. This is as it should be. It could not well be otherwise with such missionaries.

A New Church History.

To get a new book, handsomely made up, on a great subject, and to be able to abstract an evening from the common round of cares, and to devote it to cutting the leaves and sampling the pages of the new arrival—this is a keen luxury to any one who cares for books at all. When the book is from the pen of some personal friend, who has written on a subject in which he is a recognized master, the pleasure and interest are still further enhanced.

Such was my special pleasure a few days ago, when the first volume of "A Manual of Church History," by Professor A. H. Newman, D. D., LL. D., of McMaster University, Toronto, came to hand.

Dr. Newman is an able man of broad and varied scholarship, an omnivorous reader, a patient and thorough investigator, and is possessed in a marked degree of that judicial temper so necessary to the historian; he is also master of a strong clear style, and is, in spirit and attitude, thoroughly evangelical. His rank among Baptist church historians is sufficiently indicated by the fact that, when undertaking his series of American Church Histories, the late Dr. Philip Schaff selected Dr. Newman to write the volume on American Baptist History. He is also the author of a "History of Anti-Pedobaptism," and of numerous essays and pamphlets on cognate subjects. As a student and professor of church history in general, however, for twenty years past, Dr. Newman is not only at home on those aspects of the history which are directly related to our distinctive principles as Baptists, but is also an authority in all departments of that important field of learning.

The present volume of six hundred pages covers ancient and mediæval church history, down to A. D. 1517. It is no mere chronicle of facts, but history in the best sense, embodying a masterly philosophy of the course of events and the development of belief. It is to be followed within a year by another volume covering the history from the Protestant Reformation to the present time. The two volumes will constitute a complete manual of church history of great value.

The learning and toil represented by this work are immense. It is designed, as the preface indicates, primarily as "a text-book for theological seminaries and universities." This explains many of its distinctive features, e. g.: the extensive bibliography which accompanies each section, for the benefit of those who may wish to specialize upon particular periods; the elaborate analysis of the materials, making the book a model book of reference when once read; also the large attention given to the Christian literature of the first three centuries, and to the history of doctrine throughout, as distinct from the history of the church as an institution. The work seems, indeed, to fill a unique place as a text-book on church history. Dr. Schaff's work is too voluminous for such a purpose. Dr. Kurtz's is suited to the German rather than the English mind. Dr. Fisher's, with its continuous, cursory form and style, embodies rather the popular ideal, and is not equal to Dr. Newman's for the student's purposes.

For ministers, too, whether they have already surveyed the field of church history or not, the book has great value. To the man who will undertake the reading of it, not as a light task, but as a matter of earnest, thorough study, it will furnish occupation for the leisure evenings of a whole winter, and will be worth more to him than a library of some kinds of books.

One cannot help feeling, also, that here is a book that should be of interest to intelligent laymen. If history in general is a favorite study of thoughtful men, why not in particular that of the church, which deals with the greatest of all movements in human history? It would seem that of all the departments of theological study, church history is the one which most naturally and enticingly opens the door of interest in matters theological to intelligent laymen. Dr. Newman's book ought to pass into the hands of many such.

As a product of the printer's and book-binder's art, the volume represents the best, and demonstrates that the American Baptist Publication Society is abreast of the foremost book concerns. The cost of the volume is \$2.25.

Wolfville, Feb. 1st.

T. TROTTER.

"To Avoid Great Faults Beware of Small Ones."

So, also, if you would be free from serious diseases, beware of the little germs of badness in your blood. That small pimple, that little distress in the stomach calls for Hood's Sarsaparilla.

Scrofula—"Hood's Sarsaparilla has cured me of scrofula. I was weak and debilitated but it made me strong and well. After a severe cold I had catarrhal fever. Again resorted to this medicine and it cured me." Sarah E. Derooy, Annapolis, N. S.

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



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STUNTO



Does your hair split at the end? Can you pull out a handful by running your fingers through it? Does it seem dry and lifeless?

Give your hair a chance. Feed it. The roots are not dead; they are weak because they are starved—that's all.

The best hair food is— AYER'S HAIR VIGOR

If you don't want your hair to die use Ayer's Hair Vigor once a day. It makes the hair grow, stops falling, and cures dandruff.

It always restores color to gray or faded hair; it never fails.

One bottle of Ayer's Hair Vigor stopped my hair from falling out, and started it to grow again nicely.

Ayer's Hair Vigor completely cured me from dandruff, with which I was greatly afflicted.

If you do not obtain all the benefits you expected from the use of the Hair Vigor, write the Doctor about it.

Personal

Rev. A. H. C. Morse, who will graduate from Rochester Theological Seminary in May, has accepted a call to the pastorate of the 1st Baptist church in Corning, N. Y., and will begin work in June.

Rev. A. J. Kempton, formerly of Carleton, St. John, writes from Mt. Carroll, Ills., that Rev. H. A. Porter, formerly of Kentville, N. S., and now of Cedar Rapids, Da., has been assisting him in a successful series of meetings.

Quarterly Meeting.

The Queens Co., N. S. Quarterly meeting convened at Greenfield on Feb. 13th. Considering the condition of roads for travelling, the attendance was good.

The Wednesday morning meeting was devoted to business. Reports of a hopeful nature were received from the churches and other branches of the county work.

cated much cause for encouragement. Many helpful suggestions were offered. The remainder of the session was given to a consideration of the views set forth in Dr. A. S. Hobart's book "Gifts, Fruits and Fulness of the Spirit."

Notices.

The First National Baptist Convention will be held in Winnipeg, July 5th to 13th, 1900. The Baptist Young People's Societies of Canada will have one day on the programme for their national meeting.

The Middleton Baptist church have extended a cordial invitation to the N. S. Western Association for 50th annual meeting to be held in June, 1900.

The Carleton, Victoria and Madawaska Quarterly meeting will convene with the Baptist church at Simonds, Carleton Co., on Friday, March 9th at 7 p. m.

The Albert Co. Baptist Sabbath School Convention will meet at Harvey on Wednesday, March 7th; first session opens at 2 p. m.

Having giving up the Buctouche field, I am now open to an engagement as pastor. Any church wishing a supply may secure my services by addressing me at Dorchester, N. B.

The Albert Co. Quarterly Meeting will convene with the Harvey Baptist church, March 6th, at 2 o'clock. Rev. C. W. Townsend will preach the Quarterly sermon.

The Cumberland Co. Quarterly meeting convenes with the Wallace church, Feb. 20th and 21st. A large attendance is requested.

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Besides being a prompt store this is a store of good quality.

Here are to be found the best goods that money can buy.

We want it to be said of us, that we give a measure of value, heaped up and running over.

There is plenty of chance for deception in tailoring stuffs but we don't take those chances.

Good goods, good tailoring and good fit, is the motto here.

We call attention to our new Black Worsted and Serges.

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Nothing on Earth will do it like Sheridan's Powder.

Thousands of successful Poultry-keepers all over the country owe no small portion of their success to the practice of mixing with the main food given to their poultry every day, a small quantity of SHERIDAN'S POWDER.

If you can't get the Powder send to us. One pack, 25 cts.; five, \$1. Large two-lb. cans, \$1.50. Six cans, exp. paid, \$5. Sample copy best Poultry paper free.

Adamson's Botanic Cough Balsam

Neglect a Trifling Cold

and the most serious consequences will follow. It lives on your vitality. The stronger it becomes the weaker you are.

and, until the irritation is reduced and the sore places healed, there is no possibility of stopping the disorder.

25c. AT ALL DRUGGISTS.

Burdock Blood Bitters, The Best Spring Medicine.

Removes all poisons and impurities from the system. Gives strength and vitality in place of weakness and languor.

The most wonderful blood purifier, restorative and strengthener known to science.

Mr. Geo. Heriot, Baillieboro, Ont., says: "Two years ago I was very poorly in the spring, had no appetite, felt weak and nervous, not able to work much and was tired all the time."

"I saw Burdock Blood Bitters highly recommended, so got a bottle. I started taking it, and inside of two months I was as well as ever I was in my life."

"I cheerfully recommend B. B. B. as a splendid blood purifier and spring medicine."

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NOV. 25th WE PUBLISHED THE NAMES and addresses of thirty of our students who had recently obtained good situations.

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

BUSINESS and SHORTHAND (FITMAN) Catalogues to any address.

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50c. per bottle. All Druggists. —Manufactured by—

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156 POPULAR SONGS WITH WORDS and MUSIC complete. A grand collection of the world's popular songs. Price 10 cents, post-paid, including our catalogue of finest music and popular books. Agents wanted everywhere. Address: MORGAN MUSIC Co., Toronto, Ont. (See inside this paper.)



HOOD'S PILLS

House, the torpid liver, and cure biliousness, sick headache, jaundice, nausea, indigestion, etc. They are invaluable to prevent a cold or break up a fever. Mild, gentle, certain, they are worthy your confidence. Purely vegetable, they can be taken by children or delicate women. Price, 25c. at all medicine dealers or by mail of C. I. Hood & Co., Lowell, Mass.

MRS. GEO. TRAILL,

A Well Known Lady of Thornhill, Man.,

Got Almost Instant Relief From Heart Trouble by the Use of Milburn's Heart and Nerve Pills.

It is simply wonderful the number of western women who are coming forward to tell of the curative powers of Milburn's Heart and Nerve Pills.

This time it is Mrs. Geo. Traill, a highly respected lady of Thornhill, Man., who gives in the following words the history of her case:

"I obtained from Mr. J. A. Hobbs, druggist of Morden, Man., a box of Milburn's Heart and Nerve Pills, as I was very bad with heart trouble at the time.

"I used the one box and got almost instant relief. I then bought another box, but only had to use a few of the pills, as I have never been troubled with palpitation since using them.

"I am very thankful that I got the pills, and if this will be of any use to others suffering as I did you may publish it in the papers."

