

# Messenger and Visitor.

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**The Coming of the King's Son.** The prospective visit to Canada of the Duke and Duchess of Cornwall is a matter of much interest to the people of the Dominion, who from the Atlantic to the Pacific will be prepared to give their Royal Highnesses a most loyal and enthusiastic reception. The visit is now understood to be regularly on the programme for September, but as yet there has been no announcement as to the time which their Royal Highnesses will spend in Canada or the places which they will visit. In reply to an enquiry touching the matter, Sir Wilfrid Laurier said on Tuesday last in the House of Commons that correspondence was in progress between Ottawa and London in reference to the matter, but correspondence could not at present be made public. He however intimated his concurrence in the opinion that it would be most desirable that their Royal Highnesses should visit every Province of the Dominion, and further gave the impression that the Government had suggested as the most convenient plan that the Duke and Duchess, returning from Australia, should come by way of the Pacific, land at Vancouver and pass through the Dominion to Halifax, visiting by the way the chief cities and points of interest in the several provinces.

**Home Interests v. Foreign Monopoly.** A petition has been presented to the Dominion Government, asking for the abolition of the duties on petroleum and its products. This demand rests on the ground that the oil industry is now controlled by the Standard Oil Company and that the prices have been unduly enhanced. In support of this it is stated that many large manufacturers in Ontario have had to resort to the use of American fuel oil and pay thereon a duty of 2½ cents per gallon on account of the extortionate price which the Standard Oil trust has placed upon the Canadian product, so that the crude oil that was formerly sold at from three to four cents per gallon is now sold at from seven to eight cents. The petition sets forth that, contrary to the provisions of the law of Canada, the Standard Oil Company or persons and corporations affiliating with it, have formed a trust or combination, with the result that the prices of petroleum and its products have been unduly increased in Canada and that the petitioners have thereby suffered great loss. The petitioners therefore ask for a removal of the heavy duty now imposed on petroleum, on the ground that if the duty were removed the Standard Oil Company could no longer continue to exact such enormous and unreasonable profits from the people of Canada, and further allege that the petroleum industry in this country is no longer a Canadian or home industry, since it is controlled by a foreign corporation, for the benefit of which millions of dollars are being drawn from the people of Canada. The Government, we should suppose, will feel bound to give the most serious consideration to this petition. If its allegations are correct there is a condition of things which calls loudly for remedy, if any remedy be possible. In view of the almost universal use of kerosene oil, the subject is one in which the whole people, and especially the poorer classes, are interested. Whatever may be said in favor of taxing the country for the purpose of fostering home industries, it is difficult to see what anyone can have to say in favor of taxing the people in the interests of a gigantic foreign monopoly. The removal of the present duty on coal oil would therefore, we take it, command the approval of the great majority of the people of this country.

**The Coronation Oath.** The Coronation Oath, taken by the King on the occasion of his opening his first Parliament or rather the declaration connected with the oath which indicates the monarch's attitude toward Roman Catholicism, has been of late the subject of a good deal of discussion both in public and in private places. In the Imperial Parliament it was made the ground of an amendment to the address in reply to the speech from the Throne, and in our Dominion Parliament notice has been given by Hon. John Costigan, of a motion embodying an address to the King, protest-

ing against the said declaration as offensive to the religious beliefs of His Majesty's Roman Catholic subjects in Canada and throughout the Empire, and declaring that in the opinion of the House the Act of Settlement of 1689 should be amended by abolishing the said offensive declarations connected with the oath, "and the British Sovereign freed forever from the obligation of offending the religious principles of any class of his faithful subjects." That to which especially Roman Catholics make objection is the King's declaration, in connection with his rejection of the doctrine of transubstantiation, "that the invocation or adoration of the Virgin Mary or any other saint, and the sacrifice of the mass, as they are now used in the church of Rome, are superstitious and idolatrous," and further the form in which the declaration is made which is as follows: "And I do solemnly, in the presence of God, profess, testify and declare that I do make this declaration, and each and every part thereof, in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted me for this purpose by the Pope or any other authority or person whatsoever, or without any hope of such dispensation from any person or authority whatsoever, or without thinking that I am or can be acquitted before God or man, or absolved of this declaration or any part thereof, although the Pope, or any other person or persons or power whatsoever, should dispense with or annul the same or declare that it was null and void from the beginning."

**Should it be Amended?** This form of adjuration is certainly significant of some things. It is remarkable as a desperate attempt to hold a bad man to his engagements by an appeal to his moral sense. It indicates a profound conviction on the part of the people of England, or of those who then acted and spoke for them, that the Stuart Kings were slippery customers whose consciences it was difficult to find and still more difficult to bind. It indicates likewise a profound suspicion that the ethical doctrines held and practised at the Vatican might be essentially different from those of plain people accustomed to gather their ideas of right and wrong from the teachings of their New Testaments, and that such a King in difficult straits might be able to find a dispensation to do other than, by the terms of a solemn oath, he had engaged to do. Therefore the attempt to construct an oath so invincible that it should be proof against all that was feared in the combination of a Stuart conscience and a Jesuit casuistry. Could such an oath ever accomplish any good? If a man were bad enough to require an oath like that, his word, in whatever form it might be given, would surely be of little value. If a man is of such character that he cannot be held to the right way except by such expedients as this—futile at best—then better send him to the block than seat him on the throne. Of far more value than such formal oaths was the simple, and evidently honest, declaration of the present monarch when, immediately on the death of the Queen, being called upon to assume the duties of office, he declared that it would be his constant endeavor to walk in the footsteps of his mother, and added: "I am fully determined to be a constitutional sovereign in the strictest sense of the word, and, so long as there is breath in my body, to work for the good and amelioration of my people." It is doubtless right that the King on coming to the throne should make a public and solemn declaration of his purpose to discharge the duties which belong to his high position in the fear of God and according to the recognized principles of the nation's constitution, as it is also important that he should be a Protestant in heart and by profession, but the nation's welfare will depend much more upon the Sovereign's personal character as to wisdom, goodness and righteousness than upon any formal declaration of religious belief, supported by the

most stringent oaths. By the great majority of Protestants, we think, the protest of Roman Catholics against the form of the Coronation Oath, as unnecessarily and gratuitously offensive, will be recognized as reasonable and just. It is doubtless offensive to the King himself and to most, if not all his ministers. Lord Salisbury acknowledges the objectionable features, but evidently thinks that at the present time more harm might result from an attempt to amend the form of the oath than from permitting it to remain as it is.

Since the above was written Mr. Costigan's resolution has been discussed and dealt with by the House. The Premier announced that after a conference with Mr. Costigan and other members of the House, it had been agreed, by way of making the resolution more generally acceptable, to strike out the last clause of the resolution, which asked for the abolishing of the declaration, and substitute therefor the following:

"That in the opinion of this House the declaration referred to in the above mentioned Act of Settlement should be amended by eliminating therefrom all those expressions which are especially offensive to the religious belief of any subject of the British crown."

The motion, so amended, was carried, 125 yeas to 19 nays.

**Manitoba's Liquor Law.** The question of the constitutionality of the Prohibitory Liquor Law enacted last year by the Manitoba Legislature was referred to the Supreme Court of the Province, and that court has now delivered judgment in the matter, declaring the act to be beyond the powers of the Provincial Legislature. This judgment, as we understand the matter, is without reference to any special powers or privileges with respect to trade possessed by the Hudson Bay Company, and is grounded upon the opinion that, as the control of trade pertains to the Dominion Parliament, the Provincial Legislature cannot enact legislation which interfere with the course of trade as the Prohibitory Law enacted by the Province does. As the matter now stands, therefore, the Manitoba Law is ultra vires, but whether this would be the case if the question of its constitutionality were carried to the court of ultimate appeal, may admit of doubt. The question, as to the respective spheres of legislation possessed by the Federal and Provincial Legislatures, which is here involved, is a very nice one, and though we are inclined to think that the decision of the Manitoba Court would not likely be reversed, something may certainly be urged in support of the other view as will appear by the following from the Montreal Witness: "No doubt the judges have dealt with the obvious objections that offer themselves to their finding. It is true that all matters of trade and commerce are in charge of the national legislature, but on the other hand, all regulations for the purpose of securing good morals are in the hands of the provinces. No one pretends that it is for any commercial purpose that the abolition of this trade is sought; it is sought exclusively as a moral regulation. It has certainly been held by the Privy Council that, having the right to regulate trade, parliament has the right to do that for moral purposes as well as for any other. It would, however, be a mistake, we should think, to conclude from this that because parliament had the right to stretch its trade rights to enact moral legislation, therefore the provinces have not the right vested in them to enact moral legislation. Rather, we should conclude that if trade powers can be stretched into the moral sphere, so, when the circumstances equally call for it, the right to regulate morals should include regulations of trade. The legislatures seem to have power to regulate the sale up to the point of prohibition, but not including that point. They seem even to have the power to confer prohibitory powers on municipalities, yet not to be able to exercise those powers themselves. We do not know whether it will be thought worth while to carry the question to appeal, but it is surely important enough."

## Human and Divine Love—A Contrast.

BY THE REV. A. M. HILL, D. D.

ROMANS 5:7, 8.

"For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

We have the Apostle Paul setting forth in these verses the greatness and the freeness of the love of God. This he does by pointing out that, whereas, man will hardly voluntarily and deliberately submit himself to death for that which is most worthy of admiration and love, yet God has given his only Begotten Son, Jesus Christ, for that which was most unworthy, and merited only his indignation and abhorrence. By so doing God has established beyond all question the reality of his love for us.

In the seventh verse Paul supposes two cases in the relation of man to man, the one so extraordinary that it is hardly conceivable; the other difficult to imagine, but yet possible.

The first case is that of one dying for a righteous man. "For scarcely for a righteous man will one die." The righteous or just man is one who does all that law or justice demand of him. Outwardly he is above reproach. Of cold determination, prudent and cautious, marked by that grand selfishness called ambition, the kindly feelings of his fellow men fall upon his heart like sunshine in winter, melting in no degree the frozen surface that it touches. Within his bosom there is no echo of gladness, and there shines forth no sweet feelings. The heart is of stone, rendering the outward man stiff, sturdy, and rigid. There is none of that energy of passion, and that sublimity of strength which love begets in the heart. There is none of that calm, sweet, gentleness of manner; that generous mind in which there is a spring, which, if rightly touched, yields fine tissues. In vain do we search for love, that only cordial which can give a relish even to the dregs of life. In vain do we search for sympathy and congeniality of mind, or for those sacred emotions raised in the soul, which so often shed their soothing influences on the heart. What there is of love in his heart is like a watery gleam of sunshine, streaming from a pale, sickly sky. Incapable of appreciating affection, dull, cheerless, exacting, sullen and harsh, he scans the passions of others, expressing none of his own except those which, he himself wishes to appear. Contemptuous of other men's opinions, and abhorrent of the ordinary littleness of human nature, he resents any thing like disrespect, whilst he is himself devoid of delicacy of sentiment. So we behold him, a brooding, melancholy man, who commands respect, but is not loved. Respect is a gold and feeble principle compared to love. Thus, although we can admire a man whom we respect, yet who would sacrifice himself for such a man? We seldom imitate what we do not love. We seldom sacrifice ourselves for that which is not adored. For there is something in human nature, which recoils from a stiff, outwardly faultless character, more than from a faulty one. What though he be possessed of an immaculate reputation, with a conscious dignity of undisturbed power, yet who would yield up that which is dearest to his heart for these? They lack the warmth of love. Coldness seldom begets heroes. It is when the heart is moved by powerful feelings and awayed by strong emotions; it is when intense affection and overwhelming enthusiasm, master the heart, that man rises to the pinnacle of sacrifice. Justice may call forth the admiration of men. It may command, or demand the respect of men, but sacrifice it seldom inspires. Thus it is that we rarely hear of one dying for a man simply righteous or just, who lacks the essential and animating principle of love.

The second case supposed by the Apostle, is that of one dying for a good man. "Yet peradventure for a good man some would even dare to die." A good or kind man—What poet in all the richness of his imagination has not described such a man? The good man with his gay and cheerful, courteous and kind disposition. Willing to please, and ready to be pleased; robbing himself as it were, in small graces and sweet attentions. Firm in his principles, yet soft in his manners; warm in feeling yet mild and gentle in temper; able to talk yet willing to listen; his mind full of information while his manners are those of one seeking instruction. On all suffering he gazes with the deepest feelings of sympathy. There is a wealth of pity in his nature for the poor and helpless. Every species of pain and suffering wrings his heart. However loathsome may be the sufferings that he endeavors to alleviate, yet he devotes himself soul and body to their amelioration. Such is the goodness of his heart, that nothing inspires him with repugnance. The dignity of his demeanor—the high qualities—of his mind—the independence of his character, and the apparent disinterestedness of his conduct, gain esteem. From his very nature, and disposition he calls forth affection, for he sees not; he calculates not upon the miseries or the pains that may ensue, for the strength and determination and the love of his own heart give a vigorous impulse to all his actions. A man truly noble, truly generous, truly upright and sincere, there is in his heart all that the warmest, truest passion can dictate. Thus as the glories of the firmament are reflected in the placid bosom of some deep, untroubled stream of the valley, so does Divine Truth shine in him with a clear, yet subdued light, while that love which "vaunteth not itself is not easily provoked" is visible in the deportment of its votary, and sheds an indescribable charm over the tone of his life.

Admiration and love for such a man impel, nay, does impel man to make sacrifices. Within the bosom of man may be found those better feelings and nobler emotions, if means can only be found to touch them and make them vibrate. Love will often be stumbling at the

bottom of the human heart with very little apparent power, till something rouses the man and he leaps up armed with more than gigantic power. There is something, exclaimed a philosopher, within this frame work of dust and ashes, besides, and very different from, the bones and muscles; the veins and nerves of which it is composed. There are loves and affections, sympathies and regards, associations and memories, and all the linked sweetness of that strange, harmonious intercourse of spirit with spirit and soul with soul." And so when all the finer chords of men's natures are touched, when the fine and pure essence of sweet and noble affection has soothed, pleased, and softened the firmest hearts, then it is that we hear of sacrifices—of deeds of heroism and generous benevolence. Then it is that men knowing the amount of all they risk, are willing to stake life itself and all life's blessings upon the success of some great and generous endeavor, then it is that the powerful force of love gives them new confidence in their own powers, nerves them to dare all, to struggle against every difficulty, believing that by so doing they will win a purer glory and a nobler name. Yes, the devotion of man in its sublimest manifestations can rise to the height of sacrifice, even to the point of sacrificing oneself on the altar of a cause whose grandeur and holiness have possessed, or for a good man, whose love and sympathetic tenderness have aroused intense affection.

But what are such supreme acts of human devotion compared to God's conduct toward us. They are but as the dust in the balance. Listen to what the eighth verse announces, "God commendeth his love toward us in that while we were yet sinners Christ died for us." "God commendeth," that is, establishes beyond question. Mark the great contrast between human and divine love. The relation of man to man, and the affection of the human heart for a human heart, generally confines itself to that which is above it, or its equal. That which the heart of man hates, it cannot truly love; that which it despises it cannot honor, or that which is repulsive and disagreeable, whose practices are to be condemned and reproached and whose notions and principles are to be abhorred. The heart of man does not generally descend into the dens of iniquity and mingle with the stream of wretched beings that call themselves human, to find that communion and fellowship of which it is in quest. It rather turns to the higher attributes, to innocence and truth, purity and virtue, honor and piety, to that which abhors the bad and loves the good, where streams of congenial thought and feeling can be poured forth to flow on mingling together in sweet communion. Nor does it go out to that which does not reciprocate the affection it breathes in some degree; to that which it feels is a malicious, envious and hateful opponent. That which occupies the place of love in the human heart toward such opponents is the canker-worm of envy—the sharp tooth of hatred—the bitter grinding jaws of disappointment and the locusts of ill-quitteed love. How vastly different is the relation of God to man. God cannot look above him to devote himself, as we may, to a being of more worth than himself. His love turns to that which is beneath him and takes even the character of sacrifice in behalf of that which is altogether unworthy of him. God shows forth the greatness of his love by loving those who are sinners, vile, filthy and corrupted by sin; those who in every sense are enemies, serving under the banner of the Prince of Darkness, while presenting nothing to win the love or admiration of God. Veritable foes, degraded, and besotted with sin, worthy of nothing but God's wrath, his abhorrence and intense hatred and loathing.

But such is the marvellousness, the superiority of Divine Love over human, that it can be extended with the same power and intensity toward the "children of darkness" as it is toward the children of light—to enemies as well as to allies. But consider how this love expresses itself. It finds its expression in sacrifice. The supreme expression of love is the voluntary surrender of a life. This God does by offering his only begotten Son, Jesus Christ, that he might be "a propitiation for our sins, and not for ours only, but for the sins of the whole world. He has once suffered the just for the unjust that he might bring us to God."

Mariners tell us that the depth of the Pacific Ocean is four thousand, two hundred and fifty-two yards; that the depth of the Atlantic is four thousand and twenty-six yards, and that the depths of the Indian, the Antarctic and the Arctic Oceans, reach beyond one thousand yards. But what mariner on the ocean of life will tell us the depth of the love of God. No, no. We with our short line of love can never take the soundings or fathom the depths of God's infinite love.

Astronomers have been able to measure the distance of the nearest stars. They have discovered a star in the Constellation of the Centaur, whose light has been three years and four months in reaching this earth. They have informed us of another constellation whose light has been one hundred and twenty years in reaching us. Nay more, they have been busy measuring worlds, and have told us how great is the circumference of this world and how great is its diameter. Yes, they have kept on until they have weighed our planet and found its weight to be six sextillion tons. But what spiritual astronomer has ever been able to measure the eternal and boundless love of Jesus Christ? Think of it—"the just suffering for the unjust." No, no. We with our varying and always changing affections cannot ascend to the heights of God's affection for us.

