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**Mr. Fielding's Budget Speech.** Hon. W. S. Fielding, Minister of Finance, delivered his budget speech on St. Patrick's day, and was able to congratulate Parliament and the country again on a prosperous year and a plethoric treasury. There had been great activity in nearly all branches of industry, and in the chief industry of the country the conditions had been most gratifying, especially in Manitoba and the Northwest, where an increased acreage and an abundant harvest had resulted in quantities of grain so great as to tax all the country's facilities for transportation and indicate the need of making larger provision for handling the harvests of coming years. The revenue of the year ending June, 1901, the Finance Minister showed, amounted to \$52,514,701. It had not quite realized his estimate, but was considerably greater than the revenue of the preceding year. In pointing out the different departments in which there had been an increase of revenue, Mr. Fielding made special reference to the Post Office department which showed an increase of \$235,000 over the previous year. The operations of the department for the year had indeed resulted in a deficit of about \$490,000, but in spite of the great reduction which had been made in the rate of postage the deficit was much less than that of some previous years. The sale of stamps for the eight months of the present fiscal year has exceeded that of the corresponding period of last year by about \$200,000. The Intercolonial Railway, though still operated at a loss, had come much nearer to being self-supporting the past year than the preceding year, the deficit for the seven months of the current year ending with January being \$89,787, as compared with \$537,479 in the corresponding period of the previous year. With an increase in revenue there has been an increase in expenditure, so that with the good crops and a generally active condition of the country's industries there is no laying up for a rainy day or any diminution of the national debt. On the contrary the debt has gone on increasing under the present Government at the average rate of nearly two million dollars a year. But Mr. Fielding contends that this is a very gratifying condition of things when compared with an average annual addition to the debt of more than six and a half millions during the eighteen years of Conservative rule. The public debt of Canada on the 30th of June last stood at \$268,480,003. Coming to the affairs of the current year, the revenues to the 10th March was \$38,047,685, and Mr. Fielding estimated that at the close of the year on June 30 next the amount would be in round numbers \$56,800,000, as against an actual revenue last year of \$52,514,701. With regard to the expenditure up to the 10th March it was \$30,133,502, and at the close of the year he estimated it would be in round numbers \$51,000,000.

## No Change in the Tariff.

In respect to the tariff Mr. Fielding said that there would be no change this year. This was not because changes had not been asked for. The Finance Minister did not say so, but it will be well understood that the application for changes have come for the most part, if not wholly, from manufacturers seeking a larger measure of protection. Mr. Fielding did not claim that the tariff was perfect, but on the whole and considering the complicated character of the problem which had to be dealt with, he thought the Government was to be congratulated on having framed a tariff so well adapted to the needs of the country. He intimated that it would probably be necessary to make changes before long, but such changes could be made with greater advantage after the industrial statistics of the census were in hand and after the

results should be seen of the two trade conferences which were to be held in London during the coming summer. Referring to the duty on British and American goods, the Finance Minister said that while the difference was very small, it was slightly in favor of British goods, whereas in 1896 the tariff had made a discrimination of about four per cent. against British goods. As a result, he contended, there had been a remarkable increase in the trade with the Mother Country. The only industry specially dealt with by Mr. Fielding in his speech was the manufacture of beet sugar. The only thing that has been done for its encouragement is to place the machinery required for it on the free list for another year.

## Mr. Borden's Criticism

Mr. Borden, leader of the Opposition, in rising to criticise the Budget Speech would congratulate the country on the record of another prosperous year, but was not disposed to allow any more credit for it to the Finance Minister than belonged to the cock which crowed in the morning for making the sun rise. Mr. Borden instituted a comparison between the expenditure and taxation of 1896 and of 1901 to show that there had been a rapid increase in the cost of government, and he suggested that an article which Sir Richard Cartwright had once published in an English periodical condemning the extravagance of Government in Canada under the Conservative regime was particularly applicable to the present situation. In respect to trade statistics, Mr. Borden contended that, if gold and silver bullion were excepted, there had been no recent increase in trade. He considered it an unpleasant fact that Canadian imports from England were less last year by two million dollars than the year before and that there was a corresponding decrease in British imports from Canada, although British imports of the same articles from other countries had increased. At the same time Canada's purchases from the United States were \$7,000,000 more last year than the previous year. This condition of things, Mr. Borden contended, was due to the fact that while the tariff gives a nominal preference to Great Britain, the general tariff is so framed that it gives the real preference to the United States. Canada sells to the United States only one third as much value of farm and animal products as it purchases from that country and only one thirteenth as much of manufactured goods. Mr. Borden contended that the tariff should be so constructed as to secure the Canadian market to Canadians, and concluded by moving the following resolution of which he had given notice at an earlier stage of his speech: "This House, regarding the operation of the present tariff as unsatisfactory, is of opinion that this country requires a declared policy of such adequate protection to its labor, agricultural products, manufacturers and industries as will at all times secure the Canadian market for Canadians, and while always firmly maintaining the necessity of such protection to Canadian interests, this House affirms its belief in a policy of reciprocal trade preferences within the empire."

## For His Health.

It was certainly a rather surprising thing that Lord Wolseley, the ex-Commander-in-Chief of the British army, should visit South Africa at the present juncture, and it was only natural that there should be some disposition to look beneath the surface for a reason and to discount in some measure Lord Wolseley's own explanation that he was going only for a holiday trip. According to Mr. I. N. Ford, however, the reason for the explanation lies very much upon the surface. The real explanation of the journey, he says, is that Lord Wolseley, when feeling jaded, met Sir Donald Currie and learned that he was sailing for South Africa within 48 hours. Lord Wolseley exclaimed: "You ought to take me with you." "Come on," was the reply, and Lord Wolseley went on the shortest possible notice. It is not unlikely that he will see Lord Kitchener and obtain sidelights on the mysteries of the campaign, but Mr. Brodrick has no cause to dread the appearance of Lord Wolseley as a literary guerrilla on the high veldt.

## Prohibition asked for in New Brunswick

The New Brunswick Government was waited upon last Saturday by a delegation of ladies and gentlemen in the interests of provincial prohibition. The delegation comprised Revs. R. W. Weddall, George Steele, D. Long and H. H. Roach of St. John; Mrs. S. D. Scott and other ladies of the W. C. T. U.; Messrs. W. F. Hatheway, J. R. Woodburn, C. A. Everett, C. N. Vroom and a number of other prominent temperance men. The delegation was introduced by Mr. J. R. Woodburn, who said that they had come to ask for the enactment of a provincial prohibitory law, as the next best thing to Dominion prohibition, and because provincial prohibition on the lines of the Manitoba Liquor Act has been declared valid by the highest authority. The request of the delegation, Mr. Woodburn said, was supported by a numerous signed petition. The petition, which contained 9,000 names from different parts of the Province, was then presented. The request embodied in the petition and in Mr. Woodburn's remarks was endorsed by Rev. David Long, Mr. C. N. Vroom, Mrs. S. D. Scott, Rev. George Steele and other members of the delegation. The speakers urged upon the attention of the Government the terrible evils connected with the liquor business, the popular sentiment of the Province in favor of prohibition as shown by the plebiscite, and expressed the belief that a prohibitory law with the proper machinery could be enforced. Premier Tweedie, in reply to the delegation, said that the Government recognized the importance of prohibition, and that they would deal with the petition which had been presented and would give their reply in writing.

## Ontario Prohibitionists Indignant.

In connection with the passage by the Ontario Legislature of the Prohibitory Liquor Bill, two amendments were adopted in reference to the conditions of the referendum. One of these makes the majority necessary to be secured to depend upon the vote polled at the last general election instead of upon that to be polled at the coming general election in June, as at first proposed, so that the element of uncertainty as to the number of votes required is removed. Prohibitionists know now that in order that the Act shall become law there must be cast in favor of it 213,500 votes, whether any votes are cast against it or not. The other amendment fixes the day of polling on December 1. There is a strong feeling among the Prohibitionists of the Province—and on the whole the feeling seems not unreasonable—that the Government has not dealt fairly with them and that the conditions have been made hard with a view to making it impossible for the referendum to carry. It is a good deal to ask that as many electors should go to the polls to vote for a prohibitory liquor law as can be drawn out by political interest and all partizan influences, good and bad, to secure a party triumph. Still, considering the interests at stake and the immense influence of the liquor business which must be antagonized in enacting and enforcing such a law, perhaps that was not too much to ask. But admitting so much, it was surely but reasonable to expect that the vote should be taken under conditions as favorable to the polling of a full vote as could be arranged. This has not been done. The Prohibitionists asked that the vote on the referendum should take place at the time of the municipal elections, as a much larger vote could probably be polled at that time than if the referendum were taken by itself. This request the Government has ignored, and has thereby, as many prohibitionists feel, about destroyed all hope that an affirmative response upon the referendum can be obtained. A good deal of indignation is being expressed, and if there were any hope of prohibition from the other side of the House, that indignation would doubtless make itself effectively felt in the coming elections. But as Mr. Whitney has pronounced against both the prohibitory Act and the referendum, there is small hope for prohibition in that quarter.

## "The Doctrine of the 'New Birth' in History.

BY REV. J. H. SAUNDERS, D. D.

The force and far-reaching influence of an idea are not easily described in detail, as it is an unseen power. It is a miracle worker. No improvement can be made upon the description of an idea given by the "Man of Nazareth" when he said the Kingdom of Heaven, the Kingdom of Righteousness and true holiness, is as heaven, subtle, silent, omnipotent.

The historian writes blindly and to little purpose when he fails to discover and to clearly describe, in every revolution, the dynamic idea which caused it. He alone can read history intelligently who reads with an appreciation of the mental and moral forces at work. By this we see the motives which move people, how some were led to embrace error, and others to stand by the true and the good, and so to learn from history the proper lessons.

These principles should ever guide us in our studies of Religious Revivals.

In the fourth decade of the eighteenth century a revival of religion, known as "The Great Awakening" began in the New England Colonies of America, largely under the preaching of Jonathan Edwards. It very rapidly assumed large proportions, and brought into active Christian work many laborers.

In all that belongs to the revival we in these provinces, and especially in this county, have a direct interest; because it was in these colonies many of our fore-fathers and mothers had their birth. Under the influence of this religious movement, and the opposition it provoked, they had their religious training. They brought their religious convictions with them, and shaped the trend of religious thought for coming generations here.

The practical idea, that was the hidden force, and which by this great reform received increased recognition in the Christian world, and which it still maintains in all orthodox churches, was the doctrine of the "New Birth."

This doctrine was held previously by the Puritans and Orthodox Congregationalists of New England and other religiousists who were in harmony with them, but it only had a nominal place in their creeds; its dictates were unheeded in the churches. It was regarded as a non-essential in church life.

About the year 1734 this doctrine seems to have arisen and asserted its scriptural authority. It emphasized the fact that a man in order to be saved must undergo a change in his principles of moral action, which will be either accompanied or succeeded by exercises of mind, of which he is conscious, and can give an intelligent account. So that those who have been thus changed may, ordinarily, be distinguished from those who have not.

From this it follows that those who exhibit no such change, ought to be considered and treated as unregenerate, on the road to perdition, and therefore not to be admitted to the membership and ordinances of the church.

This doctrine of the New Birth as an ascertainable change was not generally prevalent in any communion when the revival commenced. It was urged as of fundamental importance by the leaders of the revival; it took strong hold of the converts. It naturally led to such questions as the revival brought up for discussion. This at once stirred religious thought—it provoked much opposition, and doubtless led both its promoters and opposers to many wrong conclusions.

If any in our day are inclined to regard this doctrine, and this religious movement with disrespect, some of the cardinals of religion may be profitably studied by them. Two things are implied in being a Christian: 1st. "The reception of the Christian system of our Creed; and 2nd the conformity of our thoughts and acts to its teachings."

In Christian lands most persons grow up with little knowledge of any particular creed, or the doctrines held by the churches with which they are connected; and so they live on without seriously enquiring whether they are on the way to heaven or hell; imagining that in some way their end will be all right. Then in the course of events, some in one way and some in another, are "awakened" to an enquiry as to this all-important matter.

When awakened the very thought that they know not whether they are on the way to heaven or not, that they have lived in hourly danger of death without preparation for it, or for right living, is a most serious and alarming thought. To the most noble minds these reflections bring the keenest regrets.

This will naturally be followed by self-examination—the deliberate scanning of their relationship to God and their fellows according to Bible standards. This examination, if honest and intelligent, will most surely discover guilt, and result in the most clear conviction of sin. The discovery that we are morally worse than we ever supposed is an appalling discovery to him who makes it. Hopelessly apostate must he be if such a discovery is not the source of alarming anxiety. This will most naturally bring up the question of possible reform,

and the how of it. The punishment of sin, and the justice of it, or whether there, be any way of escape and how? will press for an answer. This must be the normal condition of a sane mind under these circumstances. All this can but produce intense emotions.

In the Scriptures, religious services and the council of religious friends a satisfactory solution of all these grave questions will most naturally be sought. The worship of such an one will be speedily and radically changed from a nominal to an intensely earnest service. Nor will he be satisfied until he understands for himself that all his desires are met in God's own remedy for sin; and of that salvation he by the grace of God has partaken to the joy of his soul. Such in substance must be the experience of every one who enters upon a new Christian life—to every convert to the doctrine of the New Birth; subject as it must be to wide variations of knowledge, tastes, habits, health, and environments. But in all cases the essential parts of the process are the same. Out of this will come a wider religious intelligence, and the reformed life all in harmony with the teachings of the Scriptures and the dictates of the Holy Spirit, finding its completion in such a life as Christ demands.

This doctrine of the New Birth can but take its place at the door of the church, and forbid the entrance of all but its own subjects. In this it was vigorously opposed, at the time of which we speak, as it put at fault the popular church standards of the 18th century.

While the "great awakening" disturbed the religious ideas of its day generally, the centre of the conflict was about the right observance of the Lord's Supper.

To rightly understand this question we must know the religious practices of New England and Europe at this date.

In the early days of New England none but church members could hold office or vote at elections. Church and State were thus united. Throughout Christian Europe, both Romanist and Reformed, the general practice was to baptize all in infancy, and to consider them as members of the church, unless excommunicated. In childhood they were to be taught certain forms of faith and worship, after which they were admitted to the Lord's Supper. Exclusion from the communion—that is excommunication—was attended with loss of certain civil rights, and in many occasions followed by the infliction of punishment by the civil authorities. A man appointed to any civil or military office must qualify by receiving the Lord's Supper in the established church. The clergyman who withheld the Lord's Supper from one requesting it, inflicted a civil injury, and was liable to prosecution. Under such laws the Lord's table must be open to all who have been baptized, who have learned the creed or catechism and have not committed any crime which a civil court would judge scandalous.

All this was in harmony with the doctrine of baptismal regeneration and the union of church and state. It carried the belief that regeneration is not apparent to men, that all who were thus qualified to partake of the Lord's Supper might reasonably hope to reach heaven. The ministry of the churches if properly educated were supplied from this class.

A peculiar view of conversion obtained in harmony with the polity and practices of the churches, all of which favored the idea that the unconverted could without supernatural aid commence to carry on a series of works preparatory to conversion, and so were in little danger. The result of this was that the concerns of the soul were neglected without barring the hope of heaven.

Such was the downward progress of religion in New England, and such will always be the result of the like doctrines. Revivals had become less frequent and less powerful. The difference between the church and the world was vanishing. Church discipline was neglected, immorality invaded the churches.

There was in those days a pious dread of Arminianism as it then—and now—stood related to Romanism, and an alarm at its increase in the land.

John Wesley, for preaching Arminianism, was even accused of being a Jesuit in disguise. The maintenance of the doctrines of the Reformation was to the most thoughtful and pious the only safe course. Many who considered themselves Christless were awakened to a sense of their danger, and a fear that God would forsake the land for its wickedness. Grave doubts as to the doctrines and practices of the churches filled many with trembling and fear. An earnest search for the way of life was begun by the unseen power of the Holy Spirit.

To meet this state of mind God had evidently prepared Jonathan Edwards. He most successfully did this by preaching fully on those points of doctrine on which the controversies of these times turned. Mr. Edwards was dissuaded by his friends, found fault with by his critics, ridiculed by the thoughtless, and persecuted by his enemies for introducing controversial subjects into the pulpit, but he understood the crisis, and the cure his people needed. He commenced with a series of sermons on "Justification by Faith alone." That article by which Luther declared a church stands or falls. A writer says: "The effects of these discourses was first to make men feel that now they understood the subject, and had hold

of the truth, and then to sweep away all hopes of heaven which they had built upon their own doings—upon their morality, their owning the Covenant, partaking of the Lord's Supper, or in using any other means of grace. The people were made to see that God had not appointed anything for them to do before coming to Christ by faith and repentance.

A historian tells us that these discourses were followed by others in which Edwards taught "God's absolute sovereignty" in regard to the salvation of sinners, and his just liberty with regard to his answering the prayers, or succeeding the pains of mere natural men, continuing such. That idea of "God's just liberty" is an idea of tremendous power. God is at liberty with respect to bestowing salvation. His liberty is just and perfect. Nothing that the "natural man" has done nor can do, while continuing such, in anyway impairs that liberty or brings God to a favorable decision. It is right that it should be so, as it is just. Sinners have merited, and now deserve instant damnation, and God's liberty to inflict it upon them now, or to defer it for the present, or to save them from it wholly, according to his own pleasure is a most "just liberty." Otherwise God's Sovereignty would be impaired, His right to govern questionable, His government impeachable.

When the sinner sees and feels this doctrine to be true, he knows that no course remains for him but to call upon God for mercy, and that he has nothing to depend upon, as a ground of hope, that he shall be saved but the mercy of God in Christ. He can make no appeal to the justice of God for that only condemns him; nor to any other attribute or relationship, but mercy, which in its very nature is free and unrestrained. And he can find satisfactory evidence that God is disposed to be merciful to sinners in the fact that he has given his Son to die for them. Here is his only ground for hope. And this is the point to which he needs to be brought. This is the dependence which the sinner needs to feel, and feeling which will drive him to prayer. But it may be asked will not the cutting off of his hope drive the sinner to despair, and make him reckless? It would, but for the doctrine of justification by faith. This encourages him who has no merits to trust in "Him who justifieth the ungodly." It teaches the sinner that in all this he is only like all others who have been saved by the grace of God through Christ. It teaches that there is in God an overflowing goodness which reaches even to the salvation of those who have no claim to be saved, and the sinner is encouraged to trust in that goodness, and to resign himself to the disposal of God. And this is faith, and faith works by love, and transforms the whole character.

Thus did Jonathan Edwards preach in New England in the eighteenth century. There was a call for this gospel then and it was the power of God to the salvation of thousands. Is there a call for such preaching now in these Provinces? Are not our churches now as then, filled with unconverted souls? With those who know nothing of these experiences of the "New Birth," of the joys of justification by faith, who never knew of the conviction of sin which calls for the wonders of God's sovereign grace? Is it possible now as then that churches are highways to hell, in which the ungodly blindly go? And if the doctrines of grace were now preached as Jonathan Edwards preached them, and the like results followed, would a stirring opposition be awakened? Is it not noticeable that by much of our modern preaching and methods of church work, but few additions to our churches come, and that these converts, as a class, come with very faint convictions of sin. And is it not also true that our present methods are not reaching the most influential and thinking men of our land? It verily looks as if in this century our church life is but repeating the history of the lapsing of piety in past times. Have we a better remedy for this than is supplied by the old doctrines of grace, that wrought so mightily in the past?

I do not by this, wish to intimate that former days in our church life were better than the present. My best judgment is that for intelligence and loyalty to truth, our churches and ministers of to-day have never been excelled. For these thirty years the swing has been towards evangelistic reaping in our church work. It may have been overlooked that the good results of these revival methods are largely due to previous seed sowing. An improvement may be now brought about by a careful reseeded with the old doctrines of grace.

### THE DOCTRINE OF THE NEW BIRTH AND THE ORDINANCES.

As we have seen the doctrine and experiences of regenerate life condemned the practices of religious bodies in their administration of the Lord's Supper; and subsequently, in New England, in the practice of infant baptism.

This doctrine demands regeneration by the Spirit of God as a pre-requisite to the ordinance of baptism, and as in all time by all Christian bodies, baptism before communion. So this idea is at the bottom of all discussion at the present day on open and close communion in the churches.

As these contentions originated in the distinguishing characteristics of the "New Birth," so they can only be settled by the well known standards of Christian life, and the acceptable Christian service this doctrine dictates. That is, a real spiritual life voiced in the ordinances of baptism and communion; and hence a regenerate church membership, and a true fellowship in all church activities.

This doctrine is the germ—the seed thought of Baptist history in America and in the world.

It was far from the thought of Mr. Edwards and his fellow workers to make Baptist history—a history of surprising growth—and yet it is now seen that he did this most effectively. But of the chaos of religious thought in the "Great Awakening" of the 18th Century, the Baptist churches of to-day have been evolved.

The original leaven in this work of grace is the doctrine of the "New Birth."

## Pray.

Is thy heart very sore  
At close of busy day?  
Think for thyself no more,  
But go and pray.

Is the road hard and long?  
Do sorrows block thy way?  
Leave then the pressing throng,  
Retire, and pray.

Do bitter loss and pain  
Stand mocking thee to-day?  
From such, steal thou away  
And go and pray.

Does labor seem in vain,  
And work bring little pay?  
Win strength to try again,  
Go, friend, and pray.

Do foes rise up against thee?  
Care not what such may say,  
Thou hast a Friend in heaven  
Who aids thee pray.

Is darkness all thy light?  
He gives the gladness ray.  
This blackness shall not fright  
If thou but pray.