INDIGESTION

CAN BE CURED.

An Open Letter from a Prominent Clergyman.

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

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

Invigorating Syrup.

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

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

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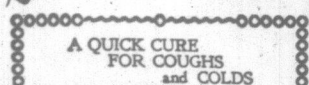
ONLY A COUGH!

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

Puttner's Emulsion

will dislodge it and restore the irritated and inflamed tissue to healthy action.

Always get PUTTNER'S it is THE BEST.



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A QUICK CURE FOR COUGHS and COLDS

The Canadian Remedy for all THROAT AND LUNG AFFECTIONS

Large Bottles, 25 cents.

DAVIS & LAWRENCE CO., Limited, Prop's. Perry Davis' Pain Killer, New York Montreal

The Home

Queen Victoria at Home.

The home life of Queen Victoria has ever been a subject of widespread interest and sympathy. Her somewhat dull and monotonous childhood, her idyllic married life, her long widowhood and her peaceful but busy old age have alike attracted both writers and readers on every hand. Perhaps the most remarkable feature in the Queen's career, says a writer in "Harmsworth's Magazine," has been the skill with which she has contrived to maintain the charm and simplicity of an old fashioned English home life notwithstanding the pomp and ceremony which necessarily belong to a court. This is largely due to her early training. The daughter of the Duke of Kent, a prince of very limited income, the young Princess Victoria saw little of the luxury which is commonly supposed to abound in royal circles. Strict economy was the rule in her early home, and the lesson has never been forgotten.

Amid the costly magnificence which characterizes the State apartments the Queen's private rooms are always notable for their comfort and homeliness. In matters of dress, too, Queen Victoria is far more economical than many of her middle class subjects. This may best be illustrated by a good story, which has the advantage of being perfectly true. Some time ago a newly appointed equerry was going through the stables, when he saw a person in a shabby black dress and mushroom hat looking at the horses. Possessing more zeal than discretion, he at once called out: "My good woman, you must go away at once. Strangers are not allowed here when the Queen is in residence." As she did not seem inclined to leave he went on to threaten to have her escorted to the gates. Judge of his feelings when the shabbily dressed old lady turned round and the Queen stood revealed! This is only one of the many amusing incidents that have arisen through the sovereign's love of simplicity in dress.

The Queen attributes her long life and excellent health very largely to her practice of spending as much time as possible in the open air every day. In her youth riding was her favorite recreation, and in Scotland she has almost lived on pony back. Now, of course, carriage exercise has taken its place. Every morning Her Majesty goes out in her little pony chair, often visiting the farm and stables in the course of her drive. Sometimes her chair is drawn by a beautiful donkey which was purchased in the South of France by his royal mistress to save him from ill treatment. This donkey rejoices in the name of Jacko, and on holiday occasions wears a curious harness adorned with bells, and with two foxes' brushes hanging over the blinkers. The greater part of the forenoon of each weekday is devoted to business, for no woman in the land gets through more actual work in the course of each week than the Queen. Her despatch boxes are arranged on a table set in Windsor Park, near the Frogmore teahouse, whenever the weather permits. Here the Queen carefully reads and annotates the innumerable despatches which come to her from the Foreign and Home offices, for it has been the rule of her life to attend personally to all important affairs of state.—Selected.

GLACE NUTS.—Two cups sugar, one cup boiling water, one-eighth teaspoon cream tartar. Put ingredients in a smooth saucepan, stir, place on range, and heat to boiling point. Boil without stirring until syrup begins to discolor. Carefully wipe of sugar which adheres to sides of saucepan which will prevent burning. Remove saucepan from fire, and place in larger pan of cold water to instantly stop boiling. Remove from cold water and place in a saucepan of hot water during dipping. Take nuts separately on a long pin, dip in syrup to cover, remove from syrup and place on oiled paper.—Fannie M. Farmer.

Lord and Lady Roberts have always been a singularly attached coupled, and during the long residence in India their

affection for each other was frequently a matter for comment. They were constantly together, and when no very important business was being transacted in her husband's office, Lady Roberts usually brought her book or work and sat with him. She is a tall, fine-looking woman, but despite her husband's high position cares nothing for society, and while always ready to exert herself for any charitable object only gave the necessary official entertainments when in Dublin, while Lord Roberts was commander of the forces in Ireland.

The telephone service is making vast strides upon the continent, and it will be only a matter of time when all the principal countries of Europe will be connected by the talking wire. Arrangements were completed a short time ago for the building of two separate lines between Berlin and Paris, and now it is understood steps have been taken for uniting the telephone systems of France and Italy, and for constructing telephone lines between Genoa, Nice, Turin and Lyons. As the government of France could not be persuaded to vote \$4,000,000 for the purpose, a syndicate is being formed to lay a net of wires that will connect telephonically all of the 36,000 communities of France.

A Clergyman's Advice

THE ALMOST MIRACULOUS CURE OF JOHN McDONALD, CAPE NORTH, N. S.

For Years He Was Afflicted With Spinal Trouble and Paralysis of the Legs—Was Treated by the Best Specialists in Victoria General Hospital, at Halifax, Without Benefit—Dr. Williams' Pink Pills Have Restored Him.

Mr. John McDonald, a well known merchant at Cape North, N. S., was for many years a sufferer from spinal trouble, which eventually resulted in partial paralysis. Treatment of many kinds was resorted to, but without avail, until finally Dr. Williams' Pink Pills were used, with the result that Mr. McDonald is again enjoying almost perfect health. Mr. McDonald's story is given as follows in his own words: "Almost thirteen years ago I caught a bad cold which lodged in my back, producing a terrible pain. Liniments were at first resorted to, but they had no effect, and the trouble became so bad that I could hardly walk, and could not go out of doors after dark, as I would be almost certain to fall if I attempted to walk. Medical treatment did me no good. I tried six different doctors, but the result was always the same. I spent \$30 for an electric belt, but it was simply money wasted. Years went on and I was continually growing worse, until in the spring of 1895 my lower limbs would scarcely support me. In June of that year I went to the Victoria General Hospital, Halifax, where I remained for two months under the treatment of the best specialists, but when I returned home I was actually worse than when I entered the hospital. This thoroughly discouraged me, and I gave up all hope of ever getting better. I continued to grow worse until about the first of January, 1896, when I had become so bad that I could not stand alone, as my legs were like sticks under me. My only means of locomotion was crutches, and my legs dragged after me like useless pieces of timber; I could not raise them one inch from the floor. About the first of the following April, Rev. Mr. McLeod strongly urged me to try Dr. Williams' Pink Pills. I had tried so many things without benefit, that I did not think the pills could help me, but nevertheless decided to give them a trial. After using six boxes I could see that there was a slight improvement, and I continued using the pills until I had taken thirty boxes, and by that time new life and vigor had returned to my legs, and I have since been able to attend to my business behind the counter without the aid of crutches, or even a stick. Under God's blessing Dr. Williams' Pink Pills have restored me to a new measure of health and energy, I never expected to again enjoy in this world.

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The Sunday School

BIBLE LESSON

Abridged from Peloubets' Notes.

First Quarter.

JESUS HEALING IN CAPERNAUM.

Lesson IX. March 4. Mark 1: 21-34.

Read Luke 5: 1-11. Commit Verses 32-34.

GOLDEN TEXT.

And he healed many that were sick.—Mark 1: 34.

EXPLANATORY.

I. THE WITNESS OF HIS TEACHING.—Vs. 21, 22. 21. AND THEY WENT INTO CAPERNAUM, from the seashore. He went into the city to spend the Sabbath where there was a place of worship. AND STRAIGHTWAY, as soon as the service opened. ON THE SABBATH DAY HE ENTERED INTO THE SYNAGOGUE. Equivalent to our church and its services. If the present ruins of Tel Hum be the site of Capernaum, as the majority of scholars think, then the lately discovered ruins of a synagogue are probably the ruins of the very synagogue in which Jesus preached, and which was built by the Roman centurion whose servant Jesus healed, (Luke 7: 1-10). AND TAUGHT. It was common to ask any suitable person, especially if prominent, to speak at the synagogue services, which were more like our prayer meetings or Sunday School than our more formal church services.

22. THEY WERE ASTONISHED AT HIS DOCTRINE. Rather teaching, including both what he taught and the manner and spirit of his teaching. FOR HE TAUGHT THEM AS ONE THAT HAD AUTHORITY. (1) Not as an expounder of others' opinions. His teaching was fresh, independent and original. (2) He spoke with the authority of one who "knows." (3) What he said was unalloyed truth, and therefore came with the authority of truth to the souls of men,—the one made for the other by the Creator of both. (4) His conduct and character gave Jesus great personal power in his teaching. The teacher will speak with authority just in so far as the truth is "a part of his own being," and has been made real to him in the workshop of his own experience. AND NOT AS THE SCRIBES, who merely interpreted and repeated the teachings of others, a very formal teaching, with an infinite number of rules.

II. THE WITNESS OF HIS POWER OVER EVIL SPIRITS.—Vs. 23-28. This event took place in the synagogue during the service on Sabbath morning.

23. AND THERE WAS IN THEIR SYNAGOGUE. Coming among the audience to hear and see, doubtless in one of his quiet periods, which are common in such cases. A MAN WITH AN UNCLEAN SPIRIT. Or, more literally, "in" an unclean spirit; that is a man under the influence of an unclean spirit; just as we say, "a man 'in' drink," or, more pleasantly, "a man 'in' love." For the time being the man is absorbed, as it were, in love or in drink. So the demoniac was absorbed, as it were, "into" the demon, and was completely under its power, or, as we may say "within" its power. This was usually connected with disease, especially with indulgence in sensual lusts.

AND HE CRIED OUT, Luke says, "with a loud voice." The excitement of the crowds brought on an attack. The presence and teaching of Jesus aroused the antagonism of the demon.