Many wise men have lived. We have read of Thales, Solon, Chiro, Pittacus, Cleobulus, Periander, Aesop, Socrates, Plato, Solomon. But what wise man with all his powers of apprehension and comprehension has ever fully comprehended the love of God? Read the Mohammedan "Koran," the Chinese "Five Kings," the Hindoo "Vedas," and the Persian "Zendavesta," but in no book save the Bible will you discover a record of such marvellous love. Well may the Apostle Paul write "for I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." We, with our tottering and ignoble regards, cannot travel the length or the area over which God's regard stretches. We may tell in rapturous tones of the love of God. Our hearts may drink in the diluting draughts of God's intense devotion. New feelings may spring up in our

bosoms. Dreams and hopes and expectations, softer, calmer, and more profound than ever have entered before, may flow in upon our hearts like the stream of some deep, pure river washing away all that is rude and unholy and unworthy in them, yet, who will dare to suppose that he has in any way penetrated to the depths of the great heart of God. Who will dare to say that he can understand in any degree the intensity, the greatness, the freeness and boundlessness of the love which found expression in the sacrifice of Jesus Christ. "For God so loved the world that he sent his only begotten Son that whosoever believeth in him should not perish but have everlasting life."

As is well known the great musician Beethoven was deaf and much more so at some moments than at others. On one occasion when a visitor entered, Beethoven was playing one of his finest compositions which had not at that time been given to the world, and his back being turned toward the door he did not perceive that any one came in. As he went on, all the various appearances of intense delight and emotion, passed over his countenance and at length the tears rolled down his cheeks as he concluded. The visitor then laid his hand upon his arm and made him aware of how great was his admiration of all he had just heard. "Alas, my friend, replied the great harmonist, I have but caught a few notes, but the grandness of the full harmony I can only imagine." And this is our position with respect to the love of God. Our cold, dull and ungrateful hearts only catch a few notes of the "Song of Love" but as to what the fullness of the one grand harmony must be, we can only imagine. The sky, the sea, the insect world upon the wing, and all nature, diversified though it may be unite in a glorious anthem "God is love." But though, the love of God be unfathomable yet men may progress in the knowledge of its greatness and vastness. We have in our bosoms the power to feel a part of that love. Would we have that power increased? Then let us devote ourselves to the attainment of pure and noble hearts, capable of every generous and every ardent feeling. To the attainment of grand and comprehensive minds able to form and to receive every elevated thought and fine idea. Above all, let us devote ourselves and direct our affections to the God who loves us, knowing well that we shall find nothing which can compare to his love, nothing so bright, nothing so sweet, nothing so entrancing, nothing so ennobling. Would that every sinner who has almost shut out of his nature all the exquisite qualities of love, would that he might realize the love of God how great it is. Would that every libertine and every debauchee who has almost destroyed within his bosom the power of comprehending what love is in its purity is, would that he might listen to the sweet melody "Christ died for sinners such as he." Would that those upon whom disappointment has broken, who have learned the bitter lessons that hope has told idle tales, that fortune is of fickle favor, that friendships are too often false, that enjoyment itself is often a vanity, and that all must suffer and grieve and repent in the midst of a world which at first seemed bright and happy. Would that they might partake of the love of God which furnishes a balm for many wounds and surrounds with an atmosphere of hope and joy. Oh that all might render unto God the homage of grateful hearts since "he has commended his love toward us in that while we were yet sinners Christ died for us."

"I only know  
I cannot go  
Beyond his love and care."

## Wanted—An Ethical Revival.

BY REV. H. R. HATCH, M. A. NO. 1.

The term "ethical" is usually synonymous with the word, "moral"; but we mean by "ethical revival" something more than a "moral revival," unless by moral is meant a morality which recognizes God as the ground of obligation. Throughout this paper the "ethics" we speak about is "Christian ethics." We use the expression, "ethical revival," meaning by it a larger recognition of the teachings of Jesus in their application to life. Such a revival will always be in order until life has become perfected in the full vision of God in Christ Jesus.

1. At the very start it may be best to inquire into the relationship which exists between the religious and the ethical, as distinct elements in our life.

So far as history goes, these elements have been co-existing factors in human life. Given the religious element, and we may be sure that the moral element, in some sort, has existed with it. Not only have the two elements been co-existing, in the life of man, they have also been co-operative, the one helping the other.

The history of Israel, for example, is a good illustration of the fact which we have just stated. The Old Testament not only records the development of a divine revelation, but it also sets forth the progress of morals. The two elements went on together. The teachers of ancient Israel made no distinction between religious and moral. They taught that man has a spiritual relationship with God which brings him into direct, vital touch with Deity, and Deity into direct, vital touch with him. The religious element is the apprehension of this relationship through faith; the ethical element, the outward expression of this sense of relationship with the Lord by a life of loving service. The Hebrews had no word for "moral," or "ethical"; they did have, however, the word "righteousness," and that word sums up their idea of the moral requirements of Deity for their lives.

We notice, further, that in the several revivals mentioned in the Old Testament there was an advance in both religion and ethics; that is, there was a larger vision of God and a more strenuous attempt to realize the vision

in actual life. Take the prophets, Amos and Hosea. Both were ethical preachers, but both also were religious teachers in that they brought to the people new conceptions of God. This fact is especially true in the case of the prophet Hosea, who tried to make the people see that their idea of God and consequently of God's service was wrong. The Israel of Hosea's day was exceedingly religious, and performed the rites of their religion with great care. But their idea of God was immoral, accordingly their religious rites and practices were immoral. In the vision of God which Hosea brought to the people, there was a new conception of the character of God and of his requirements from his children. The great word on the lips of Hosea sets forth the relation between God and man, and between man and man, and grounds each relationship in moral obligation. The great word of Amos, and indeed of all the prophets, was righteousness; and that word on the lips of the prophets means the right according to God's standard, not man's.

In the teachings of Jesus, whosoever does the will of the Father is the Father's child, and belongs to the Father's kingdom. Of course we can see that to do the will of the Father means that there must be some apprehension of who the Father is and of what his will may be. This realization of who the Father is and of relationship to him constitutes the religious element of life, while the doing of the Father's will, as it is revealed unto us, constitutes the ethical element.

At this point let me quote the words of another: "Religion and ethics, while . . . relatively independent, are complementary elements of man's life. Ultimately they belong together. Each originally implies the other, and in the perfected life they are made one."

"We cannot think any ethical question out, without raising some religious question. We cannot make any religious belief, unless we put moral content into it. Alike as a good to be desired, a virtue to be attained, or a duty to be rendered, religion itself becomes a part of morality, and belongs to a true and complete ethics of life. And conversely, every moral term—such as approbation, duty, freedom, and any other ethical concept—has its religious side and readily passes over into a religious meaning. The apparent dualism is not real, for morals and religion are the two relations and aspects of one unfolding spiritual life, which, although thus logically separable, is not divided in the unity of personable consciousness."

"If ethics are regarded as the earthly science of life, then religion is the moral astronomy of it. While bent on the tasks of the former, we need the outlook and uplift of the latter. The religious consciousness encircles and completes the moral consciousness of man around the whole horizon of his life, bending over every field of duty as the heavens encompass and comprehend the earth. Not to have any outlook of religious thought and far prospect of a boundless hope as we pursue our daily tasks, were like living on an earth without a sky."

From these remarks it may be gathered that religion increases and enlarges the content of morality. As the religious nature comes more and more into touch with God, the more and more will the life of man become strengthened and deepened in its moral character and worth. In the evolution of the spiritual life and forces the religious nature may perhaps take the lead; but the same power is at work in both the religious and the ethical, and that power is the Holy Spirit, and when his work is completed both these elements of human life will be perfected. An ethical revival, therefore, would mean a fresh realization of the divine power within us and a new manifestation of it in life.

### Looking Forward in Foreign Missions.

"GRIEVE NOT THE HOLY SPIRIT OF GOD."

I have thought much of late about my or our relation to the spirit of Christ—the Holy Spirit. What immense responsibility rests with us since we may through force of unwisdom habit refuse to be led by him, and thus defeat Christ's plans for our lives. We have full oft welcomed the Spirit's powers to help us in all the public and private duties of life in order that Christ may be glorified therein; yet to me now it is plain that we have not permitted the Spirit of Christ to control us in the making of money, so that our supreme motive should be to co-operate with Christ in saving the world. Is this not the one great reason why the gospel has not spread over the world long ago, that men have not been willing to be regenerated and kept by the spirit of Christ but as a rule have refused to welcome him to the business of life? Whether rich or poor we are used to saying of such persons that they are worldly-minded, covetous, selfish. Well, how could it be otherwise? since they attend to their daily business with the one leading motive to lay up treasure upon earth, and therefore though they are Christians this spirit prevails, each one striving to see how little of their income they can honorably escape with giving to Christ. But when to glorify Christ is the chief motive in business, each one will cheerfully respond to calls for Christ's work, rather trying how much he can give than

how little. Say, brethren, what a sin, a shame and a crime all this fighting against God is? If the spirit of Christ had control in the churches of our convention would not our F. M. Board immediately receive \$200,000 per year instead of the paltry \$20,000. Might it not be possible that our own church could support a dozen missionaries instead of the one only we now support? Does not the Christ long for his pleas to be matured and his kingdom set up and he return to reign, but the whole matter is indefinitely delayed because his people, fooled by the devil, refuse to permit the spirit of Christ to guide them in business. How long O Lord shall this delusion continue with thy people! Is it true that God himself is powerless to correct the difficulty? Think you not that if it was possible for him to control his children and make them Christ-like in their motives in money-making it would have been done? Though he has all power has he not given us the right or the responsibility of choice? We have the opportunity of bolting the door from the inside. God can only knock at the door. His people have wickedly persisted in refusing the Spirit of Christ entrance into the business department of their lives. Is Christ not longing "to see of the travail of his soul, and be satisfied?" If it was in the power of the Triune God to have made us willing to furnish forty missionaries for our 2,000,000 Telugus instead of six, and thereby have some of the one million saved that have died during the last twenty-five years since we took charge of them, would we not have done so?

What a fearful responsibility! To have power to say in effect and mean it too, we will not have the Spirit of Christ in our business. When that wise pastor said that it was impossible to speak the plain truth ever so kindly, in any of our leading churches without losing his pastorate, did he mean such truths as we are now discussing? How skilled and powerful old Satan is surely to have Christ's redeemed children so bound hand, foot, brain, heart and all, in mammon worship that God himself cannot release them, and devils are laughing in Satan's glee at the picture. But little if any advance in Foreign Mission work for years, retrenchment full of it is the order of the day, often hospitals and schools are closed for want of funds. Missionaries in many cases dying broken-hearted on account of having to give up the work and leave without care the converts gathered; and all the while hundreds of millions of God's money in the hands of his children in America. Shame! Shame! Redeemed of the Lord. I would not be the devil's foot ball any longer. Rouse ye! Rouse ye! Escape for your life, from bondage to Satan, and claim the noblest liberty possible, which is to give the Spirit of Christ full possession of heart, life and business, and begin to possess the sweetest joy possible to mortals. Did you forget that Christ has all power in heaven and earth to give you success in business, if your motives and plans please him! Surely heaven has been robbed of millions of souls already by God's people having been betrayed into Satan's power in this matter. DIMOCK ARCHIBALD.

### The Editor's Hobby-Horse.

PROF. I. R. SAWWOOD.

Insane asylums are to-day filled with men, who have ridden to excess hobby-horses. Strange to say, the overwork affects the rider's head and not the horse's back, for the latter is as fresh and ready for another jog as before the unhorsing of the rider. The riders of perpetual motion are of this class. I recall meeting a lunatic, who was perfectly sane and talked with much composure till you brought in his hobby-horse.

History constantly repeats itself in this way as in more conspicuous ways. How many rulers can you count who overworked the practice of decapitation till they became insane on the subject? What was Napoleon's hobby-horse? Did our late candidates for president ride horses of this breed? Are any of your acquaintances unconscious rulers? Are you yourself a good jockey?

But this writing was to tell of the editor's mount. This horse does more real damage than any I have seen exhibited in recent years. A little jog now and then will not hurt the best of men, but for an editor to ride his horse into every edition of his paper is injurious to himself (and degrading to his readers). Does the paper circulate in a community where the readers live on blood and thunder? Is that reason sufficient for feeding this diet each week to all readers? Should not an editor be enough of a cosmopolitan and so many-sided that he can appreciate and justly minister to the needs of his constituency?

Bacon said truly "reading maketh a full man;" but, alas, many people, who read only one denominational paper, have no choice in the filing. You would think from reading some papers there are only three or four questions that ever interest their readers, for each week the columns are full of them. Small reason there is for some being so narrow and hide-bound. I know a man who uses Sunday afternoon in reading his denominational paper. If he finds nothing in it with which to construct daily a Christian life of what use is the paper? Is the purpose of a denominational paper to furnish cudgels with which to pound our brothers' heads?

Because the editor lives in a small house with no windows and that in a valley is it necessary that he try weekly to compel thinking, seeing people to live in the same kind of house and in the same narrow valley?

Many writers air personal differences under the cloak of defending the faith. Some ignorant people may be mocked in that way, but God will not be. Those who sow to the wind shall reap from the whirlwind.—The Argue.

### God's Rest and God's Work.

BY GEORGE MATHESON, D. D.

"The Lord rested the seventh day."—Exodus 20:11.  
"Jesus answered, My Father worketh hitherto."—St. John 5:7.

Does our Lord mean to contradict the statement of the book of Exodus? Exodus says, "God rested the seventh day." Christ says, "Up to this present time My Father has never ceased from labor." Does Jesus mean to deny the primitive record? No. What he means is that rest is not the opposite of work, but the opposite of friction. And I think our experience must confirm this. Is it not true even of physical rest? It is not motion that tries us; it is the interference with motion. It is not work that makes us weary; it is the impeding of work. If there were not friction in the air or in surrounding objects, you and I would find in the longest and swiftest locomotive a sense of absolute rest. Why does a little bird grow weary on the wing? Because of motion? No; because of motion interrupted. It is because all things are calling to the bird, "Lie down!" It is because the pressure of the atmosphere is every moment stopping its progress and saying, "you shall not pass here!" If the bird had less friction, it would do more work, and, at the same time, find more rest. When God rested, he rested not from work, but from the friction that impeded work. Are you startled that the working of God should have been impeded by friction? I am quite sure it was till the birth of a human soul. Do you think that the selfish struggle for survival among the beasts of the field was favorable to the movement of his love? No; it restrained the beating of his wings. It was not the environment for your Father. It was a foreign atmosphere in his own world. It broke the nuptial ring wherewith he sought to surround all things.—Christian World.

### Why I go to Church on a Rainy Sunday.

1. I attend church on rainy Sundays because—
1. God has blessed the Lord's Day and hallowed it, making no exception for hot or cold or stormy days.
2. I expect my minister to be there. I should be surprised if he were to stay at home for the weather.
3. If his hands fall through weakness, I shall have great reason to blame myself unless I sustain him by my prayers and presence.
4. By staying away I may lose the prayers which may bring God's blessing, and the sermon that would have done me great good.
5. My presence is more needful on Sundays when there are few than on those days when the church is crowded.
6. Whatever station I hold in the church, my example must influence others. If I stay away, why may not they?
7. On any important business, rainy weather does not keep me at home, and church attendance is, in God's sight, very important.
8. Among the crowds of pleasure seekers I see that no weather keeps the delicate female from the ball, the party or the concert.
9. Such weather will show me on what foundation my faith is built; it will prove how much I love Christ. True love rarely fails to meet an appointment.
10. Those who stay from church because it is too warm or too cold or too rainy, frequently absent themselves on fair Sundays. I must not take a step in that direction.
11. Though my excuses satisfy myself, they still must undergo God's scrutiny, and they must be well grounded to do that.
12. There is a special promise that where two or three meet together in God's name he will be in the midst of them.
13. An avoidable absence from the church is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, do not know him.
14. My faith is to be shown by my self-denying Christian life, and not by the rise or fall of the thermometer.
15. Such yielding to surmountable difficulties prepares for yielding to those merely imaginary, until thousands never enter a church, and yet think they have good reason for such neglect.
16. I know not how many more Sundays God may give me, and it would be a poor preparation for my first Sunday in heaven to have slighted my last Sunday on earth.—Frances R. Havergal, in the Can. Baptist. Feb. 21, 1901.

### "He Maketh the Storm a Calm."

Psalm 107:29.

Loud roars the gale and fiercely beats the mighty storm,  
And driving mists disguise the most familiar form—  
The night falls strangely dark, we cannot see the way,  
And here we must await the slowly coming day.

While straining glances search for morn's initial rays,  
The minutes seem as hours, the hours as weary days,  
Hope's light would soon go out in billows of despair,  
Were it not high and safe upon the Rock of Prayer.

The prayer is answered while the prayer ascends,  
When Faith inspires the prayer the Father's ear attends,  
The night has passed, the mighty storm becomes a calm!  
In blessed light and peace we lose our last alarm!

Our mortal fight with foes within and foes without,  
With passion fear and hate, with unbelief and doubt;  
On to the end, is as a dark and stormy night;  
With hope in bliss beyond its sole relieving light.

But, hope in bliss beyond, for every wound is balm;  
And through this hope the Father makes the storm a calm,  
Sweet Hope, engendered in the love that Jesus gives,  
Thy holy peace forever in the Spirit lives!

North River, Feb. 21. ADDISON F. BROWNE.



later times. Most of all was I eager to meet men of experience, who are giving their lives to educational work, that I might by fellowship with them get some broadening, some quickening, some larger intelligence for the judgment and direction of our own work at home.

While away it was my privilege to visit Colby College, Waterville, Me.; Newton Theological Seminary; the Massachusetts School of Technology, Boston; some of the High Schools of New England; Worcester Academy; Clark University; Brown University; Columbia University and Union Theological Seminary, New York City; Yale University; Smith College, Northampton, Mass.; Amherst College, Amherst, Mass.; Rochester Theological Seminary, and Rochester University; and McMaster and Toronto Universities, Toronto.

My best expectations were more than fulfilled in the information gathered and the stimulus received. The intimate touch with able men was very broadening and vitalising, and I shall always count my trip one of the most instructive and valuable privileges I have had. On reaching home an opportunity was given me of talking to the professors and students for an hour on the good things I had enjoyed. I trust it will be arranged by the Board that each professor shall in turn get the advantage of a similar outing.

After seeing the superb equipment of some of the American schools and colleges one can hardly help feeling afresh the financial limitations of our own work and wishing that we had at command at least enough money to get out of debt, to stop further deficits, and to supply in a modest way some of our urgent needs.

