

Messenger and Visitor.

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THE CHRISTIAN VISITOR
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Boys and Pistols. The custom of carrying pistols and of leaving them about where children can get hold of them and use them for playthings, is responsible for many tragic occurrences. The occasions when any man who is disposed to mind his own business and keep out of bad company has any good reason for carrying, or even owning, a pistol, must be in this country few and far between. A tragedy which occurred in a school house in Kingston, Ont., the other day, is a forcible illustration of the folly of permitting boys to have so dangerous playthings in their possession. A boy named Eric Sharp, drew a pistol from his pocket and shot through the head a girl fourteen years of age, because, it is said, she had in a spirit of mischievous play knocked the boy's hat off his head. In five minutes the girl was dead. The terrible deed seems to have resulted from an outburst of anger, the possession of the weapon suggesting the temptation to use it. The impulse of anger, the spirit of bravado and the desire to shoot something, acting together in the boy's mind, took possession of him and led him, on the impulse of the moment, to commit the murderous deed which doubtless, as soon as it was done, he regarded with horror. A boy who does such a deed may not be really a bad boy. His act may be due simply to that lack of reflection and of self-control which naturally belongs to a boy. All the greater therefore is the responsibility resting upon those who permit boys to have possession of weapons which may be the occasion of placing them under temptations to use them, which they are not strong enough to resist.

Petroleum as Furnace Fuel. The use of petroleum instead of coal as fuel on steamships is said to be receiving favorable consideration. The principal advantage which the crude petroleum possesses over coal for this purpose appears to be the smaller amount of space which it occupies and the fact also that it can be stored in parts of the vessel which cannot be used for the storage of coal. A vessel would thus be enabled to carry a much greater tonnage of freight without increasing her bulk or diminishing her speed, or she would be able to make greater speed while carrying the same amount of freight. There is said to be at present some advantage on the side of oil in respect to cost, although this might not continue to be the case if the use of oil should become general. There would also be an important gain in respect to the labor of feeding the furnaces, as it is claimed that only one-third as many stokers would be required in running the furnaces with oil as when they are fed with coal.

For the Settlement of Railway Disputes. The Bill introduced last week in the Dominion House of Commons by Hon. Mr. Mulock for the settlement of railway disputes is a noticeable and somewhat radical piece of legislation. Its object is to provide means under the authority of the Government for the settlement of difficulties between railway companies and their employees. The influence to be brought to bear is in the first place advisory, but is finally compulsory, if advisory measures fail. This special interference with the autonomy of railway corporations and their employees in business transactions is supposed to be justified by the public interests involved. It is proposed that the provisions of the measure shall apply to all railways operating in the Dominion, including those under provincial charters, the Intercolonial and any railway owned by a Province, with the consent of the local Government, and also to railways operated by electric and other power. The Bill declares strikes and lockouts to be illegal and provides pen-

alties. For the settlement of disputes there will be Provincial Boards of Arbitration to deal with local differences, with a Dominion Board to deal with disputes which involve wider interests. The Bill provides for seven local boards—the Territories being included with Manitoba—each composed of three arbitrators, one chosen by the companies within the province, another by the men, and the third by these two, or, failing agreement, by the Governor-in-Council. The Dominion board will consist of five members, two from among the railway representatives on the local board, two from the representatives of the men, and the fifth chosen by these four, or, if they cannot agree, by the Governor-in-Council. It will be the duty of these boards to be conciliatory and to endeavor to arrange a settlement of disputes, but failing in that effort, they are clothed with ample powers to proceed as arbitrators and make an award. This latter will be current for such time, not exceeding a year, as the award states, with a provision that either party may terminate it within a lesser period, but when made it will continue in effect until an award has been made to take its place. The parties to a dispute cannot appear by counsel except by consent of both parties and of the arbitrators, and the award will not be cognizable in any court or be removable to a court in any way by which it might be argued or quashed.

The Yukon. Much less is heard now-a-days concerning the Yukon country than when, a few years ago, the stories of its fabulous mineral wealth first inflamed the popular imagination and men by hundreds and thousands were risking, and not a few sacrificing, their lives in the attempt to reach the "Eldorado of the North." Now, by the building of railways and the establishment of regular routes of communication, the journey to Dawson City can be accomplished without unusual risk and in a comparatively short time. There is evidently quite a steady movement of people into the country, and in spite of the rigors of the climate, life in the Yukon country appears to be quite tolerable. While the climate is by no means tropical one, it is not so absolutely frigid as the extremely high latitude might lead us to suppose. Agriculture within certain limits is practicable. The short summers are quite warm and the almost perpetual daylight while the summer lasts, with the abundant moisture stored in the frozen ground, afford conditions favorable for the rapid development of such crops as can mature in a short season. Hon. James H. Ross, the Governor of the Yukon, now in Ontario on a visit, is quoted as stating that, according to present indications, more people would go into the country this year than at any time since the great rush, and that this season's output of gold will be slightly larger than that of last year, which amounted to \$17,000,000. Mr. Ross considers that satisfactory progress is being made in the development of the country through the construction of roads and other public works. Canadian manufacturers, he says, should devote more attention to the needs of the Yukon, where there is a market of six or seven million dollars, now largely in the hands of Americans. The population of the Yukon, as shown by the recent census, entitles the District to representation in the Dominion Parliament.

The British Education Bill. The education Bill brought in by the British Government during the present session of Parliament has been meeting with very determined opposition from the Nonconformists, and the storm of indignation appears to increase in volume and intensity the more closely the proposed law is considered and its probable effects forecast. This