24. LET US ALONE. One word in the original; an exclamation of indignation and surprise. WHAT HAVE WE (the unclean spirit representing the whole body of evil spirits) TO DO WITH THEE. Why do you interfere with us? ART THOU COME TO DESTROY US? The Saviour, so far as appears, had not been formally interfering with the demon; but his preaching was contrary to their nature, his character was opposed to theirs, his whole mission was the exact opposite of theirs; so that everything he did and said tended to destroy their influence.

I KNOW THEE. As one belonging to the invisible world, he knew something of what was going on there. As a part of the principality of evil warring against God and good, he was aware of the massing of the divine forces at this time in the world.

25. AND JESUS REBUKED HIM. The testimony of such a being hurt the cause he favored. HOLD THY PEACE. Literally, "be muzzled." It is a word for a beast. The same verb is used in the calming of the winds and waves of Mark 4: 39.

26 AND WHEN THE UNCLEAN SPIRIT HAD TORN HIM. Luke says that the demon threw the man down in the midst of the crowd (Luke 4: 35).

CAME OUT OF HIM. He had to obey, however unwillingly.

27. WHAT NEW DOCTRINE...? Teaching. The teaching was new, concerning deliverance and salvation, and confirmed by such power. AUTHORITY. Right and power. Both acknowledged by the unclean spirit.

28. IMMEDIATELY HIS FAME. Rather as R. V., the report of what he had done spread through all the region of Galilee. III. THE WITNESS OF THE CURE OF PETER'S WIFE'S MOTHER.—Vs. 29-31. The Sabbath day, after the synagogue services.

29. THEY ENTERED INTO THE HOUSE OF SIMON AND ANDREW, who, though natives of Bethsaida (John 1: 44), seem to be now living in Capernaum. All the chosen four went with Jesus.

30. SIMON'S WIFE'S MOTHER. This distinctly implies that Peter was married, and makes it strange that the Roman Catholics should lay so much stress on the celibacy of the clergy.

LAY SICK OF A FEVER. Luke calls it a great fever, of a severe, malignant and dangerous type.

31. HE CAME AND TOOK HER BY THE HAND. To express his kindly sympathy and courtesy, and to make it evident that the miraculous cure came from him. AND SHE MINISTERED UNTO THEM. Such a fever invariably leaves the patient weak. The period of convalescence is always long and trying, and oft-n full of danger. The fact that she ministered unto them, i. e., served in the ordinary duties of the household, shows that the cure was instantaneous and complete.

IV. THE WITNESS OF MANY MIRACLES OF MANY KINDS.—Vs. 32-34. 32. AND AT EVEN, WHEN THE SUN DID SET. Was setting. They came at this time (1) because the Sabbath had then ended, and the people felt free to come. (2) It was the cool of the day, and the pleasant for the sick to come. (3) The report of the wonderful cures of the prophet had spread widely by this time. DISEASED. With various kinds of sickness (Luke). POSSESSED WITH DEVILS. These are mentioned in particular because they were most in evidence, they were the most difficult cases, and the contrast between the state of sickness and of health was greatest.

33. GATHERED TOGETHER AT THE DOOR OF Peter's house (v. 29).

34. AND HE HEALED MANY. Not that some were left unhealed, but that he healed them all (Matt 8: 16), and there were many. AND SUFFERED (or permitted) NOT THE DEVILS TO SPEAK. For the same reason that he silenced the demon in the earlier part of this lesson. BECAUSE THEY KNEW HIM. Knew that he was the Christ, the Son of God, and were tempted to proclaim the fact; and, perhaps, to plead with him that he "torment them not before t e time." Jesus did not desire the testimony of demons even when they spoke the truth.

NORMAL LESSON.

No 13.

Topic.—The Two Covenants. (1) Sinai: the Law, Gal. 4: 24, 25; (2) Calvary: the Gospel, Isa. 42: 6; Heb 9: 15.

THE OLD COVENANT.

1. Its sacrificial basis: A passing priesthood and an inadequate victim. 2. Its moral basis: The Mosaic Law. Ex. 34: 27, 28; Deut. 4: 13. 3. Its principle: Blessing if they kept the Law, cursing if they did not. Lev. 26: 14, 15; Deut. 29: 9; 28: (1-14), (5-68) c. f. Gal. 3: 10-12.

4. Its scope: National existence and temporal conditions. Deut. 29: 12; Lev. 26: 3-12; Josh. 24: 1-28.

5. Its elements:

(a) The rite of circumcision. Gen. 17: 9-14; Josh. 5: 1-10; Acts 7: 8. (b) A theocratic national life. Deut. 4: 1-13.

(c) A moral and civil code. Ex. 20: 1-17; 21: 1-23; 19; etc.

(d) A priesthood and rites of sacrifice and worship. See Leviticus.

(e) A definite land of habitation. Deut. 12: 1; Deut. 4: 1; etc.

(f) A system of Sabbaths. Ex. 20: 8-11; Lev. 25: 1-17.

6. Its intention:

(a) To discipline the people of Israel in Monotheism.

(b) To furnish an historical background for the new covenant.

(c) To create conditions favorable to the manifestation of Christ, the new covenant.

7. Its defects:

(a) Human sinfulness. Rom. 8: 3. (b) Law unable to impart life. Gal. 3: 21.

(c) Sacrifice futile. Heb. 10: 4.

THE NEW COVENANT.

1. Made with Abraham. Gal. 3: 8, 9; 14: 16, 17; Gen. 12: 1-3; 17: 1-7; 21: 1-5, 12.

2. Its character predicted. Jer. 31: 31-34.

(a) Covenant of regeneration. (b) Covenant of a spiritual people. (c) Covenant of perfect pardon.

3. The sacrificial basis: The Christ of Calvary. Heb. 9: 15, 16-28.

4. The mediating power: The Holy Spirit. 1 Cor. 3: 3-6.

5. The Typal Motherhood: The Heavenly Jerusalem. Gal. 4: 26.

6. The practical effect: (a) Entire forgiveness. Rom. 8: 1. (b) Radical righteousness. Rom. 8: 4. (c) Sanctification in process. 2 Cor. 3: 17, 18.

(d) Spiritual union with Christ. Eph. 4: 15, 16. (e) The indwelling of the Holy Ghost. John 14: 15-17; Acts 2: 38, 39.

(f) Through resurrection, perfect and entire redemption of the whole man. Rom. 8: 11. J. H. PARSHLVY. Moncton, N. B., February 12.

P. S.—Owing to my forgetting the date when this lesson was due, it was necessary for me to prepare it hurriedly, and under an unusually heavy press of other work. This is my apology for its lack of completeness in treatment. J. H. P.

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From the Churches.

Denominational Funds.

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

OXFORD, CUMBERLAND CO., N. S.—Our efforts are still being rewarded. Last Sabbath four believers were baptized. Others have accepted Christ and will obey His command soon. A. F. BAKER.

HAVELOCK, KINGS CO., N. B.—Rev. John Hughes supplied the pulpit of the Baptist church on Sunday, Feb. 14th. The church is still without a pastor. This is a large field and with pastor and church united in the Master's cause a great work could be done. Brethren pray for us, that when the Lord sends us his servant that we may be ready to receive him.

WILFORD L. COREY, church clerk. Feb. 13th

CLEMENTSPORT, N. S.—The Baptist parsonage at Clementsport was made lively on the evening of Feb. 14th. The wind blew high and the wind blew low, but a goodly number enjoyed social intercourse, music, eating and giving. In a neat speech Deacon Rop announced the donation as \$30 in cash, other useful articles and to be added unto. The pastor replied in an address of appreciation and music continued. May the Lord reward the generous donors. When shall we all meet again?

REV. J. T. EATON. Clementsport, Ann. Co., N. S., Feb. 16

AMHERST, N. S.—We observed "Decision Day" in our Sunday School yesterday. I had preached in the morning from Gen. 24:58. At close of session, upon invitation, some 25 signified their intention to begin a Christian life. I am very happy in Amherst and enjoy my work greatly. Congregations are uniformly large, these few evenings taxing often the heating capacity of the church. I have some good men and grand women as helpers. I am preaching a series of sermons (evening) on "Voices of the Bells of Amherst." Have had "Church Bell" and "School Bell." There remains in the series to follow "Town Hall Bell" and "Fire Bell." One has been received by the church and is awaiting baptism.

February 12. W. E. BATES.

LOWER AYLESFORD, KINGS CO., N. S.—The members of this church and congregation are the kindest and best people in the world. They have done many good and noble deeds in their time, and now they have taken it into their hearts to help their pastor to take a trip to England to visit his aged parents, Rev. and Mrs. William Webb, which after an absence of nearly sixteen years, will be greatly appreciated. The good people, to show their hearty sympathy with their pastor in his desire to visit his old home, met at the parsonage on the evening of the 8th of Jan., and, after many good words from Deacons Woodbury, Spinney and others, presented him with the handsome sum of eighty dollars, for which the writer desires to publicly thank them all, and prays that the dear Master will reward them many fold for these and all their kind words and deeds. JOSIAH WEBB.

NEW MINAS, N. S.—Our work here is being attended by special blessings from the Lord. During the Christmas vacation time we undertook some special work, assisted by Pastor Nobles of Kentville. The Lord richly blessed our efforts and souls were born into the kingdom. Five young people put on Christ in baptism on Sunday, Jan. 21st, and five others were baptized on the 11th inst. Bro. Nobles administering for us. The spiritual life of the church has been quickened and deepened by these tokens from the Lord, and an increased earnestness for the salvation of others is manifest on the part of our members. May the Lord give direction and wisdom to the pastor as he seeks to lead this people in the Master's work, and may we be able unitedly to win yet greater victories for our King.

Feb. 12th, 1900. H. G. COLPITTS.