It is gratifying, however, to think that money is not the prime requisite of efficient educational work; that men and ideals count for vastly more than money; and that Acadia in her poverty has prosecuted and is prosecuting a work so true in aim, so genuine in quality, so efficient in results, that her graduates take rank in the graduate schools and in public life with the graduates of the best Colleges. It is gratifying also to have discovered that Acadia has not been alone in having had a history of struggle. About every College of distinction has had its time of poverty and waiting, and we may well keep good heart, in the confidence that the spirit of beneficence towards the College will grow with the years, and that more and more those who have larger means will emulate that disposition, which is so rapidly developing in the United States, to regard colleges, especially Christian colleges, as one of the most commendable, permanent, and far-reaching forms of investment into which God's stewards can put the means with which God has entrusted them.

The Theological Seminaries I visited are well manned, are demanding a high grade of work from the students and are endued with a vital evangelical spirit. No young man should think in these days of settling in the ministry without supplementing his general training with this special training for the onerous duties of his high calling. The Graduate Universities are becoming more and more efficient, and are already offering advantages which it was once felt could not be obtained outside of Germany.

The smaller Colleges have in the later years had a testing time. The gifts of the wealthy have flowed rather towards the large Universities, leaving the smaller Colleges to suffer more and more by contrast, and to experience increasing difficulty in keeping a place. There need, however, be no panic on this point. The pendulum is already swinging back. The smaller college with a fair equipment offers, and must continue to offer, the greater advantages for the undergraduate. Its curriculum can be more easily controlled, its ideals of life can be better controlled, its methods of work are as a rule more severely educative, the contact between students and professors is much more close and personal, and the relations of the students to one another more fraternal and helpful. The smaller colleges are the chief conservers of the positively Christian idea in education. The large university is the place for post-graduate work, but there the undergraduate is largely lost in the crowd, must often submit to the lecturing system in the place of genuine teaching, may have only the slightest personal contact with the professors, and is almost sure to receive the entire instruction of the first two years, not from professors at all, but from instructors who are themselves only beginners in the work of teaching. The acknowledgment of these facts was frankly made to me not only by students but by professors in the large Universities. I found it to be the prevailing conviction.

Altogether this tour of observation has deepened my sense of the great importance of the work of education in particular, both to national life and the Kingdom of God; has deepened my sense of the great value of the work of Acadia; has confirmed my judgment that the staff at Acadia will compare favorably with the staff of any college of the same grade, and that in some respects its ideals give it a pre-eminent position. Everything I met with confirmed the conviction that in all essentials the ideals established here are sound and healthy. In details there will always be room for re-adjustment and improvements, and as the means are furnished, much improvement can be made. Let us thank God for the past, and pray and work for a still nobler and more efficient future.

The evangelistic meetings led by Mr. Gale, which began last Sunday in which the churches and the college are united, are held in the college hall in the evenings, and in the Baptist church in the afternoons. The attendance is very large and the interest is deepening day by day. We are praying and looking for a deep and far-reaching movement. Brethren, pray for us.

Wolfville, March 1st.

T. TROTTER.

From Halifax.

Had Reporter not been for the last three weeks locked up in la grippe's prison, you would have been told how Halifax mourned for the death of Queen Victoria and of several other matters of interest to the readers of the MESSENGER AND VISITOR. We make history at lightning speed in these days. Even important facts soon become stale. It may however be said that the Episcopalians did not unite with the other bodies in the memorial services for departed Queen Empress. They kept to their own churches as of course did the Roman Catholics. One sentiment, however, pervaded the entire city. Here as elsewhere there was a feeling of keen personal bereavement. The Baptists, Methodists and Presbyterians held a union service in St. Matthew's Presbyterian church. It was crowded and many were unable to get even standing room. The assembly was pervaded by a deep seriousness.

The long pastorate of Archbishop O'Brien to his flock published in the city press is one of unusual interest. In looking over it the Baptist Index Expositor would cut out his interpretation of the Peter, rock and keys, the Sacraments, the historic church, its teachings and authority, but when this is done, the body of this address to his flock is wholesome and uplifting and could be read with profit by any intelligent Christian. Running through it is a golden thread. From beginning to end Christ is fearlessly held up and defiantly pressed upon the attention of all opposers. This is not done by platitudes and dogma. Back of his keen vigorous intellect the Archbishop evidently has a heart, stout, fervent and loyal to Christ. Baptists are at all times glad to see evidences of such facts.—Let me give the readers of the MESSENGER AND VISITOR a few sentences from this lental pastoral. The fact that we have entered on a new century doubtless was an inspiration to the writer. In his argument for the work of Christ he says:—

"Much less will a study of some, even many, of the laws of the physical world, or the adaptation of natural forces to meet our conveniences, enable us to understand the story of mankind, and of the Christian religion. Yet with no better mental equipment than that supplied by such studies, serious men,—and not seldom, unturned scientific cakes, also,—will attempt to explain that story, in a tone more dogmatic than learned, more flippant than convincing.

The long-expected Redeemer and Mediator had come to break the bonds of sin, to conquer death and to renew the face of the earth. The Creator had come down to his creatures, to lift them up to dispel the darkness of error, and to offer a balm for every wound, a cure for every spiritual disease, and to subject all things to him."

The effects of the gospel are described as follows: "Maxims and rules of conduct proposed by learned men have indeed exercised a certain influence over the minds of their pupils, but only within a restricted area and for a short time. But the gospel of Christ changed the habits of thought of mankind, opened up new fields of intellectual activity, shed light on many obscure subjects, and emancipated human reason from the slavery of error, by proclaiming the truth. And this action has not been transient; it has dominated the intellect of all that has been heard of the world for the past nineteen centuries, and shaped the course of all moral, social and political reform. Even those who today reject or rebel against that gospel are influenced by it in a thousand ways. Their self-respect which leads them to avoid disgraceful actions, as well as their philanthropy of which they boast, are results, distorted indeed,—yet the results of the impalpable action of the gospel in the region of thought."

All lovers of God's word rejoice in declarations of this kind irrespective of their author's ecclesiastical relations. The more of such statements the better. Of Christ and his work he further says: "And this Divine Founder, who in the beginning was with God, and was himself God, through no compulsion, but moved by infinite love for us, condescended to our weakness, so that we should be made partakers of his strength, uniting to himself a human body and soul through which he might bear our sins, and teach us by word and example. What does he ask in return for all the benefits conferred upon us in the social, intellectual and spiritual orders? Only our love, our adoration, our service. He is our brother who has labored and suffered much for us; therefore we should cherish for him an intense personal love. He is our God, and as such merits our adoration. He is our King—our King by right of creation and by the right of purchase through the shedding of his blood for us, hence our best service is his due. When he reigns in the heart and the conscience of man, fear and restlessness find no place. In families and communities where his laws are observed peace and happiness abound. If we obey him we shall find that rest of soul after which we all sigh, even in the midst of thoughtless gaiety, for so he has promised: 'Come to me, all you that labor and are heavy laden and I will refresh you. Take up my yoke upon you, and learn of me, because I am meek and humble of heart; and you shall find rest to your souls,' Matt. 11: 28, 29."

Here it will be observed that his grace gives the gospel, chapter and verse, which he quotes. This is good. It assumes his belief that his people have Bibles in their houses. It is not likely that this is generally the fact. If clergymen of the Roman Catholic church should become as urgent for the private study of God's word as are the ministers of, say the Presbyterian church, what a blessing would thereby come to that people. Wait and hope. The evolutionary process in church polity is not arrested. The leaven has been put in the barrel of meal. It takes a long time to leaven the whole lump. The trend of priestly assumption whether in the Greek church, the Western church or the Episcopal church is to subordinate the Bible in the hands of the people to the Prayer Book. This should be reversed. In time it will be done. So soon as the heralds of revealed truth come to see all priestly functions centred exclusively in Christ,

except the general priesthood of believers, then will they teach the people to do as did the Bereans in Paul's day, "Search the Scriptures daily to see whether the things" preached, believed and enjoyed, "are so."

Again where the Archbishop discourses on the matter of accepting Christ, Baptists can say a hearty Amen. These are his words: "The gospel message calls man to follow virtue, it does not drive him; the grace of God entreats to good, it does not force. The awful responsibility of freedom of will is ours; good and evil are before us, constituting the touchstone by which souls are proved. If the senses exert an influence to drag us down to material things, the words of Christ,—'What shall it profit a man if he gain the whole world and lose his own soul?' (Matt. viii. 36), tend to lift us up to the spiritual; if temptations are strong to lure us to sinful pleasures, the grace of God is no less potent to strengthen us to seek the unending joys promised to the pure of heart. The devil, who is no figment of the imagination, but a real personal being, once a noble spirit, but having fallen through pride, is ever seeking to draw others down, make use of men individually and collectively, to thwart, or mar the designs of God through a misuse of their free will."

His Grace builded larger than he knew. The pastoral was intended to serve his own flock especially in the lental season on which they have just entered; but I have passed it on to the thousands of families reading the MESSENGER AND VISITOR; not however until I have taken the same liberties with it which good old Shubael Dimock who came to Newport in 1860, took with the Presbyterian catechism. He first drew his pen through that part of it which treated of infant baptism, and then used it as a good Baptist text book. So having expurgated the archbishop's lental circular of a few unsavory dogmas, I offer it to the Baptist press of the Maritime Provinces. I am sure those who read the large quotations adduced will be glad to discover the religious presence, the loyalty to Christ, and the devout fervor which mark this production.

Mr. Dresser who has been preaching at Tancook for some weeks past has supplied the West End church. Mrs. Dresser is at the Victoria Hospital for treatment. Rev. Dr. Kempton is confined to his house with an attack of Lagrippe. Signs of awakening appear in the North church and at the Tabernacle. REPORTER.

Arrogant Assumption.

While the nation was bowed in grief, and our hearts were with the mourners at Osborne, everything which savored of eulogy or affectionate regard for our late beloved Queen was eagerly accepted without scrutiny or question. It may not be amiss, now, to look a little more closely at some of these tributes.

Here is one from Archbishop O'Brien. On the Sunday following the Queen's death, St. Mary's Cathedral was not draped, as were most of the churches here, nor was any memorial service held there, but, in lieu thereof, the following letter from the Archbishop was read at all the services:

"During the course of the past week, Her Majesty the well beloved Queen, was called from her sphere of earthly activity. Full of years adorned with many virtues and enjoying the loving sympathy of her subjects, she passed peacefully away leaving as the noblest inheritance to her descendants a spotless name and fame. As maiden, as wife, as mother, she led a blameless life, living in each state up to high ideals, and discharging faithfully the duties of Queen in all of them. She set a noble example of domestic virtue to women, and of faithful service to men in public positions.

This will be her best eulogy, as it will be her best advocate before an All-seeing Judge.

The remainder of the letter, which was brief, provided for a high mass on the day of the Queen's funeral, with prayers for the members of the royal family, and for King Edward VII., "that he may rule wisely and well."

What I have to say concerns the first part of the letter, which I have quoted verbatim. So far as it goes, it shows no lack of appreciation on the part of the Archbishop. Indeed, it is high praise,—not one whit too high—of a notable life as shown in the domestic relations, and in the discharge of public duty, a brief, eloquent tribute from a loyal heart. But, why is no word written in appreciation of the Queen's religious life, of the simple faith and Christian character, so constantly in evidence during her long reign, abounding in acts of Christian sympathy and Christian love? The Archbishop did not fail to remember. He will never forget the touching exhibition of the large hearted true Christian charity displayed by our noble Queen when his intimate friend and co-religionist, Sir John S. D. Thompson was stricken by death in the palace at Windsor. It was prompt, tender, and Christlike. Ah, there was a fiercer struggle in the heart of the loyal citizen at this point. A just regard for the Queen came into conflict with mother church, and mother church triumphed! Hence the words which I have italicised with their false and most arrogant assumption quietly nestling therein, an assumption which the Archbishop himself, bold man that he is, would not venture to translate into words. Let no one imagine that the Archbishop holds any such heresy as that salvation may be found in good works without Christ. His recent lental pastoral is clear on this point. Again and again he declares that the Lord Jesus is the one hope and salvation for humanity. No, the meaning of the closing words of his tribute is clear. The Queen lived and died outside the Roman Catholic Church and, "without arc dogs." There can be no faith, no Christian character, no Christian life, no Christ, no salvation outside the Roman church, for the keys of the Kingdom are held by Peter and his successors. To be in the one church is to be saved, and to be without is to be lost. This is ultra-montanism, and the Archbishop is an ultramontanist. When he speaks in the words I have italicised of the Queen's "best advocate," he simply means that she can have no advocate, and no hope of heaven. This is called Christianity in the year 1907, the opening year of the new century!

Feb. 25, 1907.

H. NOVA SCOTIA.

## The Story Page

### An Uninvited Guest.

BY FRANCIS BENT DILLINGHAM.

"Then you don't want to invite Paulina?"

"Why, no, mamma, I don't know her so very well. She's more your friend. She's just in my Sunday-school class, and she doesn't come very often to school, and she doesn't know very many of the girls, and I don't think she'd enjoy parties anyway, and she wouldn't have anything to wear, and I don't play with her very much, only when she comes to see me, and you said I might have anybody at my birthday party?"

"Very well," said Ruth's mother, "but I hope her feelings won't be hurt."

"Why, I don't believe she'd think of being invited, and I'll ask the girls not to tell her anything about it."

"I wouldn't mention it to the girls if I were you," said her mother, as she drew her pencil through Paulina Wilkins' name.

"And Rosamond Archer is the next one I want."

"Why, Ruth, do you know Rosamond well enough? Hasn't she just moved into the neighborhood?"

"Now, mamma, you said I could have anybody I wanted to the party. I know Rosamond very well indeed. She's just perfectly lovely. She sits next me at school and has the prettiest dresses."

So Rosamond Archer's name was added to the list of party guests.

"It's just as well I didn't invite Paulina," declared Ruth, on her birthday, while her mother helped her dress for the party. "She hasn't been to school for a week and doesn't know a thing about it, and I know that Rosamond would think it was funny if I'd asked her."

"Then Rosamond is a very silly little girl, whom I'm sorry we invited to the party. And I'm worried about Paulina. I must see Mrs. Johnson and find out if she is ill."

For Ruth's mother felt a responsibility for the Johnson family, and a special interest in Paulina. Paulina was a little orphan Mrs. Johnson had taken to her home to help "mind the children and do the chores." As Mrs. Johnson went out working by the day, and there were three small children, not counting the baby, little Paulina found that minding the children and doing the chores left her scant time for school and few moments for play.

But Ruth soon forgot all about Paulina. It was a beautiful day for the party, and the little guests arrived promptly. Ruth was standing in the library chatting with the newest arrival, when again the door-bell rang. From where she was standing, by craning her short neck, Ruth could see the front door. Now, as she peered around the corner of the library portiere, she saw the maid open the door and behold little Paulina Wilkins standing on the threshold. Ruth turned red and white by turns and drew back suddenly. She looked at her mother, who in the farther corner of the room had all the little guests, with the exception of the one by Ruth, about her, and was making them laugh at a funny story. What should Ruth do? What should she do? The little girl beside her was talking blithely:

"You all sit in a circle and you number each one—if you don't want to play it, never mind—for the little girl saw that Ruth was not listening; again the forgetful little hostess had leaned forward and again she drew back.

"O yes, I do, it would be lovely," and Ruth's troubled face tried to take on a look of interest. "Tell me the rest."

In that quick glance Ruth had seen enough to know that the maid had ushered Paulina in, and of course the little girl had gone through the hall and up stairs. And Rosamond Archer was up there, too!

What would she think when she saw Paulina? Ruth wanted to tell her mother about it, but there was no chance, and what good would it do, anyway? Ruth's mother would be glad Paulina had come.

Meantime little Paulina, guiltless of any offense, was indeed going up the stairs. The maid had opened the door at her first touch on the bell handle, and had said: "Please walk up stairs and take off your wraps; first room to the left."

Paulina, who was always shy and overawed in Ruth Wilder's house, had entered the door and gone up the stairs in so dazed a state at this unusual preparation for her arrival that she had scarcely dared lift her eyes from the handsome carpet and, in the upper hall, had turned to the right and entered the wrong room, without happening to meet any children on the way.

The secret of this afternoon call of hers had been that, after being kept from school for a week and awake most of the nights with Mrs. Johnson's sick baby, Mrs. Johnson had decided to give her a half-holiday, especially as the baby was better, thanks to Paulina's faithful care.

"Where you goin'?" Mrs. Johnson asked, as Paulina laid the baby in her arms that afternoon.

"I thought mebbe I'd go to Mis' Wilder's," said Paulina, balancing herself on one weary foot.

"I would if I was you," said Mrs. Johnson, rocking heartily back and forth with the baby. "And you'd better fix up a little. You kin wear your brown skirt if you want and—let me see—you try on that red waist Mis' Wilson give me. I can't meet it on me if I was to hold my breath till I was black in the face; but I always tell 'em, 'If 'twon't fit me, I've got all sizes to home.' I guess it'll just about fit you," Mrs. Johnson was not hard hearted, only poor and busy.

So Paulina, in the brown skirt and red waist, which fitted her according to Mrs. Johnson's idea only, started for the Wilders' with a happy heart. Mrs. Wilder always gave her a good time. But now as she took off her hat and jacket in the Wilders' handsome chamber she was a trifle bewildered. She was wondering if she would not better wait until somebody came to tell her where to go next, when there was a step in the hall, and there in the doorway stood a wonderful vision. A lovely little girl in a white dress with little blue flowers sprinkled all over it and pretty blue ribbons fluttering about her. Paulina remembered her at school, though she had never spoken to her; she knew her name was Rosamond Archer.

"Hullo," said the little girl, smiling.

"Hullo," responded Paulina; she advanced a shy step or two towards the door.

"Aren't you coming down stairs?"

"Oh, I don't know," began Paulina, slowly, "I—"

"Come down with me," and Rosamond held out her hand, "then there'll be two of us."

Paulina stepped forward with a pleased smile and outstretched hand, then she drew back.

"I'm not dressed up much," Mrs. Johnson's red waist shrank suddenly in beauty, in beauty only; if it could but have shrunk in size to Paulina's slender little frame!

Rosamond looked her over frankly. Her glance went from the pleated ruffle of the brown skirt that almost touched Paulina's heels behind and was above the tops of her shabby boots in front, then traveled up the pointed overskirt to the black ribbon that could scarcely be called a belt, since it performed no service, but left the large skirt binding gaping below. Rosamond studied the ample red waist, with a patch on each elbow of the unfaded color, and the plain piping that did office as a collar; then her look settled on Paulina's clean, earnest face and her smooth, neat hair. Mrs. Johnson prided herself on her own and Paulina's tidiness.