And if thou ask in faith  
He will not answer nay,  
But even as He saith;  
Then go, and pray.

Even God's Holy Son  
When weary in life's fray,  
Sought oft a quiet hour  
To rest, and pray.

Are we above our Lord?  
Who would dare so to say?  
Then walk where He has trod,  
And like Him, pray.

—ANNIE E. FATCH.

## Spelman Seminary.

BY MABEL H. PARSONS.

(Concluded.)

Four days last November were devoted to the celebration of the twentieth anniversary of the school and the dedication of MacVicar Hospital, Morgan Hall, Reynolds Cottage and Morehouse Hall. Hundreds came to review with us the past and praise the Lord for his marvelous goodness. Mrs. Reynolds, Mrs. Coleman, Dr. Morgan, Dr. Morehouse and other officers of Home Missionary Societies in Boston and New York, gave finished addresses; Dr. and Mrs. MacVicar of Virginia Union University, Dr. Osborn, President of Benedict, and other noted workers spoke on such subjects as, Spelman's Aims; The General Survey of Spelman's Twenty Years; The Work of Negro Women in the Home, in Public Schools, in Society, in church and Missionary Activities; and Hospital Work for Women. Many of these addresses were published in our valued little monthly, "The Spelman Messenger" edited by Miss Werden, a native of Ontario. I regret that it is no longer in my power to send this paper to friends in the Provinces. Interesting discussions took place at each gathering when the conditions of the Negro race, past and present, gave food for reflection. The experience of many alumnae present testified to the refining and powerful influence of their Alma Mater. The occasion was most inspiring and all felt encouraged and strengthened; felt also a glow of pride at being connected with so noble an institution.

Six of "Spelman's loyal daughters," as our school song has it, have gone as missionaries to Africa, while others are fitting themselves for life work on that Continent. Miss DeLaney, a graduate in the Academic, Nurse Training and Christian Workers Departments, is now on her way to Michuru, near the Zambesi river. She has taught several years in Georgia and Florida. For some months, while the colored convention was awaiting the necessary funds to send her, Miss DeLaney visited the churches explaining the missionary work and the needs of Africa and becoming well known to the home laborers. A native Christian and his wife are now at the station assigned to her and for some time she will probably be the only foreigner. We are glad she is to be under the English flag, bless its protecting power!

Among those who during 1901 were called from us to enter into the Hostel of Rest, was Mrs. Whaley, a dear old auntie and most familiar figure on the Campus. She was one of the first pupils, attending faithfully ever since the memorable days of the basement. We miss her warm expressions of gratitude, her happy countenance, her kindly words of sympathy and encouragement, but most of all we miss her prayers—such marvelous petitions—never to be reproduced. She said once to me, "I can't pray grammar, Honey, but the Lord knows what I mean, and always sends the blessing."

This, my third year at Spelman, finds me more enthusiastic regarding the profession of teaching and more fond of this particular work and I welcome the days and their duties. To be associated with so noble a band of consecrated women as compose the teaching staff, is in itself a benediction. Numerous are the openings for pointing out the true from the false, of proving what is

worth while, of teaching practical religion, of building strong, pure characters, of guiding those intrusted to us into a noble womanhood. My Sunday school numbers thirty-five, six of whom have been converted this year, and now all are one mind in Christ Jesus.

My classes are English Language and Literature in the Academic Department and in the adjacent Atlanta Baptist College. The Senior Academic class work this year is the study of Silas Marner, selected poems from Tennyson and the Merchant of Venice. Note books are filled with items of literary interest and a brief sketch of the English writers since Chaucer, with quotations from each. Ivanhoe and Tale of Two Cities are read out of class. Frequent papers are required. The sixteen graduates of last year wrote essays on various subjects. Four only—Tennyson's 'The Princess,' Optimistic View of Millionaires; Pictures and their Power; The Poetry and Dignity of Labor—were read commencement day. Sermons, lectures, addresses heard and noted are given me as class work; after correction, they are placed with Miss Upton's Sunday morning Bible Readings, in note books, safe for future reference when these pupils go out as workers on home or foreign fields.

Many eminent men and women visit us speaking of their special labors. Among these have been Dr. Torry, Rev. A. C. Dixon, Countess Shlimmelman, who has told the story of Christ in seven languages, Rev. F. B. Meyer, Commander Booth Tucker, Mr. Hadley, of the Jerry McCauley Mission, Rev. Chas. Sheldon, Mrs. M. F. Crawford, who since girlhood has labored in China, and now at the age of seventy longs to return to give the remainder of her days to that people. Mrs. Howard Taylor recently inspired a deeper interest in our hearts for the China Inland Mission. Two thousand missionaries and native helpers are supported though not a single appeal has ever been made for assistance. Prayers made in secret are rewarded openly: the Father supplies all their needs.

My particular guests have been Dr. Young, formerly Professor at Acadia, and Miss Annie MacLean. Dr. Young is at Athens, Ga., where he has entered upon the ninth year of a very successful pastorate. It has been my pleasure twice to visit with his family. Miss MacLean is now Dean of Stetson University, DeLand, Florida, affiliated with Chicago University; professors and students may winter in DeLand with no break in the line of their pursuing.

In a volume lately perused, these closing words of a prayer have stayed with me. "When Christ has forgiven us, help us to forgive ourselves! Help us to forgive ourselves so fully that we can even forget ourselves remembering only Him! and so let thy kingdom come; we ask it for the King's sake, Amen."

Spelman Seminary, Atlanta.

## Destruction by Fulfillment.

There are two ways by which a system or an organism may be destroyed. One is by blight, or ruin, or general desolation. Some storm comes; some overwhelming opposition presents itself; some wave of annihilating power sweeps over it, and it is gone. Where it was it is not, and what it was it never again shall be. Nature is full of the records of such destruction, and the pathway of history is strewn with the wrecks it has left behind. The other is the more benign, beneficent, blessed way of fulfillment. The dawn goes, but it was swallowed up in the glory of the morning. The boy is lost, but the man takes his place. The bud is destroyed, but it is preserved in the unfolding leaf or fragrant blossom or perfected fruit. The system is set aside, but only because it merges into something larger, better, grander, which is its fulfillment, and of which it was a prophecy.

It seems a somewhat surprising thing that the first one to grasp this principle, in respect to the religion of Jesus Christ, as related to the Hebrew cult, was the humble martyr Stephen. Peter did not get it until afterward, nor did John, nor any of the others. But Stephen seems to have been lifted to a lofty plane of vision, and saw things as they were. We have heard him speak against this holy place, the unborn witnesses said, meaning the temple, and against the customs of Moses. Well, doubtless they had, only not as they reported it. One can lie in the manner of a report, while being truthful as to its substance. He had spoken against Herod's temple and against Moses' law. But it was only because in opposition to both he set Jesus Christ. The temple sacrifice was needed no more since the world's offering had been made. Moses' ceremonial had no more a place, since He, of whom it was prophetic, had proclaimed and wrought out his mission. There was destruction of both, but it was the destruction of enlargement, of unfolding, of fulfillment for both. And Stephen led, taught by the Holy Spirit, was great enough, clear-visioned to catch and hold the thought.

There is something worth thinking about in all this for us all. We grieve sometimes at what seems destruction when it is only fulfillment. The mother mourns when her baby boy comes to put away his childish things, when she should rejoice at the coming of a man. We lament

over the frustration of some plan, when the rather we should be jubilant over a larger and a better. We bemoan sometimes the disappearance of dear ones into the unseen, and think it blight. If we could see clearly we should hail their advent there, and deem it fruitage. For the things seen are temporal, the things not seen eternal. All here then is plan, is bud, is preparation, and for it to give place to structure and fruitage, and completion, is not blight but benediction. It is not the destruction that sweeps away, but the perfection that fulfills.—The Commonwealth.

## A Discriminating View of God's Love.

There is much talk above the love of God in our day, but much of it is of a very indiscriminate character. The Scripture writers are exceedingly careful as to its designations and its applications. They employ it at times to signify God's nature in certain aspects; at other times to express his sympathy for humanity in its sufferings and needs; again, to set forth his peculiar interest in, and regard for, his faithful and devoted people; in another respect, to denote his choice of those whom he has made the objects of his distinguishing favors from all eternity; under other conditions, to represent his temporal goodness, in which the good and the bad alike share; in a still farther and peculiar sense, to portray that complacency or delight, which he has in those who are, as his covenant seed, doing his will in this life, and who are to enjoy his approval and exaltation in the world to come. The Bible student, who is careful to note distinctions in statement and relation, as well as the considerate thinker, who desires to have an intelligent comprehension of truth, should have these distinctions as they apply to God's love definitely in mind as a regulating factor in his thinking and in his experience. He will thus avoid much confusion of thought, and be better able to understand God as he is revealed in his Word and in his grace.

In answering the question, Does God love all men? much depends upon the kind and extent of the love intended by the interrogator. If he means, Does God love all men alike, in the same degree, and without discrimination, we are compelled by a proper Scripture exegesis to give a negative answer. On the other hand, if the inquiry has reference to God's love of goodness and benevolence, whereby he causes his sun to shine upon the just and upon the unjust, and permits all classes of mankind to participate in the bounties of his Providence, or to enjoy, in their measure and relation, the provisions of his beneficent government, an affirmative reply may be given. But when it comes to his love as a matter of distinguishing grace and personal delight in individuals, all are not alike its recipients. The Bible constantly makes a distinction between those who please him and those who do not. It speaks of those who are the heirs of his salvation, and those who are not. Christ tells us of those whom he calls, in a peculiar and special sense, "his own." In his great intercessory prayer, he mentions them as those whom the Father hath given him; whom he would have God keep unto the heavenly Kingdom; to whom he would have him extend the same delight and interest as he did to him; whom he would have one in him, as he and the Father are one, that they all might spend a spiritual and eternal existence together. Here we perceive a love of the highest value and of marvelous character. It is eternal, unchangeable, unique, gracious and spiritual. It is the result, first, of divine choice; second, of divine drawing; third, of divine preparation; and fourth, of divine exaltation. It had its origin in the councils of eternity, and finds its manifestations in the regeneration and sanctification of the believer, in his Son, Jesus Christ, as well as in the glorification of the body and soul in God's own good time and way.

The glory of this predestinating and redeeming love of God lies in the fact that, as far as the recipients are concerned, it is undeserved. It takes hold of the sinner in his sins, puts into him the inclination to repent and accept the offers of salvation tendered him in the gospel, aids him all along his Christian career, and ensures his final entrance in the everlasting habitation. Over it, and through it runs the song of redemptive and perfecting love. He who becomes a partaker of its bounties not of merit, but of sovereign and amazing grace.—Presbyterian.

It makes a good deal of difference whether you take hold of God, or God takes hold of you. Said a father: "My little girl to day refused to let me take hold of her hand when we were walking together: she thought she should go alone. But when we came to a place which was slippery, she took hold, first of my little finger, and then, as it grew more icy, of my whole hand. As we went on, and it was growing worse, she let go entirely, and said: 'Papa, take hold of me.' She knew I was strong, and that she could not fall unless I fell. Now," said he, "I have been slipping, slipping for the last eleven years, and the reason is that I have not put my hand into the hand of God. I have been trying to take hold of him, but not asking him to take hold of me. As long as he has hold of my hand I can't fall. He would have to be dethroned first. If our hands are placed in his whose throne is in heaven, we can never fall down into hell."—D. L. Moody.

## Messenger and Visitor

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### Christ is Risen.

The name *Hebraic* is of heathen origin but that which Easter signifies is distinctly Christian. The doctrine of the Resurrection is a Christian doctrine, and its enunciation is to be sought not in the Old Testament Scriptures but in the New. There were indeed foreglimmerings of the light which in the fulness of time was to rise so gloriously upon the world, but the church of the older period had at best entered the twilight of the coming day and for the most part its light as to the hereafter was only "the cold light of stars." The Hebrews of the Old Testament times had indeed an unshakable belief in God. When they fell away from Jehovah, it was not to fall into atheism but to go after other supposed deities whose worship, for one reason or another, seemed to them for the time being more attractive. Even the writer of the book of Ecclesiastes—with all his pessimism and materialism—holds unwaveringly to the being of God and His presence in human affairs. But the Hebrews conceived of God as interested in men in this world. For what might lie beyond the present the veil for them was not lifted. It was for this life that their faith laid hold on God. The 48th Psalm grandly expresses the firm confidence of the devout Hebrew in Jehovah, and it ends with the triumphant note: "For this God is our God for ever and ever. He will be our guide even unto death." "Even unto death" the ancient Hebrew knew and trusted God. But death was the dropping of a curtain, and beyond that for him there was night, or at best the glimmering of a light so far withdrawn as to elude any clear apprehension of either philosophy or faith.

But in the New Testament there is neither night nor some faint fore-glimmering of dawn, but glorious sunrise, for He who says, "I am the Resurrection and the Life," brings life and immortality to light through the gospel. "Even unto death" becomes a discarded wineskin that cannot hold the new wine of Christianity. Death no longer bounds the believer's horizon, nor puts a period to his fellowship with God. The fetters of brass are broken, the prisoners are led forth out of their prison-house, and they who through fear of death were all their lives subject to bondage, send forth the challenge of faith in a risen Redeemer, in the triumphant cry, "O Death, where is thy victory! O Death, where is thy sting!"

Anyone who attentively studies the beginnings of Christianity cannot fail to see how intimately and vitally it is connected with the doctrine of the Resurrection. Belief in the resurrection of their Lord and the resurrection of believers through faith in His name dominated and inspired the lives and preaching of the Apostles and those who labored with them in the gospel. The Resurrection of Jesus was a fact fundamental and transcendent in all their preaching. It was to them God's witness to the Divine Sonship of Jesus, the assurance that to their Master all power in heaven and earth had been given. It constituted their commission and their inspiration to go forth in the face of all opposing forces, human or satanic, to preach to the world the Gospel of Salvation through the risen Christ. Their faith in Him who was "declared to be the Son of God with power by His Resurrection from the dead," the endowment with the Divine Spirit, which had come to them as the promise and bestowment of the risen Lord, their assurance of immortality in His name for themselves and all believers, fitted these men to be the immortal pioneers in a ministry, the blessing and glory of which they could themselves

but dimly comprehend. It was their sense of victory in the risen Jesus, their consciousness of fellowship in the Holy Spirit with the Lord of Life and the Conqueror of Death, that inspired them to preach the Gospel of Christ in the face of the world's bigotry and hate and scorn, and enabled them with joyous spirits to accept the world's reward of martyrdom.

Unbelief has always denied the Resurrection, and to-day the world's opposition to this cardinal doctrine of the Christian faith is not less but perhaps more strenuous than it has been in any other age. Doubtless the growing acceptance by the world's scholarship of the doctrine of evolution has had much to do in inducing a habit of mind which rejects as absurd all claims on behalf of the supernatural. Even of those who still desire to be called Christian many hesitate to declare their belief in the resurrection of Jesus. But nothing is clearer from the testimony of the Gospels and the book of the Acts than that the Apostles thoroughly believed in the resurrection of their Lord, and, as we have seen, their life and ministry are not to be accounted for apart from that belief. Nothing is more clear than that Paul had evidence, both in the testimony of others and in his own experience, which convinced him beyond the shadow of a doubt that Christ was risen from the dead. Moreover, taking a wide view of things, Christianity considered as an effect demands the resurrection as a cause. It is impossible to believe that the church was, as a recent writer puts it, "founded upon mist." In view of what Christianity has been and is, in view of the transforming power it has exerted upon the world, in view of the purity and nobility of character begotten of its spirit, the saintly lives and heroic achievements which adorn its annals, in view of the immeasurable superiority of the Christian religion as it stands before the world to-day—in its spirit, its doctrine and its whole manifestation—to any religion that is or has been, in view of these facts we ask, is it possible to believe that Christianity was founded upon a delusion, and that its first Apostles and preachers were led, through myths or misconceptions, to set forth as the risen and triumphant Son of God and the world's Redeemer, a man whose spirit had, like other men's, passed through the gates of death into the dim unseen, and whose body like other men's had seen corruption?

No, it was only because they were so fully assured of the Resurrection of their Lord and their real spiritual fellowship with the risen Christ that the Apostles were able to preach to the world a gospel so charged with the gladness of redemption, so mighty in its assurance of victory over death. It is because they knew, and their successors have assuredly believed, that Jesus Christ is risen from the dead, that the Gospel of faith and hope has triumphed over the sinful and sordid natures of men. Destroy or weaken faith in that doctrine, and by so much the testimony of the church is weakened, and the preaching of the Gospel robbed of its power. Strengthen in men belief in the Resurrection, and by so much are their souls enlarged and strengthened for all that is noble and heroic in doing and suffering. For they whose faith has laid hold upon a crucified and risen Saviour have found deliverance from all their fears.

### Editorial Notes.

—Alluding to the fact of Victoria University having recently conferred upon Dr. Alexander Maclaren the degree of Litt. D., the British Weekly says: "The honor is in the strictest sense richly deserved. As the Principal of Owens College remarked when Dr. Maclaren attained his jubilee, the great preacher is a master of style. He has never turned his energy away from the work of preaching and exposition. If he had there is no doubt he would have taken a foremost place as a man of letters."

—It is not easy for us in this country of magnificent areas and sparse population to conceive of conditions as they exist in some of the densely populated regions of the eastern world. The density of population in some parts of China is illustrated by the following quotation from Dr. Condit's very interesting book entitled "The Chinamen as We See Him." Speaking of a region lying on the Sun Di River in the Province of Canton, Dr. Condit says: "My assistant pastor whose home is in a village near the great market town of Chick Hom, says that at night when it is still, he can stand and calling with a loud voice be heard in twenty villages, no one of which contains fewer than a thousand people. Dr. Henry tells of a famous hill near

Chick Hom from whose top can be seen three hundred and fifty villages averaging not fewer than two thousand each. This is but one flash-light picture, showing how innumerable the people are."

—It is not surprising if the situation in China and the best methods of dealing with the Chinese is better understood in Japan than in the nations of the West. It is said by those who assume to have knowledge of affairs in the Orient that the Chinese Government is leaning upon Japan and that the Chinese people are looking favorably upon an alliance with that country. The Japanese are reported to be going into Peking in considerable numbers and to be gaining a foothold there that the people of no other country could expect to obtain. A large Japanese school has been established there, whose ten instructors are supported entirely by the Japanese Government or by a Japanese society, and not by the Chinese; they are really missionaries of Japanese influence. The Japanese also have a police training school in Peking. It is said that these movements have the support of Prince Ching.

—Our correspondent 'John Blunt,' in another column replies to some strictures upon the pulpit offered by 'Excelsior' in a recent issue of this paper. No doubt Br. 'Blunt's' pew is, very advantageously situated, so that he is not in the way of hearing anything from the pulpit while his sense of propriety would deprecate or condemn, and we hope that our readers generally have little fault to find with their ministers in this respect. At the same time, we fear that there may be some ground for 'Excelsior's' criticisms. Occasionally, it must be confessed, one hears exclamations in the pulpit which are an offence not only to good taste but to reverence. Such criticism does not of course apply to plainness of speech in presenting the truth, but to the use of epithets and exclamations in the pulpit, which the minister would not use out of the pulpit and which he would be shocked to hear used by others.

—We were honored the other day with a call from a lady whose work on behalf of our Foreign Mission cause deserves most honorable mention. Our friend, Mrs. Hartley, of Florenceville, has cultivated a natural taste for curious and beautiful objects, and for some years past has given up a part of her house to accommodate a collection of curios which have come into her hands either through the kindness of friends or by purchase. Visitors who desire to inspect this very interesting collection are charged a small fee, and the money thus received is devoted to the mission cause. From year to year the collection has grown, until it has become one of very considerable interest and value, including many curios from India, received through the missionaries or others, stuffed birds and animals of foreign origin and many other rare and beautiful things. Judicious purchases, made from time to time, also add to the attractiveness of the collection. This work has been to Mrs. Hartley a source of great enjoyment and also of culture both of mind and heart. It is a labor of love in the truest sense, for it is a means of given practical expression to our sister's deep interest in those who are perishing. With the money thus obtained two school buildings have been erected in India and one school is being maintained at an expense of \$35 per annum. So good a work deserves not only commendation but practical encouragement. It may be that some readers of the MESSENGER AND VISITOR have in their possession beautiful or curious articles which they would be willing to donate to enrich Mrs. Hartley's collection, and thus aid in an excellent work.

—According to the New York Independent, what may be an event of much significance occurred in connection with the meeting of a Mission Conference of the Orthodox church of Russia at Orel last autumn. The reference is to an address in favor of religious liberty by Mr. Stachowitz, the Marshal of the nobility in the government of Orel, who is described as a Russian of the Russians. This was altogether a new and remarkable note in the councils of these Conferences which have had for their principal purpose the devising of ways and means to spread the influence of the church and to extend its power over the "Rascals" or Sects. They have voiced the complaints of the missionaries and their prayers that the State would take more rigid steps against the dissenters. Mr. Stachowitz, the Independent says, "declared that in antagonizing religious liberty, the Russian church authorities had been building its structure in forgetfulness of the corner-stone. It should be the privilege of everybody to decide upon his religious convictions and everybody should have the privilege of severing his connection with the State church if he so desired, and the State should not any longer punish such a step. The address has been widely discussed by the Russian press and as a rule not criticised so severely as could have been expected. Bishop Nicanor, of Moscow, has entered the arena against the bold speaker, but has attempted rather to explain away the examples of religious intolerance that had been cited against the present methods, and does not try to overthrow the principle. The secular papers do not seem to know exactly what to say, and it is suspected that the speaker did not utter his sentiments without the knowledge of his political superiors. At any rate these latter have so far been silent in the controversy."