KENTVILLE—The Sunday school of the Kentville church is prospering under the superintendency of Bro. W. E. Porter, assisted by a large staff of devoted teachers and officers. Feb. 4th was observed as Decision day, and quite a large number expressed determination to live a Christian life. It is hoped the decisions were made intelligently and that the Holy Spirit has sealed them. The hearts of all wait to be cheered with accessions from our Sunday school. We have recently baptized on two occasions, the candidates, nine in all, being the first fruits of a ten days' series of meetings held in New Minas by Pastor Colpitts, assisted by the pastor of Kentville church. Bro. Colpitts is pursuing his studies at Wolfville, and during the past year has been pastoring the New Minas church, and this ingathering is the harvest from faithful sowing.

Kentville, Feb. 12th. B. N. NOBLES.

KARS, KINGS CO., N. B.—A number of the faithful ones gathered at the Bethel for conference on Saturday afternoon. An interesting meeting was held. God's presence was with the people. Pastor Gordon was pleasantly surprised by the presentation of a lovely Persian lamb cap and a call to resume the pastorate of this church for another year as a mark of the high esteem in which his people hold him. Mr. Gordon sent in his resignation as pastor a short time ago to take effect at the close of his year, which is near the middle of March. Our brother feels that God is directing his steps elsewhere, and trusts that another field will be open for his labors. The communion service on Sunday was largely attended.

February 12.

NICTAUX-TORBROOK—On the evening of Tuesday, the 6th inst., we were given a pleasant surprise by friends from far and near, who gathered at the parsonage, bringing with them good wishes and substantial gifts of produce and cash. A pleasant evening was spent. About \$24 was left with us, besides good wishes that will give us sunshine for quite a while. On the evening of Thursday our Torbrook friends met us at the home of Deacon I. J. Whitman, and the same thing was repeated. Over \$30 was made up, and the evening spent will always remain one of the pleasant memories of life. God bless the donors. After five years of earnest labor with this church we have been led to resign the pastorate, and are now looking to the Holy Spirit for further direction. "Where He leads we will follow," we are saying to ourselves. J. W. BROWN. Nictaux Falls, February 10.

LUNENBURG, N. S.—The Baptist cause in this town is fifteen years old. During those years, by God's blessing, the church roll has reached 144 names, but nearly half of that number have been taken from us by death and by removals. Yet the church is still loyal to our principles and persevering in Christian work. Our bazaar and tea gave us the sum of \$194 to meet our liabilities. Our success gave us new evidence of our standing among our fellow-townsmen. Our bills are all paid up to date. We repaired the church at a cost of about \$80 and paid \$100 on the parsonage debt, reducing it to \$300. A more than ordinary degree of harmony prevails. The denominational funds have been supported during the year to the amount of \$105. We are laboring for the triumphs of grace. E. N. ARCHBOLD.

FREEMPTON—For more than a year we have been working steadily on, trying to build up the church of God and gather the unsaved into his kingdom. While we have not been permitted to witness additions to the church, we have tried to encourage our people to build deep and broad upon an indestructible basis of life. Our congregations are good, and the truth proclaimed seems to be taking hold of the people, and they are taking hold of the Lord's word, with a degree of enthusiasm. Our last regular conference was a grand one. There seemed to be a travail in Zion, and many were led to indulge the hope that God was about to bless his people. Eighty-nine gathered around the Lord's table on Sabbath. We are now holding special services, they are largely attended. The interest is deepening each night. A few backsliders have returned to their first love, and there appears to be an interest among some of our young people. The great need of the hour is a thorough breaking up. Deep conviction of sin. Conversion not born of this is like a meteor in the sky. Its stay is brief. It attracts only for a little while and then vanquishes into darkness and oblivion. E. H. HOWE.

HOPWELL, N. B.—The five and a half months' of our residence with this church have been very busy and very pleasant months, indeed. We are just getting hold of the ropes. Getting the work in hand. At the Cape \$300 have been expended in repairs on auditorium and completion of vestry, which had been started over twelve years ago. A weekly prayer meeting has been started at Lower Cape. All the services here are well maintained. At the Hill we are planning to repair house of worship. Already we have between two and three hundred dollars in cash and pledges. The pastor is to lecture here next Wednesday evening for the benefit of the building fund. Albert and Riverside are running along smoothly. We have fine congregations, and good feeling prevails all through the church. Several have manifested a desire to become Christians, and eight have received the hand of fellowship into the church. On Monday evening, 12th inst, the people of Albert, Riverside and the Hill visited the parsonage, and after a very nice time spent together, presented us with a purse of \$68.80 and \$20 merchandise, which has since been increased to \$75. Rev. Charles Combs, Methodist, Rev. Hunter Boyd, Presbyterian, and Rev. Truman Bishop, of Harvey, were present and spoke words of cheer. We are very

grateful for this act, and more particularly so when we know it will never be charged up against salary. All of our relations with this people go to prove that they know how to take care of a pastor. Previous to this we have had many expressions of love and esteem; expressions which go far to strengthen the ties which bind pastor and people together.

F. D. DAVIDSON. SECOND MONCTON BAPTIST CHURCH—This church is now under the pastoral care of Rev. I. N. Thorne, who has been serving us acceptably for the past nine months. We have had the pleasure and satisfaction of seeing no conversions during the past few months. Pastor Thorne was assisted in special meetings by Rev. W. R. Robinson, a young man of much promise who recently came to our denomination from the Presbyterians. As a result of these services four adults made a profession of religion and followed their Lord in Christian baptism. These were Mrs. Levi Randall, Miss Maud Price, and brother and Miss Mabel Stiles. Our Board of Deacons has recently been reorganized, and E. V. Nichol, H. A. Lutz, and N. B. Leaman were appointed in addition to the old Board, Chas. Somers, D. P. Stiles, and John Crandall. The Westmorland Co. District Meeting was held with us Jan. 16th and 17th, which resulted in a deepening of our spiritual life. Bro. John Wilbur, one of our aged members, presented the church with a communion service, which was much appreciated by the church. We presented Mr. Robinson who assisted us in special work, with a purse of \$40, and we have the money raised to purchase a new organ. A donation party surprised Pastor Thorne on Saturday night, Feb. 17th, and presented him with a fur cap and gauntlets to match.

BOAZ A. LUTZ, Clerk. Bonnel's Corner, W. Co., Feb. 19.

GUYSBORO.—The adjourned annual meeting of the church was held on Friday evening, Feb. 9th. The work of the past year was reviewed and both encouraging and discouraging features were noted. The year had not been one of ingathering but rather of character building. The pastor's report showed that more of the members had attended and taken part in prayer meetings during the past year than for many years previous. Six of our members have died during the past year. Two of these had been members for over fifty years. The year's benevolences probably exceeded any former record. We have some noble givers. The most important item of plans for the future considered was that of a new house of worship. The one now used, built over fifty years ago, is badly situated, ill adapted to modern church work, and almost beyond use. A committee was appointed to consider the whole question of a house of worship. This committee is earnestly considering the question of ways and means. Two of our members have made very noble offers of contribution. Others will give largely from their means, and all must give until it pinches to accomplish this truly herculean task. With a resident membership of eighty we are obliged to maintain three houses of worship. We have little wealth, but we must build or decline in numbers and power for good. God has set us here as exponents of a New Testament gospel. We still have a mission. Our young people are organized and working to raise money for a new church. Our W. M. A. S. with the full approval of the church, have solicited outside aid. Such aid will be an absolute necessity as we are unable alone to accomplish this great task. Still we but ask our brethren to do by us as we have done by them. We have aided many other churches in a like enterprise. Kindly aid us now. The pastor is in the third year of service and finds the people no less kind than in the third month. The salary is paid with ideal promptness. R. OSGOOD MORSE.

BRIDGEWATER—We observed the season of prayer during the second week of the New Year, and the results were so encouraging that we concluded to continue the meetings for two weeks longer. The weather and roads being so poor much of the time, some became discouraged; but there was nothing in the attendance, earnestness and interest in the meetings to dishearten any one. On the contrary, seldom have we had more encouragement. The people came out in large numbers, the Christians worked faithfully, and quite a large number have decided for Christ. Over a dozen are waiting for baptism; eight have publicly offered themselves to the church and have been received as candidates for baptism, and several others, we trust, approaching the point of decision, while they are enquiring the way of sal-

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vation. Very valuable assistance was rendered us by Rev. W. H. Jenkins and Rev. J. E. Bleakney, both earnest and faithful servants of God. The financial condition of the church is assuming a more hopeful aspect. The treasurer's report of last year shows the amount raised for church purposes to exceed that of many years previous, and the indebtedness to be much less than on former occasions. The parsonage debt which has been hanging over us like a pall for so many years is in a fair way of being liquidated, \$400 having been lately paid, and the remaining \$350 nearly all pledged to be paid before the close of June next. We hope that before this year is half spent to be free of all indebtedness. We have not been forgetful of the Convention needs and have sought to express our interest in a tangible way. Being able thus far to do His will in the face of all the losses sustained by fire, and the consequent prostration of business, we thank God and take courage. H. F. CHURCHILL.

MARRIAGES.

CRABB-BILLINGS.—At the Baptist parsonage, Gibson, N. B., on the 8th inst, by Rev. J. B. Champion, John J. Crabb, to Stella Billings, both of Bright, York Co., N. B.

WEBBER-GORMAN.—On 31st January, at the residence of the bride's father, by Rev. W. H. Jenkins, George Webber to Miss Victoria Gorman, both of Chester, N. S.

WYNOT-COUNTAWAY.—On Feb. 1st, at the residence of the bride's father, by Rev. W. H. Jenkins, Furman Wynot, of Mahone Bay, to Miss Rena Countaway, of Chester Basin.

STEWART-WEEKS.—At Salem, Cumberland Co., Feb. 13th, by Rev. A. F. Newcomb, Aldora Weeks, of Salem, and George Stewart, of Fenwick.