It took but a moment for Rosamond to see all this, then she stepped into the room and said, kindly: "Praps I could pin up your skirt behind."

"O," said Paulina, and she tried to twist her head over her shoulder to see the gap; one could not see below one's waist in Mrs. Johnson's mirrors.

Rosamond took her by the skirt-band and drew her towards the dressing-table. Paulina backed shyly and fearfully beneath the other's commanding hand. She stood like a little image while Rosamond fastened her skirt. "There! that's all right," said Rosamond, as she drew down the black ribbon in front and straightened up to look at Paulina. "If you only had a ribbon 'round your neck, you'd look real pretty." Then she glanced down at her own bow-trimmed gown. "Here, I'll rip this off; hand me those finger-nail scissors."

"O my, you mustn't," whispered Paulina, without stirring.

"Mamma won't care a bit; it won't show," and Rosamond went to the dressing-table and began to snip away with the scissors. Then she advanced to Paulina with one of the pretty blue bows in her hand. "Now, hold up your head and I'll tie it 'round your neck."

Paulina held up her small pointed chin, and Rosamond twisted the blue ribbon around the thin little neck. It pinched somewhat, but Paulina was too thankful to have something really "fit" to complain.

"There, that's lovely!" said Rosamond, with a final little pat. "Now let's go down stairs."

She took Paulina's hand and led her through the hall. There was a little girl half-way down the stairs, and the two called back and forth, so nobody heard Paulina say:

"O, I'm 'fraid they've got company."

"Hurry up, Paulina," said Rosamond, grasping tightly the hand Paulina half tried to withdraw. So down the stairs they went, the dainty Rosamond with Paulina dragging behind, her old brown skirt brushing the stairs at each step.

The next Paulina knew she was in a room filled with little girls, and the delicate color spread from the edges of her blue collar to the roots of her hair. A little girl near the door called out: "Hullo, Paulina, come and sit here," but when Paulina would have halted Rosamond drew her forward to pay her respects to her hostess.

"How do you do, Ruth," said Rosamond, dropping

Paulina's hand to shake that of her hostess. Then Paulina put out her little claw and said, "How do you do, Ruth," in a weak imitation of Rosamond. Then Ruth said, "How do you do, Paulina," and she looked in bewilderment at her two little guests and noted how Paulina's collar matched Rosamond's bows.

But when Ruth's mother came forward and shook hands with Rosamond and put one arm about Paulina, the little uninvited guest looked up and whispered:

"I didn't mean to get in a party."

"But I meant to have you, dear," said Mrs. Wilder, patting the little red flannel shoulder.

Then Rosamond took Paulina's hand and said, "Let's sit over here, Paulina."

"Paulina's going to sit side of me," cried the little girl by the door in her loud, merry voice.

"I'll get a chair, and Paulina can sit between you," said Ruth's mother, and she turned away with a lump in her throat at the sight of the beautiful happiness in Paulina's face.

When that most delightful party was over and Paulina stood in the hall waiting for Mr. Archer, who was to walk home with her, Ruth came out of the dining-room with a package of cakes:

"These are for the Johnson children, Paulina, and some for you."

Paulina looked up at her. "I was just coming to see you. I didn't know it was a party, and I'm sorry I didn't have a present for your birthday."

"O my!" cried Ruth, then she put both arms about Paulina with a hug and kiss. "You needn't ever bring me a present, but you must always come to my parties."—Congregationalist.

### Surgeon to a Tiger.

One of the finest tigers in the Zoological Gardens, Dublin, was threatened with gangrene in its paw—the claw having become distorted and grown into the foot. Rev. Samuel Haughton, M. D., senior fellow of Trinity College, Dublin, and a well-known person in the Irish metropolis, undertook to perform the dangerous experiment of operating on the paw.

It was indeed a thrilling experience. The mate of the tiger was first secured in a side den. A net, devised by Professor Haughton, was thrown over the tiger, and he was drawn forward to the door of the cage. Four stout keepers then held the feet of the struggling animal, while Professor Haughton cut away the diseased claw.

The suffering beast furiously but vainly tried to get at him during the operation, but the rage of the tigress looking on through the bars of the side den was much more terrible to behold. She roared, and flung herself violently against the barriers in her mad desire to go to the rescue of her mate.

When the tigress was admitted to the cage after the wound of her mate had been dressed, she turned up the paw and examined it with touching solicitude, and then licked her mate, as a cat licks her kitten, to soothe him, purring softly the while.

But perhaps the most extraordinary part of the affair was the sequel. A week later Professor Haughton was again at the Zoo to see how his patient was getting on. When the animal espied him he began to purr like a cat, allowed him to examine the paw, and seem pleased that he should do so. Indeed, for years afterwards the tiger and tigress showed themselves most friendly and grateful to Professor Haughton.—Westminster Gazette.

### "That Doesn't Trouble Me!"

"That doesn't trouble me!" said a fireman in the employ of the Boston and Maine Railroad several years ago. A Canadian express train had just rolled into the station at Boston, and the engineer was remarking that a "hot box" had developed since leaving the last station.

No; the fact that there was a "hot box" did not trouble the fireman; the engineer was held accountable for every accident that occurred to the engine; it was for this reason, in part, that he received twice the pay of the fireman. But, somehow, the remark grated on the engineer's ears. He thought that the fireman ought to be troubled when anything occurred to the engine that he fired, and his respect for the man received a severe check.

It was not long after this incident that the engineer was called into the superintendent's office one morning. "Mr. Stevens," said the superintendent, "what sort of a man is your fireman?"

Instantly the words of the fireman passed before the engineer's mind. "That doesn't trouble me!" seemed written in letters of fire.

"Dan's a good fireman," he replied; "he and I get along all right, sir."

"There's something a trifle 'out' about him?"

queried the superintendent, looking keenly at the engineer: "wouldn't just do for an engineer?"

The engineer would have liked nothing better than to see the ambition of the fireman a reality, but he was convinced that in speaking a good word for him he would be endangering the public.

"I think his place is on the fireman's box," he said; "he's a good man there—doesn't drink, and does all that the road demands."

"What's the matter with him?" persisted the superintendent.

The engineer hesitated a moment, for he disliked to prevent the promotion of the man who had fired for him for years. Finally he related the incident that troubled him.

"That settles it," replied the superintendent. "I wanted an engineer for a new local. You know the requirements of the road—he will never do."

### To the Queen.

(Tennyson's dedication of a volume of his poems, March, 1851.)

Revered, beloved—Oh, you that hold  
A nobler office upon earth  
Than arms, or power of brain, or birth,  
Could give the warrior kings of old,  
Victoria—since your Royal grace  
To one of less desert allows  
This laurel greener from the brows  
Of him that utter'd nothing base;  
And should your greatness and the care  
That yokes with empire yield you time  
To make demand of modern rhyme,  
If aug' of ancient worth be there;  
Then—while a sweeter music wakes,  
And thro' wild March the throstle calls,  
Where all about your palace walls  
The sunlit almond blossom shakes—  
Take, Madam, this poor book of song;  
For tho' the faults were thick as dust  
In vacant chambers, I could trust  
Your kindness. May you rule us long,  
And leave us rulers of your blood  
As noble till the latest day!  
May children of our children say,  
"She wrought her people lasting good;  
"Her Court was pure; her life serene;  
God gave her peace; her land reposed;  
A thousand claims to reverence closed  
In her as Mother, Wife and Queen;  
"And statesmen at her council met  
Who knew the seasons when to take  
Occasion by the hand, and make  
The bounds of freedom wider yet  
"By shaping some august decree,  
Which kept her throne unshaken still,  
Broad based upon her people's will,  
And compass'd by the inviolate sea."

### Life Hints.

Find your purpose and fling your life out to it. Try to be somebody with all your might.

What is put into the first of life is put into the whole of life. Start right.

The first thing to do, if you have not done it, is to fall in love with your work.

Don't brood over the past nor dream of the future; but seize the instant and get your lesson from the hour.

Necessity is the priceless spur.

Give a youth resolution and the alphabet, and who shall place limits to his career?

Don't wait for extraordinary opportunities; seize common occasions and make them great.

A great opportunity will only make you ridiculous unless you are prepared for it.

The lucky man is the man who sees and grasps his opportunity.

The world always listens to a man with a will in him.

The man with an idea has ever changed the face of the world.

There is nothing small in a world where a mud creek sweels to an Amazon, and the stealing of a penny may end on the scaffold.—Success.

Hyper-sensitiveness may come from over-work or illness, or from plain selfishness. To be easily annoyed is to be sick or selfish. When we are played out, or worked out, our nerves are worn to the quick, and writhe at the touch of trifles. Then, rest for your life. We cannot afford not to. But there is an irritability that is not physical. It is moral, or immoral. It comes from being self-centred. We live, but will not let live. We want our way anyway. If we are interrupted we are visibly annoyed. Interference, corrections, suggestions light our fire-crackers, and we explode. Other people's pleasures and plans, their children, cats and dogs and canary birds, are impertinences. Why? Because they do not pertain to us. This is plain selfishness. Let us beware. It is the spirit, the essence of evil. Let us go to the Cross of Jesus and learn to love. We shall always be in relations in all the world. Let us make them loving relations. Hell is not loving. "Which way I turn is hell; myself am hell." Let us look out for hyper-sensitiveness. It means peril for the body or soul.—Maltbie D. Babcock, D. D.

## The Young People

EDITOR, J. W. BROWN.

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

### Prayer Meeting Topic.

B. Y. P. U. Topic.—A castaway. 1 Cor. 9: 24-27. (Temperance meeting).

### Daily Bible Readings.

Monday, March 11.—Psalms 135, 134. The blessedness of unity—peace. (133: 1). Compare Rom. 12: 10.  
Tuesday, March 12.—Psalms 135. The Lord doeth his own pleasure. (vs. 6). Compare Dan. 4: 35.  
Wednesday, March 13.—Psalms 136. His mercy endureth forever.—Compare Ps. 52: 8.  
Thursday, March 14.—Psalms 137. Prefer Jerusalem above thy chief joy, (vs. 6). Compare Isa. 66: 1.  
Friday, March 15.—Psalms 138. The Lord will perfect that which concerns me. (vs. 8). Compare Phil. 1: 6.  
Saturday, March 16.—Psalms 139: 1-12 (13). The Lord knows me every whit. Compare John 2: 24, 25.

We are at last able to announce that our plan for bringing on a general discussion of our Baptist Young Peoples Unions has materialized.

Below will be found a series of subjects which will be treated by the brethren whose names are appended to them.

The subjects will be considered seriatim. The names of the writers are a guarantee that the discussion will be eminently fair, thorough, and conducive to the best interests of our common cause.

It will not be necessary to invite a careful perusal of these articles as they appear, as the importance of the subject, coupled with the prestige of the writers, will ensure the closest and most careful attention.

These articles will have an important bearing upon our Unions. Let us pray that the Holy Spirit may inspire them all.

### THE DISCUSSION OUTLINED.

1. The Providence of God in the origination of the movement that has resulted in our B. Y. P. U.  
REV. A. C. CHUTE, B. D.
2. How far has the B. Y. P. U. fulfilled the Design of its Promoters? Its Defects, and the Remedy.  
REV. D. A. STREHL, D. D.
3. Is the B. Y. P. U. to be a Permanent Institution? What is the Especial Work with which it is yet charged?  
REV. G. O. GATTS, D. D.
4. How can we make most profitable the Educational Work of our B. Y. P. U?  
REV. T. TROTTER, D. D.
5. The B. Y. P. U. as an Evangelistic Agency.  
REV. G. R. WHITE, B. A.
6. Should each of our churches have a B. Y. P. U? If not what sort of churches should have them?  
REV. H. F. WARING, M. A.
7. What should be the Nature and Extent of our B. Y. P. U. Representative gatherings?  
REV. J. D. FREEMAN, M. A.

### Prayer Meeting Topic—March 10.

"A Castaway," 1 Cor. 9: 24-27. (A temperance meeting).

The only religion that really honors the body is the religion of Christ. The heathenism of the Corinthians took no account of the body being indifferent to the bodily sins and lusts of that time. It is important that we set a

### PROPER VALUE ON THE BODY

with which God has endowed us. There are some young men who have made a god of athletics. They read nothing else, and with difficulty talk on any other topic. This is an exaggerated idea of the value of the body. The body is not everything. Giants are often small in mind, while dwarfs have done great things for the world. The body is an instrument through which Christ is to be served. Not only the soul, but the body also is His. He bought it,—bought the whole man, body and soul. It should be kept in the best possible order for his use; therefore be temperate in all things.

### WHAT IS TEMPERANCE?

See the driver of that spirited team of horses. A strong bit, and a skillful hand is necessary to guide and control them. That perfect control of his team is temperance. Every young man or woman drives a team of bodily appetites or passions. They are mettlesome horses, powerful, sometimes turbulent and great in strength, but they have their work to do. Temperance means, to keep this team well in hand, make them do their work but no more; to do it, or leave it alone at man's will. Be temperate lest the team be allowed to run away and carry you over the precipice of ruin here and hereafter.

### TEMPERANCE MEANS

not having oneself perfectly in hand, having something a man cannot say "no" to. The body needs a master.

Give it a buffet under the eye—that is Paul's expression—to keep it, under. By the Grace of God you may attain to such a self mastery? Temperance has a wider application than merely to liquor drinking. We should seek to cultivate

### TEMPERANCE "IN ALL THINGS."

There is nothing specially worthy in being a teetotaler and yet an impure man; a hard worker, and yet intemperate in recreation. There is such a danger as too much reading, sleep, music and other things proper in themselves. "Be temperate in all things."

In many things temperance should mean

### TOTAL ABSTINENCE.

This is the only safe rule in regard to the intoxicating cup. Happily public opinion to-day is making itself felt against the allowable drinking customs of fifty years ago. Boys and men seriously handicap themselves in the race of life and hinder their prospects of advancement if they refuse to be known as total abstainers. Especially in the service of Christ do we need mind and body at their best. Lack of self mastery or temperance has brought many a useful Christian to ruin. Many who might have won glorious crowns have become only "castaways."

Lawrencetown, N. S. W. L. ARCHIBALD.

### Alone With God.

Alone with God is the keynote of a holy life; the secret of power; the garden of all useful, beautiful and fragrant growths. The school of graduation in this high and holy exercise is private prayer. Without private prayer grace flows in shallows and dries up. A vital connection with God, an ardent desire to know and love him more and more, and to serve him better, is the basis of private prayer. Hypocrites have no closet. Formalism knows nothing, cares nothing about being alone with God. The worldly Christian has never learned, or has forgotten, the lesson of private prayer. Other motives may draw to public prayers, God only draws to the closet. The true Christian like a seraphim, loves to veil his approaches to God. A worldly Christianity is always ostentatious; publicity and parade are its delight.—Selected.

### Peace! Dust.

Canon Willberforce, referring to the struggle preceding the abolition of the slave trade, said he was in a position to state that the leaders in that movement never took a single step without earnest prayer with God. On the very night when the leader went down to the House of Commons to plead, with silver voice and eloquence for the abolition of the evil—on that very night, in a little chamber, there were gathered a band of praying men; and that night was the night of victory in the House of Commons. It is the "frequent fervent prayer" that avaleth much.—Gems of Thought.

Ever desire to approach your Creator, and you will never cease to pray. Do not think it necessary to pronounce many words.—Penclou.

After you have done a thing, forget it; don't fritter away energy in thinking upon it.—A Aubrey.

"Christians are not those who merely subscribe to a creed, but those who foster a living faith."

"The more we speak with God, the more we will speak of him and for him."

### The Greeks of to-day in Athens.

The Athenians are not so lazy as they would appear to be from their habit of the noon-day rest. The old-fashioned Greek gentleman, for instance, rises very early in summer, often at 4 o'clock, in the glorious time of the day. He goes to market and sends home the provisions for the 12 o'clock breakfast and the late dinner, with the minute directions to the cook; he takes a cigarette and a cup of black Turkish coffee on the sidewalk in front of his favorite cafe, and he then devotes himself to business and politics until noon time. After breakfast he sleeps till 4, when he usually takes a sweetmeat at home or at a pastry shop, and then he is ready for work again until dinner-time.

The Athenians dine late the year round, and whenever the weather will permit, in the open air. As the heated season advances, the dinner hour is set later and later, until in August half-past 9 or 10 becomes the common thing. Fancy going out after that! Yet the open air performances are liberally patronized, and they do not begin, of course, till after dinner. The legend, "Curtain rises promptly at 9" is a snare and a delusion, as many a foreigner has found out to his extreme annoyance.

The out-of-door dining and the sky-roofed theatres are so typically Greek that they serve as a link between modern and classical times. The old Greek, as everybody knows, was an out-door man, his house serving as little more than a sleeping place and store room. The Athenian of to-day dines in a garden, on his terrace, or in a park. If he is too poor to possess any of these accessories he sets his table upon the sidewalk. Many of the cheap restaurants appropriate the walks for dining-rooms. One is often compelled, when taking an evening stroll, to dodge in and out among dozens of tables covered with reasonably clean linen and lighted by means of candles, whose flames are protected from the wind by means of glass globes.—From "Modern Athens," by George Horton, in January Scribner's.

Foreign Missions.

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

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

PRAYER TOPIC FOR MARCH.

For Vizaanagram, that every department of the work there may receive the blessing of the Lord. That Miss Blackadar may be fully restored to health. For our Mission Bands and their leaders.

The following letter is commended to the careful consideration of all our sisters. Let it be read in every W. M. A. S. meeting as a message from the Master:

An Open Letter to Each Member of the Woman's Missionary Aid Societies.

DEAR SISTER.—The memory of the time when you gave yourself in solemn covenant to Christ is still fresh in your heart. You remember his gentleness with you, his love and care over you. Since then, what a strong refuge he has been to you, when the storms of life have threatened to engulf you.

Can you not in some measure minister in the same way to the dear Lord from whom you receive all, and who, so lovingly accepts the smallest offering we bring him. You remember Mary who gave her precious ointment; and the woman who gave him the drink of cold water? If he came in the flesh and said, "Do this little service for me," how eagerly and tenderly your hands would wait upon him.

Do you remember the last request of your beloved, on earth? The last request of your Lord is just as real, and more binding, and he lovingly watches for its fulfilment through you and me. Do you know what it would bring to each one of us if we tried to do what we could to carry it out? A great peace where we have now unrest, a joy in living, where we have now anxious care, and an assurance that we are his, where we have now doubt.