Pew to Pew.

DEAR MR. EDITOR:—Will you kindly allow one who sits in an inconspicuous pew to say a few words to one who sits in an "educated pew."

In the issue of March 5th, there appeared a letter from Excelsior which was claimed to have been written in a "loving spirit, and for the honor of our Lord and King." The letter was very good with the exception of a few things which I shall, in a like-loving spirit, mention.

The writer claims to belong to the "educated pews." Education, however, does not always mean Christian culture. There are many who do not sit in the so-called educated pews who are really highly cultured.

The educated pew in the letter referred to "demands the finest and purest of our English language." If the minister preaches from his manuscript he will perhaps be able to satisfy that demand, but, unfortunately, for E. P., the great majority of the pews demand an extemporaneous sermon; and in extemporaneous addresses the greatest speakers sometimes make mistakes; even Gladstone's great parliamentary speeches were not without grammatical errors. The renowned Beecher was once called to account by one of his educated pews. "How many errors were there in my last Sunday morning's sermon?" asked that learned divine. "You would hardly believe it," replied the E. P., "but there were no less than twenty-four." "Twenty-four!" exclaimed the surprised preacher, "I imagined that there were a hundred and twenty-four at the very least. Why, that is not worth noticing!"

It is not so easy as E. P. imagines to give the purest and best English always while extemporizing, and the same may be said in regard to composition; even E. P.'s letter which she (or he) wrote with deliberation and with all the chances for revision is not quite perfect.

"Stand and smile in the singing of the hymns" is also demanded by E. P. Is the minister to be denied the privilege of singing? If not, he will certainly find it very difficult to sound some of the lower bass notes with a smile on his face. And then, ministers being men, are not in the habit of smiling without something to smile about. Some society ladies, I am told, practice smiling before a mirror: some one has been cruel enough to brand that smile as a "stock-smile." I am afraid that a stock-smile on the faces of some of our ministers would have the appearance of a broad grin, which would not in any way improve the dignity of the pulpit; and further, the hymns which are generally sung do not call for a smile of any kind.

Again, E. P. really and solemnly thinks that the harsh, loud uttering of certain names and words in the pulpit is profanity. It made me tremble all over when I read those words, "Be not profane." "How little," says E. P., "you realize how you weaken the effect of your sermons by the harsh, loud uttering of the name of "God," "Jesus Christ," "Devil," "Damn," "Damnation," "Heaven," "Hell," "For God's sake," "For Heaven's sake," and the like. As one who cringes with acute pain on hearing these awfully solemn words, I entreat you, do not be guilty again of such sacrilege." I ask, is it profanity to make use of those names and words in the pulpit if spoken in a loud voice? If it is, then blind Bartimeus must have been very profane, for he cried out with a loud voice saying, "Jesus, thou son of David, have mercy on me." His voice grated upon the ears of the refined and polite people who told him to hold his peace, but our Lord was not disgusted.

If a house is burning shall we dress for calling, and present our card, and wait for ten minutes and talk small society nothings before we inform the lady that her house is on fire? Shall we not rather rush unceremoniously into the house shouting, fire! fire! and try to extinguish the flames? There are precious souls going down to hell. A fire is burning beneath them. They are hanging right over it by only a brittle thread which may snap at any time. Shall the minister, considering such circumstances, talk of hell in a musical tone of voice, as though he were talking of the beautiful gardens of California? Shall he talk of the devil as if he had great respect for his feelings? Would it be profanity to cry out in a loud voice: "O God, for Jesus Christ's sake, show these poor sinners the danger that they are in?" Paul was learned and highly cultured yet he could hurl his anathemas at those false teachers who dared to preach another gospel, and Peter, the apostle, could say to Simon, "Thy money perish with thee." May God send us many such manly men.

E. P. urges ministers to abstain from the use of such names and words "for the sake of the children who are brought-up in homes of refinement, and who are taught that such words are prohibited by polite people." Now, one would naturally suppose that the children of such a person as E. P. would be taught that there is a proper as well as an improper use for such names and words, and that it is only when used out of their places as common exclamations as some educated people as well as others use the words, "Great Scott!" and "For the land's sake!" that such names and words become, on the lips of those who utter them, profane.

Yours very respectfully,  
JOHN BLUNT.

A Voice From Carleton County.

"Watchman, what of the night. The Watchman saith the morning cometh and also the night."

We have the light and the darkness, the pleasant and the painful, the joyous and the sad.

What have these changing scenes brought to us as a people in the last 24 years in Carleton County, or since I entered the Baptist ministry?

Then we had 11 churches now we have 22 churches. Churches have been organized in the following places during that time, viz: Bloomfield, West Florenceville, Wakefield, Aberdeen, Benton, Upper Knoxford, Carlisle, Cloverdale, Windsor, Bristol and Hartland. True, some of these churches are small and need care by the Home Mission Board, but others of them are among our most promising fields. During that time 15 houses of worship have been built and another at Pedwell under way and will be ready for dedication. During the season 5 others have been repaired and remodeled and a number of horse sheds added to the various houses of worship.

And notwithstanding the heavy drain upon our homes and churches by so many of our people, especially the young, going to the United States, we have to day more Baptists in Carleton County than ever before. For this we thank God and take courage.

Shall we stop, dare we stop? When the King of Israel came to see the dying prophet he told the King to take bow and arrows and he put his hands in the King's hands and told him to shoot and as the arrow sped forth he exclaims the arrow of God's deliverance. He then told the King to take the arrows, and he took them, and he said, smite upon the ground and he smote thrice and stayed and the man of God was wrath with him and said, thou shouldst have smitten 5 or 6 times, then hadst thou smitten Syria till thou hadst consumed it, whereas now thou shalt smite Syria but 3 times.

We largely make our own limits when Abraham plead for Sodom and Gomorrah he began with 50 righteous persons and stopped at 10. Had his faith gone further we believe God would have honored it. Jesus says to the blind men and to us according to your faith be it unto you.

When the widow poured out the oil it continued to flow until all the vessels were full and only ceased when there was no room to receive it. Our blessings and victories will be in proportion to our capacity to receive.

May the Lord who opened Lydia's heart open our hearts and pockets and our whole being for a larger service for him who gave himself for us and redeem us from all iniquity to purify unto himself a people jealous of good works.

A. H. HAYWARD.

Florenceville, March 21st.

New Books.

THE CHINAMAN AS WE SEE HIM. And Fifty Years of Work for Him. By Rev. Ira M. Condit, D. D.

This book brings the Chinaman before us as he is seen in this country and especially on the Pacific Coast. It is of course true, as the author says, that as seen in America, the Chinese do not appear at their best. As more and more of the truth about China and its people is reaching us through books written by well-informed missionaries and other scholars, we are coming to understand that it is scarcely more fair to judge China as a whole by our Chinese immigrants than it would be to pass a general judgment upon Europe and its civilization based on the character of the average immigrant from Europe. Even so, the Chinaman as seen in America is worthy of much more respect than most Americans have shown him, and certainly never of the contempt with which in many quarters he has been treated. There are of course distinctions to be made as to character among the Chinese as among other peoples. There are good and bad, and some of the bad are very bad. In some of the secret societies men are banded together for the worst purposes, and the really abandoned Chinaman is probably as unconscionable a villain as can be found. But, as Dr. Condit shows, he is as much the exception among the Chinese as among other civilized peoples, and the 'respectable' Chinese possess many qualities that must command respect. The two outstanding vices of the Chinese as seen in America, are the opium habit and gambling, vices which exert a terribly destructive influence upon the physical and moral qualities of their victims. Dr. Condit's book gives some account of the region in the Province of Canton from which chiefly Chinese immigrants come to America, the repressive measures adopted against them, the origin and progress of missionary work among them, with much other interesting information respecting those people and their present condition in America. There is an interesting concluding chapter on Reflex Influence in which it is shown that the evangelistic work among the Chinese in America has already made itself quite strongly felt in the Province of Canton through Christian Chinese who have returned to their native country. At the end of the book we have a statistical summary, according to which the number of Chinese now in the United States is 100,000. Of these 18,000 are in San Francisco, 54,000 elsewhere on the Pacific Coast and 28,000 in other States and Territories. Of these 1600 are Christians, and the whole number of Chinese converted in America since the beginning of missionary work among them is given as 4,000. Among these have been 60 lay preachers and 12 ordained ministers. The large number of finely engraved illustrations forms an attractive and valuable feature of the book.

—Published by Fleming H. Revell Company, Toronto. Price \$1.50.

PROTECTION OF NATIVE RACES AGAINST INTOXICANTS AND OPIUM. By Dr. and Mrs. Wilbur F. Crafts and Mary and Margaret W. Leitch.

This is a book of 287 pages published by the Revells at 35 cents in paper covers, or 75 cents in cloth. It comprises a large amount of information, and will be found invaluable as a book of reference for all who desire to keep well informed in respect to this important subject. A general survey of the problem by Dr. Crafts, occupying some twenty pages, is followed by the testimonies from trustworthy and competent witnesses—many of whom are eminent missionaries—in reference to the terrible evils inflicted on the native races by the traffic in liquors and opium and the best means of effecting reform. Then we have a discussion of the evil and its remedies by Rev. Dr. T. L. Cuyler, Dr. Jacob Chamberlain of India, and Dr. C. T. Hartford Basterby of London. There are also reports from mission fields under the American flag, accounts of experiments by the British Army in the line of total abstinence, testimony of American military leaders against liquor selling in the Army and Navy, and incidentally there is a good deal of statistical information as to the amount of liquor, etc., now being supplied by so-called Christian lands to uncivilized peoples. A full alphabetical index at the back is a valuable feature of the book.

THE LORR OF CATHAY: or the Intellect of China. By W. A. P. Martin, D. D., LL. D.

This work as the author says in a preface note, is an essential complement to his previously published book entitled *A Cycle of Cathay*. The latter presented the active life of the Chinese as it appeared to the writer in the course of a long and varied experience. This book mirrors their intellectual life as it developed under investigations extending through many years of intimate acquaintance with Chinese scholars and of identification with Chinese education. The author who is president of the Imperial Chinese University is evidently a man of rare powers of mind and great learning. His long experience as a missionary and an educator in China, his intimate acquaintance with Chinese scholars and rulers and with the people of the country generally, his profound knowledge of the language, his immense industry, great ability for original research and luminous interpretation, all unite to qualify him in a superlative degree for the production of a work of the unique interest and value of that before us. The materials of the book have been drawn exclusively from native sources and are the results of original research. Its field of survey is wide, subjects so diverse as Chinese education and Chinese alchemy are treated with considerable detail. The author believes that he has not only thrown fresh light on some points of Oriental literature, science and philosophy, but that he may fairly claim as a field of his own discovery the international law and diplomacy of the Chinese. In scientific studies and in the application of the results of science to practical affairs, the Chinese are far behind the western nations. They are not to be called an inventive people and yet, considering the antiquity and continuity of Chinese civilization, it need not surprise us to find that in respect to some of the great inventions China had anticipated Europe. Among the inventions in reference to which Dr. Martin thinks China's claims to precedence are to be admitted are those of the making of gunpowder, the mariner's compass, printing, the making of porcelain and the manufacture of silk. In alchemy, astronomy and mathematics they long anticipated the western nations. They seem also to have had a clear idea of an ether filling space, also of biological evolution and the conservation of energy, but they seem to have had little inclination to demonstrate their ideas by an inductive study of natural phenomena. Dr. Martin discusses the "Lorr of Cathay" in five sections, or books, which respectively deal with China's Contributions to Arts and Sciences; Chinese Literature; Religion and Philosophy of the Chinese; Education in China, and Studies in Chinese History. The reader will find in these pages very much that is in a high degree informing and interesting, and he will be sure to peruse them with a growing respect for a people who are not only the most numerous in the world, but whose civilization antedates that of any other extant by many centuries. The book is printed in the English style with untrimmed edges, paper and print are all that could be desired and a number of fine photo-engraves illustrate and beautify its pages.

—Published by Fleming H. Revell Company, Toronto. Price \$1.50 net.

THE HIGH CASTE HINDU WOMAN. By Pandita Ramabai Saravasti.

We have here a new edition of Ramabai's eloquent portrayal of the life of the high-caste woman of India. The story is indeed a sad one and especially as it relates to the life of Hindu widows. The terrible evils connected with the caste system and with the position of inferiority which the Hindu religion assigns to women are exhibited with a power born of intimate knowledge of the things whereof the author writes and a profound sympathy with the suffering. The present edition has an introduction by the Board of Managers of the American Ramabai Association, which, with an account of the formation and work of the Association, gives an interesting sketch of Ramabai's life and her labors on behalf of her oppressed and unhappy sisters in India. The book is one which should be in the hands of all who desire to gain an intelligent idea of the terrible evils which result from the remorseless caste system.

—Published by Fleming H. Revell Company, Toronto. Price 75 cents.

As soon as possible dismiss from the mind every suggestion that has to do with illness. If you have had an operation and it is over, let it glide into the shadowy background of memory. Do not dwell upon it, do not talk about it. Cultivate thought about others, about the great round world, about its heroes and its martyrs, its battles and its victories, its happy homes and loving hearts, but utterly turn from the night side of suffering except as you may relieve it and dwell in the blessed sunshine. There is no sweeter thing on earth than to be one of God's light-bringers, and to make those about you stronger because you are uncomplaining.

## \* \* \* The Story Page \* \* \*

### The Three Gardens.

BY DEULAH HAWES.

Once on a time there were three brothers, and they all had the same fairy godmother, who used to puzzle her fairy head about the best ways to make them good, because that is really what fairy godmothers are for, anyway. Hains, the oldest boy, used to wonder why, if she was a sure-enough fairy, she couldn't supply them with kites and tops and marbles without expecting them to do something in return; but, she said, the world isn't made that way. Karl bothered his head about nobody, not even fairy godmothers, as long as he had plenty to eat and could chase butterflies all day in the sunshine. Otto, the apple-cheeked, blue-eyed, youngest brother, used to think he would be very fond of her if she gave him a chance; but he was rather afraid of her.

Sometimes they did not see her for quite a long time, and so it was a surprise one morning when she suddenly appeared at the door of the cottage. Hains ran to get her a drink of milk, when she asked for it, but he looked so sourly into the cup that perhaps it affected the cream; for the old lady frowned as she drank it. Karl smiled good-naturedly, and asked if she had brought him sugar-plums, which she hadn't; but he did not stir from his comfortable seat. Otto brought her a chair, and then offered her his footstool, but she frowned again, and asked him why he looked as if he were afraid of her.

The fairy godmother then explained the reason of her visit. She began by saying something or other about the shortness of youth and the importance of making the most of your time. "I forget just what it was, but I dare say you have heard it all before. Then she began to explain her new plan.

"I will give you each a piece of ground," she said, "and you must clear it and till it and plant it and rake it and hoe it and water it; and then, when autumn comes, I will see what you have done and you will each see what happens next. Each one will get a prize, no matter what he does or how he does it; for in this world everything you do gets its reward somehow, only there is a difference in the prizes. And she smiled oddly to herself.

Then she hobbled out to the ground back of the house, marked out the three gardens with her crutch, left a magic chest of seeds and slips in the woodhouse, and then vanished. "I don't know whether she rode off on her crutch or in her golden chariot drawn by nightingales."

"I shall win the prize," said Hains, boldly. "It will be money, and I shall have a velvet suit and a prancing steed and a silken purse of gold."

"Dear, dear," groaned Karl, "what does a body want of prizes when he has enough to eat and can chase butterflies in the sunshine?"

"I think it will be great fun!" said Otto, with a merry laugh. "I just love gardens." And he ran off to look at the seeds.

Hains was so much stronger than the others that he could work twice as fast. He decided at once to plant vegetables, because he could sell them in the neighboring town where most of the men worked in a factory and had no time for gardening. Karl couldn't make up his mind what to plant. He thought it would be lovely to plant coconuts and have graceful palm-trees, where he could rest when he was tired and which would supply him with sweet milk, with no trouble of caring for the cows. Besides, it would take so long for the coconut-trees to grow that he would have plenty of time to eat and sleep and chase butterflies in the sunshine. But, unfortunately, he could not find any coconuts nor any young palms in the magic chest. So he finally decided to plant autumn flowers when the time came,—probably nasturtiums, because their leaves are good for salad.

He might have planted sweet corn; but, then, it is really a great deal of trouble to eat your corn off the cob, and it is even worse if you have to cut it off yourself, and, besides, one might get cut. Peas have to be shelled and beans have to be strung, and so it seemed much wiser to take plenty of time to think about it.

Otto considered very carefully, too, about what he should plant; but all the time he was considering he kept at work, softening and enriching the ground and getting it in fine condition. He found out what vegetables come first in the spring, and decided to try those, and then make room for others later; and he was perfectly sure that he meant to have flowers in his garden. So he planted the rose slips the fairy godmother had left, and read all the directions in the magic chest for raising violets and lillies and sweet-smelling flowers of all kinds.

Poor Hains worked hard. He bent all day over his vegetables, until at last his shoulders were so bent and stiff he could hardly stand straight. He was very impatient if Otto asked for a bit of advice; and he would not give away a single vegetable, not one little beet or stunted potato, but took them all to town and sold them. He never stopped to look up in the blue, blue sky or to

stretch out his arms toward the golden, crimson, violet sunsets. He grumbled constantly because he did not get more for his cabbages and onions, and he worked so hard he forgot how to play.

"When I get the great prize, I will never work a bit, you may be sure," he said one day. "I will just wear my velvet clothes and ride my prancing steed and jingle the gold in my silken purse."

"I should think that would be rather stupid," murmured Otto; but he did not dare to say it out loud.

Karl grew very fat and lazier every day. "Who's fool enough to waste these pleasant days in working?" he used to exclaim scornfully, as he swung himself on a branch of the oak-tree with a piece of frosted cake in his hand. "Not I, for all your prizes! Besides, we'll each get a prize, anyhow. What else are fairy godmothers for, I'd like to know?"

But Otto felt differently. "Oh, it's great fun to see the green things growing," he would say in the early morning, as he breathed the fragrance of the lillies or trained a rose-bush. "I'm going to surprise mother tonight with the finest radishes she ever tasted, and nobody knows yet that the melons are forming on the vines under the leaves."

Then, when his roses were at their best, he took a fine bunch to the crippled boy who lives at the end of the lane; and he often cut sweetpeas and mignonette for the tired dressmaker who sewed so steadily at her window. Sometimes he stopped his work to carry a cool drink of water from the spring to travellers who passed the house or to run for a lump of sugar for old Jenny, the horse. He used to sell vegetables sometimes; but he did not forget that they were much fresher than his mother could buy for herself, and so he always begged her to use as much as she could from his garden.

Often Otto stopped to look up into the blue sky and feel a great wave of loving gratitude fill his heart for the beauty of the summer and the clear note of the bobolink and the joy of healthy, happy work. Or he strolled through the woods, thinking, "God's sunshine will take care of my flowers to-day. Sometimes he even took the time to cultivate a little corner of Karl's neglected garden; and then Karl would seem to be interested, and sometimes he would work quite well for a whole day with Otto.

When the days were growing short and the cold winds began to sweep through the valley, the fairy godmother came again. Hains showed her the store of money he had earned, and begged her to look at his bent shoulders and hardened hands as evidence of his toil. Karl stammered, and tried to make excuses. Otto smiled joyously into her eyes, and said, as he held out the handful of money he had earned, "I didn't get as much as Hains did; but I love the work and I will try again, next year, godmother, dear, whether you give us prizes or not."

Then the fairy godmother smiled lovingly back, and said: "You, little Otto, have won the very best of earth's prizes, love. Love is in your heart for your work, for your friends, for the beautiful world, for God's poor. And love is in the hearts of others for your bonny smile and your sunny spirit. Love is the best prize, because no one ever wins love without truth in the heart, and honest work with the hands and brain. And love means more to him who gives than to him who takes."

Otto did not quite understand, but he knew the gentleness of her words and the tenderness of her smile; and he felt so happy in his heart that he would not have changed places with a king.

"Here are your velvet clothes, and yonder comes the prancing steed, and here is your purse of gold. Poor Hains!" she said sadly, turning to the eldest brother. "You have worked hard, and you have gained what you worked for; but you have hardened your heart, and you will learn that not velvet coats nor gold to spend can give happiness. The day will come when you will gladly turn again to your garden, and pray to work it for better ends. Happy you if that day come quickly, before it is too late."

And Hains put on the velvet coat, which seemed to gall his shoulders; and he remembered the ease of his old jacket. He rode the prancing steed, but he was alone, and the crowds of merry youngsters trudging along together had no look or word for him in his magnificence; and he spent his golden money, but he could buy neither health nor peace nor rest nor trust nor love with it.

"As for you," said the fairy godmother, turning to Karl, "you have won the prize of Just Repentance, which will seem not pleasant to you now. No longer may you work or not as you choose, for Necessity shall drive you. To you I give another chance, and we shall see if a winter of Necessity's teachings will not rub up your wits and teach you better sense. But this I warn you. For every day you have neglected your work, you must work two; for every effort you might have made, you must overcome an added hindrance. To win the best prize of all, love, you must overcome first your own

heart and then the outer obstacles. But the prize is always waiting to be won."

Hains and Otto both heard the last words, but I have not yet learned whether they took them to heart or not. —Christian Register.

### The Confederate's Gentleman.

"Let me hear you say that again, that's all. I'll show you whether I'm a gentleman or not!"

"How?"