MERRY-PETTYGRW.—At Springhill, Feb. 10th, by Rev. J. W. Bancroft, Ezra Merry and Alice Pettygrw.

SHEPPARD-MCWHINNIE.—At the Baptist parsonage, Digby, on Feb. 8th, by Rev. Byron H. Thomas, Mr. Ambrose Sheppard and Miss Lizzie A. McWhinnie, both of Lower Granville, Annapolis Co., N. S.

GRANT-RAPUR.—At the Baptist church, Foster Settlement, Oct. 15th, by Rev. H. B. Smith, M. A., Edgar Grant to Flora Rapur.

PETERS-MURGRAVE.—At Sydney, C. B., Feb. 7th, by A. J. Vincent, George A. Peters, of Montague, P. E. I., to Margaret May Murgrave, of Sydney, C. B.

MCLLELLAND-LENT.—At the parsonage, Clementsport, Feb. 14th, by Rev. J. T. Eaton, J. Troop McLeiland to Bertha May, daughter of David Lent, Req., of Deepbrook, Annapolis Co., N. S.

DEATHS.

LOYD.—At Milton, N. S., Feb. 7th, Malachi Loyd, aged 73 years.

CORNALLY.—At Port Hillford, Jan. 29th, after a brief illness, Mrs. Elizabeth Cornally, aged 21 years. She died trusting in Christ.

GRAHAM.—At his home, Ogden, Guysboro Co., N. S., Jan. 21st, David Graham died, aged 63 years. Bro. Graham had been an invalid for more than two years as the result of a fall from a load of hay. The large attendance at his funeral services attested the esteem in which he was held by the community.

SMALLWOOD.—At Charlottetown, P. E. I., Feb. 7th, Cyril Gerard, aged two years and four months, youngest son of Chas. R. and Ada Smallwood. A large circle of friends sympathize with the parents in this sad and sudden bereavement. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain." Rev. 21:4.

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Feb. 1st, Whitman, an of man the poor a kindhearted and had n name whi
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FRASER.—Lot 47, P. E. aged 80 y rest. Baptiz Rev. John S the East Po ever since ren member, pastor a few "Im trustin His widow, one of whor Ford, of East cle of friend ory. His fu McPhee, was laid away " narrow tomb, in the last d again to be fo
GOULD.—A Dec. 27th, M years. She while quite yo the Baptist c the late Rev pastor. Thro tion life, her Lord was co was quiet and spirit and mar her best she She left a holv ity which ha In her hom desired; lovin exemplary to fectionate to thoughtful to what she coul

WHITMAN.—At Albany, Annapolis Co., Feb. 1st, after a tedious illness, Salome Whitman, aged 76. Deceased was a woman of many excellent qualities, a friend to the poor and the needy in distress, a quiet, kindhearted soul, who won many friends and had no enemies. She leaves a good name which is better than rubies.

STILES.—David Stiles of Dorchester Cape, a young man of twenty five, last Wednesday was trimming a log in the woods when he slipped and fell on a stub, which entered his body. After extreme suffering he died last Sunday morning. Lately he had attended the Bible class in the Dorchester Sunday School and occasionally the B. Y. P. U.

MASTERS.—At her home in Kentville, on the 4th of Feb., Louisa, relict of the late George E. Masters, aged 83 years. Sister Masters had been in failing health for some years, so the end came not as a surprise. She seemed to enjoy daily the peace of God, and though at times she suffered considerably, she was not known to murmur. One son, R. W. Masters, survives her, and many relatives and friends. May God sanctify the sorrow unto all.

BALL.—After a brief illness, Emeline E., beloved wife of Mr. William Ball, Little Glace Bay, and eldest daughter of Deacon J. W. Jefferson, North West Arm, aged 38, leaving a deeply stricken husband and four young sons to mourn her loss. At our sister's sick bed we learned anew the lesson how quietly and calmly a Christian can die. There was much to bind her to the world, all was given up and in calm quiet trust in Jesus "she crossed the bar."

STILES.—At Moncton, Nov. 24th, 1899, Mrs. Sarah Stiles, widow of the late Dea. Nathan Stiles, in her 78th year, leaving five sons and three daughters, forty-six grandchildren, and 17 great-grandchildren. Her life has been in keeping with her profession, both in the church, where she was highly esteemed for her consistent, devoted Christian character, and in her home, a faithful, devoted mother, and also a kind and thoughtful neighbor. She spent her last days with her son, George, and his faithful wife, where she had all the care that loving hands could bestow to make her last days happy. She had dying grace given to her. Precious in the sight of the Lord is the death of His saints, and the silent form was laid to rest in the cemetery on a neighboring hill until the bright morning of the resurrection day.

FRASER.—At his home, North Lake, Lot 47, P. E. I., on Jan. 26th, Donald Fraser aged 80 years, passed peacefully to his rest. Baptized 59 years ago by the late Rev. John Shaw, our brother united with the East Point Baptist church, and has ever since remained a faithful and consistent member. His end was peace. To his pastor a few days before his death he said, "I'm trusting in Christ, in Him alone." His widow, one son and four daughters, one of whom is the wife of Rev. J. A. Ford, of Eastport, Me., besides a large circle of friends are left to cherish his memory. His funeral, conducted by Pastor McPhee, was largely attended; and tho' we laid away "the earthly house" in the narrow tomb, we look for the resurrection in the last day when he shall be raised up again to be forever with the Lord.

GOULD.—At Greenfield, Kings Co., N. S., Dec. 27th, Mrs. Judson Gould, aged 67 years. She was born of the Spirit of God while quite young, and at once united with the Baptist church at Gaspereaux, N. S., the late Rev. James Stevens being then pastor. Through the whole of her Christian life, her devotion to the service of the Lord was constant. Our departed sister was quiet and retiring by nature, gentle in spirit and manner; but to those who knew her best she was helpfulness and cheer. She left a holy impress upon the community which shall not be effaced by time. In her home she was all that could be desired; loving to her husband; kind and exemplary to her widowed daughter; affectionate to her grandchildren, and thoughtful to the stranger. She hath done what she could.

PALMER.—On Feb. 6th, at 4 p. m., at Cedar Grove Cottage, Douglas Harbor, Grand Lake, Queens Co., Isaac Ambrose Palmer, son of the late David Palmer, Esq., aged 75 years. "Blessed are the dead who die in the Lord, for they rest from their labors and their works do follow them."

BURROWS.—The Summerside Baptist church has suffered a severe loss in the taking away of Mrs. Wm. T. Burrows, who on Jan. 6th after some months illness passed to the home above, in the 48th year of her age. Mrs. Burrows was a quiet, unobtrusive, gentle Christian woman, devoted to, and greatly beloved by her family, and highly esteemed by all who had the pleasure of her acquaintance. The bereaved husband, five daughters, and three sons have the deepest sympathy of the community in their irreparable loss.

SEVERANCE.—On Feb. 4th, sister Hannah Severance, in the 84 year of her age, wife of the late W. D. Severance who died but six weeks ago. Sister Severance was baptized in 1860, same year as her husband was baptized, instead of 1866 as mentioned in Bro. Severance death, baptized by the Rev. H. Ross. She removed from Grand Mira with her husband some thirty years ago, still continuing in the Baptist doctrine, some years later was received into fellowship of the Fourchic Baptist church. We again extend our sympathy to the bereaved sons and daughter. Still they can rejoice with us all that she has gone to be at rest with her Saviour.

FRASER.—At her home in Belmont, Lot 16, P. E. I., on Jan. 30th, in the 89th year of her age, there passed from earth to heaven a remarkable Christian woman in the person of Mrs. David Fraser. Mrs. Fraser was for many years a most worthy member of the Baptist church. A Scotch lady of great force of character, of simple faith and deep piety. For three years confined to her bed, but so bright, so cheerful, so confident of the Father's care and love, that it was always an inspiration and a benediction to her pastor to visit her. She was of course greatly beloved by all who knew her, but especially by her children and her daughter in law, who ministered to her most tenderly during her long sickness. We shall all be the poorer for her taking away.

ANTHONY.—At Lower Granville on Jan. 9th, Mrs. Ruth Anthony, wife of Deacon James Anthony, after a very painful illness of several months, passed to the Sabbath rest that "remaineth to the people of God." at the age of 74 years. Early in life she became a follower of Jesus Christ, and until her last illness was a faithful supporter of the Baptist church. She was a faithful wife, a devoted mother and an earnest Christian worker. The last few weeks of her life were ones of intense suffering, but she bore her pain without a murmur and patiently waited "the Lord's will" to be "at rest." The largely attended funeral was held from the Baptist meeting house when the pastor preached from the words: "If the righteous scarcely be saved where shall the sinner and the ungodly appear." She leaves an aged husband, three sons, three daughters and many friends to mourn her loss.

CROSSMAN.—David Crossman, a deacon of the Dorchester church, departed this life at his home on Woolhawn road, last Wednesday, in his 65th year, leaving a much loved wife and an adopted daughter, Arissa Cole, who was called home from the academy at Wolfville, on account of the illness of her father. It is more than forty years since David became a member of the Sackville Baptist church. He was afterwards transferred by letter to the Dorchester and was chosen deacon of the latter. Being a fine singer he usually occupied a place in the choir. He was esteemed in the community on account of his Christian goodness, and never had an enemy. He was consigned to his last earthly resting place at Fairview, near his birth place. Pastor Burgess attended the funeral and afterwards preached a memorial sermon from Ps 121. The large congregation listened with marked attention, evidently sympathizing with the bereaved widow and other relatives present.