indignation obtained most notable and forcible expression at a great meeting of the Free Churchmen held at St. James' Hall, London, on April 15. Delegates representing about 800 Free Church Councils in England and Wales were assembled, and the meeting is said to have been the greatest Nonconformist gathering which has been seen in London for years. The men thus assembled were evidently keenly conscious of the value of the principles at stake and responded to the memory of the long contention for freedom of conscience and action in which the men then present and their fathers before them had engaged. Dr. Townsend presided, and many men who have more than a national reputation in connection with the Nonconformist faith and life of the country were present, while others who could not be present signified by letter their hearty concurrence in the protest which the meeting was called to emphasize against the Government's School Bill. Among the principal speakers were Dr. John Clifford, Dr. Guinness Rogers and Rev. Hugh Price Hughes. The Bill was opposed and denounced on the ground that it was an entire reversal of the leading principles of 1870 and a violation of public justice, destroying the direct popular management and the unsectarian character of the schools wholly maintained by the rate payers. It was also urged against the proposed law that it would compel Nonconformists to pay rates and taxes to schools, the teaching of which is repugnant to their consciences, would perpetuate the unjust subjection of a State-paid teaching profession to sectarian tests and thus would close a large majority of the possible appointments against Nonconformist teachers otherwise eligible. The protest against the Bill was farther emphasized on the ground that the revolutionary changes which it proposed were not submitted to the country for approval at the last general election, and that consequently Parliament had no mandate to introduce such radical legislation as the Bill proposed. These considerations were urged by the speakers with the forceful eloquence of profound conviction and an outraged sense of justice, and the earnestness and enthusiasm of the response which the vast assembly gave to the words of the speakers could leave no doubt as to the temper of the meeting and the popular attitude within the Nonconformist ranks. Rev. Hugh Price Hughes appears to have voiced the general sentiment with special distinctness and force. "We do not come here," he said, "as patriots merely or as educationalists, but as Nonconformists, as guardians and champions of religious freedom. If this Bill is carried there will be nine thousand parishes in the country where no Nonconformist child can ever become a pupil teacher, and tens of thousands of Nonconformist children will be driven by law into sectarian schools." Mr. Hughes holds with Dr. Parker that if the proposed law is enacted, the taxation to be imposed for the maintenance of these sectarian schools should be resisted. "The tax," he declared, "is quite as bad as the old church rates. To compel you and me to pay rates for a school in which children are taught to despise the faith of their fathers is absolutely intolerable. . . . The authority of the British Parliament ends when it invades the sanctuary of conscience. We are willing to allow state aid for religious teaching which includes the Bible, the plain historical facts of Scripture, and the morality of the New Testament, but we refuse absolutely to multiply sectarian schools and so to perpetuate a cruel wrong."

The election of Sir Thomas Lipton to the committee for administering the King's dinner fund was inevitable. It will be remembered that His Majesty, then Prince of Wales, provided 300,000 poor people with dinners in the year of the late Queen's diamond jubilee. It was then that Thomas Lipton gave \$125,000, besides much valuable assistance, to the scheme, and it was his tea that was drunk by this army of guests. He was knighted for his generosity, and has since added to his reputation by his services in connection with the Alexandra dining house, where the poor can get phenomenally cheap dinners.

The Kernel of False Religions.

BY S. C. MITCHELL.

Enmity is the kernel of false religions. This fact is not only attested by the evidences patent to-day among pagan peoples, but might also be inferred from what is known of the conditions of primitive society. To understand, however, the spirit that animated such religions, it is necessary, first of all, to rid our minds of the notion that there was any sort of connection in those early times between morality and religion. While it may not be correct to say that pagan religion antedated morality, it is beyond question that at first they stood apart from each other, not being associated in thought, much less in practice. Religion, so far from enforcing morality, did not even influence it. Bagehot thus characterizes the state of those early savages: "Not only had they no comfort, no convenience, not the very beginnings of an epicurean life, but their mind within was as painful to them as the world without. It was full of fear. They were afraid of everything; they were afraid of animals, of certain attacks by near tribes, and of possible inroads from far tribes. But, above all things, they were frightened of 'the-world'; the spectacle of nature filled them with dread. They fancied there were powers behind it which must be pleased, soothed, flattered, and this very often in a number of hideous ways."

ENMITY BETWEEN MAN AND GOD.

"The carnal mind is enmity against God." This saying of Paul, twisted, to be sure, would have been seized by the savage as expressive of the very nerve of his relation to the higher powers, and vice versa. Witness the Hindu mother casting her babe into the Ganges in order to placate the gods, or the devotee holding his arms in a certain position for years until it withers, thinking thereby to win the favor of heaven. Such instances imply that between man and God there was a great gulf fixed.

Now, over against this enmity set the feeling of love which Jesus makes the core of his religion. "He felt himself," says Sabatier, "to be in a filial relation towards God, and he felt that God was in a paternal relation towards him. The name of Father that he gives to God continually, exclusively, unquely; the name of Son that he takes to himself; the nature of his adoration; the form of his prayer; the motive of his devoted obedience unto death; the way in which he works his cures, hails his first successes, accepts the apparent failure of his work, and explains the incredulity of his people—all announce, manifest, and confirm that intimate relation, that communion and union of spirit, by which a father prolongs his life in the life of his child, and the child feels himself to live by the life of his father. This was clearly the essential element in his consciousness, the distinctive and original feature of his piety; it is also the principle and essence of Christianity."

Twice within a single chapter does John, condensing into a sentence of three words his Master's spirit, declare: "God is love." The same truth Jesus pictured to man in the prodigal son—the most natural and human, as well as sublime, of all his parables. Have we not, however, even in this failed to understand the all-inclusiveness of God's love? We have dwelt upon the Father's love for the prodigal, but is not even more wonderful his love for the callous saint, the elder brother? Both were embraced within the bosom of the father, the one in spite of his stiffly-laced and self-complacent spirit, no less than the other, in spite of his overt wantonness. The command, "Love your enemies," is grounded on the largeness of God's love; "for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust"—words whose meaning, I fear, we have not yet begun to fathom.

ENMITY BETWEEN MAN AND NATURE.

"The better religions," observes a suggestive writer, "have had a great physical advantage, if I may say so, over the worse. They have given what I may call a confidence in the universe. The savage, subjected to a mean superstition, is afraid to walk simply about the world; he cannot do this because it is ominous, or he must do that because it is lucky, or he cannot do anything at all till the gods have spoken and given him leave to begin. But under the higher religions there is no similar slavery and no similar terror."

All asceticism, whether pagan or puritan, has its root here—an inherited distrust of nature. Science in such an age was regarded as an impertinent attempt to pry into the secrets of the gods, which was rightly overtaken by the fate of Empedocles. The old geographies used to give a picture of the upstretched giant hand which the ancients supposed to be just beyond the Straits of Gibraltar, the limit of the known world. Greater than all the other obstacles which Columbus had to overcome—poverty, listlessness of princes, frail crafts, mutinous crews, and treacherous seas—was this dread, which, like an avenging angel, kept watch at the portal of the unknown in nature.