The boys started, in great surprise. The old soldier who had uttered the quiet word had come upon the boys, on their road home from school, but they were shouting in such angry tones that they heard nothing except their own voices. There was a big quarrel between Edwin Brandon and Cecil Hayes; they explained it in tones still loud enough to be heard in the adjoining county, to Major Drury, as he walked on with them.

The Major was a visitor in their neighborhood and the object of much interest and speculation among the boys. They had heard great stories from certain kinsfolks of his about his life as a Confederate soldier, and there was not a boy in the neighborhood who was not on tiptoe to get some of those stories from his own lips. But to-day they were to hear a story of a different kind.

"How did you say you were going to prove yourself a gentleman, my boy?"

Edwin's cause of complaint somehow dwindled under the glance of those merry, kindly old eyes.

"What ought a fellow to do, when another says he isn't?" the boy asked.

The old Confederate's face brightened. "I'll tell you," he said, "of how a man I knew once proved himself a gentleman in about three minutes and a half."

The boys were all attention; this was not to be a war story apparently, but the old soldier's voice had a fine ring to it.

"It was just after the war, boys, and I had been sent North on business, to look after some affairs connected with re-establishing express lines. I had a letter of introduction to a rich man in the city, and when I presented it, he asked me to dine with him.

"I had no idea that he was asking me to anything but a family dinner, and I went in the same suit of clothes that I had traveled in; but if I had been told I was to meet the Prince of Wales I could have done nothing else, for it was the only suit of clothes I had in the world. My Confederate gray was hanging in rags when I got home from Appomattox, and my mother went to her loom and took out a web of home-made woolen jean, cut out a suit of clothes and made them for me herself.

"The wool had been taken from the backs of our own sheep; carded, spun and woven in the farm-house and colored in the plantation dye-pot. Can you imagine how the young rustic looked when he rang the door-bell of the stately city mansion, and was ushered in by a serving man in spotless black, low-cut vest and spike-tailed coat?"

"I saw at once that it was a dinner party, but my back was up, and I intended to see the thing through. It struck me as a little odd that the host was not present to receive me, but the cordiality of his wife left me nothing to wish for, and if her eyes rested a single instant on my home-made jeans I could not detect it.

"In about three minutes and a half the master of the house stepped into the room and gave me the heartiest welcome a man could ask.

"Boys, he had on a business suit of brown tweeds! The ladies' shoulders were gleaming white above their evening dresses, and the men all looked like undertakers, in their solemn black, but my host had somehow caught sight of me as I ran up his steps, and had made up his mind that the young Confederate should not be the only man in working clothes. I doubt if he had ever made as rapid a toilette before in his life!

"They were all kind and friendly to me, and made me talk about my great captains, Lee and Jackson and Stuart and the rest. But I give you my word, every time I looked at that brown coat at the end of the table, something like a sob gripped me at the throat, and I wanted to speak out and say that there wasn't a finer gentleman in Dixie than this Yankee millionaire!"—S. S. Visitor.

### What I Saw the Toad Do.

BY CAROLINE F. ORNE.

All my life from childhood to age has been favored with the pleasure of a garden's work and play. The living creatures were for us to pet, to love, but not to harm or treat with wanton cruelty. Among others the toad was a favorite study. In the terribly destructive days of the canker-worms, I used to watch one big old toad, and could never see him get beyond swallowing a hundred worms, before he gave up his task.

Our garden was very full of toads; and I always pick-

The Young People

EDITOR, J. W. BROWN.

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

Daily Bible Readings.

- Monday, March 31.—Ephesians 5 : 15-33 "Making melody with your heart to God" (vs. 19) Compare I Cor. 14 : 15.
- Tuesday, April 1.—Ephesians 6. The armor of those who have grace and knowledge. Compare II Cor 6 : 4-7.
- Wednesday, April 2.—I Timothy 1. The purpose of the charge (vs. 5) Compare II Tim. 2 : 22.
- Thursday, April 3.—I Tim. 2. Who desires that all come to a knowledge of the truth? (vs. 4.) Compare II Tim. 2 : 24-26.
- Friday, April 4.—I Timothy 3. The pillar and ground of the truth (vs. 15.) Compare II Tim. 2 : 19.
- Saturday, April 5.—I Timothy 4. Why we labor and strive (vs. 10) Compare I Tim. 6 : 17.

The Sonship of Believers.

IV. THE OBLIGATIONS OF SONSHIP.

What are some of these obligations?

1. Thankfulness to the Father. Paul exhorts the Ephesian Christians to live "Giving thanks for all things unto God the Father in the name of our Lord Jesus Christ." (Eph. 5 : 20.) The Christian has come to know that every blessing of life is a gift from the Father's hand, and he will cultivate the spirit and habit of thankfulness to the Father for his manifold goodness. Especially, however, is the Christian under obligation to thank and praise the Father for the blessing of sonship. "Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light : who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." (Col. 1 : 12, 13.)

It was a great thing for Israel to have escaped from Egyptian bondage, and to find themselves on the safe side of the Red Sea. No wonder they praised the name of Jehovah. But what was their emancipation to our deliverance from the bondage and guilt of sin, and our adoption into the family of God, with our inheritance of grace here, and of glory hereafter?

2. Reverence for the father. "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence : shall we not much rather be in subjection to the Father of Spirits, and live?" (Heb. 12 : 9, see also vs. 28, 29.)

Reverence means "profound respect, mingled with awe and affection." To cultivate and show reverence is the obvious duty of children to their earthly parents; how much more is it the duty of the children of God towards the Heavenly Father.

It has been said that the religion of today is lacking in the spirit of profound reverence. Ian Maclaren in a recent article draws the contrast between the standpoint of our father's on this matter and that of their children. "They dwell" he says, "upon the depravity of human nature, the horrors of sin, the holiness of God, the helplessness of the soul, the sovereignty of the Divine Mercy, and the unsearchableness of the Divine Will, themes full of awe and majesty. Therefore did they humble themselves before God and cast their souls upon his pity. They dared not boast of his favor, but walked humbly before him. We are inclined to dwell on the possibilities of human nature, the wide hope of the Incarnation the revelation of the Divine Fatherhood, the compass of God's love, the full assurance of faith. About the saint of the former days it was written, 'he feared God;' but of our own good man you read in his biography that he was a 'bright' or a 'happy' Christian."

It is of course futile to recall days which are gone, or to reproduce their moods. There is cause for thankfulness that our religion is less morbid, gloomy, introspective, and selfish than was the religion of earlier times. Yet one is haunted with the conviction that if in our day we have gained joy and charity, we have lost in devoutness and humility, and that we have almost bidden goodbye to reverence.

"Make knowledge circle with the mind,  
But let her herald reverence fly  
Before her."

3. Filial Love. This is the most natural feeling for a child to have towards a parent. True parents will prize this from their children above everything else, and will feel themselves wronged and dishonored where it is withheld. It is a duty we owe to our Heavenly Father. "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength. This is the first and great commandment." (Matt. 22 : 37, 38). This commandment is binding upon all men. But the natural heart is enmity against God, it misunderstands him, and does not, cannot, love him. But when we have become children of God we are possessed of a new nature which loves God and all holy things; we know him as our Father, we have felt the power of his mighty love, and have experienced within us the upspringing of a

responsive love. "We love him because he first loved us" (1 John 4 : 19).

God claims our devoted love, and we must cultivate it by deeper and deeper thought upon His love.

4. Obedience. The claim of the Heavenly Father upon the obedience of his children is abolute and unqualified. He is perfect in wisdom and holiness; all his commandments are holy, just, and good. His authority is unlimited, and his love boundless. The perfect Son of God found his meat and drink in doing the Father's will (John 4 : 34). And in proportion as Christ's life in us is full, his Spirit controlling and his love constraining, we too shall delight in the paths of obedience. Peter urges us to live "as obedient children, not fashioning ourselves, etc." (1 Peter 1 : 13, 14). Paul describes the Christian warfare as an effort to bring "every thought into captivity to the obedience of Christ" (2 Cor. 10 : 5).

5. Brotherly Love. In a family where there are other children, sonship involves the obligation to love these other children. In the family of God we cannot help doing this. As love for the Father is instinctive, so love for the brethren is instinctive; but it may be cultivated and strengthened. We should never think of our Christian life as a solitary, isolated thing. We should delight to remember that there are souls all about us born of the same Father, dear to the same Saviour, sharing our life, our present experiences in Christ, and our hopes for the future, and should cultivate towards them feelings of warmest love and sympathy and brotherhood. (Heb. 13 : 1; 1 Peter 1 : 22; 2 Peter 1 : 7; 1 John 4 : 7).

6. Likeness to the Father. One with him in nature, through our oneness with Jesus Christ the elder brother, it is our solemn duty as it is our glorious privilege, to seek to become more and more like him in character. (Matt. 5 : 43-48. T. TROTTER.

Wolfville, N. S.

Annandale B. Y. P. U.

This little corner of God's vineyard has long remained silent in your columns, but though at times more or less discouraged we have never entertained the thought of giving up the work. The faithful few meet weekly when climatic conditions are favorable, and God has been with us to bless and brighten our pathway, and will be according to promise so long as we remain faithful. Though not numerically strong we have very good meetings, and feel gladdened to report a Spirit-filled and deepening interest on the part of our members. On Wednesday night we met as usual, and after enjoying a splendid devotional held an after-meeting, electing the following officers for ensuing year, viz., Pres. and Cor. Sec'y., C. G. Howlett; Vice-Pres., Albert Myers; Sec'y., W. H. Jenkins; Treas., Isaac Howlett; Organist, Miss Bertha Howlett. Under this new staff we hope to report progress from time to time in the service of our Divine Master. Fellow workers we solicit your prayers that we may be able to withstand. Although having no continuing pastor on our field, we are the recipients of an occasional gospel sermon from Rev. W. H. Warren. We feel gratified that this good and eloquent brother can make it possible to visit us, thus making up in a measure for the loss sustained by not having a permanent pastor. C. ORINGTON HOWLETT, Cor. Sec'y.

Religion—With a Patch On It.

In the steady march of time everything seems to grow more and more perfect. There is improvement in science and mechanics—it is a question whether there is any improvement in art. "There were giants in those days," and men and women of our own time seem to be glad enough to be imitators. With it all, however, there is a call from many supposedly wise and progressive people for improvement in religion. But there is no such thing as improvement in religion. Express it in new forms, decorate it in liberal clothes, religion cannot be improved. Those who worshipped in the old log meeting-house, when each man carried a pine knot, with a footstone to keep warm in wintertime, may have had a purer religion than we boast of. They may have been narrow in some things but their narrowness kept them true to Jesus Christ. Religion has never been improved either by science or philosophy, any more than Shakespeare has been improved upon by the modern dictionary. Fine buildings, rich decorations, excellent appointments, easy cushions, do not improve religion, though some people think so. Nor can we improve religion by expressing it in finer phrases; ministering to the conceit of man rather than to the glory of God. Here is where improvement is needed: "We are to improve ourselves in the only way of doing so effectually: we are to increase the power of religion over us, by obeying it, by submitting our wills to it, by receiving it into our hearts with more entire devotion and love." Such was the answer of a writer in the early part of the last century; nor can his reply be improved upon. People to-day who want an improved religion unconsciously confess that they have not lived up to the requirements of the old religion.—Baptist Union.

ed up in the street the tiny little ones, which were liable to be trodden on, and put them in a safe place.

One day, when I came home from church, as dinner was not quite ready, I went into the garden, and under one of the cherry-trees I saw a very odd-looking toad.

His coat was so dull, dusty, and shabby, I wondered what ailed him. Suddenly and instantly his skin cracked open from the tip of his head to the hindermost end of his body, in a straight line down the middle of his back, drawing itself away on each side leaving the whole breadth clear. A bright, clean, beautiful new skin met my view. It was sprinkled with sparkling drops like dew, and finely mottled.

"Oh," I cried, "now I can get a toad's skin! How glad I am!"

I watched him eagerly. He began to undress on his left side. With his hind claw he pulled down and off the sleeve of his coat in a very careful way. Then he rested a little while.

Next he pulled off the sleeve of his right side with the same careful motions, and rested again. After a few minutes he resumed operations on his left side, and pushed down and off the leg of his trousers, keeping all the skin carefully rolled together. Then he took another rest.

"Oh," I exclaimed eagerly, "now I will get his skin in a moment."

I bent down in order to seize it at once.

Alas for my fond expectations!

The toad drew off his skin; but, as he did so, he carefully rolled the whole into a little ball, which he instantly swallowed.

He winked his bright eyes at me, as much as to say, "You did not do it that time!"

I soon turned away and left him in his beautiful new garments, and went sorrowfully into the house.

That was more than fifty years ago, and with all my watching I have never again seen a toad shed his skin.

I hope somebody else will send you his or her experience.—Christian Register.

The Story of Blossom.

Winky-Wee had been visiting at her auntie's. Mamma and papa were at the depot to meet her and as soon as they kissed her and hugged her mamma asked: "Why, Winky-Wee, what's in the basket?"

"A kitty, mamma; the dearest, sweetest white kitty you ever saw; its name is Blossom."

When Winky-Wee sat down in the street car of course she had to have her basket. Pretty soon a baby mew came from the basket.

"Hush, Blossom, dear," said Winky-Wee; "we're going home to such a beautiful house where there's a doll's house and a cow bossy that gives such lovely white milk, and a cellar full of mousies; Blossom: really, truly live mousies; think of that."

"Meow!" cried Blossom angrily, then she put out one little paw and before anyone could say Jack Robinson, she put out another little paw, then out came the whole kitten and she jumped away out of the car—it was an open car—and when the motorman stopped so papa could get out there was not even the tip of Blossom's white tail to be seen. How Winky-Wee did cry while she rode home hugging the big empty basket! She cried till she went to bed. She did not even want to play with Jessie, her doll, or look at the doll's house or go and stroke the little rabbits.

One morning, nearly a week afterward, papa went to the back door early in the morning and called "Winky-Wee, Winky-Wee! come here, quick!"

She came running down stairs in her little nightie and she screamed with delight, for there on the fence saw Blossom; not the snow-white, fat Blossom she lost, but a raggedy, dirty, thin Blossom with a scratched nose and a bitten ear. And she never ran away again, but grew up into the loveliest, plumpest, snowiest kitty in town.—Good Housekeeping.

Sweetness Long Drawn Out.

A Washington man declares that the average stenographer will not learn to spell correctly until the millennium comes. In support of his opinion he relates his experience with a young woman whose spelling, as he describes it, had an "engaging originality," but who was so amiable and even-tempered that he seldom found heart to rebuke her.

One day she appeared before him with a neatly written letter for a Southern correspondent. He hastily looked it over.

"See here," he said, "you've spelled sugar s-u-g-a-r-e-s."

The young woman looked at it a moment critically, and then her face brightened as she replied:

"So I have. How careless of me! I don't see how I came to leave out the 'h.'"

## Foreign Mission Board

### W. B. M. U.

"We are laborers together with God."

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

#### PRAYER TOPIC FOR MARCH.

For Bimilipatam, its missionaries and native helpers and for those who amid persecution are striving to follow Christ. Pray that the effort now being made for raising the Century Fund may be a great success.

Tryon, P. E. I.

The Mission Bands on this field, of which there are three, are not merely alive, but are actively working. The Albany Band (Ever Onward) is doing good work under the efficient leadership of Miss Edith Clark. In December a missionary concert was held in the Baptist church of that section; which was a decided success, adding some seven dollars to the Band funds. On the evening of February 10th, the Tryon Band (willing Workers) held a missionary concert in the church at Westmorland, they were assisted by members of the newly organized band (Help a Little) of that part of the field. The programme was interestingly carried out, and consisted of singing, readings, recitations, and a dialogue, "The Young Solicitors," from our Mission Band Portfolio; the singing by some of the little ones of the new Band was excellent. The collection amounting to \$8.12 was equally divided between the two Bands. Our prayer is that these dear young people may all give their hearts to him who died, that they might have eternal life, and become faithful, consecrated workers in the Master's vineyard. Oh that we all might remember the fact, that we are but stewards, not owners of that which has been committed to our keeping to use for God's glory and the advancement of his kingdom on the earth.

S. A. CLARK.

Mission Bands in N. B. are doing encouraging work. The leaflets are being used in the majority of Bands. Since Convention, six new bands have reported to the Supt. and many letters have been received from leaders of Bands telling of their desire to inculcate the missionary spirit in the hearts of the young.

There are a number of Aid Societies in our Province who have no Mission Band, and in quite a few places the Aid Society has died out. We hope by persistent effort and earnest prayers to overcome these conditions, and by the time we meet in Hebron to have a good live Mission Band working in connection with every Aid Society.

St. John has Mission Bands doing good work in all the churches. Germain and Brussel street have Senior and Junior Bands. Leinster street is still led by Miss Edith Allen and Mr. Gillies. The Band lessons are taught regularly and the members are gaining a knowledge of the Telugus that older ones might envy.

Upper Dorchester, Westmorland Co.—Organized Oct. 25. Membership 30. Outlook hopeful.

Harpers Brook, Midgie.—Organized Nov. 17, 1901. Membership 15.

Jacksonville, N. B.—Organized Dec. 6, 1901. Good working order.

The other three have already appeared in the MESSENGER AND VISITOR.

MRS. T. S. SIMMS, Sup't. M. B. for N. B.

#### Sodemma.

One morning not long ago S— (If I wrote the whole name you probably would not try to pronounce it, so I'll only give the first letter) and I went out to visit a certain woman in a certain village, but the men objected. In spite of our calmest and smoothest explanations we had to move on. S— had some relatives in a village in that vicinity and she at once decided that we visit them. We did not want to go home and so we set out, but it was eleven o'clock when we reached the village, and lo! it was surrounded by water. While I was hunting for a crossing place a number of the villagers were becoming interested, and when I succeeded in reaching their shore an audience was in waiting. The men here gave no trouble, but when I explained that we had come to talk to the women, they quietly withdrew.

Among the women was a Brahmin widow who gave us her undivided attention and every now and then took up our words and explained matters more fully to the other women. After leaving this place this widow, Sodemma, quite took possession of us and led us from place to place. She knew every child that could read, and by a word here and another there she helped us much in selling Bible portions and some other Christian books. While I was talking in one place she would lead S— off to another and then come back for me. As soon as she thought I was through she would say, "Come"—in English—and off she would start for some new place. Thus she kept us busy till after two o'clock,

when we told her we must go home and take our meals, but we promised to return soon again. This satisfied her, and so she came to show us the shortest road. Quite a long way out from the village she followed us, and told us that she had been to Benares, (the most sacred city to the Hindus) that she had no faith in Hinduism, and that she believed in Jesus as the only Saviour. Then we asked her why she did not come out from Hinduism and confess Christ by baptism and help us in telling the many Hindu women about the way of Salvation. She replied, "I am thinking about it."

Two days later we came back to the village. Sodemma soon heard of our arrival and hunted us up. Again she took possession of us and piloted us from house to house, and frequently, as we talked, she interrupted us to make explanations and commendations. She repeatedly said that all idolatry must be cast aside, and that Christ alone must be worshipped because He only can save. The time seemed to fly, and before we had visited nearly all the people, who through Sodemma were inviting us, my watch said it was half past one. When we told our guide that it was time and past time for us to go, she told us that a goldsmith family were desirous of having us stay and have a meal at their house. So we stayed. But while our meal was being prepared Sodemma led us off to another house and as soon as we were seated she said, "Sing, 'Trusting in the mercy of Jesus.'" And again we tried to tell the wonderful story of God's love.

The goldsmith's gave us a sumptuous meal, but I shall not attempt to describe it—the dishes did not have English names. After the meal was over, according to the planning of our hostess we were to have a good time together; but Sodemma had another plan, and after promising to bring us back she conducted us away to two different homes. However, the goldsmith's kept my umbrella as a pledge that I would return, and of course we did. Then we were shown around to a private yard at the back of the house, and together we sat and sang and talked till the sun went down, when after prayer we had to take leave.

Sodemma for a time had left us, but again she joined us and accompanied us quite a distance on our homeward way. She told us that the day we came she was troubled with rheumatism, but she had been so happy ever since that all pain had gone and that she had no mind for anything—not even for her food—except to be with us. She gave me her address asking me to let her know when I returned to Parla Kimedj, and promised to come there to see me. A few days later she visited me at my place of abode, but I feel that there is some barrier between us—perhaps it is caste. However we thank God for the help he gave us through her in reaching the women of her village.

MAUDE HARRISON.

On Tour, Kotturu, February 10th, 1902.

#### Amounts Received by the W. B. M. U. Treasurer, FROM FEB. 20TH TO MARCH 10TH.

St. John, Germain St. F. M., \$7.50, H. M., \$7.50, to constitute Mrs. Clara B. Freeman their pastor's wife a life member, F. M., \$12.50, H. M., \$12.50; Spring Hill to constitute Mrs. Amos Hunter a life member, F. M., \$25.00; Mahone Bay, F. M., \$6.00, H. M., \$2.50, Reports 10c; Woodstock, F. M., \$4.90, H. M., 1.50; Chicacole Hospital, \$1.12; Tidings, 25c; Reports, 10c; Sackville, F. M., \$17, H. M., \$3; Petifcodiac, F. M., \$12.25; Truro, Tidings, 25c; Lower Aylesford, toward Mr. Gullison's salary, \$11.50, H. M., \$4.25; Brookfield, F. M., \$7; St. Martins, F. M., \$6.50, Mite boxes, H. M., \$6.50; Kendrick, Idaho, Mrs. R. B. Heffel, F. M., \$5; McDonald's Corner, F. M., \$19.45; Lewis Head, F. M., \$1, H. M., \$1; Homeville, F. M., \$2.50; Gibson, F. M., \$13.50, H. M., \$4.50; Point de Bute, H. M., \$11.25, Report, 5c; Doaktown, F. M., \$15; Wittenberg, Tidings, 30c; Somerset, Tidings, 25c; Great Village, F. M., \$3.50, H. M., 75c, Tidings, 25c; Aylesford, to constitute Mrs. J. L. Read, a life member, H. M., \$25; Fairville, F. M., \$9.25; Willmot (balance) to constitute Mrs. Barker Bowby a life member, F. M., \$20; Campbellton, F. M., \$10, Tidings, 25c.