Go into all the world and preach the gospel. What are you doing, dear sister? You cannot go, but is your representative on the mission field? Are you ministering to your Lord through your missionary? Are souls being saved, the darkness in the life of the women and children lightened through the work of your missionary?

Think of your little boy or girl living without the brightness that proper training, civilization, education or in other words, Christianity gives them! Have you any part in a missionary who through your means and interest is carrying sunshine into the hearts of the heathen children?

Do you deny yourself to send to them sometimes, a little extra, in the same spirit that you send a dainty dish, or a bunch of flowers to a needy friend? Oh those cents and dollars that go for trifles that we could do without. How they would add up for the work and to the sum total of our happiness! Just try it; the little self-denial, something dropped into the missionary box, as a thank offering for loved ones spared from sickness or death, for an unexpected gift, or a fear not realized.

Ho, good it will sound going on, and how much it will mean when you hand it over for the Lord's work! You will want to know what the missionaries are doing, how the work progresses. Then come to the Woman's monthly missionary meeting. Learn about the work; we cannot be interested or love, except we know about the object to be loved. \$1 a year will make you a member of the W. M. A. S.

In some churches envelopes are placed in the pews monthly in which the dollar, or parts of it can be enclosed each month. Then, many are giving \$1 for Home Missions also, but this is not obligatory to membership. It only counts with him, as we do it for him and the smallest sum bearing the seal of love counts more than millions without it.

Should we not however give without limiting, to an especial sum, but as the Lord prospers us? Let us have a holy emulation to make our giving as large as possible. Those who have means and there are so many in this favored land, can make themselves life members of the W. M. A. S. by the payment of \$25. Think what that sum would do for us in India—think what it would be to hear our Lord say, "Your gold and silver is cankered" you stored it up—it was useless to your own well-being or mine.

The Missionary meeting once a month will rest you and make life gladder than before. "Come ye apart and rest awhile." You can renew your love to him, and there at his feet lay the burdens that often press so heavily. Then some day we will see our Lord face to face. Do you feel glad he is coming? Yet he will come and every eye shall see him.

Let us then so live, that when he calls us we can feel, that we tried to please him, and are so well acquainted with him, that we are not afraid to take his hand, and go gladly with him, through the valley of the shadow, into the bliss beyond.

Yours faithfully,

SISTER R.

Halifax.

Amounts Received by the Treasurer from February 7 to February 27.

Chester, F M, \$13 16, H M, \$2 40; Kingston, Tidings, 25c, Port Hawkesbury, F M, \$1 50; St. John, Leinster Street, F M, \$10, Tidings, 25c, Reports, 15c; Aylesford, F M, \$16 75; Liverpool, F M, \$3, H M, 25c; St. Martins, church building at Emerson, \$6 45; Springfield, F M, \$6 75, Tidings, 25c; Century Fund, \$4; Onalow East, F M, \$2 50, H M, 50c; Little Grace Bay, F M, \$3 50, Reports, 10c; Ohio, F M, \$4 50, H M, 24c; North Temple, F M, \$6 52, H M, 24c, Reports, 20c; Lawrencetown, F M, \$11, H M, \$3, Miss Newcomb's salary, \$2, Reports, 20c; Little Bras d'Or, F M, \$2 25, H M, 75c, G L M, 25c, Tidings, 25c; New Castle, Tidings, 25c; Gibson, F M, \$10, H M, \$3 76; East Point, F M, \$8 75, collection, F M, \$3 59, Reports, 20c, Mite Society, H M, \$13 46; Cambridge Narrows, F M, \$13 70, Reports, 10c; Bayfield, Mrs John Tucker, F M, \$1; Chance Harbor, F M, \$3; Forbes Point, F M, \$4 55, H M, \$5, Tidings, 25c, Reports, 20c; Tancook, 50c; New Tusket, F M, \$20, H M, \$5; Boylston, F M, \$4, H M, \$3 35; Woodstock, F M, \$5, H M, 2; Morristown, F M, \$5 89, H M, \$4 11; Mahone Bay, F M, 50c, H M, \$4 75; St. John, Tidings, 25c; Halifax, North church, F M, \$20, H M, \$14.

MARY SMITH, Treas. W. B. M. U.

Amherst, P. O. B., 513

Monies Received by Treasurer of Mission Bands.

FROM JAN. 29TH TO FEB. 21ST

Upper Point de Bute, F M, \$2 50, H M, \$2 50; Mahone Bay, F M, \$10; Albert street, Woodstock, F M, \$14 04; North Tryon, Scholars in Mrs Churchill's school, F M, \$7; Union Corner, Richmond, F M, \$7; Greenwood, support of Appleshrancy, a boy in Mr. Gullison's class, F M, \$14; Port Hawkesbury, F M, \$2 25; Cambridge Sunday School, Grand Ligne, \$3 53; Dundas, F M, \$3; Windsor, Junior Union, toward Mr Morse's salary, F M, \$5; Ohio Sunday School, F M, \$8 22; Arcadia, support of M Papama, F M, \$5; Great Village, to constitute Miss M Helena Blackadar and Miss Elsie Francis Layton, L M, F M, \$20, H M, \$6.

IDA CRANDALL, Treas. Mission Bands.

Chipman, N. B.

Foreign Mission Board.

NOTES BY THE SECRETARY.

It is a gratifying fact that there is an increasing number of friends who are interesting themselves in our Mission work. This is seen in the very large donations that were made last year by two honored names. Their memory will be cherished as earnest workers in the cause of the world's Redeemer. It is also seen in the magnificent response which was made at the Convention in Fredericton when an appeal was made for funds to enable the Board to send to the mission field those who were ready to go and waiting to be sent. Then there are persons not a few in many of our churches who are helping in a smaller, though by no means less effective way. Men and women who contribute their \$25 or \$50 per year for some department of the work. A good brother of the Havelock church in this Province, is pledged for \$25 a year. Already \$18 of the amount has been paid. In the same church there are ten others at least who are just as able to do as much as this brother and also do what they are doing for other interests. If these nine or ten brethren could only be made to see their duty in this particular what a help it would be to our Mission work—\$250 a year, when now it is not \$50. And the reason these and other brethren do not take hold of this work in real earnest is because they misread the Master's instructions and have a fatal misconception as to their duty to them. It is not enough to give merely to the support of the local church. That is not, and never can be, the whole duty of any church member. There is a better and more excellent way, because more Scriptural. Our 'field' is 'the world' and not merely a small section of it confined to our own community. Where the need is the greatest and the darkness the deepest, there should we plant the standard of the Cross. This individual giving by the few will soon become the habit of the many brethren who want something to give to and know what they are doing. Our Foreign Mission work gives ample scope for the development of this feeling. Native Helpers can be supported—Hospitals and schools are in constant need. Indeed the needs are so great that when one begins to enumerate them he does not know where to stop. The calls are not only urgent and pressing—they are constant as well. No one realizes this more than the writer as the time for making his remittances approaches. The regularity is often perplexing and harassing. The money received from the regular offerings of the churches through the 'Convention Plan' is not, and has not been, sufficient to meet the growing demands of the work and the Board has had to depend upon special gifts from individuals and Sunday Schools and Mission Bands and Young People's Societies to help them out. In some years these gifts from outside sources have been more than what has been received through the regular channels of church contributions.

That some change in present methods is desirable—is too evident to need any argument—if our work is to be efficiently maintained.

THE TWENTIETH CENTURY FUND

is making some progress in connection with the churches of the N. B. Southern Association. The Committee having the matter in charge met and made an assignment to the different churches. Already there have been some responses. Sussex and St. Stephen have remitted on account. The first to respond to this fund in these

Provinces was that veteran missionary of the cross, Rev. Isaiah Wallace. We shall hear from this good brother and others again. It is time something was done by the Committees of the Western and Eastern Associations. We should move in this matter like a phalanx. The amount asked for in four years is a pittance in comparison with the great need both at home and abroad. It is a matter of profound thankfulness that our Methodist brethren have passed beyond the million dollars asked for, by \$60,000, which is \$10,000 more than we are asking from the Baptists of these Provinces. Surely we have reason enough to be grateful to the God of our fathers for what has been accomplished during the past century. I believe our people will be glad to express their gratitude in some tangible way if their active co-operation be wisely sought.

Let the brethren to whom this great matter has been entrusted, make their plans and push them to a successful completion. We must not fail in this, and will not, if the brethren can be made to see how much depends upon intelligent plans and their vigorous prosecution.

Rev. Seth Wellington Keirstead.

BY REV. B. H. THOMAS.

Just twenty-four hours after the Death Messenger had spread his pinious over our royal household, and had so strangely wrenched the heart of our world-wide Empire, the self-same visitor entered the Baptist parsonage at Dawson Settlement, Albert county, and laid his chilling hand upon one of New Brunswick's honored ministers, the Rev. Seth Wellington Keirstead.

Our brother had been laid aside from active work for over a year and for many months a sufferer from a bronchial trouble that developed into tuberculosis. He had reached the sixty-second mile-stone in life's journey—when the call for higher service came.

Nature had dealt kindly with the subject of this sketch; born in Springfield, Kings county, N. B., of vigorous parents who still survive him, he possessed in good measure, sound health, until the trouble developed, that terminated in the call we now record. The earlier days of our brother's life were spent as an instructor in the public schools of our province. The call to preach the gospel came to him—he yielded and in 1876, he was publicly set apart to the work of the ministry, by prayer and "the laying on of the hands of the presbytery."

He was permitted to hold pastorates in the following places and in the order named:—Hammond Vale, Hampton, Chipman, Surrey Valley, Elgin, Dorchester and 2nd Hillsboro. On all these fields the seal of the Master's approval rested upon his labors, and he was permitted to enjoy varying degrees of success throughout his entire ministry.

As a pastor Brother Keirstead fully sustained the high record of the family name. He never disappointed his hearers—he always appeared before his congregations with prepared thought. He was not in the popular sense an orator, but the Holy Spirit gave him a clear insight into the teachings of the Book—and he was able to feed the flock of God.

As a redeemed man he had power with the Father, and therefore influenced men. With him "Life was real, life was earnest, and the grave was not its goal." As we study this life so willing to spend and be spent in our Lord's service, we form the conviction from which there is no escape that, the world is enriched not by success but by the manhood that is capable of winning success. The true hero is always master of circumstances.

The final farewells were taken amid scenes of unusual sadness. The wife, and companion of many years, a helpless invalid, the only boy absent in Nova Scotia, the youngest daughter, away in attendance at the Normal school, Fredericton, the two remaining children, the daughters, who by day and night, waited with loving devotion upon the sick one were at the bedside, thus surrounded his spirit took the upward flight. The funeral services were held on Saturday, Jan. 26th and were very largely attended. The exercises were conducted by Pastor B. H. Thomas of Dorchester, assisted by Pastors A. A. Rutledge and C. W. Townsend. The address was delivered by Rev. C. W. Townsend and was a touching and most fitting tribute to the memory of the career just finished.

The mortal remains were laid tenderly away in the beautiful village of Hillsboro, near the scenes of the major part of his life's work—there to await the coming of the resurrection hour.

"Soldier of Christ well done; Praise be thy new employ And, while eternal ages run, Rest in thy Saviour's joy."

Dorchester, N. B., Feb. 28th, 1901.

"He Liveth Long That Liveth Well."

He that maintains "the perfect circulation of pure blood in a sound organism," or in other words, good health, may live both long and well. A great multitude of people say Hood's Sarsaparilla has lengthened their lives.

Heart Trouble—"I had heart trouble for a number of years and different medicines failed to benefit me. I tried Hood's Sarsaparilla and three bottles completely cured me." Mrs. C. A. Flynn, Wallace Bridge, N. S.



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

# Old Coughs

First you think it is a little cold, nothing but a little hacking cough; then a little loss in weight; then a harder cough; then the fever and the night sweats. Then consumption.

Better stop the disease early. Better cure your cough today.

## Ayer's Cherry Pectoral

lifts that pressure on the chest; takes away that feeling of suffocation; heals and makes strong.

Three sizes: 25c., 50c., \$1.00.

If your druggist cannot supply you, send us one dollar and we will express a large bottle to you, all charges prepaid. Be sure and give us your nearest express office. Address, J. C. AYER CO., Lowell, Mass.

### Quarterly Meeting

The Queens county, N. S., Baptist Quarterly Meeting convened with the church at Liverpool Tuesday and Wednesday, February 19th and 20th.

On Tuesday evening Rev. J. H. Balcom preached, Subject: The Modern Missionary, Master Motive, Text: 2 Cor. 5:14.

On Wednesday at 10 a. m., a social service, led by Rev. F. E. Bishop, was followed by a business meeting. Reports from the churches were very favorable, showing some additions to membership.

The afternoon session opened at 2:30. Social service led by Rev. J. M. Balcom, was very helpful to all present. Rev. F. E. Bishop reported favorably on the Sabbath School work in the county. Rev. H. B. Sloat read a paper, Subject: "Giving," which showed the need of more interest along this line.

4-5.—The W. M. A. S. held a meeting showing the good work being done by Society and in the county.

At the evening session, 7:30, a paper was read by Rev. F. E. Bishop, Subject: "The Missionary Outlook in China," throwing much light on the work. This was followed by a sermon by Rev. H. B. Sloat, Text: He that is not with me is against me, Luke 11, 23. The sessions were very helpful I trust to many present.

SAMUEL H. FREEMAN, Sec'y.-Treas.  
Greenfield, Queens county, N. S.

### Cash for Forward Movement.

E J Heisler, \$2.50; J Fred Roach, \$4; H J Freeman, \$2; Capt John O'Hara, \$5; Capt Whitman Giffin, \$5; Levi S Jones, \$1; Miss Carrie Wheaton, \$5; J H Grantmeyer, \$4; Cornelius Hardy, \$5; Parker Gates, \$4; A J Woodman, \$10; H G Harris, \$12.50; A Friend, \$100; F M T, \$5; P McC Archibald, \$25; J F Ryan, \$5; W H M, \$1; W A D, \$1; Miss S B Dunlap, \$1; E H Lockwood, \$2.50; Miss Clara Faulkner, \$1; Arthur W Gilroy, \$6; Chas Bleakney, \$1; Mrs Peter Stevens, \$1; A L Stevens, \$1; L S Tufts, \$5; Rev J H Hughes, \$3.

February is almost gone and we are yet about \$466.81 short of enough to claim Mr. Rockefeller's 3rd instalment; that should have been had last month. Friends who have promised and have not paid and friends who have not pledged what shall we do? Shall we fail or call on those who have given to give again or will you come to the rescue? Yours truly,

Feb. 27. WM E HALL.

### Acknowledgement.

It is a graceful thing to say thank you when one has received a favor, and to say it so that all may hear. We are surrounded by thoughtful and kind friends at Havelock, N. B. A short time since the brethren gathered with axes and teams, and cut and hauled into our dooryard, fully one year's wood—and that is no small pile in this region. A few of the younger brethren shortly after came with a sawing machine and cut the entire lot into stove wood. So we write for the purpose of saying thank you to these kind friends.

J. W. BROWN.  
Havelock, N. B., Feb. 28.

Among the passengers of the S. S. Lusitania which arrived at Halifax on Saturday night from Liverpool were seventeen invalid Canadian soldiers. Two St. John men were of the company—Corporal B R. Armstrong of the Mounted Rifles and Corporal F. W. Coombs of the first contingent. Both men received wounds in the service of their country. Mr. Armstrong had his foot shattered by a fragment of a shell, the injury necessitating amputation. Mr. Coombs was severely wounded in the famous attack at Paardeberg, which forced Cronje's surrender. After partially recovering from his wound he was attacked with enteric fever and had a long and hard fight for life, but a fine constitution and good nursing enabled him to recover. Both men were for some months in England during the period of their convalescence, and Mr. Armstrong with other returned soldiers was presented to the Queen, and had the special honor of being called up and conversed with personally by her late Majesty. Major Armstrong and Coombs were both well-known and popular in St. John and thousands of their old friends turned out on Monday afternoon to give them an enthusiastic welcome on their safe homecoming after their hard experience of the perils of war.

### Literary Notes.

Mr. Jacob A. Riis, the author of "How The Other Half Lives," is a man of unique and interesting personality. The story of his life is full of incident; and his experiences in his early struggles, after he arrived in America as a Danish immigrant, made him understand and appreciate those conditions of life which he has later done so much to better. His autobiography, called by the significant title "The Making of an American," which has just begun in The Outlook, is crammed full of incident and keen, amusing comments on men and things. It has as much of the story-element and as much humor as many of the best novels. The first installment appears in the March Magazine Number of The Outlook, and is elaborately illustrated. (\$3 a year. The Outlook Company, 287 Fourth Avenue, New York.)

### A BOY'S COWARDLY SHAME.

I know of a young man whose mother was very poor, and whose father was a great drunkard. The mother had to wash to take care of her four children. She got this boy educated in the high school, where he associated with young men who moved in higher society. One day he was in front of his mother's hovel, for the drunkard's home is always a hovel. As he stood there talking to his mother a schoolmate passed by and brought him along. His friend asked him who was that woman he was talking to. "Oh," said he, "she is my washerwoman." I am ashamed when I think of that young man. It is a thousand times worse for a man to be ashamed to confess Christ.—Moody.

### BABY'S BUSINESS

A healthy baby is comfortable; and that is enough for a baby. His business in life is to grow.

Aside from acute diseases, his food is the cause of most of his troubles. But Scott's emulsion of cod-liver oil delivers him from it.

He isn't sick; only a little hitch, somewhere, in his machine for turning food into growth.

It is a great thing to do, for a baby, to help him over a hitch with mere food—the emulsion is food that has the tact to get there.

The tact to get there is medicine.

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

### Please Note

In order to a clearer understanding of the terms on which the MESSENGER AND VISITOR is furnished to subscribers the Executive of the Board of Directors wish to make the following statement: The MESSENGER AND VISITOR is published in the interests of the Baptist Denomination in the Maritime Provinces. The object of the Publishers is not to make money out of the paper. A fair interest for the money invested ought to be given. The price of the paper is \$1.50 a year to all subscribers payable in advance. It cannot be published at a lower rate. There are some friends who send \$1 as a payment for one year's subscription which is not sufficient. The Committee who have this matter in hand have decided that the regular price should be paid. There have been in a few instances where representation has been made, that owing to the death of the breadwinner of the family or for some other reason—a widow has been left with a little family, who greatly desires the weekly visits of the paper, but could not afford to pay the full price, the Publishers have made a donation to such persons of a part of the subscription. It never has been the rule, nor is it now the rule to furnish the paper to widows for \$1 per year. We wish our agents and pastors who have done such good service for us in the past to hear this in mind and not encourage the idea which unhappily obtains in too many instances, that some persons and all widows can obtain the paper by the payment of \$1 per year as the annual subscription price.