Contrast with this view of enmity existing between man and nature Jesus' conception and attitude. In the lilies he finds the lesson of calm trust which yields the beautiful and strong life. In God's care for the sparrows he learns the divine concern for man. Facing

death—that mystery of the universe which alone still inspires in us the self-same dread felt by the savage in presence of the cataclysms of nature—he was serene, "having loosed the pangs of death; because it was not possible that he should be holden of it." Only gradually have we been able to enter into this spirit of love toward nature. But now it is beginning, as is newly acquired nature sense, to show its vital power, not in fruitful sciences alone, but also in literature, in education, and in philosophy. "The circle of my mental life, which opens with the conflict of these two terms—consciousness of the ego, experience of the world—is completed by a third, in which the other terms are harmonized; the sense of their common dependence upon God."

ENMITY BETWEEN MAN AND MAN.

A hermit nation is to-day an anomaly; but in embryonic States, in the times before the national nucleus had reached consistency, everything depended upon tribal aloofness. Only by being a peculiar people, only by heeding the injunction, "Be ye separate," was it possible for saving custom to take shape and for a sense of solidarity to be awakened, upon which things the very existence, as well as the character, of the nation hinged. Commerce was then regarded as contamination, not to speak of closer bonds, such as intermarriage or political alliance. "As a matter of fact," writes one, "all great nations have been prepared in privacy and in secret. They have been composed far away from all distraction. Greece, Rome, and Judea were framed each by itself, and the antipathy of each to men of different race and different speech is one of their most marked peculiarities. Interchange with foreigners then broke down in States the fixed rules which were forming their characters." A stranger was an enemy.

Primitive religions answered to this narrow conception. The gods not merely shared in the provincial prejudice, but they were the embodiment of the race hatreds. Hence it was that the idols were often placed in the van of an invading army, since it was believed that they would strike terror into the enemies of their chosen people. Deborah describes in her jubilant song the heathen practice: "They chose new gods; there was war in the gates;" just as Congress would now make an appropriation as a first step in preparing for war. To win over or to capture the gods of aliens was equivalent to turning the enemy's guns against him. This is evidently the underlying purpose of the Philistines in seizing the ark of God. The story of the Trojan horse turns likewise upon the self-same prevalent belief. On the Palatine, in Rome, today is seen the ancient altar dedicated by Calvulus to "The Unknown God," the name of the deity being unrevealed in order to keep the enemy from knowing him and thereby winning over his support.

Hatred of foreigners, however, did not exhaust the functions of false gods. As they protected the national custom against assaults from without, so they visited with wrath those within the State who sought to change or tamper with this custom, deemed as sacred to heaven as it was indispensable to tribal integrity. Hence a single man by disobedience, or by attempting innovations, might bring down the anger of the divinities upon the whole people. "The quaking bystanders in a superstitious age would have slain an isolated bold man in the beginning of his innovations." Socrates, in the most intellectual age of the most intellectual city of antiquity, fell a victim to this notion, that one man might attract the wrath of the gods upon all. The fatal allegation against him was that he sought to introduce new gods.

From these stygian depths into what a heaven do we emerge when we turn to the teachings of Jesus as to the true relations of man to man! "His filial piety became a fraternal piety. The first commandment, 'Thou shalt love the Lord thy God with all thine heart,' necessarily gave birth to the second; 'And thy neighbor as thyself.' The Father, who lives in me, lives equally in my neighbor; he loves him as much as he loves me. I ought, therefore, to love him in my neighbor as well as in myself. This paternal presence of God in all human souls creates in them, not only a link, but a substantial and moral unity, which makes them members of one body, whatever may be the external and contingent differences which separate them. From the Fatherhood in heaven flows the brotherhood on earth. From a relation of righteousness and love towards God springs a similar relation between men."

Such is the supreme place which love holds in the religion of Jesus, negating the false feeling of hatred, or establishing rather its polar opposite. Here is the throb of Christ's power, which has regenerated the heart of man, which has transformed society, which has given us the mastery over nature, which pulsates in missionary enterprises to the remotest quarters of the earth. Truly "God was in Christ reconciling the world unto himself."—Religious Herald.

Odds and Ends of Missionary Life in India.

Were it not for the unspeakably sad side of many things that take place in the experience of every missionary he would have many amusing things of which to write. But with the awful condition that the people are

now in and the awful doom that awaits them beyond facing us, the temptation to jest about these things is driven far from any breast which feels in any way the woes of his fellows. The comical side is sometimes seen, but it is only for a moment, for one glimpse of the future of these people erases the smile from the face and dries up the well of mirth in the heart.

We came here about two weeks ago and have been holding up, before these sin-cursed people, a crucified Saviour that they may look and live. It was our intention when coming here to visit the villages twice daily. For the first few days we went out in the morning but the people gathered around us so in the afternoon and evening that we had all we could do to preach to those who came to us. For a while we hoped that the truth was really taking hold of their hearts. One day we were told that eighteen people of this village were coming for baptism. You can imagine better than I can write what hopes arose in our hearts. We labored to show them that baptism was not going to take away sin. Knowing as we do the confidence they put in the ceremonies of their own religion, with a good deal of hope we labored to lead, as we thought, their willing minds into the truth. How short-lived were our hopes destined to be! Yet since they were false hopes we rejoice in the brevity of their existence.

The revelation came about in this way. Their spokesman told us that they were all coming but as their folks would caste them off they wanted me to give them rupees two hundred or about \$67 and suggested that we pay it at once. This was enough to show us the cause of their show of interest. Our hopes disappeared and our hearts grew sick. They were as disappointed as we were when we told them that we did not and could not buy souls for the Kingdom of Heaven. They are accustomed to bantering and so they thought they would try it on in this case. They thought the amount they asked was very small for so many people. After trying to persuade us to pay over the money and also after several reductions in the price, followed each time on our part with an exhortation to repent of their sins, they finally offered themselves for rupees 15 or about \$5. When told that I would not give one piece (one-sixth part of a cent) they were highly indignant that we should count them of no value and decided that it was not worth while to become Christians. To this we replied that it was not worth being Christians in name unless they had repented of their sins and believed in Jesus. They were also assured that it was not only worth while but that it was impossible to be Christians without the New Birth. As soon as they found that their cunningly devised plan to get money was exploded their interest and friendship turned to hate and abuse.