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

Amherst, P. O. B. 513.

### Foreign Mission Board.

NOTES BY THE SECRETARY.

#### Why Should I be Interested in Missions?

In this age of Christian activity it would seem more appropriate to ask, Why should I not be interested in missions?

Why shouldn't I be interested? I can think of but two reasons, neither of which in any sense excuses us from having interest; they are, rather, witnesses against us. First, ignorance of God's word; second, distance from him, and these two are practically one. Heart knowledge of the Bible brings us near to him, nearness brings us into sympathy with his mission—which by transfer in the great commission became our mission,—to seek and to save that which was lost.

"The lost sheep of the house of Israel," the "other sheep not of this fold." Here you have home missions and foreign missions. The Christian's "field is the world." The local church is not

an end but a means; "not a field but a force." Forced to become a field, it ceases to be a force.

However, as this conception of the aim of the church is not prevalent, the old question will come up, Why should I be interested in missions? If the question is in order, so must also the answer be, Why should I be interested?

1. Self-interest demands it. I need the exercise, the world needs the service. Furthermore, sin, whether in my own town or at the antipodes, is a menace to human welfare. The aim of missions is to destroy sin, hence missions tend towards the common weal.

Lot was involved in the destruction of Sodom. Faithful missionary work on his part would no doubt have saved the city, and with it his property, his family, and the chastity of his daughters and himself.

Fiji unevangelized plundered wrecks and ate the sailors. In Fiji evangelized property and life are as safe as in Massachusetts.

In Hawaii: "Fifty years' work and a little more than a million dollars in money (during the same time about four millions in trade came back to this country) had sufficed to transform a race of ignorant, degraded savages into a nation of intelligent, civilized, God-fearing men and women."

"Heaven's gates are shut to him who comes alone,  
Save thou a soul and thou shalt save thine own."

2. It is humane to be interested. This is a humane age. Bird and beast, the helpless and unfortunate, are looked after as never before. Nebraska's destitution, Armenia's woes, India's famine, and Cuba's desolation touch hearts and open pocket-books till we get glimpses of the meaning of the brotherhood of man.

It is humane to respond to these needs of hungry multitudes to furnish with the bread that perisheth thousands whose bodies must soon perish. On the other hand, ought not the woes of a thousand millions perishing for the bread of life to awaken our sympathy and to arouse our interest?

3. Interest in missions is a test of our love to Christ. Love for and devotion to the Lord find expression in going out for others. "Andrew first findeth his own brother Simon." He that says, "I am not interested in missions," will not be noted for his piety or for his zeal.

Put "go ye" over against "If a man love me he will keep my words," and then see how "I am not interested in missions" will sound!

4. It is Christlike to be interested in missions. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Human need, wherever found, appealed to him. Just in proportion to our likeness to him will be our interest in missions.

"A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead." The priest and the Levite did not believe in missions, and so passed on, leaving him to perish.

The Samaritan had the missionary spirit and saved him alive. The heathen world has fallen among thieves, its religious teachers, and is in a sorry plight.

I know churches of large membership that give a mere pittance, the miserable crumbs from the tables of their plenty—modern priests and Levites. I also know an old colored sister who takes in washing to pay \$50 a year for missions—a modern Samaritan. Which shows the Christlike spirit?

These are some reasons why I should be interested in missions, why I am interested. I should not want him to hear me say, "I am not interested." I don't want to be saying it when he comes. Do you? It grieves me when any one called Christian says it. It convicts the sayer of lack of love both for God and man.

#### The Ability to Talk Brightly and Agreeably at Dinner.

The ability to talk brightly and agreeably at dinner, skimming from theme to theme, telling happy anecdotes, capping the stories of others, understanding and practicing the rare art of an appreciative silence, as well as of sharing gracefully in the conversation, is one of the finest talents of a well-bred woman or man. Dinner, in our modern society, is the crowning function of society. If we wish to honor a distinguished guest, we invite him to dine, and we ask agreeable people to meet him. The accomplished dinner giver does not group a miscellaneous assortment of friends at his table, without regard to do so is to spread a dull feast. He chooses with care those who have congenial tastes and similar occupations; those who have much in common and who will prove mutually stimulating, and have reciprocal delight in the occasion.

The world is too busy to read the Bible and good books, but it turns often to the disciples of our Lord, saying: "Sirs, we would see Jesus in your words and in your lives."

The religion that can't be seen won't keep.

The Messenger and Visitor

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

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

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

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

News Notes From McMaster.

Since last writing there has occurred a very interesting passage-of-arms between McMaster University and Osgoode Hall, for the championship in the Inter-College Debating Series of Toronto. The decision was given in favor of McMaster.

It is with pardonable pride that we view her record, since this is her second consecutive victory in the Series, which has existed four years only.

There are seven schools which enter into the competition yearly, making it necessary for the winners to defeat two or three opponents. McMaster has thus carried off half of the honors.

During the year we have been helped by a goodly number of lectures by prominent men. Dr. Wm. Clark recently gave a most interesting address on Robt. Burns, which was much appreciated by all. D. R. Thompson, K. C., one of Toronto's foremost lawyers lectured before the Theological Society on "The Ethics of Law."

At the monthly meeting of the Fyfe Society there was much of inspiration and encouragement. The annual report of the Secretary shows the kind of work done by students in entirely new fields, where churches have been founded and strengthened by students alone. In this same connection word comes today of seventeen baptisms in Indian River, a place where hitherto there have been no baptisms. Two McMaster men have been there holding special services. In Toronto where the Fyfe has under its charge four missions at a minimum of expense, there has recently been fifty conversions. The Fyfe Society with its monthly meetings and stirring addresses serves to turn the students' attention as the chief purpose, toward the salvation of souls during their summer months.

H. L. KEMPTON. Toronto, March 21st, 1902.

Notes from Newton.

The work of the winter has proceeded so smoothly and satisfactorily that there has been little in the way of "notes" to write.

The school has had the pleasure of listening to a number of very excellent addresses during this time. Dr. H. C. Mable, the renowned missionary secretary, spoke with thrilling power upon his favorite subject. The President, Dr. N. E. Wood, gave a most interesting description of his European trip during which he visited many of the Universities of the British Isles and of the Continent. Rev. Dr. McKenzie, so widely known as the University preacher of Cambridge, Mass., delivered his masterly lecture on the "Gospel by John."

On the evening of the 5th inst., despite the fearful storm that was raging, a goodly number of the Faculty and students gathered in the dining room of Sturtevant Hall to partake of a bounteous meal and to engage in other exercises in honor of the eighty-second anniversary of the birth of our venerable Dr. Hovey. The president of the boarding club, Mr. Millard, spoke for the students words of hearty congratulation and good wishes. Dr. English, Professor of homiletics, made a singularly felicitous address in behalf of the Faculty. Dr. Hovey was very happy in his reply. Gracefully expressing his appreciation of the occasion and the love which prompted it, "Father" Hovey, as the speakers had called him, proceeded to informally relate

many reminiscences of his life much to the delight of his "children." Quartette and solo music was also furnished. Dr. Hovey is enjoying remarkable health and vigor for one of his years who has labored so indefatigably. The number of students was somewhat diminished by the absence of our "Toronto" delegation.

Fourteen of our school, besides Prof. Donovan and three young ladies from the Hasseltine House, attended the wonderful Toronto conference of Christian workers. They are all enthusiastic over the impetus to noble devotion to Christ and the suggestive nature of the addresses which characterized the gathering. Of the fourteen who went from this school, five were Acadia men. Representatives of the delegation furnished a very pleasant evening after their return by giving a description of the Toronto Conference.

On the day of prayer for colleges Dr. A. C. Dixon, pastor of Ruggles St. Baptist church, preached in our chapel. He brought a message of great power. It is indeed of rare value to the spiritual life to listen to such a strong Christian worker as is Dr. Dixon. He is doing a wonderful work in the city. Plans have been proposed for a \$200,000 church building adapted to the increasing demands of the church and Bible school.

The strike which came so suddenly and which tied up Boston's transportation business for several days is over. It was a source of much inconvenience and loss and of no apparent benefit to anyone. Governor Crane was the principal agent in effecting a settlement.

Bicycles and kindred means of locomotion have emerged from the inaction of winter and are now on the streets in numbers. A. F. N. March 21.

Literary Note.

A STRANGE NAPOLEON LEGEND.

Mr. George Kennan has translated for THE OUTLOOK, under the title "Napoleon-der," a queer traditional or folk-lore story long current among Russian peasants and lately put in literary form by Mr. Amphiteatroff, who has just been exiled to Siberia for publishing another peasant story regarded by the authorities as a covert attack on the Government or imperial family. The story is printed in THE OUTLOOK'S April Magazine Number.

Of the 624 disputes in Great Britain in 1901, a total of 205 occurred in the mining and quarrying industries, 104 in the building trades, and 101 in the engineering, shipbuilding and metal groups of trades. Of the total 175,165 work-people affected, 110,000 belong to the mining, etc., industries, and of the 3,930,841 days lost the same group accounts for 1,875,000 days, or nearly one-half. Miners hold the vast power of being able to starve all other industries.

According to the report of the English Department of Vital Statistics, drunkenness among the women of London is increasing year by year. This, perhaps, is one of the reasons why the government is rigorously enforcing all clauses of the government licensing bill that give discretionary powers to justices to suppress drunkenness as far as possible.

Monsignor Sharetti, the Papal delegate to the Philippines, will make a brief stop at Washington in order to consult the United States government in connection with Philippine affairs. It is the Vatican's desire to finally adjust matters in the Archipelago in accordance with American views and interests.

Cleveland Leader: The true test of Mexican stability and development will come when President Diaz dies. Then the world will speedily discover how far the remarkable changes for the better which have been wrought by one man have become part of the general life to the Mexican people and how well the government which has been so wise and efficient under a master who has virtually ruled Mexico like an absolute monarch can be administered and kept strong by other and inferior leaders of a hot-blooded and not yet homogeneous people. In two years more can be determined as to the progress of the Mexican republic and the future of Mexico, after Diaz dies, than can be learned from all that has been accomplished under his strong, able administration.

True Merit Appreciated. Brown's BRONCHIAL TROCHES are world-renowned as a simple yet effective remedy for Coughs and Throat Troubles.

In a letter from HON. MRS. PERRY, Castle Grey, Limerick, Ireland, they are thus referred to:

"Having brought your 'BRONCHIAL TROCHES' with me when I came to L. here, I found that, after I had given them away to those I considered required them, the poor people will walk for miles to get a few."

Mr. Gilbert Crandall of Springfield, Kings Co., N. B., was drowned on Saturday afternoon within sight of his house while attempting to cross the Belleisle in a canvas canoe.

The almost continuous rain during last week caused heavy freshets in different parts of the Maritime Provinces. The floods have been attended with heavy loss of property, and, in one or two instances at least, by loss of life. It is estimated that in New Brunswick more than \$50,000 will have to be expended by the Government to replace the bridges which have been carried away.

The Bishop of London, Dr. Ingram, Sunday preached a farewell sermon to the picturesque "Bluecoat Boys" who, after the Easter vacation, will leave the ancient Christ's Hospital, in the heart of the city, and go to new quarters in the country, the opening of which King Edward is expected to attend. The absence of the bare-headed, skirted boys in the London streets, where they have been familiar for centuries, will mark one of those many changes which are now so rapidly doing away with "Old London."

Notices.

Cape Breton Quarterly Conference.

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

Welcome Canadian and Provincial Baptists to the Home of the Baptists, "Providence, July 10 to 14." As Chairman of the Entertainment Committee for our 12th Annual Convention, and a Nova Scotian by birth, I feel it my duty to write a few lines expressing our desire to see a grand company of Baptist Young People from Canada and the Provinces at this gathering. What a beautiful trip from St. John or Halifax by water direct. The Maryland delegation have already made plans and expect to bring 200 to 300 from Baltimore to Providence via The Merchants and Miners S. S. Co.

Come to Providence this year In His name we bid you all "what cheer." Providence, 1902. R. H. WHITMAN.

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

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

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

Advertisement for K.D.C. (KIDNEY DYSPEPSIA CURE) with text: THERE IS NOTHING LIKE K.D.C. FOR NERVOUS DYSPEPSIA. HEADACHE, DEPRESSION OF SPIRITS, ETC. FREE SAMPLES OF K.D.C. AND PILLS. Write for them. K.D.C. CO., Ltd., Boston, U.S., and New Glasgow, Can.



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 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 an 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 Limbs.

IT WAS THE FIRST AND IS THE ONLY PAIN REMEDY

that instantly stops the most excruciating 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, Diarrhoea, Dysentery, Colic, Flatulency and all internal pains.

There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious and other Fevers, aided by Radway's Pills, so quickly as Radway's Ready Relief. 25cents per bottle. Sold by 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, fulness of blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fullness or weight of the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensations 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 flushes of heat, burning 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 all Druggists or Sent by Mail. Send to DR. RADWAY & CO., 7 St. Helen street, Montreal, for Book of Advice.

this. Any information can be obtained by applying to MRS LAURA J. POTTER, Prov. Supt. of Temperance in the Sunday School. Canning, Kings County, N. S.

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

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

At the Home Mission Board meeting convened in Yarmouth Sept. 10, a provisional committee of the Board was appointed to take charge of the work hitherto carried on by Bro. Cohoon, until such time as his successor could be obtained or a permanent satisfactory disposition of his work be arranged. Correspondence upon all Home Mission questions should be addressed to me during this provisional arrangement. Any correspondence forwarded to me, will be immediately submitted to the members of the committee. P. G. MODE, Sec'y, Prov. Com. Yarmouth, P. O. Box 322.

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

# Catarrh and Consumption

I have spent nearly 30 years in the treatment of the above named troubles and believe I have effected more permanent cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice. Free and post-paid to every reader of this paper who suffers from these loathsome, dangerous and disgusting diseases. My treatment will positively give prompt relief and cure in the worst cases. This is a sincere offer which anyone is free to accept. Address, PROFESSOR J. A. Lawrence, 114 West 32d St., New York.

# CONSTIPATION INDIGESTION TORPID LIVER

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

You May Need

## Pain-Killer

For Cuts Burns Bruises

Cramps Diarrhoea All Bowel Complaints

It is a sure, safe and quick remedy.

There's only one PAIN-KILLER. FERRY DAVIS. Two sizes, 25c. and 50c.

## Strike the Iron

While it's Hot Is good advice.



Take

## Burdock Blood Bitters This Spring

is better advice.

During the winter, heavy rich foods are necessary to keep the body warm. When the spring comes, the system is clogged up with heavy sluggish blood; you feel tired, weary and listless and that all-gone, no-ambition feeling takes possession of you. If you take Burdock Blood Bitters it will regulate your system, put you into condition and make you feel bright, happy and vigorous.

## The "D.L." Emulsion of Cod Liver Oil

Will GIVE YOU AN APPETITE! TONE YOUR NERVES! MAKE YOU STRONG! MAKE YOU WELL!

Dr. Bureau, Med. Dept. of the Prot. Hospital for Insane, Montreal, prescribes it constantly and gives us permission to use his name. Miss Clark, Supt. Grace Hospital, Toronto, writes that she has used it with the best results. 50c. and \$1.00 Bottles. DAVIS & LAWRENCE CO., Limited.

# The Home

THE CHILDREN.

SUGGESTIONS.

When the lessons and tasks are all ended  
And the school for the day is dismissed,  
The little ones gather around me,  
To bid me good-night and be kissed;  
Oh, the little white arms that encircle  
My neck in their tender embrace!  
Oh, the smiles that are halos of heaven,  
Shedding sunshine of love on my face!

They are idols of hearts and of households;  
They are angels of God in disguise;  
His sunlight still sleeps in their tresses,  
His glory still gleams in their eyes.  
Those trusants from home and from heaven,  
They have made me more manly and mild,  
And I know now how Jesus could liken  
The kingdom of God to a child.

I shall miss them at morn and at even,  
Their song in the school and the street;  
I shall miss the low hum of their voices,  
And the tread of their delicate feet.  
When the lessons of life are all ended,  
And Death says, "The school is dismissed!"  
May the little ones gather around me,  
To bid me good-night, and be kiss'd!  
—Charles M. Dickinson.

HENS.

I would like to say something about hens. I live in the town where we do not have much room for them to run, and I have eggs nearly all the year round, with scarcely an exception. I keep my hens cooped nearly all the time. My hen-house is built like a shed with tongue and grooved boards and shingled roof, with one end divided off for the roost, and the remainder filled with dry powdered earth (no floors) so that the hens may burrow in it. The upper half of the front of the house has glass sashes so that the sun may shine in freely and keep the dirt dry. This keeps the hens free from lice. Every summer I kill off the older hens for home use, and in the fall buy half new ones from some farmer, who raises very early chickens, hatched in May or June—not later. In the winter hens want a hot breakfast just the same as men do, and two or three times a week a little meat chopped up. With only twelve or thirteen hens kept this way, we have all the eggs we want, and give hundreds away to our relatives and friends. I have kept hens more than fifty years, so I am no "chicken."—Selected.

CARE OF THE HANDS.

While the busy woman cannot spend much time manicuring and polishing her nails, yet she can use a few simple rules which will protect and keep her hands neat and pretty, and beautiful, if nature has made them so.

Two things are requisite: First, you must never use hard water. If you cannot get rain water conveniently, use powdered borax to soften it. It also cleanses the nails, if you will put a little of it in the wash-water. It disinfects and purifies, hence, it is healthy to use. Keep a box of it on your washstand. The hands should be thoroughly washed at night before going to bed. This leaves the pores free and unclogged, and the health of the hand is thus preserved.

Press back the skin from the nail at the edge, using the strong thumb-nail, until it presents an even rim about it, and shows the half-moon at the base. Another thing to do is to press the fingers at the ends. This will, in time, make them taper.

At night, after washing them good, use any oil or cream that agrees with your skin. After using your cream put on a pair of loose old kid gloves, and sleep in them.

Sarah Bernhardt's great beautifier for the hands was equal parts of lemon juice and glycerine, a small quantity of borax, and the whole sweetened with triple extract of violet.

Another lady, noted for her exquisite complexion and lovely hands, said she had from a child used powdered borax in the water which she washed in. It is safe, inexpensive, and disinfects and kills disease germs.—Religious Herald.

The ivory handles of your knives and piano keys will preserve their creamy tone if wiped off twice a week, with a cloth dampened with alcohol.

If, when you wash your bric-a-brac, you will use a camel's hair brush for the interstices, and warm water and castile soap, they will emerge from their bath as fresh as new.

Let nothing about your house get slipshod. Things kept in perfect order not only look better, but last longer than things half cared for. She is no true housekeeper who keeps the front of the house in order and allows the kitchen and offices to be "slicked."

Many things which seem appalling to the novice in housekeeping may be easily accomplished, in fact, become second nature, by the application of system—system, the beginning, the ending, and the crowning triumph of every housekeeper.

Fresh air in the bedroom, plentiful flushing with water and disinfecting twice a month, is a small price to pay for that measure of health we all desire. The very best disinfectant is copperas. You may buy it in crystals and dissolve a couple of pounds in that same china pitcher you use for the lye, in about a gallon of water, and pour a portion of it hot down all your drains. It has no odor and is easily handled.

Now as to your curtains. Did you ever consider how simple a matter it is to do them up yourself? They should never be rubbed, but soused up and down in hot soapsuds that has in it a few drops of ammonia; then well rinsed in tepid water; then dipped into some very thin boiled starch. If you have an attic, pin them out straight and unwrinkled upon the floor, first covering it with several newspapers and an old sheet. If you wish it is just as well to pin them out upon a carpeted floor, first covering it with a sheet. Each point should be pulled out and pinned. It will not take them long to dry, and it is a pretty, rather than a disagreeable, bit of work—What to Eat.

Any person who sees the whole world going wrong is doubtless looking out from a perverted medium or gazing at some counterfeit. Look not into a muddy pool to see the sun, when in all his glory he shines in the sky. Think pleasant thoughts; speak cheerful words; look on the bright side of things. The darkest clouds have a silver lining. "Night brings out the stars." God and the universe want to make you happy.—J. N. Bradenburgh, in Life's Springtime.

CAREFUL MOTHERS.

Should Always be Prepared to Promptly Treat the Minor Ailments of Their Little Ones.

No mother can hope that her children will escape all the minor ailments that afflict little ones, and she should be prepared to treat these ills instantly when the emergency arises. At the same time mothers cannot be too careful what they give their little ones in the way of medicine. Doctors have long protested against the use of the so-called "soothing" preparations and they are still used and with alarming frequency by mothers. These preparations invariably contain opiates which drug and stupefy the little one into temporary quiet or sleep. For all the minor ills of little ones there is no medicine acts so speedily as Baby's Own Tablets and they are sold under a guarantee, to contain no opiate or other harmful drug. Thousands of mothers now use no other medicine for their little ones, and all who have tested it speak of its prompt and safe action in the warmest terms. Mrs. Geo. B. Kilgore, Wellwood, Ont., says: "I have used Baby's Own Tablets in my house for some time and can sincerely say they are the best medicine I have ever used for my little ones. They act promptly and the results are always beneficial. I think mothers should keep these Tablets constantly in the house."