J. W. MANNING, Chairman Ex. Com.

### Notices

The next session of the Prince Edward Island Baptist Conference will be held with the church at Clyde River on March 11 and 12. G. P. RAYMOND, Sec'y.

The Quarterly Meeting of Carleton, Victoria and Madawaska Counties will meet (D. V.) with the Bristol Baptist church, March 8. Sermon Friday evening, Pastor Cahill; Saturday evening, R. W. Demmings; Sabbath morning, Pastor Martin. It is hoped that every Baptist church in the above counties will send delegates, as a good session is expected.

R. W. DEMMINGS, Sec'y.-Treas.

The Albert County Sunday School Convention will convene with the Albert section of the Hopewell church, March 6th, at 2 o'clock. We wish all the Schools to send in their returns early.

S. C. SPENCER, Sec'y.-Treas.

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

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

### IN THE AIR.

The Germs of La Grippe are Conveyed Through the Atmosphere.

No one can escape the La Grippe germ because when an epidemic of the disease is prevailing the air is laden with it.

The reason everyone does not have the disease at the same time is because the persons who are enjoying perfect health are able to successfully resist and throw off the infection, while those, who for any reason are not in the best of health fall ready victims.

The first symptoms are those of acute catarrh, resembling a hard cold and if prompt treatment is applied at this time, it can easily be broken up; one of the best remedies at this stage is Stuart's Catarrh Tablets, sold by druggists everywhere and if taken freely, say one tablet every hour or two for two or three days, the danger of pneumonia and serious complications will be averted.

The Rev. L. E. Palmer, Baptist clergyman of Ceresco, Mich., makes a statement of interest to all catarrh and grip sufferers. He says: "Stuart's Catarrh Tablets have certainly been a blessing to me. I have used them freely this fall and winter and have found them a safeguard against La Grippe and catarrhal troubles from which I had suffered for years. I feel that I can freely and conscientiously recommend them."

Persons who suffer from catarrh of the head and throat are very susceptible to La Grippe and such will find a pleasant, convenient and safe remedy in this new catarrh cure.

Stuart's Catarrh Tablets are composed entirely of harmless antiseptics and may be used as freely as necessary as they contain no cocaine, opiate or poisonous drug of any kind.



Radway's Ready Relief cures the worst pains in from one to twenty minutes. Not one hour after reading this advertisement need any one suffer with

### Aches and Pains

For Headache (whether sick or nervous), toothache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of Radway's Ready Relief will afford immediate ease, and its continued use should for a few days effect a permanent cure.

### A Cure for All

Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammations, Rheumatism, Neuralgia, Frostbites, Chills, Headaches, Toothache, Asthma, Difficult Breathing. Cures the worst pains in from one to twenty minutes. Not one hour after reading this advertisement need any one suffer with pain. Radway's Ready Relief is a sure cure for every pain, Sprains, Bruises, Pains in the Back, Chest and Lungs.

### IT WAS THE FIRST AND IS THE ONLY PAIN REMEDY

Stops pains, allays inflammation and cures congestions, whether of the Lungs, Stomach, Bowels or other glands or organs, by one application.

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

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

25 cents a bottle. Sold by all druggists.

## Radway's Pills

Always Reliable. Purely Vegetable.

Perfectly tasteless, elegantly coated, purge, regulate, purify, cleanse and strengthen. RADWAY'S PILLS for the cure of all disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Dizziness, Vertigo, Costiveness, Piles.

SICK HEADACHE. FEMALE COMPLAINTS, BILIOUSNESS, INDIGESTION, DYSPEPSIA, CONSTIPATION

—AND—

All Disorders of the LIVER.

Observe the following symptoms, resulting from diseases of the digestive organs: Constipation, inward piles, fullness of blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fullness or weight of the stomach, sour eructations, sitting or fluttering of the heart, choking or suffocating sensation when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs and sudden business of heat, burning in the flesh.

A few doses of RADWAY'S PILLS will free the system of all the above-named disorders. Price 25c. a box. Sold by druggists or sent by mail.

Send to DR. RADWAY & CO., Lock Box 386, New York, for Book of Advice.

### STRONG AND VIGOROUS.

Every Organ of the Body Toned up and Invigorated by



Mr. F. W. Meyers, King St. E., Berlin, Ont., says: "I suffered for five years with palpitation, shortness of breath, sleeplessness and pain in the heart, but one box of Milburn's Heart and Nerve Pills completely removed all these distressing symptoms. I have not suffered since taking them, and now sleep well and feel strong and vigorous."

Milburn's Heart and Nerve Pills cure all diseases arising from weak heart, worn out nerve tissues, or watery blood.

45 PAGES SHEET MUSIC, BEATLES, BROWN. In one volume, with attractive cover. A popular collection of Vocal and Instrumental items, printed from same size & style plates as regular 40 cent sheet music. 400 Musical, pop, ballad, 18 cents. Stamp enclosed. I do not offer trash, and will refund money if you are not satisfied with this special bargain. Address R. C. CANNON, Toronto, Ont. Mention this paper.

The safest and surest cure known for BILIOUSNESS and SICK HEADACHES for Constipation, all Liver and Bowel Complaints, is



**Parsons Pills**

ONE PILL IS A DOSE

They make new, rich blood, prevent and cure Skin Eruptions and Blemishes. Enclosed in glass vials. Postpaid—25 cents a bottle; \$1.00 for six.

L.S. JOHNSON & COMPANY, Boston, Mass.

FOR Impure Blood, Thick Water, Swellings, Fever, Cough, Lost Appetite, Etc.

AND THE RELIABLE

**GRANGER**

Condition Powder

**In the Clutch Of Consumption.**



Don't neglect that persistent hacking cough till you find yourself in the clutch of Consumption. It's an easy matter to stop it now by taking

**DR. WOOD'S NORWAY PINE SYRUP.**

This pleasant remedy heals and soothes the lungs and bronchial tubes, and cures lingering and chronic coughs when other remedies fail.

Mr. W. P. Cann, writing from Morpeth, Ont., says: "I honestly believe I would have died of consumption only for Dr. Wood's Norway Pine Syrup. I have used it for years and consider it has no equal for severe colds and throat troubles."

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

Hall's Harbor, May 31, 1900.

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

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

I afterwards advised a neighbor to use it and it cured him also. Mr. Joshua McDonald, of Casey Corner, spent \$25.00 before I saw him and persuaded him to try your Liniment. He, too, was cured and says that he will never be without GATES' ACADIAN LINIMENT in the house.

For man and beast, external or internal, I regard it as the best. Yours truly,

ALEXANDER THOMPSON.

Insist on having GATES'—the BEST.

Sold Everywhere at 25 Cents per Bottle.

1884. 1901.

Of Good Quality.

Contains Nothing Injurious,

WAS THE REPORT ON

**Woodill's German,**

BY MAYNARD BOWMAN, PUBLIC ANALYST, October 7, 1884.

And it continues to hold the same good reputation.

**The Home**

**A Girl's Hair.**

The care of a girl's hair during her childhood has much to do with its later beauty. In one of the current novels written by an Englishwoman, the beautiful hair of the heroine was referred to as never having been coarsened or deadened by scissors or heat. The old idea that if a girl's head is kept shingled until the age of ten or twelve, her hair will be the better for it, is not now entertained. With the exception of an occasional clipping or singeing of the ends, where a tendency to split is noticeable, the growth of the hair should not be interfered with. It is unwise to trust the daily combing of a little girl's hair to the nurse, certainly not without frequent overlooking. Hasty combing by an impatient or hurried caretaker injures the hair by breaking it. It should be carefully brushed out, the hair being separated into strands if it shows a tendency to mat. If the comb, at the end of the operation, has gathered a considerable amount of knots and snarls and long hairs the method has not been proper. It is possible to brush out a tangle of locks and scarcely lose a hair, but it takes care and patience. It is also unwise to wash the hair too often, as it makes it dry and brittle. Profuse perspiration is bad for the hair, for which reason light and well-ventilated hats should be selected. While luxuriant hair or the reverse is largely a matter of heredity and physical temperament, it is also true that proper care of hair will do much to enhance a naturally good growth or improve a poor one.—Ex.

**Hints for Housekeepers.**

Here are yet more "little foxes" which enjoy the unenviable distinction of spoiling household vines:

Cinders and unburnt coal thrown out in the refuse, when, if cleared from the ashes, wet, and put upon a lively fire, they will make it burn brighter and last longer than fresh coal.

Tea or coffee lying loose in the package, losing strength and flavor, when it should as soon as purchased be put in tight cans and boxes.

Vinegar and molasses jugs left uncorked.

Kerosene cans loosely corked, so that the oil evaporates.

Spice boxes half covered or open.

Good brooms used for scrubbing, or left brush-downward instead of being hung up. The splints allowed to become dry and brittle from neglect to soak the brush weekly in hot water.

Stoves stored in the summer in an out-building or damp place: pipes left to rust and tarnish unprotected by a coat of kerosene or linseed oil.

Throwing garments taken off at night carelessly over chairs without being brushed or freed from dust.

Pinning on the bindings of dress skirts; hanging up skirts without loops.

Bonnets laid away after wearing without being brushed.

Wraps put away with dust imprisoned in their folds.

Sheets worn thin without being turned.

Woolens moth-eaten.

Dried fruit neglected until it becomes worm infested.

Pickles left out of the vinegar to soften and spoil.

The friction caused by neglecting to oil the egg-beater, the wringer or sewing machine.

Not taking the stitch in time that saves time.—From The Christian Commonwealth.

**Hints on Respiration.**

Respiratory exercises are very necessary to develop the muscles of the chest, back and shoulders, and to promote the deep breathing which is so essential as a preventive and curative agent in all wasting diseases. The exercises should always be taken in a room with open windows, and after removing all clothing that may re-

strict the necessary motions. They should not be taken when you are fatigued; nor for an hour after a meal, and should be discontinued as soon as you begin to feel tired. Before practicing any exercise it is necessary to assume the correct position, with shoulders held back and down, chest expanded, abdomen slightly retracted and head erect. This position should be maintained, whether sitting, standing or walking. At first it will be found difficult, but by correcting the faulty position whenever it is discovered, you will gradually become accustomed to the correct position. The following exercises, practiced from three to six times daily for from three to five minutes at a time, will be sufficient for a beginning: Having assumed the correct position, raise the fully extended arms slowly from the sides until the hands almost meet above the head, inhaling at the same time. The chest should be fully expanded in this way, and after holding the breath for a few seconds, exhale as the arms are lowered to the sides. When the descending arms touch the sides, as much as possible of the air should be expressed from the lungs by forcibly compressing the sides with the arms. Raise the arms to a horizontal in front of the chest, and with the palms of the hands outward, keeping the arms horizontal, extend them backwards as much as possible, describing an arc of a circle, and inhaling for a few seconds, and then exhale as arms are lowered to the sides. Slowly counting seven will give about the correct length of time for inhalation and exhalation.—Woman's Physical Development.

At a mass meeting of citizens of Montreal on Monday it was decided to erect a handsome memorial in commemoration of the Canadian soldiers who went to South Africa, and to Lord Strathcona's services in equipping the Strathcona Horse. A fund of \$100,000 will be raised.

**A GIRL'S PERIL.**

**A BRIEF STORY OF INTEREST TO ALL YOUNG WOMEN.**

Pallor, Headaches, Dizziness and a Feeling of Constant Languor Overcome—Hope for Similar Sufferers.

There are thousands of young girls throughout Canada who owe their good health, if not life itself, to the timely use of Dr. Williams' Pink Pills for Pale People. Among these is Miss Maud Patterson, whose home is in the vicinity of Strathroy, Ont. To a reporter who interviewed her Miss Patterson said: "Several years ago I began to suffer from headaches, was easily tired out, and could see that my health was not what it had been. At first I did not think there was anything serious the matter, and thought the trouble would pass away. In this, however, I was mistaken, for as time went on I became weaker. The headaches attacked me more frequently, my appetite failed. If I stooped I would grow so dizzy that I would almost fall over. I became very pale, and always felt tired and worn out. I was advised to try Dr. Williams' Pink Pills, and I have reason to rejoice that I followed the advice, and as I continued their use, it seemed as though day by day they were imparting new life to me. My appetite improved, the headaches disappeared, the pallor left my face, the dizziness that bothered me so much also disappeared, and I felt altogether like a different person. I feel that I owe my renewed health entirely to Dr. Williams' Pink Pills, and as I know that there are many girls who suffer as I did I would urge them to lose no time in giving this medicine a fair trial."

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

Sold by all dealers or sent post paid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

**Your Story**

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What is the trouble? Impure blood.

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The Sunday School

BIBLE LESSON

Abridged from Peloubet's Notes.

First Quarter.

JESUS AND PILATE.

Lesson XI. March 17. Luke 23:13-26. Print Verses 13-23.

GOLDEN TEXT.

I find no fault in this man.—Luke 23:4.

EXPLANATORY.

The whole company of the Sanhedrim present at the trial accompanied Jesus into the open court, but would not go into the hall itself, since it would make them ceremonially unclean, and interfere with their celebration of the Passover festival. Pilate therefore went out to them and asked them, "What accusation bring ye against this man?" They knew that Pilate would not accept the charge on which they had condemned him. They therefore first attempted to get Pilate to countersign their sentence, assuming that they would not have condemned him to death unless he was worthy of death. "If this man were not an evil-doer, we would not have delivered him unto thee" (John 18:30). Pilate was quite willing to let them take charge of the matter according to their privileges, and punish Jesus ecclesiastically, but they demanded his death. They therefore suppressed the religious accusation, and charged Jesus with treason against the Roman Government.

The leaders were so angry and fierce at the acquittal of Jesus by Pilate, and reiterated the charges with such passion and fury, that Pilate hesitated about releasing Jesus. Perhaps he felt that the mob would murder him if he set him free. In their charges they mentioned Galilee. It was probably designed to arouse Pilate's resentment against him as a Galilean, since the governor hated the Galileans (comp. Luke 13:1), and was at enmity with Herod (v. 12). But they were disappointed. The mention of Galilee suggested to Pilate a way out of his perplexity. He could escape from making any decision by sending the prisoner to Herod Antipas (son of Herod the Great), the governor of Galilee, and making him decide. He would thus be able to avoid displeasing the Jews, and at the same time save his conscience from the damning crime of slaying one whom he knew to be innocent. But, like all attempts of the kind, it was a failure. This was the Herod who had murdered John the Baptist, and thought in his terror that Jesus was that prophet risen from the dead. "His reception was thoroughly characteristic." Unabashed at the past, he was exceedingly glad. "He had never seen Jesus, but he had heard of his marvelous wonders. He felt complimented by Pilate's attentions. "He put Jesus on the level of a new dancer or singer," and addressed him with many words, hoping to see some miracle done by him. Around him stood the chief priests and scribes vehemently accusing him. But Jesus refused to say one word. Why? Words would have done no good. Herod was insincere. The scribes were in steel against truth. Silence was the most effective appeal, the only effective appeal.

NEW SCENES IN PILATE'S PALACE.—Vs. 13-25. Jesus was sent back to Pilate. His attempt to escape from his responsibility was a failure.

13. CALLED TOGETHER THE CHIEF

A CRAVING.

Nature Hints to Us of Food That is Needed.

It is interesting to know that food alone, if of the right kind, will surely cure most diseases.

A young lady in Corry, Pa., was seriously ill as the result of two serious falls, and from overwork, was an invalid for 3 years. She says: "It was impossible to gain strength. I had to lie down most of every afternoon whether I had company, work or pleasure I wanted ever so much to enjoy. "Two months ago I began using Grape-Nuts Food and experienced a gain in strength at once. In less than a week I did not require more than an hour's rest, and now when I have eaten my dinner, of which Grape-Nuts forms the most part, I am not obliged to go to bed, but go to work or play instead. I am always hungry for Grape-Nuts, for they satisfy some craving I can scarcely define. "A friend of mine is nursing a 5 months' old baby, she is, inordinately fond of Grape-Nuts Food but found it necessary to forego the luxury of the usual amount because it increased the flow of milk so much as to cause discomfort."

Name can be given by Postum Cereal Co., Ltd., Battle Creek, Mich.

PRIESTS, etc. He summoned not only the rulers, but the people, to hear the report from the court of Herod. He declared that Herod agreed with his former declaration that Jesus was innocent.

15. FOR I SENT YOU TO HIM. Better as in R. V. "He sent him back unto us," because there was no crime WORTHY OF DEATH found in him. DONE UNTO HIM. Better "done by him." For the second time Pilate gave his verdict that Jesus was innocent.

16. I WILL THEREFORE CHASTISE HIM Instead of "punishing" him with death, he will "chastise" him to teach him better. The scourging was a cruel infliction. "The scourge was made of several thongs with a handle; the thongs were made rough with bits of iron or bone, for tearing the flesh, and, thus fitted, it was called a 'scorpion.'"

FOR OF NECESSITY HE MUST RELEASE ONE UNTO THEM AT THE FEAST. This verse is probably an interpolation here from the other Gospels, but it expresses a fact recorded elsewhere. It was a custom to release some special prisoner whom the people should favor. So for many years it was the custom to release one or two prisoners, every Thanksgiving day, from the Massachusetts State prison, for special good behavior, or mitigating circumstances.

18 AWAY WITH THIS MAN, AND RELEASE UNTO US BARABBAS. At the instigation of the rulers (Mark 15:11).

19. WHO FOR A CERTAIN SEDITIOUS. INSURRECTION MADE IN THE CITY. Its origin and source was there, but the MURDER and robbery was probably where the insurrection was carried out elsewhere. Matthew says he was a celebrated prisoner.

20. PILATE THEREFORE, WILLING. Wishing, desiring. TO RELEASE JESUS. Went out again to the crowds, and sought to persuade them to call for the release of Jesus. This effort was continued (v. 22) amid the shouts of the mob, and the offer to release Jesus was repeated.