Scene No. II opens by a Canadian and a few Indian fellow Christians with lantern in hand going to a street. We are soon there. We open a gospel cannonade against the forts of darkness by singing a hymn. One brother tries to speak but the opposition is so strong that not much headway is made. A verse or two of another hymn is sung when your humble servant undertakes to warn them to flee from the wrath to come and point them to the "Lamb of God," by weaving the story of his own salvation into the gospel message for them. For a time all goes well to all appearance. The people seem to listen and some heard the message. However, the adversary all the while is gathering his forces. This time he has planned to make his attack with a noiseless gun and smokeless powder and from the rear. So it came to pass while all was still but for the joyful sound of the gospel, a stone from the enemy found a stopping place against the back of your missionary. It was so small and came with such little force that no attention was paid to it. In a few minutes more another stone much larger and with a force that left an impression, struck me in the back. This time I turned my head to find out what it meant, and in doing so saw the devil's catapult in flight. By running he published his guilt. But as we had come on the Lord's business we had no time to attend to anything else. Those who would hear must hear. The devil must not side track us. When our message was delivered we started for our stopping place, followed by a howling mob but no more stones.

On the following Sunday I was speaking to a man from that street and told him about being stoned. He asked me if I knew the man, and when told that I did, he asked me why I did not have him put in jail. Then followed the story of wicked men abusing and smiting the Son of God, and how he not only did not put them in jail and have them punished, but that when he was dying by their wicked hands he prayed that God would forgive them, and what he had done he left us commandment to do likewise. This was to them a great surprise and wonder. They never heard the like before, and admitted that a man who did this must be God and that his teachings must be the true religion.

This morning was the last time, for this tour, that we were to go to these villages and so felt perhaps more than ever the necessity of going to the right place. After prayer we felt led to go to two villages. To one of which I had never been and to the other we had gone but once. On the way I was especially anxious that God would

give his own message to us and also give the people ears to hear. By and by the village was reached and as usual a hymn was sung. It is easier to sing without a congregation than to speak under the same circumstances. While we were singing a small congregation gathered. The Lord made me feel the power of the message in my own soul, and for a while the people listened with an attention which was at least pleasing. By and by I saw a man coming whom I regarded as one of the devil's angels, and I was not mistaken. He was one of those educated Hindus from whom so many hope for so much but who on account of their education are tenfold more the children of the devil than they were before. He did not condescend to listen to us very long before he began asking what he regarded as very profound questions with a swagger that would suggest that he was the alpha and the Omega of all wisdom and knowledge. The missionary and his helpers were only pigmies beside him. Be it even as he thought, the Lord laid to our hands and filled our mouths with arguments that he could not gainsay. The Lord caused us to answer his questions in a way that put him to shame. When he saw he could not do anything else he asked another senseless question and ran away before I had time to answer him; thus putting me in mind of a school boy playing tag or last touch. Thus ended our first gospel message in this village.

Another village was yet to be visited and our last gospel message of this tour delivered. We turned our faces toward that village and our hearts toward God for his blessing and guidance. After results proved that the Lord went before us. Although no one gave any evidence of fully accepting the words of eternal life, the mouths of cavillers were stopped and the God whom we preach acknowledged to be the one that sinners need. This meeting gave promise of being a stormy one at first but a man whom they call a fool put the disturber to silence and sent him away. If that is the work of a fool we need more fools in India. When this man was gone we again began to speak to the people but we were again challenged as follows, "There is only one God. He feeds us and clothes us and sends us rain and sunshine; him we know and him we worship. As for this Jesus whom you preach we have never heard of him before and do not know him. We do not want him." It was a good deal like the "We will not have this man to reign over us of the Jews." As there was no use for two to talk at once and he was determined to have his say we let him go until he stopped of his own accord. When he assured us that he had no more to say we reminded him of the fact that we were polite enough to listen to him without interruption and asked him if he would not show us equal respect while we would speak. The promise was given and kept. Then your missionary agreed with them that there was only one God and that through him "We all lived and moved and had our being" and told them that it was this very God whom we had come to preach about to them. While they were right in saying that there was only one true God they did not know him and could never know him but through this Jesus whom we preached and whom they set aside and despised. We told them that it was quite true that God gave them all they ever had received of good things but that it was through this Jesus that even the good things of earth came. Then we dwelt upon the all-important thing that this one God through Christ was so anxious to give them. When we spoke of the love of God to sinners we asked them if they ever knew that before to which they answered no. Then we showed them that it was only by learning of and believing in Jesus that we could ever know those things. With an exhortation to repent of their sins and believe the gospel this tour at Kurampet came to a close. We go but our messages delivered in these villages remain either to bless or to rise up in judgment against these people. Brethren pray that the word here spoken, may have its fruit unto holiness and the end ever-lasting life to many of these people.

Yours in the shelter of the cross
Kurampet, Feb. 11th, 1902. JOHN HARDY.

From Heart to Heart.

BY PASTOR J. WEBB.

"Have you felt the Saviour near?
Does his blessed presence cheer?
Still there's more to follow."

When God's children are shut in through sickness and infirmities they are not apt to be contented with mere forms of religion; they want something more than a view of the bulwarks and towers and palaces; nothing short of a personal interview with God will suit them.

The lonely child is not satisfied with a view of the furniture in the home; it must receive the fond embraces and hear the gentle voice of its mother. The child is home-sick, not for the fine building and for the beautiful gardens, but for a sympathetic, loving maternal heart. The tired, weary, lonely child of God feels that this earth at its best is but a dreary desert place without Jesus. David was not satisfied with the beautiful singing and the magnificent ritual of the temple service; he was

not contented to know that he was a circumcised Israelite; there was nothing that could make his soul happy but to come right into the presence of his Lord; hence he cried out: "My soul thirsteth after the living God."

Jacob saw God face to face, and he wrestled with him until he received a blessing. That is the kind of religion that poor troubled, soul-sick people need.