Baby's Own Tablets are a positive cure for such troubles as colic, sour stomach, indigestion, constipation, simple fevers, diarrhoea and worms. They break up colds, prevent croup, and allay the irritation accompanying the cutting of teeth. Sold by druggists at 25 cents a box, or sent post paid on receipt of price by addressing The Dr. Williams Medicine Co., Brockville, Ont.

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and ours is so strong we guarantee a cure or refund money, and we send you free trial bottle if you write for it. SHILOH'S costs 25 cents; and will cure, Consumption, Pneumonia, Bronchitis and all Lung Troubles. Will cure a Cough or Cold in a day, and thus prevent serious results. It has been doing these things for 50 years.

S. C. WELLS & Co., Toronto, Can.

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COUGHS, COLDS, CROUP.

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A 50c. Bottle for a Heavy Cold.  
A \$1.00 Bottle for a Deep-seated Cough.  
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KIDNEY PILLS

BAKAOHE

LAME BACK

RHEUMATISM

DIABETES

BRIGHT'S DISEASE

DIZZINESS AND ALL

KIDNEY & URINARY

DISEASES

ARE CURED BY

DOAN'S KIDNEY

PILLS.

Mrs. I. STEEVES, Edgett's Landing, N.B., writes on Jan. 18, 1901: "In the fall of 1899 I was troubled with a severe pain in the back. I could scarcely get up out of a chair and it gave me great pain to move about. I took one box of Doan's Kidney Pills and was completely cured. I have not been troubled with it since."

FAVORABLY KNOWN SINCE 1826. BELLS HAVE FURNISHED 25,000 CHURCH, SCHOOL & OTHER BELL METAL. PUREST BEST GENUINE BELL METAL. WEST-TROY, N.Y.

USE THE GENUINE MURRAY & LANMAN'S FLORIDA WATER THE UNIVERSAL PERFUME FOR THE HANDKERCHIEF TOILET & BATH REFUSE ALL SUBSTITUTES

INDIGESTION CONQUERED BY K.D.C. IT RESTORES THE STOMACH TO HEALTHY ACTION AND TONES WHOLE SYSTEM.

The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

Second Quarter, 1902.

APRIL TO JUNE.

Lesson 1. April 6. Acts 9:1-12.

SAUL OF TARSUS CONVERTED.

GOLDEN TEXT.

Repent ye therefore, and be converted, that your sins may be blotted out.—Acts 3:19.

EXPLANATORY.

I. THE MAN PAUL. His names. It is common among the Jews in foreign lands to have two names. Saul was Paul's Hebrew name, after the first king. Paul, meaning little, was his Roman name, inherited with his Roman citizenship. It was not uncommon among the Roman families. It is probable that he had both names from childhood. His family name is nowhere given.

He was born in Tarsus, probably about A. D. 2. His parents were Jews of pure descent (Phil. 3:5; Acts 23:6.) strict Pharisees in belief and life, possessed of Roman citizenship, which, says Professor Ramsay, "may be taken as proof that his family was one of distinction, and at least moderate wealth."

It is apparent from notices in the Epistles, as well as the Acts, that Paul was poor during his early missionary career, while later, in Cessa and Rome and the voyage between, he appears as a man of distinction and means. Professor Ramsay interprets this as meaning that Paul was disowned and cast off by his family as an apostate and foe to his race and his religion, on account of his becoming a Christian. So he himself says in Phil. 3:8, that for Christ's sake he had suffered the loss of all things, and counted them but refuse; while later he inherited from his father's estate, so that on his voyage Paul had servants and enjoyed much respect, "such as a penniless traveller without a servant to wait on him would never receive either in the first century or the nineteenth."

II. PAUL THE PERSECUTOR.—Vs. 1, 2. I. AND R. V. "But," in contrast with Philip and his work for Christ, taking up the narrative from Acts 8:3. SAUL YET, still. Although some time had elapsed, Saul's turning zeal had not decline in fervor. BREATHING OUT. Literally "in" THREATENINGS AND SLAUGHTER, which were, as it were, the atmosphere which he breathed, and in and by which he lived. HIGH PRIEST, who as chief of the Jews exercised authority in such matters.

2. LETTERS TO DAMASCUS. Whither not a few of those persecuted in Jerusalem had gone in order to be safe in another province. See "Place." TO THE SYNAGOGUES. The seat of Jewish authority there. ANY OF THIS WAY. Of "the Way," with a capital W. Christ is the way. The gospel is the way. It is the way of salvation, the way of true worship, the way to the king-

THE NEW WOMAN.

Made Over by Quitting Coffee.

Coffee probably wrecks a greater percentage of Southerners than Northern people, for Southerners use it more freely.

The work it does is distressing enough in some instances; as an illustration, Miss Sue W. Fairall, 517 N. 4th St., Richmond, Va., writes, "I was a coffee drinker for years and for about six years my health was completely shattered. I suffered fearfully with headaches and nervousness, also palpitation of the heart and loss of appetite."

My sight gradually began to fail and finally I lost the sight of one eye altogether. The eye was operated upon and the sight partially restored, then I became totally blind in the other eye.

My doctor urged me to give up coffee but I was wilful and continued to drink it until finally in a last case of severe illness the doctor insisted that I must give up the coffee, so I began using the Postum Food Coffee, and in a month I felt like a new creature.

I steadily gained in health and strength. About a month ago I began using Grape-Nuts Breakfast Food and the effect has been wonderful. I really feel like a new woman and have gained about 25 pounds. I am quite an elderly lady and before using Postum and Grape-Nuts I could not walk a square without exceeding fatigue, now I walk ten or twelve without feeling it. Formerly in reading I could remember but little but now my memory holds fast what I read.

Several friends who have seen the remarkable effects of Postum and Grape-Nuts on me have urged that I give the facts to the public for the sake of suffering humanity, so, although I dislike publicity, you can publish this letter and my name if you like."

dom of heaven on earth, the way to heaven. BRING THEM BOUND UNTO JERUSALEM, who was the highest authority who could alone put any to death, or inflict the severest penalties, and where the influences against Christianity were the strongest.

III. JESUS HIMSELF ARRESTS HIS CARRIER.—Vs 3, 4. AS HE JOURNEYED. Perhaps on horseback, as usually represented by painters, or on a camel, according to Canon Cook; on an ass or a mule, according to Felten. NEAR DAMASCUS. Probably within sight of the beautiful city. SUDDENLY (about noon, Acts 22:6) THERE SHINED ROUND ABOUT HIM A LIGHT FROM HEAVEN. "The light was 'above the brightness of the sun' (Acts 26:13) The midday glare of an eastern sun is of itself exceedingly bright. It was in the midst of this glory that Christ was seen by Saul (1 Cor 15:8.) so that he can enumerate himself among those who had beheld the Lord after his resurrection."

4. FELL TO THE EARTH. Blinded and amazed. The whole company fell with him. HEARD A VOICE. Clear and distinct to him, but a mysterious sound to others (vs. 7) SAUL, SAUL. In the Hebrew tongue (Acts 26:14.) This is curiously confirmed by the fact that in all three accounts the name of Saul here is a transliteration of the Hebrew way of spelling Saul, "Saul," while in every other case the Greek form "Saulos" is used. WHY PERSECUTEST THOU ME? He thought he was persecuting the disciples of a poor rabbi, an imposter, a crucified malefactor; and instead, he now saw that he was persecuting this glorious being, this living and glorified Jesus, worthy indeed to be the Messiah.

5. WHO ART THOU, LORD? 'This is more than Sir,' 'Sir,' a title of respect WHOM THOU PERSECUTEST, in the person of his disciples.

TO KICK AGAINST THE PRICKS, i. e., "goads," as a useful oxen sometimes did. The more they kicked against them, the more they injured themselves, without escaping from their work.

6. TREMBLING AND ASTONISHED. Not in the best manuscripts, but a true description. Many a sinner feels in the same way when he first sees himself as he is, sees the true picture of his moral character and past life, in contrast with the vision of Jesus and of God in their holy character. WHAT WILT THOU HAVE ME TO DO? This is the next step in the inquirer's progress. He would see clearly what is required of him. He would make his decision with all the facts before him. ARISE, AND GO INTO THE CITY (DAMASCUS,) AND IT SHALL BE TOLD THEE, etc. He was not yet prepared for the full revelation of his duty. It takes time for the new thoughts and purposes to become calm and clear, for his decisions to mature.

7. STOOD SPEECHLESS. "It is frivolous to find a contradiction here with Acts 26:14" (where it is said they all fell to the ground.) "Stood" is used not in contrast with falling, but with moving on. The standing does not preclude a previous falling. HEARING A VOICE. The sound of the voice, without understanding it (Acts 22:9.)

IV. THE GREAT CONFLICT.—Vs. 8, 9. 8. WHEN HIS EYES WERE OPENED (the lids unclosed) HE SAW NO MAN. Imperfect tense denoting a continued blindness.

9. AND HE WAS THREE DAYS WITHOUT SIGHT. The blindness of Saul was, no doubt, carefully intended by providence to compel him to attend without distraction to the great matters which had been placed before him. The state of his mind may be gathered from the fact that he took no food or drink during that interval. V. COMING INTO THE LIGHT.—Vs 10-18. 10. A CERTAIN DISCIPLE NAMED ANANIAS. It is good to have some one to redeem the name. We know nothing further about him except that "he was a good man, having a good report of all the Jews which dwell" at Damascus (Acts 22:12.)

11. STREET . . . CALLED STRAIGHT. "A main thoroughfare of the city going straight from the eastern to the western gate. It was a mile long; it was a hundred feet wide, and divided by Corinthian columns into three avenues." BEHOLD HE PRAYETH. He is asking God for light and help.

15. A CHOSEN VESSEL. A selected instrument, i. e., selected by God, and for the purpose indicated in the remainder of the sentence. GENTILES Paul was especially the apostle to the Gentiles. AND KINGS "Paul fulfilled this when he appeared before Agrippa at Cesarea (Acts 26:1, 13.) and perhaps the Emperor Nero at Rome.

17. BROTHER SAUL. A Christian brother. Sight . . . HOLY GHOST. He brought two great gifts,—sight, and the gift of the Holy Spirit.

18. THERE FELL FROM HIS EYES AS IT WERE SCALES. Not actual scales, but something resembling them. "He experienced the sensation as if there had fallen

something like scales from his eyes."

WAS BAPTIZED. As a confession of Christ, and the divine method of admission to the membership of the disciples.

VI. PAUL THE DISCIPLE.—Vs. 19-22. 19. WHEN HE HAD RECEIVED MEAT, i. e., "food." The three days' fast (vs. 9) and the intense inward conflict had obviously brought about a state of extreme prostration. HE WAS STRENGTHENED both spiritually and bodily. His physical condition was alluded to: So God fed Elijah when he was desponding. Due care of the body is sometimes a means of grace. CERTAIN DAYS. A few days.

First: Paul went to work immediately for his Master. 20. STRAIGHTWAY. IMMEDIATELY. PREACHED (proclaimed) CHRIST (Jesus) IN THE SYNAGOGUE. He gave his religious experience, testifying to what Jesus had done for him, and that Jesus was the Messiah. The common version says "Christ," that is, the true Messiah, who was Jesus. The R. V. says "Jesus, that is, that Jesus was the true Messiah whom the Jews hoped for and the prophets had foretold

"My!" cried the sparrow, admiringly, "you can stay up in the air an awful long time without resting, can't you?"

"Well," replied the pigeon, modestly, "I am pretty good at hovering, but I'm not in it with a South African cousin of mine called 'the dove of peace.' He's been up in the 1 for four years."—Philadelphia Press.

FRIED ONIONS

Indirectly Caused the Death of the World's Greatest General.

It is a matter of history that Napoleon was a gourmand, an insatiable lover of the good things of the table, and history further records that his favorite dish was fried onions; his death from cancer of stomach it is claimed also, was probably caused from his excessive indulgence of this fondness for the odorous vegetable.



The onion is undoubtedly a wholesome article of food, in fact has many medicinal qualities of value, but it would be difficult to find a more indigestible article than fried onions, and to many people they are simply poison, but the onion does not stand alone in this respect. Any article of food that is not thoroughly digested becomes a source of disease and discomfort whether it be fried onions or beefsteak.

The reason why any wholesome food is not promptly digested is because the stomach lacks some important element of digestion, some stomachs lack pepsine, others are deficient in gastric juice, still others lack hydrochloric acid.

The one thing necessary to do in any case of poor digestion is to supply those elements of digestion which the stomach lacks, and nothing does this so thoroughly and safely as Stuart's Dyspepsia Tablets.

Dr. Richardson in writing a thesis on treatment of dyspepsia and indigestion, closes his remarks by saying, "for those suffering from acid dyspepsia, shown by sour, watery risings, or for flatulent dyspepsia shown by gas or stomach, causing heart trouble and difficult breathing, as well as for all other forms of stomach trouble, the safest treatment is to take one or two of Stuart's Dyspepsia Tablets after each meal. I advise them because they contain no harmful drugs, but are composed of valuable digestives, which act promptly upon the food eaten. I never knew a case of indigestion or even chronic dyspepsia which Stuart's Tablets would not reach."

Cheap cathartic medicines claiming to cure dyspepsia and indigestion can have no effect whatever in actively digesting the food, and to call any cathartic medicine a cure for indigestion is a misnomer.

Every druggist in the United States and Canada sells Stuart's Dyspepsia Tablets, and they are not only the safest and most successful but the most scientific of any treatment for indigestion and stomach troubles.

SYMINGTON'S EDINBURGH COFFEE ESSENCE

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

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Every Organ of the Body Toned up and invigorated by



Mr. F. W. Moyers, 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.

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Address to-day the

VARIETY MFG CO.

COMPARTMENTS.

It is only in recent years that our great passenger steamers have been constructed with what are called compartments, in inner bottom or floor, similar to the outer one, being divided into sections by cross plates, and all so thoroughly braced and riveted as to make each section a watertight safety air chamber. In many accidents which have occurred through collision with other vessels or icebergs, or by running upon rocks, these compartments have been the means of the vessel's safety by keeping it afloat. Had it not been for these all passengers on board must have perished.

A steamer constructed after this manner may well symbolize a true manhood. Life should have not only its exterior conduct, its surface bearing which comes in contact with the external world, well adjusted and firmly constructed, but it should have also the various compartments of the inner life, which constitute the whole man, and which, although they are really all one and constitute one man, may, for the sake of illustration, be designated by the will, the desires, the affections, the understanding and the like, equally well adjusted and firmly constructed, so that if, in the storms and stress of life, it should run upon some rock of intellectual doubt or upon some iceberg, benumbing the sensibilities, or should be run upon by some antagonism or evil purpose of another, it might be so thoroughly established in every part as not to become a total wreck. Though the mind be staggered by some new, unexpected crisis, the affections and purposes might remain uninjured, and the soul on board might save itself from the doom of a life, such as occurs when the whole nature goes down under some single blow of trial or temptation.—The Standard.

Little Dolly: "Why is the hour glass made small in the middle?" Little Elsie: "To show the waist of time, dear."—Christian Register.

From the Churches.

Denominational Funds.

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

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

LIVERPOOL.—Baptized eight Sunday, March 16th. Others are received. C. W. COREY.

CLEMENTSPORT, N. S.—The church in this section of the field is engaged in special services, assisted by Mr. C. W. Walden. We are hoping for the strengthening of the church as a result of the special effort. WARD FISHER.

QUYSBORO, N. S.—For three weeks special services have been held in the Roachvale section of the church. Bro. H. McLean was with us part of the time and rendered very valuable services in the singing of the gospel. During the meetings some of God's people were revived and a number confessed Christ for the first time. Sunday, March 2nd, four were baptized, another received for baptism, and we are hoping and expecting several more to come and offer themselves for membership with us. ERNST QUICK.

SUMMERVILLE.—Sunday, the 16th, I baptized twelve happy believers who, we hope, will be a great source of strength to the church. Others are coming. We are in the midst of a glorious work of grace at Brookville. The most encouraging feature of the revival impetus is the prominence of old and middle-aged men inquiring eagerly "what must I do to be saved." Several have already come to a saving knowledge of the birth. We are praying for a still greater blessing as the visible token of "the good hand of our God upon us" in the work here. M. C. HIGGINS, March 18th.

MONCTON, FIRST, N. B.—At the close of my sermon on Sunday morning, March 16th, I had the pleasure of baptizing eight more recent converts. Others are now awaiting the ordinance. We are truly thankful to God for the great blessing he has poured out upon us. We are now holding special services at Lewisville, and already several have signified their intention to follow Christ in the ordinance which he himself appointed and conformed to. Thus far fifty-eight, since the new year, have been baptized. We have tried as a church to honor God by the preaching of the gospel, and he has honored us. D. HUTCHINSON.

SPRINGHILL.—It is evident that the "times of refreshing from the presence of the Lord" that have caused so many of our churches to rejoice of late have come to us. The church is being revived and men and women are being saved. No extra special meetings have been held, but the regular services have for some weeks been characterized by special spiritual power, for in them Christians have rededicated themselves to the Master and unsaved men and women have surrendered themselves to the Lord. The pastor rejoices in the united co-operation of warm hearted, devoted people. You will, we trust, have tidings from us again. H. G. ESTABROOK.

JEDDORE, N. S.—The churches here have been much blessed during the winter. On the west side of the harbor the regular meetings of the church have been well sustained, special meetings held in the beginning of the year resulted in the conversion of three persons. At our last church meeting the following brethren were chosen deacons, John Maskell, James Richardson and David Blakely. At the beginning of the year the church at East Jedore was in a lamentable condition, but God has graciously visited his people, backsliders have been reclaimed and sinners have passed from "death unto life," seven of whom have been received by the church for baptism and church membership, and others are expected to follow. There are yet quite a number under conviction, and we are praying that they too may find "peace in believing." GEO. TAYLOR.

MIDDLETON, N. S.—Three weeks after the union services in this place Rev. G. W. Schurman of Halifax was invited to visit us. His services were highly appreciated during the ten days he remained. Evangelistic services were held every evening.

He preached on the morning of Sabbath the 2nd inst., and again on the evening of Sabbath the 9th—at the close of this interesting service he baptized five believers who were waiting an opportunity to follow the example of him who said, "Thus it becometh us to fulfil all righteousness." On Sabbath, the 16th inst., we had the privilege of hearing Dr. Trotter preach. It is not necessary to say that his sermon was an excellent one, or that his hearers gave the closest attention to his message. He gave the right hand of fellowship to eight persons—five who were baptized by Bro. Schurman and three who were received by letter. A large company then observed the Lord's Supper. T. B.

HAMPTON, N. B.—Our special meetings were well attended and the interest good. Backsliders returned to the Father and some were converted. Not all was accomplished which we hoped for, but the church was strengthened so that we are encouraged to expect still greater victories for Christ in the future. We expect baptism soon. We are now organizing along Bible study and missionary lines so as to be in better shape as a church for our next campaign. H. S. SHAW.

JACKSONVILLE, CARLETON COUNTY, N. B.—We have no increase of members to report. Yet we believe that our people are being strengthened in the divine life and built up in the faith of God's elect. Our congregations are good and to the preached Word are attentive. I am now on my second year on this field. "The lines are fallen to me in pleasant places." I live and labor among a kind and good people. During the winter I have received donations as follows, Jacksonville, \$46 Jacksontown, \$44, and from a brother at Avondale 5 bushels of good wheat, when taken to our roller mill gives flour equal to the best imported. May the Lord reward these people with spiritual enlargement. We have had a visit from Brother Adams in the interests of the 20th century fund. We all enjoyed him very much and his coming to us will produce lasting good. As this is pre-eminently the seed sowing dispensation it is ours to scatter the good seed beside all waters. JOSEPH A. CAHILL.

TEMPERANCE VALE, N. B.—I have been on this field for the past four months, the hardest part of the year in this section. The work has been enjoyed and I trust owned and blessed by the Master of the vineyard. I have found a people here whose hearts and homes are open to us, and many of them have sought to make us feel at home among them. At my coming the church presented the parsonage with a nice new range, costing about \$30, and also blinds costing \$4.90. These additions add much to make the little new parsonage at Temperance Vale homelike and pleasant. The various parts of the field have raised in that time about \$85, besides raising money to pay old debts. Also money is being raised to paint the parsonage, which has not yet been painted outside. In addition to this a barn is on the way. Mr. Geo. Burden of Hawkshaw has donated 1000 feet of lumber and Mr. Edwin Wiggins of Staples Settlement 5000 shingles. The frame is also either entirely offered or partly. So although the field is poor and numbers small nevertheless there is a sign of life among us. All this has been done without any pie socials or bean suppers. There has been a willing and a ready mind on the part of the people and those who have given have done it cheerfully as to the Lord, so far as I know. May the hearts of our people everywhere be opened and enlarged, so the tithes may come in to God's store house and then we shall be ready and we shall receive the blessing of the Lord. May the great Head of the church revive us again from our bondage is our daily prayer. Yours in his service, W. ARTHUR ALLEN.