21. BUT THEY CRIED. "Shouted." CRUCIFY HIM. This was not the Galilean, crowd who had brought Jesus into the city, riding in triumph, with shouts of hosanna, but was a city mob, urged on by the authorities.

AND THEY WERE INSTANT. Pressing, urgent.

Just before Pilate gave his final decision, he took water, and washed his hands publicly before the people, thus expressing in symbol what he uttered in words, "I am innocent of the blood of this just person; see ye to it." But this action and these words in no degree removed the responsibility and the guilt from Pilate's soul. There was no way of evading them, or casting them upon others, and he stands in history as the man who crucified the Son of God, even while knowing and confessing his innocence.

24. PILATE GAVE SENTENCE. At length Pilate yields to the clamors of the Jews, when they declare practically that they will accuse Pilate to Caesar as an enemy if he spares a traitor. Pilate, therefore, delivered up Jesus to be crucified.

A LITTLE BOY'S POLITENESS.

It was raining. An aged lady, who had crossed by ferry from Brooklyn to New York, looked wistfully across the street to the car she wanted to take. She had no umbrella, her arms were full of bundles. A shabby little fellow, carrying a cheap but good umbrella, stepped up. "May I see you across, ma'am?" "Thank you, dear." Across the street, she handed him five cents. He declined it, blushing, yet looking as if he wanted it. The lady was interested. She drew him under an awning, and questioned him, to find that his having this umbrella at the ferry was a bit of childish enterprise to help his mamma. He had paid the seventy-five cents in his savings bank for it, and had already taken in thirty cents by renting his umbrella to gentlemen, who, like herself, had left their umbrellas at home. "You're the first old lady," he said with childhood's candor, "that I've taken across—and I didn't think it was polite—I didn't think mamma would like me to charge you." "A child of the poor," thought his questioner, "but I know from his ways that his mother is a lady and a good woman"—Ex

A certain naval officer was very pompous and conceited when on duty. One day, when he was officer of the watch, and he could not, as usual, find anything of consequence to grumble about, he attempted to vent his spite on one of the stokers of the vessel who was in the engine-room on duty. Going to the speaking-tube, the officer yelled: "Is there a blithering idiot at the end of this tube?" The reply came quick and startling: "Not at this end, sir!" The feelings of the officer, as he turned away with a black frown, can be better imagined than described.

A Plain Statement of why "Shiloh" Cures Consumption.

The mistake generally made in treating lung diseases is in treating the effects of the disease instead of the disease itself. Consumption is in the blood and the lungs are the natural organs for throwing off the poison. It is quite useless to merely stop the coughing or even to heal the lungs while the disease remains in the system because the relief is only temporary. Shiloh's Consumption Cure does allay the coughing and soothe the irritated surfaces of the lungs, but it cures consumption because it gives to the blood the power to destroy and throw off the germs.

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

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

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Real Estate Sold.

The farm advertised in this paper during the past month has been sold, but I have several other fine properties to dispose of, in price from one to six thousand dollars. Any one desiring to sell had better send description of property at once, as the spring season is the most favorable for disposal of farms. I have two very nice small places for sale right in the village of Berwick. One contains 14 acres with some four hundred fruit trees, set out from two to four years. Good new house and barn. The other contains about 30 acres, with new house and barn, also good orchard in bearing. For further particulars apply to J. ANDREWS, Real Estate Broker, Berwick, N. S. Agent for Caledonian Ins. Co. of Scotland.

From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches of Nova Scotia during the present...

ROCKPORT, N. B.—A work of grace has commenced here with prospects that daily brighten...

TABERNACLE, ST. JOHN.—Baptized four persons March 3rd. A number of others have professed conversion...

ST. STEPHEN, N. B.—Four were baptized last Sunday, making twenty-one who have been baptized in two weeks...

CHESTER BASIN.—Another member of the Chester Basin Sunday School has followed Christ in baptism...

ANDOVER, N. B.—We are in the midst of a blessed work of grace. Already a number have decided for Christ...

FLORENCEVILLE, N. B.—Much sickness, la grippe, etc., prevails at present. The rough stormy weather has rendered it very difficult holding special meetings...

DAWSON SETTLEMENT, ALBERT CO., N. B.—On the second day of the new year we started special meetings, and although the stormy weather has prevented our meeting together for a part of the time...

CHESTER.—The yearly pound party was celebrated at the parsonage since my last report and altogether apart from the advantages to the pastor's family...

HEBRON, N. S.—I notice by the Year Book, which arrived here yesterday, (please note date) that the Hebron church is credited on page 102 with \$2 for Indian Famine Fund...

HARVEY, ALBERT COUNTY, N. B.—Since our last letter we have held three weeks' special meetings at Harvey. During the meetings sixteen confessed conversion...

before being baptized. Five have, however, been received for baptism by the church, and will follow the Lord in this ordinance at the earliest opportunity...

NEW GLASGOW, N. S.—James and Lizzie McNab, brother and sister, were baptized into the fellowship of the New Glasgow church on March 3rd...

GIBSON, N. B.—God continues to bless our feeble efforts. Despite the severe storm of Sunday, Feb. 24th, good congregations were present at all our services...

WINDSOR, N. S.—Pastor Gates writes us that he is comfortably settled in the pleasant parsonage at Windsor and is hard at work making the acquaintance of his new charge...

Among other excellent articles in the Missionary Review of the World for March is one by Dr. Pierson giving some thoughtful and valuable suggestions concerning 'New Methods and Measures' for the conduct of missions during the twentieth century...

One Day. This is to you like any other day? Rose dawn, white moon, and evening lit with stars, And in high heaven a glimpse of golden bars...

To me this is a day so set apart, By memory and sorrow that I sit With eyes that brim at the mere thought of it, And all the loneliness it brought my heart...

ROYAL BAKING POWDER ABSOLUTELY PURE Makes the food more delicious and wholesome

Denominational Funds, N. B. and P. E. I. NEW BRUNSWICK. Mrs H V Dewar, F M, \$5; Germain St. Willing Workers, F M, \$20; Main St. church, Junior Union Primary Class, H M, \$10...

Jesus who cannot now work. What a pity that some of the rich stewards of the Lord's property would not open their hearts and give a few thousands to this laudable object...

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Real Estate. For sale in the growing and beautiful town of Berwick. I have now for sale several places right in the village in price from \$500 to \$3,500...

CANADIAN PACIFIC RY. LOW RATE SETTLERS EXCURSIONS. Colorado, Utah, Montana, Kootenay and PACIFIC COAST POINTS.

AGENTS WANTED. The Queen is Dead. And we have in preparation a memorial volume covering the whole field of Her Majesty's remarkable Life and Times...

Donations to Ministers, Widows and Orphans through the Annuity Board. Macnaquack church by Rev. George Howard, \$10.00; Pleasantville church by J. E. Blakely, \$2.00...

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### MARRIAGES.

**HOLLAND-WHITMAN.**—At the home of Dea. T. D. Baker, No. 12 Hill street, Dorchester, Mass., Jan. 3rd, by Rev. Dr. Upham, W. G. Holland to L. Belle Whitman, both of Torbrook, N. S.

**MCWHINNIE-HUDSON.**—At the residence of the bride's parents, Parker's Cove, Annapolis county, N. S., Feb. 20th, by Pastor Wm. W. Rees, Rupert McWhinnie of Lower Granville to Ella, daughter of William Hudson of Parker's Cove.

**RITCHIE-GRANT.**—At the residence of the officiating clergyman, Woodstock, on Feb. 27th, by the Rev. Thos. Todd, Todd Ritchie and Retta Grant, both of the parish of Canterbury, county of York.

**OSBORNE-DUNN.**—At the home of the bride's father, Union Square, Feb. 27, by Rev. H. B. Smith, M. A., Norman A. Osborne of Waterville, Kings county, N. S., to Susie J. Dunn of Union Square, Lunenburg county.

**BERRY-LUTES.**—At Dawson Settlement, Feb. 6, by Pastor A. A. Rutledge, Bliss H. Berry to Florence N. Lutes, both of Albert county.

**DURLAND-BERRY.**—At Annapolis, N. S., Feb. 27, by Rev. J. S. Coffin, Frederick H. Durland and Maude C. Berry, both of Clementsport, N. S.

**MILTON-O'BOYLE.**—At Riverside, Albert county, N. B., Feb. 26th, by Rev. F. D. Davidson, Whitman Milton and Margaret O'Boyle, both of Hopewell Hill, Albert county, N. B.

**HAYNE-HICKER.**—At the home of the bride, Feb. 27, by Rev. H. Carter, Benjamin Hayne of High Bank, Lot 64, P. E. I., to Lydia Adilla's Hicker of Gaspercauk, Lot 61, P. E. I.

**HALL-HELEY.**—At the home of the bride, Havelock, Feb. 6th, by L. A. Coony, W. Hall of St. Croix and Susie Heley of Havelock.

**BEARDSLEY-POOLE.**—At St. Croix, by L. A. Coony, Feb. 27, Silas Beardsley to Minnie Poole.

### DEATHS.

**ALLEN.**—Near Pennlyn, N. B., on the 20th inst., of typhoid fever, John, second son of George Allen, sr., aged 19 years, leaving a father, mother, and one brother in mourning.

**HUTCHINS.**—At Cumberland Bay, N. B., on 21st inst., John Hutchins, aged 71 years. A widow and five children survive him. He was a member of 2nd Grand Lake church.

**CHAPMAN.**—At his home near Sypher's Cove, Queens county, N. B., on the 18th Feb., Charles Chapman, aged 60 years. Bro. Chapman was for many years a consistent member of Lower Newcastle church. He leaves a widow and eight children to revere his memory.

**FREDA.**—At Chester, Jan. 17, Mrs. Angeline Freda, aged 76. During half a century she has walked with Christ and lived a beautiful sweet life. The well-worn Bible which she loved and especially the Psalms and portions of the New Testament reveal the secret of her peace and joy and hope. Three sons remain to prove the efficacy of a mother's prayers.

**CLIFFORD.**—At Brookside, on Feb. 27th, of consumption, Lena M., third daughter of Deacon James and Rebecca Clifford, aged 21 years. Our sister professed Christianity at the early age of 14 years and was baptized by Rev. M. W. Brown during his pastorate of the East Onslow Baptist church. We laid her remains away in the beautiful cemetery, in sure and certain hope of a glorious resurrection. May God comfort the dear ones left to mourn their loss.

**MOLAND.**—At Canning, N. S., Dec. 24, 1900, J. Blanche Moland, aged 7 years. In the death of this dear little child the light and joy of a home have been taken away. God must have needed her. But her parents seem to need her too and only God can give the comfort which their lonely hearts require. After an illness of a few days the little one passed away with the Lord's prayer on her lips.

**SANFORD.**—At Pereaux, Kings county, N. S., Jan. 5, at the age of 85, Rachel, widow of the late Nathan Sanford. In her early life Mrs. Sanford was a woman of unusual activity and industry and God gave her a long eventide of rest and quietude, her strength failing gradually and death coming without length of illness. By those whom she has left behind she is greatly missed and the home seems lonely without her, but God gave her to them long before he called her to himself. Her death was 'in the Lord' and her resurrection likewise will be in him.

**WINTERS.**—At Blomidon, Kings county, N. S., Jan. 15, at the age of 60, Samantha Jane, wife of Capt. Joseph Winters. The call of God came very suddenly to Mrs. Winters. She had spent the afternoon with an invalid daughter-in-law. Upon returning home she spoke of feeling fatigued and then without a moment of warning to her family, she was not, for God took her. Under so heavy and so sudden a sorrow the family are greatly stricken, but God has given them the consolation of knowing that for the one whom they have loved and lost awhile to depart and be with Christ is better. Mrs. Winters was a devout Christian, a member of Pereaux Baptist church, and greatly esteemed as a friend and neighbor.

**SANFORD.**—At Pereaux, Kings county, N. S., Jan. 14, Leveta Sanford, aged 35. To human reason the death of our brother so early in life when so greatly needed by his family is beyond explanation. Mr. Sanford was a man of great worth to the community and the esteem in which he was held was disclosed in the unusual largeness of the funeral cortege. When the Pereaux church decided to build a new house of worship they turned to Mr. Sanford as the builder and it will remain as one of the monuments of his life. In his last days he accepted Christ and died in the hope of a glorious resurrection. In this and in the Christ who gives us promise of such a resurrection his wife with her little family finds her comfort and support.

**MARGESON.**—It is with deep sorrow that we chronicle the death of Mrs. Margeson, wife of Albertas L. Margeson, of Truro. About two months ago Mrs. Margeson was stricken with typhoid fever. By careful treatment recovery seemed almost assured when new complications developed, resulting in death on Friday morning, Feb. 22nd, at the comparatively early age of 47. Throughout her protracted illness the deceased exhibited a rare spirit of Christian patience and fortitude. No word of murmur or complaint was heard through the weary weeks of suffering. Even in the last delirium her thoughts were for those she loved. Mrs. Margeson was a woman of high Christian character, and a consistent member of Immanuel Baptist church. She leaves a husband, three sons and one daughter to mourn the loss of an affectionate wife and mother. May God comfort the mourners.

**MARTELL.**—At Glace Bay, Cape Breton, early on the morning of Feb. 20, Miss Emily A. Martell, one of our most respected and Christ-like women, passed on to join her parents on the farther shore. For nearly twenty years she has been a great sufferer, but possessed of an unconquerable determination and a genuine faith in God she has continued her work in the day school and in the church up to two weeks before her death. Great is our loss. Her strong Christian character meant something to the community. Her zeal and ability were of incalculable value to the Baptist church of which she has been a member for 28 years. For many

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

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years she was organist and choir director, she was secretary of the Womans' Aid Society, and ever doing all in her power to advance the interests of his kingdom. Her funeral on Thursday afternoon was very largely attended, about 400 school children heading the procession as the body was taken to the depot where it was entrained for Sydney.

**STEEVES.**—At Hillsborough, N. B., on February 14th, Richard E. Steeves, aged 79. The death of this highly-esteemed and much-loved brother is a great loss in many ways. It is a loss to his family, to the community, to the 1st Hillsborough church and to the Baptist denomination at large. Mr. Steeves had for many years been one of the leading citizens of Hillsborough, and, irrespective of creed or party, all feel his removal to be a deprivation in our public life. The great and general regard in which he was held was manifested by the large attendance at his funeral, when the Town Hall was filled to overflowing. For more than half a century he filled the responsible office of Postmaster, and so discharged its functions as to command the good-will of all those who had dealings with him. In the home and social circle he was much respected and beloved. With a mind of comprehensive grasp, a wide knowledge of men and affairs, and possessed of a tenacious memory, his company was at once entertaining and edifying. Best of all he was a true Christian, and a good and faithful servant of the Lord Jesus Christ. He was baptized in the year 1843, being therefore for nearly 58 years a member of the church, and, as he was appointed its clerk soon after he became connected with it, he held that important office for almost the same long space of time. In that position and in other ways he served the people of God with marked ability and unflinching devotion. His interest in our work here and elsewhere was most deep and steadfast. He ever gave cheerfully towards the maintenance of the ministry, the expenses of the church, and the various denominational enterprises at home and abroad. His ideas concerning Christian work were sound. He believed in spiritual power and apostolic methods, and he grieved over any departure from the good 'old ways. To him Christ crucified was a joyful sound. When able to take part in our conference meetings he could speak thoughtful and gracious words which tended to edification. When debarred from the public means of grace he found much solace in reading his Bible. He loved to meditate on the doctrines of grace and would speak with unction of the deep things of God. In council he was judicious, in labor he was indefatigable in spirit he was fervent, in business he was obliging, in manner he was courteous. He had a strong personality and a well-balanced character. Take him for all in all, we shall not soon look upon his like again. His wife and three children predeceased him, and he is survived by two sons and one grandson.

## Agents Wanted

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"LIFE OF QUEEN VICTORIA."

Distinguished authorship. 600 pages and 150 beautiful half-tone pictures, illustrating all important events of the Queen's life. Full account of her death and burial. Authentic, complete and reliable. Every one wants this in preference to any old Jubilee books on the market. Retail price, \$1.75. \$1.00 a day easily made. Outfit free. 10 cents for postage.

THE JOHN C. WINSTON CO., TORONTO, ONT.



WHY in the world doesn't a man like Jones get down to business & method when he can buy an American Typewriter for \$12? Does he think I'm running a puzzle department?

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

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

## The Baby Should Be Fat

and rosy—but many little ones are thin, and puny, and fretful from impaired nutrition. Give them **PUTTNER'S EMULSION**, which contains just what is needed to supply nourishment and aid the vital forces. It is a mild and soothing food, better than any drugs. It soon builds up the little form, puts color into the cheeks and brightness into the eyes. And they like it, too!

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

Of all druggists and dealers.

## MAGIC FOUNTAIN PEN | THE LATEST FREE

Write with a **Bliss Patent Fountain Pen**. It produces the finest ink by simply dipping into water, and writes equal to the most expensive fountain pen. We'll introduce you to our sample pen and show you how to hold it for only 10 cents, and include with it a large 64-page book, packed full of Public Opinions, Profiles, Jobs, Features, and Money-making Secrets. Satisfaction guaranteed. Details of source available and books free with each order. Address: **REVELATION BOOK Co., Toronto, Ont.** (Please show this page)

## GOLD MEDAL, PARIS, 1900

The Judges at the Paris Exposition have awarded a

## GOLD MEDAL

to **Walter Baker & Co. Ltd.**

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

## BAKER'S COCOAS AND CHOCOLATES

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

**Walter Baker & Co. Ltd., DORCHESTER, MASS.**

TRADE-MARK ESTABLISHED 1756. Branch House, 12 and 14 St. John St., Montreal.

The Intercolonial Railway will commence the fast freight service between Montreal and Halifax next Monday, covering the service in fifty-six hours.

A WIDESPREAD TROUBLE IN SPRING TIME.

Paine's Celery Compound The Only Remedy That Cures and Saves Life.

One of the most prevalent and fatal of troubles at this season is Kidney disease. It comes on as silently as a cat steals upon its prey, and too often wrecks life before the victims are fully aware of their danger.

Do not disregard the early symptoms of Kidney disease, some of which are back-ache, constipation, indigestion with headache, and a constant call to make water which has abundant sediment of a bricky color.

The prompt and honest use of Paine's Celery Compound will quickly banish every symptom of disordered Kidneys. The great medicine has cured and given a new life to thousands in the past; it will do the same good work for all sufferers today.