When Christians are enjoying good health and can go to church, and move in society, and engage in the busy pursuits of life, they sometimes walk slowly in regard to their Christian life, and follow Jesus afar off. They try to feast their soul off of high church steeples, and rich upholstery, and trained choirs, and pulpit oratory.—It takes a wonderfully smart preacher to entertain people who are not thirsting after the living God.—They do not know why it is that they do not relish the prayer service, or why it is that they get so little out of a good gospel sermon. Sometimes they put the blame on the ministers and on the deacons and on the church, and sometimes they put the blame upon God. They ask: "Why does not God come and bless us? Why does he hide his face from us?" The secret is: They are looking down to the earth all the time; if they would lift up their eyes to the "hills" from whence cometh their help they would see the face of Jesus, and they would catch his spirit—then they would be filled with the Holy Ghost. A religion which brings people face to face with God is the religion that can lift the dark clouds from the heart, and give wings to the troubled soul that it may fly upward and breathe the pure atmosphere of heaven.

People may belong to the most fashionable church, and boast of the finest church edifice; they may even have the Bible with all its precious promises and glorious truths; they may have angels hovering around them, but if they have not a personal, experimental acquaintance with Jesus Christ, they know nothing of the joys of the kingdom of God.

To enjoy this "face to face" communion with God there must be soul-life as well as animal-life. Our Lord said: "Except a man be born again, he cannot see the kingdom of God."

There are persons who have eyes and ears, but there is some defect, they can neither see nor hear. They have limbs, but they are paralyzed. The soul in its unconverted state has eyes and ears but it sees no beauty in Christ, and hears no music in his voice. It has limbs but they are paralyzed, benumbed, lifeless.

But you who have been born again; who have "tasted that the Lord is gracious;" who have heard his voice; who have been lifted up, with Paul, to the third heaven, into his glorious presence, will not be satisfied with anything else than a place at his feet where you can look into his face and hear his voice.

God wants all his children to come face to face with himself. To bring them into this happy state he uses various means. It is the approaching storm that brings the ship into harbor. God sometimes uses our afflictions to bring us into his presence. When the Christian is tempted and assaulted by the foe; when his heart is overwhelmed with grief he cries: "Lead me to the rock that is higher than I."

There are coast-guard men whose business is to watch for distressed ships. They keep watch both night and day. In stormy weather they are especially on the alert. One stormy night a vessel was sighted. There was something strange about its movements. The coast-guard men signalled for the life-boat crew to be ready. But why did they wait? Because there was no signal of distress. The captain evidently thought that he could steer the vessel through the storm. But the night grew darker, the wind blew wilder, the waves rose higher, the lightning flashed—the ship is struck—the main mast falls—now the distress-signal darts upward and, in a moment, the reply is flashed from the shore, "We are coming!"

Some brother or sister is in trouble. Your frail bark is tossed about on the angry billows of an unfriendly world. The night grows darker, the tempest grows wilder, and you say: "Why does not help come? Has God forgotten to be gracious?" You have been trying to fight your way alone. You have not yet signalled for help. So many of us suffer through trying to sail alone; but there comes a time when all our hopes are shattered. There is no time to be lost then. The distress signal darts upward in the form of a prayer, and, before there is time to look for a reply, help comes, and we find ourselves, like the affrighted disciples of old, face to face with Jesus. There is a beautiful calm then.

Sometimes we are brought face to face with God in our meditations. We are not driven there by a storm but drawn by the cords of love. How delightful to find Jesus sitting by our side, and to hear his sweet voice speaking words of comfort!

Sometimes you have felt the presence of Jesus in your lonely chamber. He came to you because he loved you; he wanted to whisper a word of good cheer in your ear; he came on purpose to help you bear your burdens. Then your doubts and fears all left you, and the dark clouds all passed away, and you felt that God loved you, and you knew that you loved him.

God is always on the look-out for tempest-tossed souls. His ear is always on the alert for the cry of the distressed. His arm is always ready to rescue his loved ones. God is always ready to come to your side to pour his love into your heart and to show his smiling face. Lift up your eyes; he is calling you now. Face to face with God we can sing:

"Begone, unbelief, my Saviour is near,
And for my relief will surely appear;
By prayer let me wrestle, and he will perform,
With Christ in the vessel, I smile at the storm."

New Canada, Lun. Co., N. S.

Monster Vice and Crime.

Gambling has been, always and in all lands, one of the foremost vices that have afflicted and cursed our race. It has its aptroot in selfishness. Men have been anxious to get something for nothing, even while knowing that in so procuring it rob others. It must be that if anyone gets something for nothing, then some one else gets nothing for something. Gambling is simply robbery. It may be that the one who is robbed consents to it beforehand, voluntarily agreeing to run the risk of being robbed for the sake of being permitted the chance of robbing some one else.

The gambler does not create values. He is not a producer. He toils not, he spins not. The world is none the richer or better for his living in it, but rather the worse and the poorer so long as he continues to exist. The farmer and the miner produce; the miller and the weaver improve and manufacture; the railroad transfers and the merchant barter. Each honest man who labors with his hands or his brain is in some way adding to values, and making this a better and more wholesome world. Some classes of men, however, live on the vices and the weaknesses of their fellows, as fungus growths and vampires feed on other forms of life. The gambler aims simply to rob others of what they have come to possess. He is the incarnation of selfishness, greed, cunning, and dishonesty. So far as any one, not wholly given up to gambling, allows himself to engage in it, he comes to acquire these characteristics.

Every few days the country is shocked by the account of some great defalcation. Now it is a bank cashier or a trusted clerk who deceives the other officials and employees, and makes away with a large part of the assets. Again, it is the trustee of an estate who strips the helpless heirs of their last dollar, and then flees from the country. But in every case it is found, almost without exception, that he has been gambling, speculating, buying stocks on margins or playing the races, and has gone deeper and deeper, pillooting, despoiling, robbing, until detection is inevitable and flight becomes the confession of crime. Such instances are so numerous as to threaten the destruction of all confidence in the business world, and, in reality, there should be no confidence for one moment in the honesty or integrity of any man if he is known to have started in as a gambler, in even the smallest way. It is a vice that spreads as a conflagration.

Some men grow rich as speculators. They hold their fortunes precariously it is true, but they sweep the stock boards periodically and gather in great fortunes. They are counted by many as very fortunate, but one should know their end and should consider their interior moral condition before passing any such judgment upon them. But even if they are counted fortunate, their gains are simply other people's losses. Widows and orphans, estates and banks and treasuries have contributed through the fingers of defaulters and thieves, to swell the gains of these successful gamblers. The man who by gambling speculation amasses great wealth gets it from those who are injured and impoverished through the measures that have enriched him. The man who sells grain or clothing or food or books, gets money from others, but he renders them an equivalent. The gambler is like the highwayman or house-breaker who steals property and leaves nothing in its place.