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COVEY.—It becomes our sad duty to record the departure of our beloved brother, Dr. J. F. Covey, who after a year of intense suffering, borne with true Christian courage, peacefully passed away at his home in Summerside, on the 10th inst, in the 54th year of his age. Dr. Covey was a highly esteemed member of the south side Baptist church, and his taking away is truly a great loss to us. He was a graduate of Acadia College, and of Bellevue Medical College, N. Y. He was a strong man; strong intellectually, morally, and socially; an able debater, and a forceful public speaker, and was fast coming to be recognized as possessing more than ordinary skill in his profession. His taking away leaves a gap not easily filled. He leaves a sorrowing widow and three children for whom the deepest sympathy is felt by a very large number of friends.

SUTHERLAND.—At the residence of her son, Mr. Alex. Sutherland, Forest Glen, N. S., Feb. 4th, Eliza, relict of the late William Sutherland, in the 83rd year of her age. The deceased was the second daughter of the late Father Richardson. She was converted to Christ in early life and was baptized and received into fellowship with the Hammonds Plains Baptist church. Removing to Lower Stewiacke she united with the Baptist church there of which she remained a consistent and worthy member until called to join the church triumphant. Sister Sutherland's last illness was long and painful but she bore it with Christian patience and fortitude. Her faith in Christ as her personal Saviour never wavered, and she looked forward with joyful anticipation to the enjoyment and companionship of the redeemed in heaven. Funeral services were held at the Glen, the pastor preaching from the words "The righteous hath hope in his death," after which the body was taken to Lower Stewiacke and was buried beside the remains of her husband. Our sister leaves four daughters, four sons and a large circle of relatives and friends to mourn their loss.


FOSTER.—At St. John, N. B., Feb. 10th, Etta, aged 28, the beloved wife of Charles B. Foster of the C. P. R. Passenger office of St. John, and second daughter of Deacon J. M. and Phebe Page of the First Baptist church, Truro, N. S. Mrs. Foster was baptized into the fellowship of the Prince St. church by the Rev. J. E. Goucher, Feb. 20th, 1885, and ever took an interest in the prosperity of the church. For many years her beautiful voice was consecrated to the service of sacred song in the house of the Lord. And united to this gift was one of the loveliest dispositions God ever gave to mortal. To know Etta was to love her, and she never lost a friend. She was married to Charles B. Foster June 16th, 1897, to whom were born two daughters, both living. Mrs. Foster and her only sister, Mrs. O'Day of New York, were deeply attached, to whom, as to husband and parents and brothers, her sudden death is a very great sorrow, and who have the sympathy of a very large circle of friends and fellow mourners. Sunday, Feb. 11th was a dark day in Prince St. church, where she sang the first Sabbath of this year, when on a brief visit to her parents. She has joined the

heavenly choir, but her place here none can fill.

CUNNINGHAM.—Mrs. Eleanor McGregor Cunningham, widow of the late Dea. H. R. Cunningham, of Guysboro, died at the residence of her son-in-law, Mr. A. E. Dicketts, Halifax, Feb. 1st, aged 78 years. Sister Cunningham united with the Baptist church in Guysboro, in 1848, and for these 52 years the church has had no more devoted, efficient, nor esteemed member. Her long life was spent almost entirely in Guysboro, and the community is the better for her quiet, earnest life. George Eliot says, "Kindness is my religion." Judged by this standard our sister's life was of a very high type. Wherever there was sorrow or suffering no heart was more sympathetic, no hand was kinder in ministries than hers. Wherever there was want she was among the first to relieve it. Sister Cunningham's life exemplified many Christian virtues. She had learned to pray, to give, and to forgive. Since the death of her late husband she had made her home with her daughter, in Halifax, where she died. But her annual summer home coming to Guysboro was an event, not to her immediate family alone, but to the whole community. During her last visit she was particularly anxious to meet her oldest friends, and so far as strength permitted she saw them all. The remains were brought to Guysboro for interment, and the large gathering representing all classes and creeds of the community, was a fitting tribute to the worth of such a life. The funeral services were conducted by Pastor R. Osgood Morse, and were participated in by Revs. W. J. Croft, Methodist, and T. C. Mellor, Episcopal. Of our Sister Cunningham's large family, seven survive, all filling useful positions in the various communities in which they live. Two of the sons, John McG. and Willard H. are deacons in the Guysboro Baptist church.

BLACK.—Mrs. Elizabeth Black, (nee Bowers), wife of Cyrus Black, Esq., of Amherst, who left earth for heaven, Jan. 27th, was a noble woman, a devoted wife, and an affectionate mother. Her throne was the home and there she reigned a loving and beloved queen. No one can be found to speak ill of her, and that very naturally for she always spoke the best and kindest possible word for everyone. She was even tempered, sweet spirited and a lovely woman. Despite the severity of the raging storm, a large congregation was in attendance at her funeral. Her friends were legion. Feeling and fitting words were spoken of her by Dr. Steele, who had known her for many years. She leaves three children and a husband: The former "rise up and call her blessed," the latter "also and he praiseth her." The husband lying at present on a sick bed, feels deeply his loss and mourns the absence of her who for more than sixty years had been his loving companion. Well said Dr. Steele at the funeral, "Such women are the product of Christianity." Very many sympathize with the sorrowing family, the son, Barton, of Sackville, N. B.; another son, J. Albert Black, Esq., of Halifax; the feeble husband, waiting a telegram from his Father to "come home;" and the dear daughter, Mrs. Dimock Archibald, whose sense of loss is very keen.

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

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News Summary

Rev. Wm. Patrick, D. D., of Dundee, Scotland, has been called to the principalship of the Manitoba Presbyterian College in succession to Rev. Dr. King, deceased.

The New York Presbytery Monday decided by a vote of 77 to 39 not to try Dr. Arthur G. McGiffert, of the Union Theological Seminary, on the charges of heresy.

The German gunboat Itlis has been engaged for five days taking soundings in the inner harbor of Macao, China. The proceeding has excited much comment at Hong Kong.

British Commissioners Kiddle and Sutherland, who had been engaged in the demarcation of the Burmo-Chinese boundary have been murdered in the Monghem district. Consul Litton was wounded, but escaped.

After deliberating seven and one-half hours, the jury at New York on Saturday returned a verdict of murder in the first degree against Roland B. Molinoux for the murder of Mrs. Katherine J. Adams by poison on December 28, 1898.

At the forthcoming special session of the Newfoundland Legislature, called for Feb. 19, the government will propose a vote of \$20,000 toward the Imperial Patriotic Fund, as the colony is unable to send any volunteers to South Africa.

James Robertson, inventor of the patent lumber rafts, well known in the Maritime Provinces, writes from Japan that he proposes towing a lumber raft containing twenty million feet from British Columbia to the Orient.

Mr. John F. Stairs, ex-M. P. of Halifax, and Graham Fraser, of New Glasgow, are making arrangements for the flotation of a big steel and wire works of the same nature as the Dominion Steel Co., to be located at North Sydney. C. B. Upper Province capitalists are interested.

Hon. Jos. Martin made a sensational attack on Provincial Treasurer Cotton in the British Columbia Legislature Friday night, accusing him of being a defaulter from Colorado. Mr. Martin concluded by giving notice of a motion appointing a committee of inquiry into the conduct of the provincial treasurer.

Mr. Leander Rand, ex-M. P. P., died at Canning, N. S., on Monday in the 76th year of his age. He was noted as a prominent agriculturist and for many years served as dyke commissioner for Kings county. He had also represented his county in the House of Assembly. He leaves three sons and a daughter.

The election held Saturday for a member of parliament to represent London University in succession to Sir John Lubbock, who has been elevated to the peerage, resulted as follows: Sir Michael Foster, independent Unionist, 1,271; Dr. Collins, Liberal, 863; Mr. Busk, Unionist, 586. At the previous election Sir John Lubbock, Liberal Unionist, was returned unopposed.

During the first thirty-five days of the present year twelve cotton mill enterprises have been launched in South Carolina, with an aggregate capitalization of \$2,160,000. One large corporation, the Beaumont mills in Spartanburg, has doubled its capital. South Carolina already ranks next to Massachusetts in the cotton industry.

To those who have friends at the front it may be of interest to know that all deaths are promptly recorded by cable by the officer commanding the second special service battalion, Royal Canadian Regiment, and that the district officers commanding are immediately informed by telegram in order that families and friends may be notified with the least possible delay.

Tuesday a terrible shooting accident happened at Little River, Yarmouth county N. S. Clayton Sullivan, son of Augustus Sullivan, of Yarmouth, was on a short visit to his uncle, George Beveridge. Before dawn, young Sullivan and his uncle, each unknown to the other, started to the pond to get a shot at some ducks. They got on different sides of the pond, and the uncle seeing his nephew's black hair among the rushes fired, killing him instantly.

A dwelling owned by the late Captain Edward Farrell and occupied by his widow, situated about midway between Glace Bay and Bridgeport, was about 6 o'clock Saturday morning destroyed by fire. Two children, a girl named Steele, aged 16 and a young son of Mrs. Farrell, aged 10, were burned to death, notwithstanding repeated efforts to save their lives. The other inmates escaped with little injury. It is supposed the fire originated by the falling of coal from a grate. The girl lost her life in a vain attempt to save the boy after she had dropped three other children out of the window to their mother, who was below.

There is really no room in four lines of print to set forth the danger of letting a cough "get well itself." Take no chances of that sort. Use Adamson's Botanic Cough Balsam. 25c. all Druggists.

COMMON SENSE REASONING. If you cannot afford to spare a little of your income now to pay the premium on a life insurance policy, how do you suppose your wife is going to spare ALL your income when you are gone? This is the common sense way to look at life insurance. The CONFEDERATION LIFE, of Toronto, has the best there is in life insurance. It will secure your income to your wife after you are gone. You had better look into this! Remember the CONFEDERATION LIFE reminded you. S. A. McLEOD, Agent at St. John. GEO. W. PARKER, Gen. Agent Office, 45 Canterbury St., St. John, N. B.