Mr. M. Maher, Hairdresser, St. John's, Nfld., says:

"I suffered terribly for two years from Kidney trouble and Dyspepsia. I was completely run down and could not eat or sleep. One of the ablest city doctors attended me, but no good results followed his work. Happily, a friend advised me to use Paine's Celery Compound. I procured a supply, and the first dose relieved me. I have used eight bottles, and now sleep well, appetite is good, and I am as strong as ever before. I recommend Paine's Celery Compound to all."

One Great Difficulty.

In Bringing up a family is to Answer Questions.—The People's Cyclopaedia.

As soon as a child can talk it begins to ask questions. Not all children? Well, probably, but all bright children. Sometimes it grows very wearying, but how is a little one to learn of the great world it finds itself in except by innumerable questions. The parents and nurses cannot guess what the little brain is thinking of and give it the necessary information. A child's questions should always be answered, pleasantly, patiently, honestly. Very frequently they are puzzling. They lead a grown person into new thoughts. And very often one wonders why they never thought before of some of the matters that strike the child's fresh perceptions with wonder.

What a good thing it is, when your boy or girl, probably not yet talking plainly, comes to you, sure that you know everything, and you can keep up the pleasant delusion. It is not necessary or wise to use fiction. Children soon discover if they are being cheated. They lose confidence in your word, and "Breathes there a man with soul so dead," that he willingly incurs the contempt of his own little child? A child's curiosity is a stimulant to the wits of a family of grown people. It sets them to thinking, to overhauling half-forgotten stores of knowledge. Then, to be sure one is right, down come the dusty reference books. Once they are down they will not go back on the high shelf again, until they are replaced by a new edition with records of new ideas, new discoveries, new inventions.

The People's Cyclopaedia is the best reference book for family use in the markets. It treats on sixty thousand subjects in a clear, exact, economical manner. It is the penniman of the library. The condensed literary food of the age. There is no time wasted in sifting through heaps of superfluous matter to get the grain of truthful information you want to satisfy yourself and the hungry little minds of your house dependent upon you for food.

This Cyclopaedia is now published in six volumes of convenient size, and can be bought on the instalment plan in such a way that you will pay but about five cents a day.

If further information is required in reference to this Cyclopaedia, kindly write to the editor of the MESSENGER AND VISITOR.

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

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

SAUVER DUVAL,

Elgin Road, L'Islet Co., Que., May 26, 1893.

News Summary

Mrs. Albert Cadieux, of St. Hyacinthe, Que., thirty-seven years of age, gave birth Sunday to her eighteenth child.

Fifty-four cases of small pox have been discovered in twenty villages along the C. P. R. between Renfrew and Soo, Ont.

Two more cases of small pox developed at Toronto on Wednesday. Both are commercial travellers recently returned from the infected districts in Northern Ontario.

The Newfoundland House of Assembly unanimously passed the French shore motus vivendi bill, both political parties uniting in support of the measure.

A. R. Creelman, Toronto, has accepted the position of chief solicitor for the Canadian Pacific Railway in place of Judge Clarke, who will be retained as consulting counsel.

In 1800 there were in all the world less than fifty shipbuilding yards. To-day there are more than seven hundred shipbuilding yards, turning out a total of one thousand vessels yearly.

At Terre Haute, Ind., on Tuesday, Geo. Ward, 27 years old, a colored man, who confessed to having murdered Ida Finlestein, was taken from his cell in the jail and hanged by a mob. His body was then burned.

The official publication of the Records of the Union and Confederate armies of the War of the Rebellion is completed at last. It consists of one hundred and twenty-seven volumes and cost two and three-quarters million dollars.

The Conservatives of North Bruce, Ont., on Monday in session nominated James Halliday, of Chesley, as their candidate in the forthcoming by-election for the Dominion House. Mr. McNeil, the unseated member, declined nomination.

It now looks as though the historic Plains of Abraham will be preserved. The council of the parish of Quebec, in which the plains are situated, having adopted a resolution in favor of annexation to the city of Quebec for the purposes of a public park. The federal government will purchase them.

Felix Constante, an Italian employed at the coke ovens, Sydney, was arrested on a charge of shooting Josephine O'Brien. Constante fired three shots at the woman, one taking effect in her arm. A Newfoundland who interfered was also fired at. Jealousy is said to have been the Italian's motive.

David Shaw, of Prince Edward Island, first year medical student at McGill University, met with a painful accident while experimenting in the laboratory of Dr. Ruttan, of the faculty of medicine. Shaw was experimenting with sulphuric acid and alcohol, when the mixture exploded, completely destroying the sight of one eye and slightly injuring the other.

Daniel Townsend, George Dixon and Phillip Townsend, three pilots, were drowned while going from Battery Island to Louisburg, C. B., in an open boat Sunday. The remains of the boat were picked up near the lighthouse on Monday morning. Search is being made for the bodies.

Invalidism among Federal troops in the Philippines is a marked feature of the military situation in that quarter, as witness the sending home of 2,700 invalids within two months past. Popular knowledge of this drawback unquestionably adds to the difficulties encountered by the War office in recruiting a new army for service on the trans-Pacific islands.

The London Chronicle publishes under reserve a rumor that Lord Kitchener has met General Louis Botha to arrange terms for the surrender of the Boers and that an armistice of twenty-four hours was granted the Boer commandant-general to enable him to consult with the other commandants. According to the Chronicle the cabinet council considered this new turn of affairs.

The Minister of Agriculture has introduced a bill to provide for the marking of packages containing fruit for sale. The bill does not make the inspection of closed packages of fruit compulsory, but makes packages marked under the act liable to inspection anywhere. Replying to Mr. Smith, of Wentworth, the Minister of Agriculture stated that the government expected that exhaust fans would be installed on all steamers carrying apples across the Atlantic in 1901.

It is time now to order the Sunday-school periodicals for the next quarter. We wish to say just a word recommending all Baptist schools to use the periodicals published by the American Baptist Publication Society. They are unsurpassed by any others, if at all equalled, either in their mechanical excellence or in their splendid scholarship. It is a well-known fact that Baptists take first rank among the choirs of the world, and their very best work is given to the Baptist periodicals. Sample copies and price list may be obtained from 1420 Chestnut Street, Philadelphia, or the nearest branch house.

HERE IS HEALTH

For all who have Weak Lungs

FREE



This is a Positive Cure for all Throat and Lung Troubles, also CONSUMPTION

THESE FOUR REMEDIES

Represent a New system of treatment for the weak and for those suffering from Consumption, wasting diseases or inflammatory conditions of nose, throat and lungs.

The treatment is free. You have only to write to obtain it.

Its efficacy is explained as simply as possible below.

By the new system devised by DR. T. A. SLOCUM, the great specialist in pulmonary and kindred diseases, all the requirements of the sick body are supplied by the Four remedies constituting his Special Treatment known as The Slocum System.

Whatever your disease one or more of these four preparations will be of benefit to you.

According to the needs of your case, fully explained in the Treatise given free with the free medicine, you may take one, or two, or three, or all four, in combination.

A cure is certain if the simple directions are followed.

The Remedies are especially adapted for those who suffer from weak lungs, coughs, sore throat, bronchitis, catarrh, CONSUMPTION, and other pulmonary troubles.

But they are also of wonderful efficacy in the upbuilding of weak systems, in purifying the blood, making flesh, and restoring to

weak, sallow people, vigorous and healthy constitutions.

The basis of the entire System is a flesh-building, nerve and tissue-renewing food.

Every invalid and sick person needs strength. This food gives it.

Many people get the complete system for the sake of the Emulsion of Cod Liver Oil, which they themselves need, and give away the other three preparations to their friends.

The second article is a Tonic. It is good for weak, thin, dyspeptic, nervous people, for those who have no appetite, who need bracing up.

Thousands take only the Emulsion and the Tonic.

The third preparation is an antiseptic Balm or Jelly. It cures catarrh. It helps all irritation of the nose, throat and mucous membranes. It gives immediate relief.

Thousands of our readers need the OxoJell Cure for Catarrh without any of the other articles.

The fourth article is an Expectorant, Cough and Cold Cure. Can positively be relied upon. Is absolutely safe for children, goes to the very root of the trouble, and not merely alleviates, but cures.

The four preparations form a panoply of strength against disease in whatever shape it may attack you.

NO CHARGE FOR TREATMENT.

You or your sick friends can have a FREE course of Treatment. Simply write to THE T. A. SLOCUM CHEMICAL CO., Limited, 179 King Street West, Toronto, giving post office and express office address, and the free medicine (The Slocum Cure) will be promptly sent.

When writing for them always mention this paper. Persons in Canada, seeing Slocum's free offer in American papers, will please send for samples to the Toronto laboratories.

PEERLESS PACKAGE OF GAMES

Advertisement for a Peerless Package of Games and Home Amusements, listing various board games and puzzles available for purchase.





**That Snowy Whiteness**

can come to your linens and cottons only by the use of **SURPRISE Soap** which has peculiar and remarkable qualities for washing clothes.

**SURPRISE** is a pure hard Soap.

ST. CROIX SOAP MFG. CO.  
St. Stephen, N. B.

**\$110,000  
NET CASH**

was turned over by us to five mining companies for which we acted as financial agents during the last half of the year 1900 (commissions, office expenses, salaries, etc., deducted), the combined reports their annual meetings on January 29, showing that there had been expended on their properties nearly \$60,000; there had been returned to the stockholders nearly \$8,000 in dividends and they had in available cash on hand and subject to call about \$35,000, with all of the

**Properties in Successful Operation,** two of them paying regular monthly dividends three times greater than savings banks or mortgage rates of interest, and their stock entirely withdrawn from the market and not obtainable except from some fortunate stockholder, the other three rapidly approaching a dividend paying basis, with all of the properties in excellent physical condition and not a single dissatisfied stockholder in any one of the five companies.

Prospectuses of successful mining properties which we make a specialty, latest reports, order blanks for each of the stocks, singly and also in combination, insuring security of principal, unusual interest and large profits, together with booklet "About Ourselves," giving in detail our plan of securing the excessive profits of mining investments with the minimum risk of loss, mailed free to any one interested on application.

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HEAD OFFICE - - - ST. JOHN, N. B.  
W. M. P. McLAUGHLIN & CO.  
McLAUGHLIN BUILDINGS  
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**Story of the Queen.**

Millions will require our "Life of the Queen" magnificently illustrated throughout and special engravings portraying lying in state; funeral processions; obsequies; all funeral ceremonies fully reported, also crowning ceremonies of King Edward VII. with appropriate illustration.

Agents in writing for illustrated circulars will save delay by enclosing 27 cents for prospectus and full outfit. This refunded on first six copies. Biggest terms and same to all. Popular prices. Two styles bindings. Books on credit. Act immediately. Apply to Harle Pub. Co., St. John, N. B. When applying please mention this paper.

**CHURCH BELLS**  
Chimes and Pools,  
Best Bells, Chimes and Pools.  
McSHANE BELL FOUNDRY  
Baltimore, Md.

**News Summary**

The New Brunswick Legislature opened on Thursday last.

Mr. Elderkin, of Amherst, will have charge of the live stock at the Pan-American exhibition.

The Earl of Cadogan has definitely decided to resign the Lord Lieutenantcy of Ireland. The Duke of Marlborough is mentioned as his successor.

The British War office has made a contract with an American merchant to supply 3,000 felling axes for the British troops in South Africa, English firms being unable to make sufficiently prompt delivery.

The report of the judges in the East Queens, P. E. Island, has been referred to the committee on privileges and election of the House of Commons, and the Speaker has issued his warrant for a new election.

At Claysville, Pa., the town constable, John Neeley, shot and killed one burglar and captured another after a desperate fight on Friday. The burglars had entered half a dozen houses and were finally located in a store.

Two insane women at the Bellingham, Mass. town farm tried to help aged Abigail Hayford to die by trying her on a bed and setting the bed on fire. The superintendent of the farm came in time to save the woman. Both expressed remorse at their act.

If Governor Gage shall sign a bill passed by the assembly—and there is every indication that he will—prize fighting in California will be out of fashion. The bill makes any sparring contest, private or public, with or without gloves, a felony, punishable by a fine of not less than \$1,000 or more than \$5,000, and imprisonment from one to five years.

Dr. Potts, on behalf of the Methodist Twentieth Century Fund, has issued the following statement today: "The Methodist Century Fund has reached \$1,200,000. This is not by any means a complete report. Additional amounts are coming in daily. At the earnest solicitations of ministers and laymen it has been decided to keep the books open until March 15.

The facts connected with the Rothersey non-resident voters list are expected to come out at the next session of the Kings county Circuit Court on the trial of a civil action Mr. Geo. W. Fowler, M. P., has begun against Councillor Thomas Gilliland, for his failure to properly attend to his work as revisor for the Parish of Rothersey.

A Topeka despatch says: Since Mrs. Carrie Nation's return from Peoria Thursday night she has occupied her cell in the county jail here. Asked last night as to her future plans, Mrs. Nation said: "You just tell the people that Carrie Nation will attend to her knitting the same as usual. I will go on smashing as soon as I am released. This is my mission in the world at present and I am going to fulfil it to the best of my ability.

The small packet schooner Maud, with Captain Charles Smith and Seaman Archibald Parks on board, sailed from St. Martins Friday morning for St. John and returned to St. Martins late in the afternoon, reporting the loss of Parks, who was knocked overboard and drowned. Capt. Smith saw the accident, but could do nothing to save his comrade. Parks was 26 years of age and a resident of St. Martins, where a wife and one child reside. His father, Mr. George Parks, and mother are also there. Parks held a first mate's certificate.

At a meeting of the Halifax City Council Friday night the recommendation of the joint committee of the city council and board of trade re the subsidy for the establishment of the steel shipbuilding industry, was adopted as a whole. The recommendation was that the city council be given authority to pay \$100,000 to encourage the establishment within the city limit of a first class and complete plant for the building of iron and steel ships, and an additional sum of \$100,000 for the establishment of a plant for equipping with machinery and boilers at least 20,000 tons of steam shipping annually.

**Personal**

A card received during the week from Rev. D. G. Macdonald at Austin, Man., dated Feb. 27, says: "I am grateful to say that I am convalescent and expect to preach next Lord's Day." The many friends of Bro. Macdonald in the East will be glad to hear this good news as to his health, and will hope that abundant strength may be given him for his work.

Rev. R. Osgood Morse, of Guysboro, preached to good congregations at German St. church last Sunday. The sermons were strong and helpful. Mr. Morse has gone to visit friends in Annapolis County this week, and will (D. V.) be heard in the same church next Sunday.

**If You Catch Cold.**

Many things may happen when you catch cold, but the thing that usually happens first is a cough. An inflammation starts up in the bronchial tubes or in the throat, and the discharge of mucus from the head constantly poisons this. Then the very contraction of the throat muscles in the act of coughing helps to irritate so that the more you cough the more you have to cough. It is, of course, beyond question that in many cases the irritation started in this way results in lung troubles that are called by serious names. It is in this irritated bronchial tube that the germ of consumption finds lodgment and breeds. Great numbers of people disregard cough at first, and pay the penalty of neglect. Cough never did any one any good. It should be dispensed with promptly. Adamson's Botanic Cough Balm is a well known remedy, and it is the surest and quickest cough cure known to-day. It does not deceive by drugging the throat. It soothes the irritated parts and heals them, then the cough stops of its own accord. The action of this medicine is so simple that it seems like nature's own provision for curing a cough. Every druggist has it. 25 cents. Be sure to get the genuine, which has "P. W. Kinsman & Co." blown in the bottle.

**Painters' Kidneys.**



The worst thing a painter has to contend with is the turpentine. The lead, of course, is bad too. But the turpentine cuts the kidneys, inflames and weakens them, makes the painter's life a dangerous and troublesome one. When a painter's backaches, it's time for him to begin treating the kidneys.

**DOAN'S KIDNEY PILLS**

will fix them up—take out the inflammation and congestion, give ease to the aching back.

Mr. J. Evanson, the well-known painter and decorator, 50 Oxford St., Toronto, Ont., said: "About eight weeks ago I was taken with an excruciating pain in my back over the kidneys. It was so bad that my wife had to apply hot cloths till the doctor came and gave me morphine.

He said the trouble was due to a stone passing from the kidney to the bladder. My water was loaded with a brick dust deposit and scalded on passing. While in this condition I heard of Doan's Kidney Pills and started taking them. It was not long before I got relief from pain and have been improving in health ever since. My urine is now clear and does not smart me, and I feel better than in years.

**L.I.V.E.R PILLS.** These little black pills act easily and naturally on the system, clearing away all bile and effete material. Constipation, biliousness, dyspepsia, sick headache, heartburn, waterbrash—all disappear when they are used. Price 25c.



From Journal of Education, Nova Scotia.

**SHORTHAND**

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

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

**THE NOVELTY OF THE SEASON**

**"The Lady Franklin Necklace"**

The Chain is of a neat and pretty design, to which is suspended an emerald heart. The Chain and Pendant are highly gold plated and set with choice stones including Rubies, Emeralds, Amethysts, etc. We send it by mail, securely packed for \$1.00.



**IF YOU WANT IT** send your name and address, and we will send you 12 of our Gold and Silver Necklaces, each worth at least 10 cents, each, return the money and the above hand some Pendant, or a choice of 25—**WALTON'S FREE PRESENTS** will be sent you **ABSOLUTELY FREE.** Write at once, and send us the money for our localities. The Gold and Silver Jewellers, Dept. 165, Toronto, Canada.



**FULL LETTER "A"**

The label on the spool does not make sewing silk full letter "A."

It's the number of strands of "cocoon" silk-twisted into the thread which makes its size and strength.

In Corticelli sewing silk there are a hundred strands.

In common silks—about seventy.

Which do you want?

The prices are the same.



**FREE CAMERA AND OUTFIT**

for selling 18 beautiful photographs of Queen Victoria

at only 10c each. These photos are in cabinet size, splendidly finished in the very finest style of photographic art. Everybody wants a picture of the Queen. This camera has a picture 2 1/2 inches. The outfit consists of 1 box Dry Plates, 1 bag, 1 Tripod, 1 Flashing Frame, 2 Developing Trays, 1 film, 1 developer, 1 box fixing paper, 1 box silver paper and full directions. Write and we will photo. Sell them, return money, and we send Camera and outfit carefully packed, postpaid. THE HOME ART CO., BOX V E TORONTO