A salutary lesson was taught when Mr. Schwab, the President of the great steel trust company, was called to account by his chief for operations at Monte Carlo recently. Whether Mr. Schwab had engaged in gambling, or whether he had even gone to the gambling resort, is not essential. He is reported to have been there, and is reported to have been told that such proceedings would not be tolerated by the company.

Let all beware of the beginnings. Let men who prize honor and integrity, and who would cultivate these virtues in the young men about them, frown upon this insidious evil in its every guise. Let mothers keep their homes free from every form of this corruption. Let lawmakers and courts use their united power to drive this threatening evil from our midst. Let the church utter its persuasions and entreaties to all who come within range of its sanctified influence.—Herald and Presbyter.

It is a poetic fancy that there is a point in the upper air in which all the discordances of earth are harmonized. It is a fact that there is a high elevation of Christian life where the distinctions which belong to a lower and heavier atmosphere are obliterated.—Dr. Wm. Adams.

Messenger and Visitor

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S. MCC. BLACK

Editor.

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Our Denominational Work.

On the second and third pages of our last week's issue there appeared two articles which should afford Maritime Baptists matter for profitable reflection. We allude to the articles by Rev. H. R. Hatch of Wolfville and Rev. W. V. Higgins of Tekkall, India. Mr. Hatch has been at much pains to collect the facts in respect to the growth of our churches in membership during the past twenty years, and to compare our development in point of numbers with our development in respect to benevolence in the support of our denominational work. This comparison he has tabulated in statistical form, taking the average of membership and the average annual contributions during five-year periods, so that the reader is able to see at a glance what has been the increase both in membership and contributions, and also to see whether or not the benevolence of our people has kept pace with their increase in point of numbers. It is so far gratifying to find that for the first three periods the increase in benevolence somewhat more than kept pace with the increase in membership, so that in 1887-91 Maritime Baptists were giving for denominational work, through the regular channels, seven cents per member more than in 1882-86, an increase of 16 per cent. The next period also shows an increase (but only of five cents per member, or 10 per cent.) over that of 1882-86. But when we go on to the next period—1897-01—we are met with a decrease of two cents per member, or of 3.7 per cent. This latter fact is not on the face of it a gratifying one, and enquiry as to the reason of this diminishing percentage is very properly instituted. There can be no doubt, we think, that Mr. Hatch is quite right in attributing this decrease in the contributions per member, not to diminishing ability, or a failure of the spirit of benevolence, but principally to the special contributions which have been made in connection with the raising of the Forward Movement Fund for Acadia. This may be accepted as a fact and its bearing in respect to the Twentieth Century Fund which we are now engaged in raising should not be ignored. It may be quite right to say that there need not be, and ought not to be, any shrinkage in our ordinary contributions because of these extraordinary efforts, but it seems almost inevitable that such shall be the fact. We heartily concur in the view that special efforts should be put forth to encourage and prompt the churches to keep up their ordinary contributions along with the special offerings to the Century Fund, at the same time we think that our Boards cannot wisely count on any material increase in their ordinary income from the churches during the next four years. Taking a practical view of the situation in the light of the facts, as it is necessary for the Boards to do, it would seem to be as much as can reasonably be expected that while the Century Fund is being raised the present average in the line of ordinary contributions shall be maintained.

Mr. Higgins' letter, as will have been seen, bears also upon this subject of our contributions to the denominational work, inasmuch as he therein makes a plea for a large increase in the working force of our Foreign Mission. This appeal for more workers in India is one which well deserves to find a response in every heart here in the home land, and it would doubtless be a matter of great joy to our Foreign Mission Board if it could be in a position to

send out at once, or within a year or two, the four missionary families and the seven lady missionaries whom Mr. Higgins says are needed on the Telugu field. We have no doubt that this is a very moderate estimate of what is required in order to carry forward, on anything like adequate lines, the work of gospel seed sowing and evangelization in that small portion of India which, for these purposes, Providence seems to have assigned to the Baptists of these Maritime Provinces. The more we learn of India and its religious needs, the less, doubtless, shall we be inclined to regard the estimates of our missionaries as to the needs of this work extravagant. What Mr. Higgins is now asking for—that is the increase of the missionary staff in India to twelve families and as many lady missionaries—would mean for us an annual expenditure in this department of our work of about \$30,000, which would require on the basis of our reported membership an average annual contribution of only sixty cents per member.

Now in view of the unspeakable needs of the Indian mission field, in view too of what Mr. Hatch has shown as to what the Baptists of Ontario and Quebec, Maine and Massachusetts and the Methodists and Presbyterians of these Provinces are contributing per member for their denominational work, we certainly cannot say that to ask us to support the work in India to the extent that Mr. Higgins has indicated is asking us to go beyond the measure of our ability. Our people would not be impoverished, but immensely enriched thereby, if they would put their hearts and their prayers and their money into this work for India to the full measure of what this estimate calls for, and if also they would devise like liberal things in respect to every department of our denominational work. But at the same time it is very true that we must take people as we find them and deal with conditions as they exist. We cannot scold or in any way force our people into an enthusiastic support of Christian enterprises. We must be content to go slowly, or at least to advance only so fast as we can by a process of education which shall enlarge our knowledge of, and our interest in, our denominational work, and which also shall secure the adoption of systematic methods for securing regular contributions. In this respect there must be line upon line and precept upon precept. One of our most fundamental needs at present is this kind of education, and the question how to educate and inspire our people to contribute to Lord's work intelligently, systematically and cheerfully is a problem upon the solution of which much depends. If all our churches were contributing toward the denominational work as liberally as some are doing—and doing it to their own great spiritual advantage—it would be easy for the Baptist people of these Provinces to raise \$50,000 yearly for the promotion of the missionary and educational work. This would mean that our Home Mission work would be well provided for, that Acadia's deficits would be wiped out, that the scope of our Foreign Mission work would be materially enlarged and that the contributions to the Northwest and Grande Ligne would be considerably increased. It is, however, we think, quite evident that our several Boards at the present time are undertaking all that it is practicable for them to do in the expenditure of funds under the existing conditions. They would gladly go faster no doubt, but the gaps between receipts and expenditures are already sufficiently wide. It is well that the leaders should have faith in the success of the work, but in order to success faith and works must not part company.

Editorial Notes.