Advertisement for The Corticelli Magazine. A quarterly magazine of surpassing interest to all ladies. A hundred pages of instruction in art embroidery, knitting, crocheting, drawn work, lace making. Superbly illustrated with colored photo plates. Designs for cushions, photo holders, doilies, centre pieces, tray covers, side-board covers, etc., with complete instructions for working them. After April 1st, next, 35 cents a year, until then the old price 25 cents. THE CORTICELLI MAGAZINE Box 550 ST. JOHN'S, P. Q.

BE SURE. BE SURE and get our BARGAIN prices and terms on our slightly used Karn Pianos and Organs. BE SURE and get the aforesaid before buying elsewhere. WE MUST SELL our large and increasing stock of slightly used Karn Pianos and Organs to make room for the GOODS WE REPRESENT. MILLER BROS. 101, 103 Barrington Street HALIFAX, N. S.

Advertisement for Field or Marine Glass. \$4.85. Cut this out and send it to us, with the name of your nearest express office, and we will ship you this magnificent Field or Marine Glass for examination. Call at your express office and test and examine thoroughly. Then, if you find the glass exactly as represented, and worth double our price, pay the express agent \$4.85 and express charges and secure this great bargain. The glass we offer is beautiful in finish, graceful in shape, and of high quality, real Morocco body, achromatic lenses, black japan draw tubes, cross bar and tops, packed in a handsome Morocco case with carrying straps. Farmers, hunters, prospectors, travellers, tourists, and in fact everybody, will find this instrument invaluable. The tourist can bring distant mountains, valleys and cities almost to his feet, while anyone with this powerful glass will soon become familiar with objects that, before from their great distance he knew nothing of. They are substantially made, cannot get out of order and will last a life-time. Many of our customers write us that they have never had so much pleasure and enjoyment from a small investment as this Field or Marine Glass has afforded them. We might charge you double the price that we ask for them, and you would be perfectly satisfied, but we believe in giving our customers the benefit of our ability to buy goods in large quantities at low prices. We can furnish this glass in two sizes—the smaller for opera, concert, and indoor use, the larger for out of door use. In ordering clearly state whether you want large or small size. Johnston & McFarlane, Box V Toronto, Can.

To any Reader of this "Ad." who intends buying an Organ we would say—Be sure and write us. Why? Because we sell the best organ (The Thomas) on the most reasonable terms, as thousands of our customers can testify. Catalogue sent free on application. JAS. A. GATES & Co. MIDDLETON, N. S.

February... At Walton, fed and cared by saying the able to get a some others d not seem to he ought to cy, was in the ful dairyma quietly said one reason at more milk. T of what he yesterday mo about 9 o'clock I went aroun you managed, well fed. Th ably. But th the small doo at the head also. Now, I pretty sharp too cold to do ought to have I didn't see an the doors shu grees. I keep temperature. contact with o flow of milk." The farmer, one, acknowl boys were a li but he said stable except o But it was th that that was be a thermom cows should t was a joint me ty Dairymen's tute. It is a have above th this section. Y when he is exp corn enough, b a cow give a fu how well you comfortably w cow on corn a could keep her would dry up a Many reader less get more fu] attention to warm. Don't don't give the them have fresh not colder tha more milk if the still, if you inte not best to conf all the time. Y when the weath Even this may slightly, but it the "boys are l leaving doors o —T. B. Torry, i Educate The merchan business in such become a part name even after value that att business enter permentes the farming it will fidence and resp If the boy has t the professions be found in the the pinner is him that the fa best, and that that will enable ter in some othe Educate the home and the ucation is as n as in the offic Railway serv delivery, make able luxuries added to the tr home, give the it is around th real delights much pride in t as in that of "S Rural World.

The Farm.

Keep Cows Warm.

At Walton, N. Y., a farmer told how he fed and cared for his cows, and he closed by saying that with all his care he was unable to get as much milk from a cow as some others did.

The farmer, who is evidently a first class one, acknowledged that, "perhaps the boys were a little careless that morning," but he said manure never froze in the stable except occasionally near the doors.

Many readers of these pages can doubtless get more milk from their cows by careful attention to this point. Keep the cows warm. Don't turn them out in the cold; don't give them ice water to drink.

Educate Boys for the Farm.

The merchant endeavors to conduct his business in such a manner that his son will become a partner and continue the firm name even after his demise, because of the value that attaches to a long established business enterprise.

Educate the boys and girls of the farm home and then impress the fact that education is as much needed on the farm as in the office or store.

The End of the Century Calendar.

The great progress of the printer's art in the nineteenth century is fittingly marked in this closing year by the artistic calendar we have just received from N. W. Ayer & Son, newspaper and magazine advertising agents, Philadelphia.

A Blessing to the Homes of Canada.

No invention of the century now coming to a close has done so much for the homes of Canada as the Diamond Dyes.

Diamond Dyes, with their magical re-creating powers, give to faded and dingy looking dresses, skirts, waists, blouses, shawls, capes, jackets, coats, vests, pants, and all fabrics, light or heavy, a second life—a condition of richness and beauty.

If you have not yet tested the re-creating and economizing powers of Diamond Dyes in your home, you are losing money every month.

As there are imitation package dyes sold in some stores for the sake of extra profit, avoid these colors, as they are ruinous to any material; see that you get the Diamond Dyes that make old things as good as new.

Science at Fault.

Hospitals Said to be Incapable of Curing Bright's Disease.

Gave up Wm. Brownley, of 91 Cathedral St., Montreal, as Hopeless—He Fell Back on Dodd's Kidney Pills as a Last Resort—Eleven Boxes Cured Him Completely.

MONTREAL, FEB. 19.—One is reminded how far medical science is from a complete mastery of disease by a case which has come to light in connection with the hospitals both of this country and the United States.

Mr. Brownley had suffered with Bright's Disease for twenty years. During most of that time he was constantly trying to effect a cure. He asserts that never did he find anything until he used Dodd's Kidney Pills that gave him anything more than mere relief.

But there is a cure for Bright's Disease, and Mr. Brownley discovered it at last. Dodd's Kidney Pills will cure Bright's. This is an absolute and undeniable fact.

Mr. Brownley of Montreal was cured by Dodd's Kidney Pills. It took eleven boxes to cure him perfectly. It took twenty years for the hospitals and doctors to declare him incurable.

Now Published Memorial Edition

Life and Labors of D. L. MOODY.

By REV. DR. NORTROP, author of Spurgeon's Life, and we are prepared to ship orders for any quantity without delay.

We want active Agents everywhere to engage in the sale of this popular work. Special terms guaranteed to those who act NOW. This Book is a large, handsome volume of over 500 pages, charmingly written.

Circulars with full particulars, and large, handsome prospectus outfit mailed, postpaid, on receipt of 25c. in postage stamps.

R. A. H. MORROW, 59 Garden Street, St. John, N. B. P. S.—If a copy of the Complete Book is desired for sample or inspection, one of the best style will be mailed with the outfit for \$1.50 extra.

MENTHOL THE D & L PLASTER THE BEST ANTI-RHEUMATIC PLASTER MADE EACH PLASTER IN ENAMELED TIN BOX PRICE 25¢ ALSO IN 1/2 YARD ROLLS PRICE \$1.00 DAVIS & LAWRENCE CO. LTD. MANUFACTURERS MONTREAL

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FREE We give this beautiful knife for selling only six copies of our Pictures at 10 cents each. These pictures are each reproduced in twelve colors, of famous oil paintings. The knife is over three inches long closed, contains four blades, one a manicure file, all of best quality tempered steel. The handle is of mother of pearl, highly polished with burnished bolsters and brass lining throughout. We ask no money in advance. Write us enclosing this advertisement and we forward the Pictures, sell them, return the money, and as a reward this beautiful knife will be sent you immediately. ART SUPPLY CO., Box 7, Toronto, Can.

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\$4.95 Out this out and send it to us with the name of your nearest express office and we will ship you a Violin with Outfit by express, subject to examination. Examine it at your express office, and if you find exactly as we represent it and entirely satisfactory, pay the express agent our special price, \$4.95 and express charges. This is a finely finished, regular \$20.00 Stradivarius model violin, richly colored, highly polished, powerful and sweet in tone. Complete with fine bow, extra set of strings and resin. A genuine bargain at the price. Buy direct from us and save the dealer's profit. Johnston & McFarlane, Box 7 Toronto Ont.

CANADIAN PACIFIC RY. Travel in Comfort —ON THE— PACIFIC EXPRESS

Lv. Halifax - 7.00 a. m. MoTu W Th Fr Sa Lv. St. John - 4.10 p. m. MoTu W Th Fr Sa Lv. Montreal - 8.35 a. m. Tu W Th Fr Sa Su Lv. Montreal - 9.45 a. m. Tu W Th Fr Sa Su Ar. Vancouver 12.30 p. m. Su Mo Tu W Th Sa

A TOURIST SLEEPER

On above train every Thursday, from MONTREAL, and runs to SEATTLE, without change. Double berth rates from Montreal to Winnipeg, \$4.00; to Medicine Hat, \$8.50; Calgary, \$9.50; Vancouver and Seattle, \$8.00.

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

Equity Sale.