DOVER, HALIFAX COUNTY.—Special meetings were held at this place for two weeks. The word was blessed by the Spirit and some who had been very far from God, burnt their cards, made a frank confession of their sin and have decided to live a better life. Six were baptized on Lord's Day, others have decided to follow the Master later. At present we are at Black Point and although the week has been unfavorable some have made a start for the kingdom. We will continue here next week. We are anxious to se-

**Weighed**  
in the balance and found standard.  
Time has proved PEARLINE'S claims and given it its place—the leading washing powder. Why is PEARLINE imitated? Why are those who have used it for years still using it? Why are all willing to pay a little more for it?  
661  
**Pearline—Standard**

cure a man for this field. Bro. Caillhan, who has had charge of the west side of the bay for over a year is leaving so the coming man will take charge of both sides of the Bay. It needs a man that is sound, limb and wind, who would like to do hard work for the Master. Come. You will find an extended field here. I was asked to come to the bay for a short time by Dr. Kempton, who has taken a special interest in the county work. Any brother who would like to come at once might drop a line to Dr. Kempton of Dartmouth, who is Sec'y. of the District Committee, and you will receive the necessary information. J. A. MARPLE.

Personal.

Mr. R. J. Colpitts who has of late been working in the interests of the MESSENGER AND VISITOR in Annapolis and King's counties, N. S., was called to Petitediac on Saturday by a telegram, announcing the death of his mother. Mrs. Colpitts had been for some time an invalid and her death was not altogether unexpected. Rev. Horace G. Colpitts, now of Rochester Seminary, is also a son of the deceased and another son resides at Petitediac. Our Christian sympathies are extended to the family in their sad bereavement.

Miss Mabel Parsons, whose articles respecting Spelman Seminary will have been perused, with interest by many of our readers is the daughter of J. Parsons, Esq., of Halifax. She is deeply interested in the work of negro education in the South. Her department at Spelman is that of English Literature and she also teaches in that subject the graduating class of young men in the Atlanta Baptist College. Miss Parsons was the representative from Spelman at the Southern Educational Convention held at Tuskegee, Alabama, some few weeks ago, at which 500 delegates were welcomed by Booker T. Washington and his staff of teachers.

Rev. Mr. Burnette, of New York city, met with the St. John Baptist ministers in their regular weekly meeting on Monday morning. Mr. Burnette supplied the Leinster St. pulpit last Sunday, and will remain for another Sunday.

FOR ATLANTIC STANDARD TIME

There seems reason to hope that the "double time" nuisance with which these Maritime Provinces have so long been afflicted is likely to be abated. The running of the trains on one standard of time while the time-pieces of the people were regulated by another standard, by several other standards, could not but involve endless bother, and frequently, through miscalculation, disappointment and loss. The embarrassment has of course been much less in Nova Scotia than in New Brunswick, for in Nova Scotia the Atlantic standard was generally adopted by the people, which being an hour faster than that upon which the railway trains were run, the difference was easily calculated. But in St. John and other parts of this Province where the clocks and watches are supposed to be regulated by sun time, the bother is much more serious, and it passes wonder that a nuisance so easily remedied should have been tolerated so long without any determined effort to abate it. But we are now told that in reply to a representation of the St. John Board of Trade, the Minister of Railways has signified his willingness to make the change from Eastern to Atlantic Standard on the Intercolonial, that Superintendent Osborne has also promised to do what he can to have Atlantic Standard adopted on the Maritime division of the C. P. R. If these two roads agree to make the change, the D. A. R. and other roads in all probability will follow their example, in which case the New Brunswick Legislature is expected to make Atlantic Standard legal time for the Provinces. Then the government offices, the banks, no doubt also the churches, the

schools and the people generally, in this Province will set their time-pieces forward a little—that is to say 24 minutes in St. John—and in respect to the time keeping system of the country cosmos instead of chaos will reign.

Judge Price, an official of a Kingston, Ont., Methodist church, speaking in connection with the church's fiftieth anniversary, said: "I have no sympathy with sentiment that says Methodism must abandon everything that looks like cathedralism. I would have a smoking room and billiard room in the basement, anything not sinful, if they would bring young men to church."

The council of the Montreal Board of Trade had before it on Wednesday the question of worn and mutilated silver coins, a matter brought to its attention by the St. John Board of Trade. The resolution of the St. John Board was favored, and it was agreed that the government should be addressed on the subject. Opinion was expressed that circulation of dirty bills was a greater evil.

The London Globe's naval correspondence reports that on her recent cruise along the Irish coast the British battleship Revenue was fitted with a wireless telegraph apparatus, and received a number of Marconigrams passing between mail steamers and the shore. The correspondent understands that the Admiralty will make an attempt to intercept Marconigrams from an experimental station across the Atlantic with the view of determining whether Signor Marconi has perfected his syntonic system.

The London Times understands that Persia has concluded an agreement with Russia, under the terms of which Persia is to get a loan of ten million roubles and is to give Russia a concession for a new road from Tabriz to Teheran.

**CONSUMPTION**  
CAN BE CURED.  
Consumption uninterrupted means speedy and certain death. The generous offer that is being made by Dr. Slocum, the great lung specialist. Sunshine and hope for stricken families.  
Confident of the value of his discoveries, he will send free four sample bottles upon application, to any person suffering from throat, chest, lung and pulmonary affections.

TREATMENT FREE.

Dr. Slocum, whose treatment has proven a triumphant victory over this deadly disease, has demonstrated that there is no longer room for doubt that he has given to the world a treatment that will save millions of precious lives.

Dr. Slocum's system of treatment is both scientific and progressive, going as it does to the very source of the disease and performing a cure step by step, killing the life-destroying germs which infest the lungs, toning up the entire system and strengthening the nerves, filling the veins with tingling new life, building healthy flesh and fortifying against future attacks.

The Slocum treatment is revolutionary because it provides a new application for every stage of the disease. The failures of inoculation by Paris scientists are overcome by Dr. Slocum through progressive drug force. The diseases leading to Consumption are also mastered so that once the bacilli are removed from the lungs, there remains no other germ-breeding menace.

The Slocum System cures Grip and its baneful after-effects, dangerous Coughs, Bronchitis and every known form of pulmonary disease.

It makes weak lungs sound, strengthens them against any ordeal and gives endurance to those who have inherent hollow chests with their long train of attendant dangers.

To enable despairing sufferers everywhere to obtain speedy help before too late, Dr. Slocum offers

FULL FREE TREATMENT

CONSISTING OF FOUR LARGE SAMPLES to every reader of this paper.

You are invited to test what this system will do for you, if you are sick, by writing for a

FREE TRIAL TREATMENT

and the Four Free Preparations will be forwarded you at once, with complete directions for use.

The Slocum System is a positive cure for Consumption, that most insidious disease, and for all Lung Troubles and Disorders, complicated by Loss of Flesh, Coughs, Catarrhs, Asthma, Bronchitis and Heart Troubles.

Simply write to the T. A. Slocum Chemical Company, Limited, 129 King Street West, Toronto, giving post office and express address, and the free medicine (the Slocum Cure) will be promptly sent.

Persons in Canada seeing Slocum's free offer in American papers will please send for samples to Toronto. Mention this paper.

**SOUR STOMACH, FLATULENCE, HEARTBURN, AND ALL OTHER FORMS OF DYSPEPSIA**  
Promptly relieved and cured by **K.D.C. THE NIGHTY CURE**

GOLD MEDAL, PARIS, 1900.

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

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

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

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**DORCHESTER, MASS.**

BRANCH HOUSE, 12 and 14 St. John St., MONTREAL.

TRADE-MARK ON EVERY PACKAGE.

service conducted by Pastor W. E. Carpenter. May the Master comfort those who mourn.

**WHITMAN.**—At Bridgetown, N. S., on the 14th of March, Ella L. Whitman passed away in the 29th year of her age. Our sister for some years has suffered from disease of the lungs, but until a day or two before her death was able to be about her home. Early in life she found Jesus as her Saviour and since that time her faith in him remained unshaken. She quietly entered into rest in the full hope of eternal blessedness. A large gathering on the day of the funeral testified to the warm place she had in the affection of her friends and to the sympathy of the community for the bereaved family.

By the twisting of a rail, the down train on the S & H railway went off the track Friday about two miles below Hillsboro, the engine and all the cars being derailed. No damage was done, though the passengers received a shaking up. The train was brought into Albert shortly after midnight.

James K. Wallace, employed with D. Fraser & Sons, at Temiscouata, was crushed by rolling logs while working on a brow there last week, and died on Sunday, after suffering great pain. He leaves a widow, one son and two unmarried daughters.

Seven life-savers, practically the entire crew of the Monomy station on the south end of Cape Cod, met death Monday at their post of duty, and with them into the treacherous sea which capsize the life boat went five men from the stranded barge Wadena, whom they vainly tried to bring in safety to the shore. One man, Lemuel Ellis, through the heroic work of Captain Elmer Mayo, of another stranded barge, the John C. Fitzpatrick, was rescued from the bottom of the upturned boat just as he was about to follow his companions to their watery grave.

**BIRTH.**

**STEEVES.**—At Fairfield, St. John county, March 14th, to Rev. C. J. Steeves and Mrs. Steeves, a daughter.

**MARRIAGES.**

**GRANT-STOCKFORD.**—At Hartland, March 10th, by Rev. J. D. Wetmore, William Grant of Brighton, Carleton Co., to Augusta Stockford of the same place.

**MACDONALD-AKERLEY.**—On Oct. 24th, at the home of the bride's father, by Pastor E. K. Ganong, Whitfield MacDonald to Miss Annette Akerley, all of MacDonald's Point.

**VRADENBURG-MACDONALD.**—On March 13th, at the residence of the bride's father, by Pastor E. K. Ganong, Frederick H. Vradenburg of Boston, Mass., to Miss Minota MacDonald of MacDonald's Point.

**BROWN-SPENCE.**—At Lakeland, Cumberland Co., N. S., by Rev. D. H. MacQuarrie, Feb. 3, Barton Brown of Parraboro, and Hattie Spence of Lakeland, N. S.

**WILSON-RUSHTON.**—At Parraboro, N. S., Feb. 6, by Rev. D. H. MacQuarrie, Mary Wilson of Springhill, and Albert Rushton of Westchester, Cumberland Co., N. S.

**PRICE-HAZEN.**—At the residence of the bride's parents, Sussex, March 17th, by Rev. W. Camp, Fred M. Price to Mabel Urquhart Hazen, both of Sussex, N. B.

**JONES-STEEVES.**—At Hillsboro, N. B., Feb. 28th, by Rev. Milton Addison, Roy Jones to Florence Steeves, both of Hillsboro.

**WOODWORTH-BEAUMONT.**—At Hillsboro, N. B., March 1st, by Rev. Milton Addison, J. Woodworth to Flossie Beaumont, both of Hillsboro.

**GRANT-GRANT.**—At the residence of Samuel Grant, Aroostook Junction, Feb. 26th, by R. W. Demmings, Frank Grant of Aroostook Junction and Hattie Grant of Nachwaak Village, York county, N. B.

**SHANNON-ERVINE.**—At the residence of the bride's mother, Mrs. Clara Ervine, March, 9th, by R. W. Demmings, James F. Shannon of Fort Fairfield, Me., and Annie A. Ervine of Hillandale, Victoria county.

**BOONE-MASON.**—At the residence of Amase Peoples, South Tilley, Victoria county, March 19th, by R. W. Demmings, Mrs. Nettie Mason of Cambridge, Queens county, and James E. Boone of Roikens, Victoria county, N. B.

**DEATHS.**

**HUNT.**—At Smith's Cove, Digby county, N. S., on March 17th, John K. Hunt, in the 76th year of his age.

**JENNEX.**—At Jeddore on March 11th, infant son of Wellington and Alfreda Jennex, aged three months and nineteen days.

**BELDING.**—At Chance Harbor, Charlotte Co., March 11th, Robert Belding, in the 83rd year of his age, leaving a widow and one daughter. Brother Belding professed faith in Christ many years ago and united with the Carleton Baptist church. Some years after, he transferred his membership to the Musquash church of which he remained a member until his death.

**McGILLVRAY.**—At Fourchie, C. B., March 13th, Isaiah McGillvray passed away in the 57th year of his age, after a lingering illness of consumption. Bro. McGillvray was converted a number of years ago under the labors of Isaiah Wallace. Funera-

*Manchester Roberts & Allison*  
— 109 St. John, N. B.

### GLOBE-WERNICKE ELASTIC BOOK-CASE



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

An Ideal Book-Case for the Home.

**Quarterly Meeting.**

The Baptist churches of Carleton, Victoria and Madawaska counties, convened with Florenceville Baptist church, 2 p. m., March 11th.

The first session led by Pres. Freeman was one of prayer and praise. Rev. C. N. Barton being ill, his place was taken in evening by Rev. J. A. Cahill, who spoke most acceptably. Subject: "God's love to his children."

The business session was enjoyed. Reports show the fields to be fairly progressive.

The W. M. A. Societies held an interesting session on Wednesday afternoon. The papers by Mrs. Freeman, Mrs. Fash, Mrs. W. S. Saunders, Mrs. Ferguson McCain and address by Mrs. Hartley were interesting and enlightening. It is to be hoped that more of the sisters will become identified with this department.

Rev. Mr. Fash of Woodstock was greatly enjoyed on Wednesday evening as he presented the truth. Subject, "Looking to Jesus." We believe that the gathering held in midweek will be more of a success than on the Sabbath.

The resolution passed at the December meeting that each church take an offering to be brought to Quarterly Meeting by delegates was complied with by the following churches:

- Beuton, \$5; Bristol, \$3 60; East Florenceville, \$2 40; Simonds, \$2; Florenceville, \$7; Andover, \$2; Forest Glen, \$1; Collections at gathering, \$5 80; Bloomfield, \$2 50; Centreville, \$2 70. Total, \$32.
- R. W. DEMMINGS, Sec'y.-Treas.  
March 12, 1902.

**Acadia University.**

**RECEIPTS FOR FORWARD MOVEMENT FUND, MARCH 1ST TO 17TH.**

- Mrs C W Rose, \$2 50; T D Wilson and wife, \$3; H Burnett, \$1 25; J A McDorman, \$1; Mrs J A McDorman, \$2 50; A H Moses, \$1; H G Tedford, \$1 25; Mamie E Freeman, \$3; John Shaffner, \$5; Albert Dunn, \$3; Jacob Levy, \$2; Halburton

- Levy, \$2; Lewis Rice, \$5; Etta A DeWolfe, \$2; J Frank Allen, \$2; J L Trask, \$2; Rev. Z L Fash, \$10; Walter Fowler, \$15; R W Ford, \$25; Mrs R W Ford, \$2; S R Gilmour, \$5; Louise Wilson, \$1; A C Kennedy, \$1; Rev John Hardy, \$35 61; Annie G Williamson, \$2; Mrs C W Elderkin, extra donation, \$5; "A Friend," \$50; C S Rogers, \$2 50; J K Ross, \$20; Mrs Elijah Van Buskirk, \$1; Sir Charles Tupper, \$25; Henry W Robertson, \$5; W C Fillmore, \$5; C S Harding, \$10; Mrs A Coggins, \$1 75; Mary E Wheelock, \$2 50; T L Harvey, \$6 25; Cora Elliott, \$1; C C H Eaton, \$25; Eldred Parker, \$2; Alice M Read, \$2 50; C D Rice, \$2 50.

A large number of calls sent out have brought no response so far, but we are hoping that many of them will yet be heard from. Unless subscriptions come to our help we shall fail to reach the sum aimed at. Surely those who have promised to help through this movement will not fail us in this time of need. It will be noticed that there is one extra donation among the above. We are hoping for many more to help us out.

A. COHOON, Treas Acadia University.  
Wolfville, N. S., March 17th.

**Twentieth Century Fund, Nova Scotia.**

**RECEIPTS FROM FEB 29 TO MARCH 18.**

- Mrs Charles W McLellan, Lower Economy, \$5, to place the name of her husband on "In memoriam" roll; Mrs Geo W West, Aylesford, \$2; Mrs John D Pineo, Wolfville, \$5, to place the name of her mother, Mrs William Shaw, on "In memoriam" roll; Rev A W Sawyer, D D, Wolfville, \$10; Mrs S M Robertson, Brooklyn, N. Y., \$2; Rev J C Morse, D D, Sandy Cove, \$5; Mrs Susan L Page, Truro, \$5; Rachel Blair, do, \$5; West Eld. Sunday School, Halffax, \$5; "A Friend," Lower Economy, \$10; Goldboro church, \$16; H J Perry, Wolfville, \$5; Barrington Sunday School, \$3; Hebron church, \$19 60; Jennie A Moses, Hebron, \$5, to place the name of her mother, Mrs James M Moses, on "In memoriam" roll; Bessie R Moses, Hebron, \$5, to place the name of Mary E Saunders on "In memoriam" roll; Maude L Moses, do, to place the name of Mrs Gussie Williams Hardy on "In memoriam" roll; "A member of North Kingston church," \$10; Mrs C W

- Elderkin, Advocate, \$20; 1st Sable River church, \$17 20; Antigonish church, \$19 50; Mrs F S Cunningham, Antigonish, to place the name of her husband, Deacon Cunningham, on "In memoriam" roll; Rev W H Robinson, do, \$5, to place the name of his father, T A Robinson, on "In memoriam" roll; Mrs M B Short, Digby, \$5, to place the name of her mother, Mrs T A Robinson, on "In memoriam" roll; Geo W Eaton, Auburn, \$5; Mrs G W Eaton, do, \$5.

It will be noticed that a number are contributing to place the names of their friends on the "In memoriam" roll. In the above we have the case of three sisters in Hebron, and Rev. W. H. Robinson and his sister, Mrs Short, placing the name of their father and mother. A COHOON, Treas. 20th Century Fund, N. S. Wolfville, March 18th.

The debate Tuesday in the British House of Commons on the motion of Sir Henry Campbell-Bannerman asking for an investigation of the management of war contracts, called out several acrimonious exchanges of remarks. Reginald McKenna, Liberal, commenting on the remount department, declared that widespread corruption in the horse purchases had been disclosed in almost every country on the globe. Lord Stanley, financial secretary to the War office gave an angry denial of a specific charge regarding the purchase of horses in Spain. He said the statement was maliciously false and demanded proof of the assertion made. Mr. McKenna said he took his facts from the report of the comptroller and auditor general. Mr. Lambton, Liberal Unionist, declared that the leader of the opposition by his reckless language had taken from many people the consolation of feeling that their relatives who had died in South Africa had fallen honorably in the service of their country. To this Sir Henry gave the most complete and most emphatic denial, which caused confusion in the House and cries of "Withdraw!" But both refused to do so. The Speaker ruled them out of order. Mr. Norton, advanced Liberal, declared that the losses on transport of each column in South Africa amounted to from £70,000 to £100,000. Sir Henry's motion was rejected, 346 to 191.

**TEA DUST.**

**BEWARE** of the tea that is loaded down with tea dust. It denotes cheapness.

**VIM TEA IS ALL TEA.**

Lead Packets Only.

BAIRD and PETERS, ST. JOHN, N. B.

News Summary.

Prince Henry of Prussia has arrived in Germany.

Prince George of Wales has accepted the honorary colonelcy of the 43rd regiment of Ottawa.

Lord Strathcona has sent the school board of Strathcona, Man., a check for \$1,500 to be used for school purposes.

The British Admiralty have officially announced that all hope of finding the British sloop Condor had been given up.

The Grand Trunk Railway has placed a 25,000-ton steel rail order with an English company, and the Canadian Pacific a 30,000-ton order with a German firm.

In a row at Calgary, Sunday, Arthur Simpson, an Englishman, was twice shot by George Scouting. He will probably die.

The redistribution bill has been introduced in the Manitoba legislature. Its effect is to increase the membership from 38 to 43.

Judge Choquette fined the Canada Thread Company, Montreal, \$10 and costs for refusing to answer questions in the census statistics inquiry.

Lord Kitchener's weekly report shows that during the week ending Tuesday, eleven more Boers were killed, seven were wounded, 158 made prisoners, and 126 surrendered.

Fire insurance rates on all manufacturing and mercantile risks have been advanced 25 per cent, throughout the United States east of the Rocky Mountains. New York city is not affected.

Dominion Line steamship Commonwealth grounded in Boston harbor, Tuesday, while the vessel was trying to reach her dock at the close of a long voyage from the Mediterranean.

Mrs. Li Sing, of Boston, the widow of a wealthy Chinaman who recently died, passed through Montreal Tuesday, accompanied by a party of wealthy Chinese from the United States. The party had in charge the body of the late Li Sing, which is to be buried at his old home in China. The party travelled in a private car over the Canadian Pacific Railway.

James Peters and Robt. Slatter, a Grand Trunk Engineer and fireman, were tried at Stratford, Ont., Wednesday, and found guilty on a charge of manslaughter. The men were in charge of the locomotive which ran down and killed Mrs. P. McCann near St. Marys last October. It is alleged the usual crossing warnings were not given.

The proposed new epidemic hospital at Montreal has been placed under the ban by Archbishop Bruchet, who says: "If we are not granted separate service hospitals, I shall forbid the faithful under my care to enter the neutral one, and we shall build one of our own at our own expense if such a course is necessary."

The Pretoria correspondent of the London Standard praises the gallantry of the Boers, who, he says, in the Methuen affair, charged heedless of the hot fire poured into their lines, and contrasts the cool steadiness of the British infantry supporting the guns, whom not even the Boer charge almost up to the muzzles of their rifles could shake, with the blind panic which unnerved and stampeded the mounted rear guard.

The Democratic members of the House of Representatives at a caucus at Washington have unanimously adopted resolutions declaring that Congress should express the sympathy of the American people for the struggling Boer republics and pledging themselves to use their utmost endeavors to "force" the committees to report resolutions expressive of such sympathy if only that Congress might have an opportunity to act.

In the British House of Commons, Monday, Sir Henry Campbell Bannerman moved the appointment of a select committee to investigate the whole commercial history of the South African war. The war secretary, Mr. Brodrick, replied that the government did not fear an investigation; but British operations in all parts of the world would be paralyzed if an enquiry was forced now.