—Those who may have correspondence with the Home Mission Board of Nova Scotia should note that Rev. W. F. Parker has been appointed Secretary of the Board in place of Rev. P. G. Mode, who is removing from the Province. Mr. Parker's P. O. Address is Box 495, Yarmouth, N. S. See also notice on page 9.

—The man to fill Dr. Lorimer's place at Tremont Temple is not easy to find. At all events he is not yet come into view, and there is now an expectation that Dr. Lorimer may be prevailed upon to return to the place which he filled with so eminent ability. His coming back, however, will probably be conditional upon some satisfactory provision being made in reference to the heavy debt which now rests upon the Temple.

There was recently brought to New York from Italy a manuscript Bible of the eighth century. The book is the property of the multi-millionaire, J. Pierpont Morgan, and was purchased at a great price. The binding of it is in gold, set with precious stones—garnets, sapphires, emeralds and diamonds. The manuscript is the work of monks and is more than a thousand years old. It is only a millionaire who can have a Bible covered with precious stones on the outside, but, thank God, the poorest man can have a Bible thickly studded with still more precious gems on the inside. When it comes to a question of the real value of the Bible, it's the inside that counts. And it's a good deal so with many other blessings, the rich man can have his good things gilded on the outside, but when he goes beneath the surface of them, they are apt to be no sweeter—in many cases not so sweet—as the poor man's are to him.

—We are sure that there will be very general and hearty agreement as to the fitness of the action of Dalhousie College in conferring upon Mr. Robert Murray, Editor of *The Presbyterian Witness*, the honorary degree of LL. D. The honor could not have been more worthily bestowed. The pages of Mr. Murray's paper have borne long and constant witness to his scholarly ability as thinker and writer. With large and accurate information in reference both to historical subjects and present day events Mr. Murray possesses an admirable faculty of expression, and while there is no attempt at fine writing, his simple, direct and incisive style is always effective. His vigorous pen has even been wielded for the promotion of good causes and for the exposure and rebuke of evil. May it abide in strength. Long live Dr. Murray and *The Witness!*

—Miss Stone, the missionary whose name has become so widely known in connection with her capture and detention by Bulgarian or Macedonian brigands, is now lecturing in the United States upon her experience in captivity. Her first appearance was in Tremont Temple, Boston, and the great audience room was packed on the occasion. *The Watchman* says; "The admirable impressions of cultivation, poise and womanliness that Miss Stone makes upon the lecture platform are opening the eyes of a good many critics of missions as to the kind of beings missionaries are. 'Why,' they say, 'this woman would grace any circle. Is she a missionary?'" It is said to be Miss Stone's purpose to devote the proceeds of her lectures to repaying those who contributed the money for her ransom. They, however, would probably not accept it from her, but will expect the United States Government to compel the refund of money from Bulgaria.

—One of the most picturesque figures to be seen on the streets of Toronto, says the *Globe* of that city, "is that of a blind man, with his breast covered with medals, who has a little news stand on the corner of Adelaide and Yonge streets. This is Captain W. D. Andrews, who for eighteen years, from his boyhood, until his sight was taken away, devoted himself to the work of life-saving. He has rescued persons from drowning under almost every conceivable form of danger, has repeatedly leaped overboard from vessels, has followed the drowning under boats and under rafts of timber, and has been as skilful and successful as he was daring. He has done his good work at Kingston, Parry Sound, Owen Sound and other places, but mainly at Toronto. In a tremendous storm which happened in July, 1883, on Toronto Bay he effected several remarkable rescues." This brave man has been earning a living by keeping a news stand on a prominent street corner of the city, but the stand is alleged to be an obstruction, and he has received notice to quit. It is to be hoped that the proposal, which the *Globe* says has been made, to grant Captain Andrews a pension, may be carried into effect.

—When it comes to a matter of persons telling what they do not know as to matters of fact, it would seem that even the editor of a prominent religious journal and a professor in a famous Theological Seminary may have considerable scope for the exercise of their powers of negation. For illustration, *The Congregationalist*, commenting upon the fact that two presbyteries in the United States had recently declined to license young men to preach because the candidates held the story of Adam and Eve to be unhistorical, remarked:

"We do not know of a professor of Old Testament Literature now teaching in any Theological Seminary of the Presbyterian church who claims that the story of Adam and Eve in the first two chapters of Genesis is literal history."

Being in doubt as to the correctness of the *Congregationalist's* impression in this matter the *Independent* made enquiry of Prof. Robert D. Wilson, D. D., who holds the chair of Old Testament Criticism in Princeton Seminary, and he replied:

"I have never known and I do not now know a professor in any Presbyterian Theological Seminary who has claimed or thought that the story of Adam and Eve in the two first chapters of Genesis was not literal history."

Notes By the Way.

The question has been asked sometimes why a more detailed account of the writer's business operations is not given in these notes. Some may have thought that the business done was not worth mentioning. Yet a more complimentary explanation is supposable. Might it not be due in some degree to a feeling of modesty on the part of the writer—a desire not to make himself or his own work too conspicuous. It may be true (as no doubt some are ready to affirm) that he is not greatly troubled in this way as a general rule, but few general rules can be laid down without qualifications and exceptions. Let me say only that in nearly every place there are a few who are but waiting a favorable opportunity to become subscribers to our Baptist paper, some others again need more or less persuasion, while others by the first visit are induced merely to think over the matter.

And here I would like to speak of the assistance which pastors can and do afford in this work. By dropping a word here and there, by calling attention to items of news and articles found in the MESSENGER AND VISITOR, by urging the people in public and in private to make themselves acquainted with the affairs of the denomination through the medium of 'our paper,' they can greatly lighten the work which I am trying to do, while at the same time they stimulate interest in the local work of the church.

Last week's notes were finished while on the train en route from Moncton to Harcourt, Kent Co. (If the printer had more than his usual difficulty in deciphering them this is the explanation.) A few miles from Harcourt there is a little Baptist settlement called Grangeville. Here eight or ten families are living, about thirty miles from the next Baptist church, and as yet with no regular or effective grouping with other fields which would make the support of a pastor a possibility. The most natural arrangement would be to group this section with Lutz Mountain and either Mud Creek or Shediac, and it is hoped that such an arrangement will be made for the present summer. In the meantime any minister of the gospel who has something to say will be sure of a warm welcome and a congregation which, if not large, will be intelligent and most appreciative.