There will be sold at public auction at Chubb's Corner (so called), in the City of Saint John, in the County of Saint John, in the Province of New Brunswick, on Saturday, the Twenty-fourth Day of March next, at the hour of twelve o'clock noon, pursuant to the directions of a decretal order of the Supreme Court in Equity made on Friday, the Twenty-second day of December, A. D. 1899, in a certain cause therein pending wherein Lizzie B. Homer is Plaintiff and Jane Clark is Defendant, with the approbation of the undersigned Referee in Equity the mortgaged premises described in said decretal order as follows: All the right, title and interest of the defendant in and to a certain Indenture of Lease bearing date the First day of November, in the year of our Lord one Thousand Eight Hundred and Ninety-three, and made between Mary A. Duncan, of Grand Pre, in the Province of Nova Scotia, of the first part, and the said Jane Clark, of the City of Saint John, widow, of the second part, and in and to the leasehold lands and premises therein described as all that certain lot, piece or parcel of land situate, lying and being in the said City of St. John, beginning at the South-westerly corner of the said lot of land hereby sold, thence northerly along the eastern line of Sheriff Street forty feet (40) more or less, thence easterly at right angles to said street one hundred feet or until it meets the lot of property owned by the late Honorable William Hazen, thence southerly along said Hazen's line (40) forty feet, more or less, thence westerly one hundred feet to the place of beginning, being the lot formerly leased by one James White to James Clark, and being the lot of land and premises next adjoining the lot of one Ezekiel Hilton on the northerly side thereof, and on the easterly side of said Sheriff Street, together with the buildings, erections and improvements thereon, standing and being or which might thereafter be erected or built thereon, and the privileges and appurtenances thereto belonging or in any wise appertaining, and also all the estate, right, title, interest, term of years therein yet to come, and unexpired possession, benefit, renewal, claim and demand at law or in equity of the said Jane Clark of, in, to or upon the same and every part thereof by virtue of said Indenture of Lease or otherwise howsoever.

For terms of sale apply to the Plaintiff's Solicitor. Dated this fifteenth day of January, A.D. 1900. AMON A. WILSON, DANIEL MULLIN, Plaintiff's Solicitor. Referee in Equity.

MERIT

Has secured the high reputation held by

Woodill's German

Aud placed it in the forefront of Baking Powders.

It is classed by the Government among the few Pure Cream of Tartar Baking Powders now made in the Dominion.

FREE! This beautiful little Lady's Watch for selling a box of our full-sized Linen Doilies at 10 cents each. Fine Boy's Watch for selling 2 doz. Latest and prettiest designs; sell at sight. No money required. Simply write and we send Doilies postpaid. Sell them, return money, and we mail your watch free. Usual Doilies returnable. LINEN DOYLEY CO. BOX 7 TORONTO

Replying to a series of questions in the British House of Commons on the subject of Delagoa Bay railway, Mr. Wm. St. John Broderick said the government had not been vouchsafed any reason or explanation for the delay in the delivery of the award, nor was the government aware of "the causes of the delay, which it considers regrettable."

News Summary

Roland Burnham Molineux has been sentenced to die in the electric chair during the week of March 26.

The distress arising from famine in India is steadily increasing and those now in receipt of relief number 3,784,000.

Failures in the Dominion last week numbered thirty-five, compared with twenty in the corresponding week of 1899.

General Roberts reports the British casualties during the fighting at Jacobsdal as follows: One killed, fourteen wounded and three missing.

Alexander Ramsay, of Seabright, Ont., was smothered to death Friday in a straw stack on which he was at work, when the heavy wind caused it to fall over on him. The stack was heavy with ice.

Thursday night and through the greater part of Friday terrific snowstorms raged throughout Germany. They have been very fierce along the Baltic coast and in the eastern districts of the empire. Great damage has been done to the shipping. In a number of places the snow is deeper than at any time before in a decade.

On March 1 Dr. D. K. Pearsons, of Chicago, will begin the distribution of a half million dollars (in addition to large sums he already has given to the cause of education) among 14 colleges and educational institutions in the United States, the individual gifts to which will average \$50,000—some of these being the Mount Holyoke Seminary, South Hadley, Mass. Mr. Pearsons is to be his own executor in this matter.

Cable advices have been received from London giving the decision of the Privy Council in a case concerning the effect of the Dunkin Temperance Act, which is in force in the county of Richmond, Que. A druggist named Mathieu, doing business near Richmond, was prosecuted and convicted of 32 charges of violation of the act. On appeal Judge Lemieux quashed all the convictions, but on the ground that the accused might be sent to prison for the rest of his life in default of payment of fines, which would be oppressive, the Privy Council has reversed the judgment of Judge Lemieux, taking the view that any number of convictions can be made under the terms of the Dunkin Act.

Lieut. Col. Steele, in command of Strathcona's Horse, states that the desire for military service among the westerners was remarkable. In three days more, he said, he could have enrolled another regiment of the same size. "I've had applications without end and haven't had time to answer half of them. Eight men wired me today from Skagway that they had come all the way out from Dawson to join the regiment. One of them is worth \$200,000. It is a fine body of men that have been enrolled, most of them ranchers who have had, to ride horseback four or five days a week. Every one was tested as to his ability in horseback riding. They are an educated class of men, too. There is not one that cannot write a good hand and a grammatical letter. Dr. McMathern is making good progress in purchasing the horses."

Forward Movement Fund.

H. H. Bligh, Q. C., \$20; Rev. A. F. Newcombe, \$20; Rev. C. P. Wilson, \$5; J. C. Corning, \$2; Calvin Dalton, \$2.50; Alex. Stevens, \$3; J. F. Stevens, \$1; Walter Fowler, \$15; Caleb Phinney, \$5; L. H. Higgins, \$12.50; W. A. Hutchinson, \$1; Allen Kenney, \$1; Wentworth Sabean, \$1.25; Rev. F. C. Ford, \$5; J. F. Parsons, \$25; C. A. Harlow, \$1; Calvin Leard, \$1.25; Albert Schurman, \$2; Miss M. J. Crawford, \$1; Mrs. A. Patterson, \$1; J. H. Harris, \$12.50; Wm. H. Williams, \$4; Samuel Waugh, \$2.50; Howard S. Ross, \$5; L. E. Eaton, \$5. W. E. HALL, Halifax, Feb. 14th.

We believe MINARD'S LINIMENT is the best.

Matthias Foley, Oil City, Ont.
Joseph Snow, Norway, Me.
Rev. R. O. Armstrong, Mulgrave, N. S.
Chas. Whooten, Mulgrave, N. S.
Pierre Landry, senr., Pokemouche, N. B.
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ASK YOUR DOCTOR!

Ask your physician this question, "What is the one great remedy for consumption?" He will answer, "Cod-liver oil." Nine out of ten will answer the same way.

Yet when persons have consumption they loathe all fatty foods, yet fat is necessary for their recovery and they cannot take plain cod-liver oil. The plain oil disturbs the stomach and takes away the appetite. The disagreeable fishy odor and taste make it almost unendurable. What is to be done?

This question was answered when we first made

SCOTT'S EMULSION

of Cod-Liver Oil with Hypophosphites. Although that was nearly twenty-five years ago, yet it stands alone today the one great remedy for all affections of the throat and lungs.

The bad taste and odor have been taken away, the oil itself has been partly digested, and the most sensitive stomach objects to it rarely. Not one in ten can take and digest the plain oil. Nine out of ten can take SCOTT'S EMULSION and digest it. That's why it cures so many cases of early consumption. Even in advanced cases it brings comfort and greatly prolongs life.

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

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Life of D. L. MOODY

BY Rev. J. WILBUR CHAPMAN, D. D., one of MOODY'S MOST INTIMATE CO-WORKERS and NEXT TO HIM THE GREATEST EVANGELIST IN THE WORLD. This book will be replete with personal incident and anecdote, and tells the story of the GREATEST AND MOST USEFUL life of the century. How by his eloquence and power vast assemblies in this country and England were held entranced and thousands of souls were blessed. IT IS A MAGNIFICENT OPPORTUNITY FOR AGENTS. Terms liberal. Send 20c. to pay cost of mailing an outfit QUICKLY.

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

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

No scalding, boiling, or hard rubbing either.

Only 5 cents for a large cake that will do better work and more of it than any other soap.

Remember the name—**"SURPRISE."**

Dykeman's { Three Entrances } 97 King st. 59 Charlotte S. Market

Great Reductions in Dress Goods.

Double width meltons in Black and Navy, Green, Brown, Cardinal and grey at 13c. per yard. Regular 22c. quality.

Wool Box Cloth—Regular 55c. quality for 35c. in two shades of Brown and Royal Purple.

Brocaded Black Goods 60c. quality for 40c.

Black Crepons 75c. quality for 45c.

\$1.00 Black Crepons for 69c.

SEND FOR SAMPLES—We pay expressage on all parcels amounting to \$5.00 or over. On all orders amounting to \$50.00 and over we will allow a discount of 5 per cent.

F. A. DYKEMAN & CO., St. John.

Fraser, Fraser & Co.

Want you to call in and see the Winter Clothing they are selling so low to clear.

FRASER, FRASER & CO.

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

Bickmore's Gall Cure

For Horses and Cattle.



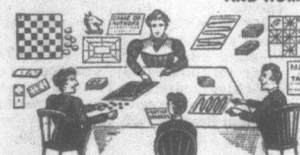
BE SURE AND WORK THE HORSE.

Guaranteed sure cure for Galls, Scratches, Sore Shoulders, Necks, Backs, Mudscalds, Corns, etc. Also all skin troubles of Horses and Cattle. It gives immediate relief and quick cure for sore teats on cows.

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A Grand Collection of Games, affording Fun for the Whole Year. Don't miss this chance of a lifetime. See what you get—1 Box Dominoes, 1 Chess and Checker Board and Men, 1 game of Authors (48 cards in pack), 1 game of Fox and Geese, 1 game Nine Men Morris, 1 game Fortune, 1 game Fortif, 13 Magic Tricks, 1 game Clairvoyant, 1 game Show-Up-Buff, 1 game Tabouret, 1 game Parolobus, 13 Select Autograph Albums Verano, Magic Age Table, 50 charming Countdowns with Answers, 11 Favor Games, Magic Music The New Book Order of the Wizard, The Great Game of Hival (size 12x18), Servis of Ventriloquism. All hands packed and mailed, post-paid, for only 50 cents; a package 85 cents. Big catalog of books and novelties with each order. Address EXCELSIOR BOOK Co., Toronto, Can. (Mention this paper!) Write to-day, so this offer may not appear again.