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

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

There's a Time for All Things. Eight times it will keep you on time every minute in the day. \$3,000,000 Elgin Watches. In use all over the world regulate travel, and summer, bankers, engineers, and all possible. An Elgin Watch always has the word "Elgin" engraved on the works. Send for free booklet. Elgin National Watch Co. Elgin, Ill.

Society Visiting Cards For 25c.

We will send To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 25c. and 2c. for postage. When two or more pkgs. are ordered we will pay postage. These are the very best cards and are never sold under 50 to 75c. by other firms. PATRICKSON & CO. 107 Gormain Street, St. John N. B.

Wedding Invitations, Announcements, etc., a specialty.

DR. WOOD'S NORWAY PINE SYRUP. HEALS AND SOOTHES THE LUNGS AND BRONCHIAL TUBES. CURES COUGHS AND COLDS. QUICKER THAN ANY REMEDY KNOWN. 25¢ A BOTTLE AT ALL DRUG STORES.

Write to young literary man: "Why, George! A hundred dollars for that magazine story! How long did it take you to write it?" Young husband (non-chantly): "Oh, I don't know. A couple of days, I suppose." Wife (excitedly): "Fifty dollars a day! That's three hundred dollars a week, and twelve hundred a month. Twelve times twelve is one hundred and forty-four,—fourteen thousand four hundred dollars a year! Why, George, we can keep a carriage and horses just as well as not!"—Bazar.

Smith: "Real estate is about the only safe investment nowadays." Jones: "Oh, I don't know. There are too many unscrupulous men who want the earth to make it a safe thing to invest in."—Chicago News.

Mrs. Waldo of Boston (who is entertaining young Mr. Wabash of Chicago): "I have a treat for you today, Mr. Wabash, in the way of some broiled bivalves. My husband is very fond of them."

Young Mr. Wabash (trying one): "They are certainly delicious, Mrs. Waldo. They taste something like oysters."—Texas Sitings.

A noble mind disdains not to repent.—Homer.



The above picture represents the last stage of nervous disease; when it is reached the case is hopeless, there is no cure. The result is either the Lunatic Asylum or the grave. It takes quite a long time to reach this pitiable condition which comes on gradually, and most people have only themselves to blame if they ever allow the disease to become so bad. What they need is an Expert Specialist's advice. They have simply tried what, if they have good judgment, they would know beforehand was useless; many such advertised patent medicines, and local physicians, and because these made a failure, they are discouraged. They just give up trying, don't do anything for themselves, and settle down to a life of misery, wish they were dead, and their friends often wish the same thing. Very often nervous people are misunderstood by their friends, who tell them that they are not sick, that they only imagine they are unwell, and that if they just brace up they will be all right. All this is very wrong, it only makes the poor sufferer worse. Instead of this they should receive the utmost consideration, and all gentleness, kindness and sympathy. It has been my privilege to treat very large numbers of such persons. My heart always seems to go out to them in their sufferings, and when I have once more restored them to health, I feel highly gratified and that my life is not being spent in vain, that it is being given for the good of

my fellow human beings, and what a number of friends I have thus gained who were formerly my patients! You would be astonished at the number of beautiful letters I am all the time receiving, thanking me for the good I have done them for once more bringing brightness back into their lives.

The most common symptoms of NERVOUS DISEASE. Do you get giddy? Is your mind dull? Is your memory poor? Are you easily dazed? Do you have headache? Are you easily excited? Do your temples throb? Do your hands tremble? Does your heart flutter? Are you easily irritated? Are you always anxious? Do your muscles twitch? Is your temper irritable? Is your brain fagged out? Suffer from sleeplessness? Are you easily frightened? Does not sleep refresh you? Do you forget what you read? Do you have horrible dreams? Does the least thing annoy you? If you have some of the above symptoms mark yes or no to each question, cut out and send to me when I will take pleasure in answering your letter to the best of my ability.

My advice is Free SPECIALIST SPROULE 7 to 13 Doane St. Boston.

STARTING TOMATO PLANTS. The New Hampshire Experiment Station has made some tests with methods of starting tomato plants. In one test, the plants were transplanted into small boxes, so arranged that the bottom could be easily removed and the dirt allowed to slip out, and in the other they were transplanted into four-inch pots. When the pots were used the plants matured and bore fruit earlier than the plants in the first experiment. The station notes that "while the pot system takes more time and occupies more space, yet, from the experiments it surely pays." Another experiment made showed that the kind of soil in which the tomatoes were planted seemed to have an effect on the amount of rot produced. Where the soil was inclined to dry out, the rot was more prevalent, while on a loamy, moist soil there was very little rot.—Ex.

THE IDEAL YOUNG MAN. Shun that kind of atheism that allows you to worship God in your home and church but deny him in your business and the voting booth. If you are a lawyer, then plead as if he were present. If a physician, then remember that he is the great physician. Your profession is quite largely incidental. Your virtue, your integrity, your character are everything. Any reputation you may make will turn to ashes unless he is under it. Acting on right principles, any legitimate profession may become sacred. Unless you do so act I know of no profaner book than the Bible nor a more profane profession than the ministry. Thought is no less holy than is prayer. Thoughts thus become best invocations and your office becomes a temple when your life is Christo-central. New thoughts are given us not for mere admiration or selfish boasting, but for use in the same general way as Christ used the cross—to save men. Remember, too, that before you can give yourself to others you must own yourself in self-mastery. Self-possession is one of the first laws of giving. "Keep thyself pure" is a divine injunction. Easy faiths and easy men. Weak faiths and weak men go together. A strenuous life demands a strenuous faith. He who charges his failure to bad environment is not worthy of success.—Dr. M. F. Harlan.



Cured of Piles. Mrs. Hinkley, Indianapolis, writes: "The doctor said it must be an operation costing \$500 and little chance to survive. I chose Pyramid Pile Cure and one 50 cent box made me sound and well." All druggists sell it. It never fails to cure any form of Piles, try it. Book on piles cause and cure, free by mail. Pyramid Drug Co., Marshall, Mich.

SENSITIVE CHILDREN. The relations between parents and their children are too sacred, too intimate and personal, to be subject to the supervision of others. Let the young mother study good models and seek for light and knowledge wherever she may find them, but let her be chary of inviting assistance from any outsider, however wise that person may be, in the matter of governing her children. She has no right to subject them to the pain and mortification of submitting to an authority which is spurious and unnatural. A child suffers extremely from any exposing of his weak points, and often feels a dumb, bitter shame at being openly talked over; but nobody suspects this, because he has no capacity to describe his sensations.—Florence Hull Winterburn, in Women's Home Companion.

**This and That**

**ATTRACTING SUCCESS.**

The truth in Christian Science, mixed up with a deal of crude philosophy and broken-backed logic, is that in this world things have a way of harmonizing with mental attitudes. If you are blue, despondent and hopeless you will be apt to find that the happenings of your life accord with that mood, and accentuate it; while, on the other hand if you are cheerful, confident and optimistic, you will find that circumstances, through some mysterious law of association, chime in with that mood. Successful men almost always have a dash of the sanguine temperament. They attract good fortune as the bright, gold-tipped rod attracts the electricity. Things come their way. Their habitual mental mood has made a channel for blessings. Instead of cursing your luck, and growling that everything is against you, go inside your own soul and readjust your mental operations to success and happiness, and you will find that your relations to things is so changed that they become the willing servitors of your fortune. The parable of Jacob's ladder is constantly verified in experience. The ladder is represented as his desire for heaven, and along it angels trooped laden with blessings. If his desire had reached toward the pit it would have been an equally facile channel for devils to reach him with their woes and curses.—The Watchman.

**MAKING THEIR METAPHORS.**

Few things are more joyous to an audience than the mixed metaphors of an orator. The Irish race is famous for its contributions to merriment in this particular. The Academy gives three illustrations:

"You are," said the late Lord Mayor of Dublin, standing on the edge of a precipice that will be a weight on your necks all the rest of your days."

"The young men of England," remarked an English clergyman, "are the backbone of the British Empire. What we must do is to train that backbone and bring it to the front."

And this is from a member of Parliament said: "Even if you carried these peddling little reforms, it be only like a flea-bite in the ocean."—Sel.

**ENDURANCE.**

A gentleman who attended a lecture delivered by the late Miss Mary Kingsley at the Imperial Institute relates a very interesting anecdote of her. It brings out strongly the spirit of endurance and sense of humor, without which this well-known traveller could not have accomplished her various and arduous undertakings.

"I daresay you noticed last evening," said Miss Kingsley, drily, "that I was jumping about like a cat on hot bricks."

She was assured that no signs of such actions had been visible, and she went on to explain that something had gone wrong with the heating apparatus under the platform, and that for more than an hour she had stood on a surface so hot that the soles of both boots were burned through. Yet she showed no sign of pain, and held the attention of the audience throughout this trying time. Afterwards she walked home, humorously lamenting the loss of her boots.—Youth's Companion.

**ON FIRE.**

Probably the most intense heat in the world, a heat so intense that many of the mineral substances formed in the fiery geologic ages are almost duplicated, is the heat of the electric furnaces at Niagara Falls. There are the carbon and the coils. They are nothing, however, but an opportunity. Not a scintilla of heat comes from them. But let the powerful currents of electricity generated at the Falls pass through them and the heat becomes almost immeasurable. At the best we are in ourselves but carbon and coils. But if we permit the unseen yet mighty forces of the divine Spirit to possess us we burn with marvelous power.

These are the facts which enable us in a measure to understand Paul's words to the Christians at Thessalouica, "Quench not the Spirit." There is here a figure of speech, and it is based upon fire. "To quench" means to extinguish. It is thus assumed that the Spirit of God is afire. And freely rendered Paul's appeal is this: "Do not put out the fire of the Spirit of God in your hearts. Avoid whatever stifles the sacred blaze. Give God the freedom of your lives that you may flame and enkindle."—R. M. Vaughan.

**SPLENDID PLUCK.**

William H. Platt, an elevator-boy of Philadelphia, has earned distinction by his bravery in the performance of duty in a time of great peril.

On May 4, 1901, at ten minutes past eleven in the forenoon, he noticed a crack in the side wall of the five-story office building at 18 South Broad Street, which had been undermined by excavations. He promptly notified the trustee of the endangered property, who at once consulted the foreman of the gang of excavating laborers.

"No danger," returned the foreman. But the trustee was not satisfied, and notified the chief of the City Bureau of Building Inspection. Then, says the Philadelphia Press, the trustee and the elevator-boy visited each of the tenants, twenty in number, and warned them that the building was unsafe. Five minutes later there came a crash! The bulk window on the first floor had fallen streetward. "Run for your lives!" shouted Platt, and in a second the elevator was full of people.

"I'll come up again for you!" he cried, reassuringly, to those who were left, and the car shot downward.

Twice more he made the ascent, and brought people down. Then, just as he again started upward, a big crash came. The building had collapsed. The boy never faltered. The elevator-shaft was independent of the main building, and he pushed the lever to the left, and the car shot toward the fourth floor.

Three women and a man were there, and Platt helped them into the elevator. Bricks and mortar were falling about them and the car in its descent at express speed swayed frightfully from side to side. As it passed the second story a big piece of timber struck it with shattering force, but glanced off. Not one of its occupants thought to reach the ground alive, but the car landed with a thump in the basement, and they made their way to the street, faint from excitement and terror, but absolutely unharmed.

At half past eleven, just twenty-minutes after Platt had seen the danger, the building collapsed. In that brief period he had saved twenty lives. A fine exploit, which needs no further comment.—Youth's Companion.

**SPARKLES.**

Mrs. Hilly: "Is Mrs. Swagger at home?"  
Servant: "No, ma'am; she went out to call on you."

Mrs. Hilly: "How very fortunate for us both."—Boston Post.

Minister: "Is your father at home, Willie?"

William: "Yes, but he's got the rheumatism so bad he ain't safe to talk to."—Indianapolis News.

Magistrate (to prisoner): "Have you any visible means of support?"

Prisoner: "Yes, sir, your honor." (To his wife, a laundress): "Bridget, stand up so that the court kin see yez."—Tit-Bits.

"I don't like to get postal cards," said she.

"Why not?" asked he.

"Because I can't spend half an hour turning it over and over and wondering who it is from."—Cincinnati Commercial Tribune.

**BLOOD TROUBLES**

MANIFEST THEMSELVES IN MANY DISAGREEABLE WAYS.

Such as Scrofula, Eczema, Boils and Pimples—The Blood Should Be Purified During the Spring Months.

The Spring season is the time for blood cleansing and blood renewing. Blood troubles are many—and dangerous—and manifest themselves in a score of painful and offensive ways, such as scrofula, eczema, boils and pimples. The impurities that get into the blood pursue their poisonous way all over the body and are responsible for a large proportion of all diseases; various in their nature but dangerous in the extreme. To have pure blood and plenty of it, you need a tonic and blood builder, and for this purpose nothing can equal Dr. Williams' Pink Pills for Pale People. These pills cure all diseases due to impurities in the blood by promptly cleansing and freeing the blood from all poisonous and offensive matter. If your blood is thin or insufficient; if you suffer from exhaustion at the least exertion; if you are pale, easily get out of breath, and feel constantly languid and fagged out, Dr. Williams' Pink Pills will cure you by filling your veins with new, rich, red blood. Mr. Robt. Lee, New Westminster, B. C., says:—"Before I began using Dr. Williams' Pink Pills, my blood was in a very impure state, and as a result, pimples, which were very itchy, broke out all over my body. My appetite was fickle and I was easily tired. I tried several medicines, but they did not help me. Then my wife urged me to try Dr. Williams' Pink Pills. I got a half dozen boxes and by the time I had used them I was completely restored to health, and my skin was smooth and clear. I shall always speak a good word for these pills when opportunity offers."

It is because these pills make rich, red blood that they cure such troubles as anaemia, shortness of breath, headache, palpitation of the heart, rheumatism, erysipelas, St. Vitus' dance, and the functional ailments that make the lives of so many women a source of constant misery. The genuine pills always bear the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper on every box. Sold by all dealers, or sent by mail at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.



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**PURE GOLD EXTRACTS**  
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January, 1902, 141 per cent.  
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During these six decades **GATES' ACADIAN LINIMENT** has been in public use with ever-growing popularity. All classes of workmen are now recognizing that it is the handiest and best application they can get in case of accident or colds, and the greatest pain killer in the world.  
Lumbermen carry it with them in the woods for emergencies.  
Fishermen and Miners have discovered that they require its aid. Farmers can get no superior liniment for ailments of horses and cattle.  
Householders should keep it constantly on hand for burns, bruises, cuts, colds, coughs, etc.  
It should be applied to a CUT at once, as it heals and acts as a disinfectant, killing the disease germs which enter the wound. If you have a cold or other use for a liniment, get a bottle at once and you will be convinced that you have got the best. Sold everywhere at 25 cents.  
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# MAGICAL

is the effect produced on a big family wash by a single cake of SURPRISE soap.

The housewife's labor is reduced one half; the original snowy whiteness is restored to the linens without boiling or hard rubbing and the disagreeable odors so noticeable with other soaps is done away with entirely.

And yet it costs no more than ordinary soap.



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FOR BURNS, SPRAINS, WOUNDS, BRUISES OR ANY SORT OF PAIN.

Used Internally and Externally.

CAUTION! Avoid the weak waters! Witch Hazel preparations, reputed to be "the same as" Pond's Extract, which easily sour and often contain "wood alcohol" an irritant externally and, taken internally, a poison.

## CANADIAN PACIFIC RY.

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

### SPECIAL COLONIST RATES

To North Pacific Coast and Kootenay Points.

From ST. JOHN  
 To Nelson, B. C.  
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 Natural flavor.

Tomatoes and crushed  
 Release only—try it.

**CHURCH BELLS**  
 Chimes and Pails,  
 Best Superior Copper and Tin. Get our price.  
 McHANE BELL FOUNDRY  
 Baltimore, Md.

## News Summary.

Sir William Macdonald has given \$20,000 to McGill for its library.

The United States Senate has passed the bill for the protection of the President.

The C. P. R. freight sheds at Winnipeg were burned Friday night. The loss is said to be enormous.

The grand Trunk Railway has placed an order with its shops in Montreal for \$600,000 worth of rolling stock.

The car shops of the Canada Atlantic at Ottawa were burned Friday. Loss between \$15,000 and \$20,000; covered by insurance.

Miss Annie West Shaw, a St. Louis artist, has been commissioned to paint a portrait of Queen Alexandra, and will soon depart for London.

Stewart Campbell, a prominent insurance broker of Montreal, was found dead Thursday, shot through the head. Suspended case of suicide.

A practical test of wireless telephony over a distance of a third of a mile was conducted on the Potomac River Thursday, with partial success.

It is said that the British government has asked that a military contingent of about five hundred be sent from Canada to attend the coronation ceremonies.

The Toronto Mail says the Canadian Copper Company, which owns about two-fifths of the nickel deposits in Sudbury, is to become part of the world's nickel trust.

Great Britain, Austria and Russia have addressed a note to Turkey admonishing the Porte to keep order in Macedonia and Albania. Germany declined to join in this note.

Report says that the Duchess of Pife, daughter of King Edward, is not only an expert with the spinning wheel, but with the yarn spun by it she knits all her husband's golf stockings.

R. G. Moore, of the 2nd Battalion Mounted Rifles, died at Newcastle, S. A., of dysentery, March 19. Leonard Evans of Toronto, who went to South Africa last September, was shot through the heart and instantly killed.

The Allan Lher Tunisian sailed from Liverpool Thursday with 612 British emigrants and 412 foreigners for Canada. The Sardinian, of the same line, will sail from Glasgow to-day with 265 Scotch emigrants Canada bound.

The Canadian Manufacturers' Association will hold its next annual meeting in Halifax during August. They wish the government to appoint a Canadian trade commissioner in London and to open a Canadian office there.

At Woodstock, Friday afternoon, while an old man named Gray, of Pembroke, was driving over the river bridge, his horse started and he was thrown between the wheels, sustaining severe injuries, including a fracture of the skull.

Hon. Richard Harcourt, Minister of Education, Toronto, says he has received hundreds of applications from male teachers and could within a fortnight secure two hundred teachers of the very best standing to go to South Africa.

A royal commission has been appointed to investigate the evils of alien immigration, and to advise remedial precautionary measures. The London Standard says: "Its object is to find some method of excluding criminals without shutting out the honest immigrant."

The brown stone fronts of several four-story private houses on Park Avenue, New York, on Friday sank into the earth on account of undermining of the foundations by excavations for the rapid transit tunnel. The financial loss is estimated at \$75,000 to \$100,000. No one was hurt.

Over 2,600 newspapers and periodicals are published in Paris, which city easily leads the world in this respect. Of political dailies there are 79; of tri-weeklies, 1; of weeklies, 73. The rest are bi-monthly, monthly and annual political journals, technical publication and trade reviews.

Radclyffe, the hangman, excited animosity at Hull by making considerable display and doing loud talking. Thursday he got into an altercation at a tavern door. A mob gathered about him and knocked him down, bruising and battering him severely. The police rescued him, got him to a doctor, dressed his wounds, and escorted him to Ottawa, followed by a shouting crowd.

A number of fatalities are reported around Winnipeg as a result of Saturday's blizzard. Mrs. Mary McPherson was found dead in a snow bank. The body of Ernest England, a fourteen-year-old lad, was also found. Seventy-five valuable horses consigned to Winnipeg and western points were frozen to death at North Dakota during Saturday's storm.



## ASIATIC DYES.

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They will stand more wear and hold their colors better than any other embroidery silk.

400 shades.

In patent tangle-proof holders.

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## WHERE EVERY ONE IS ON AN EQUALITY.

"Wandering in dreamland,  
 Where happiness is cheap,"

sang a girl who was going to bed in a very despondent condition of mind. There is no joy like youthful joy; so, too, there is no depression of spirits like that to which young people are subject without rhyme or reason, and which for the time being makes everything look, as they express it, "bluer than indigo."

"There is one place at least, where all things are equal, always supposing that you have a comfortable mattress and plenty of blankets—and that is one's bed," said the aforesaid young woman. "Here I feel as well off as the richest heiress, as good looking to all intents and purposes as the greatest beauty, as popular as the most sought after belle, and 'happiness is cheap in dreamland,' as the song says, so really when one comes to think of it and considers that the time we are actually in bed is about half of our existence, and that during that time we are all about on an equality, we ought not to make such a fuss about the remainder of our life. We can always go to sleep every night and be just as happy as anybody else, no matter how blue things are beforehand." And lighting her bedroom candle, off she marched quite comforted by her philosophy.—N. Y. Tribune.

## REMARKABLE GUIDANCE.

Elias Bondinot, the founder of the American Bible Society, returning home late one dark night after a terrible freshet was asked by his friends what road he came. "By the usual road," was his answer. "That is impossible," said they, "for all the planks have been washed away from the long bridge." "I don't know about that," said he, "but I know that my horse went across that bridge, planks or no planks." The friends accused him of either being out of his mind or of telling them a falsehood, and next morn'g went out to the bridge to see. They found the tracks of the carriage at either end of the bridge and along the beams which lay across it. There was one beam on either side and another beam in the middle. In the deep darkness of the night, when neither the horse nor his rider could see where they were going, the feet of the horse were guided on the middle beam and the wheels on the side beams and kept from turning to the right or the left till the river was crossed in safety.

## The Supreme Cost vs. Question Results.

### EVIDENCE.

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HERE: "Nine instructors; over thirty typewriters; accommodation for more than two hundred students; granted a National Diploma in 1901. I now receive \$17 per week."

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

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