On Monday I returned to Moncton, to complete the work there. Several new names were added to the list, which is not even yet nearly as large in proportion to the membership of the church as it should be. But it is to be remembered that while the Moncton church is the largest in the Maritime Provinces, it is by no means the wealthiest. At present, a roll-call, which is being arranged for May 8th, is engrossing the attention of Pastor Hutchinson and his co-workers. It is hoped that by this means the church records and the list of members, which are at present very incomplete, may be revised and completed up to date. A special thank-offering will also be taken by which it is hoped to reduce the present church debt of \$8,000 by at least \$1,000. Pastor Hutchinson, is filling an important place in this railway centre, and filling it efficiently. Especially is he beloved by his young people, and this important department of the work has taken on new life and vigor. On Tuesday evening the B. Y. P. U. of the church was addressed by Rev. G. A. Lawson, President of the Maritime B. Y. P. U., whose words of enthusiasm and encouragement must further stimulate interest in the young peoples' work. Bro. Lawson has been resting for a few months, but leaves shortly for his new field of work at Bass River, N. S.

Moncton was left behind on Wednesday, and Salisbury and Pettitcodiac have since been visited. But as some work remains to be done here, and Sunday will be spent at Salisbury, it seems best to defer anything in regard to these places until next week. Sussex will be the next point of invasion, and, let us hope, of conquest. Pettitcodiac, May 3rd. R. J. COLFITTS.

Western Letter.

We would be able to contribute news of interest to the readers of the MESSENGER AND VISITOR oftener if their were more Maritime men in these parts, but the fact is Illinois, Wisconsin and Iowa do not have very many Baptist pastors from the down east provinces. Those of us who are situated here, however, have had a quiet and pleasant winter. Dr. A. K. DeBlols at Elgin, is moving on steadily in the leadership of the large Elgin church. With some outside assistance a grand revival has been conducted by the pastor and a large ingathering has resulted. A number of "institutional" features have been introduced, particularly a men's club which has been a real success. Brethren L. J. Ingraham and A. W. Spinney represent Nova Scotia in Wisconsin. The latter is pastor of the South church, Milwaukee—a large peoples' church, something similar in its membership, I fancy, to the Ruggles street of Boston.

In Iowa, Bro. H. Alford Porter is growing with a growing church at Cedar Rapids. He has the largest evening congregations in the city and baptizes new members frequently. At Mt. Carroll the writer has a pleasant field of labor. We have about a month of special meetings every winter and find our labor "not in vain in the Lord."

Frances Shimer Academy for young ladies is situated here. Its friends are much cheered by a bequest of about \$75,000 left it by Mrs. Shimer the founder and for fifty years the principal of the school.

Spring is gloriously here. We have suffered with a drought in northern Illinois ever since last June. But a few days ago we had a good soaking rain which insures a "seed time" and gives hope of more to secure a "harvest."

I expect to attend the May meetings at St. Paul and hope to meet some Maritime friends there. If the MESSENGER AND VISITOR has no better correspondent I will forward a letter if I go. JUDSON KEMPTON.

[The readers of the MESSENGER AND VISITOR who are sure will be very glad to have the St. Paul letter which Mr. Kempton so kindly offers to send. EDITOR.

Our Twentieth Century Fund.

H. F. ADAMS.

TO THIRTY THOUSAND SCHOLARS.

My Dear Young Friends:—Last week I sent each of you a little envelope, and on each one were printed these words:

Our Twentieth Century Fund

is a Thank Offering to Almighty God for the Heritage of the past Century.

\$50,000 To be divided as follows: 2,000,000 Telugus, India, \$25,000. 71 Mission Fields in N. S., N. B., P. E. I., \$15,000. 70 Mission Fields in Northwest, \$5,000. Grande Ligne School and 12 Mission Churches, \$5,000.

In the Maritime Provinces we have 544 Sunday Schools and 30,000 scholars, who can raise \$10,000 in 4 years. My school will raise \$10 by June 1st. Of this I will do my part.

Name, School, Amt. \$.

This explains itself, and yet I thought a little word to you would be helpful. You can see that our whole denomination is engaged in a great work to raise fifty thousand dollars for Home and Foreign Missions, and it will be a beautiful deed of love, if every one of our Thirty Thousand Sunday School Scholars will help to raise this monument of our love of God and man. You say you cannot do much! Yes but as,

"Little drops of water, Tiny grains of sand, Makes the mighty ocean, And the beautiful land."

So

Little peoples' pennies, Thy prayers so true, Send the mighty gospel, To million hearts renew.

YOUNG CANADA!

This is your opportunity to help build up the Kingdom of Jesus in our land. Thousands of emigrants are coming to this fair Dominion, and we must give them the blessed gospel in their own language, or our country will be populated by those who know not the Lord Jesus Christ. Then think of the two millions of Telugus, whom God seems to have given to us to win to Jesus, and make them glad in their hearts and homes. I ask you all to work earnestly during the month of May to get into your envelope as many cents as you are years old. Of course you can make the offering of silver instead of copper if you wish, and put into your envelope a five, ten, or twenty-five cent silver piece for every year you are old. But remember this is distinctively a

SUNDAY SCHOOL OFFERING

and must not interfere with the offerings from the church members or be a substitute for them. I am relying upon your faithfulness in this work of love.

SUNDAY SCHOOL SUPERINTENDENTS

My Dear Brother Workers:—I thank you in advance for your co-operation in raising our Twentieth Century Fund. The offering is only one part of the work; the educational value is another important part. We aim through this movement to train our scholars in systematic benevolence, also to a greater interest in world-wide evangelization. We hope to enlist all our 544 S. Schools in four annual efforts to complete our noble work of raising \$50,000 for our missions. I have sent you an envelope for every scholar in your school, which will please see that such is put into their hands. This will give the scholars the month of May to work up their offerings and return to you June 1st. Kindly announce the order of your S. S. opening exercise on June 1st as follows:

- 1. Let each envelope contain a copper or silver piece for each year the scholar is old
2. No one to have more than twenty-five copper or silver pieces, however old the scholar may be. The older members and teachers may all be young that day.
3. First call for those born in January, and so on through the months of the year.
4. As the months are called the scholars to walk up and lay their offerings on Superintendent's desk.
5. At the close of the school announce how many were born in each month.

IN UNION IS STRENGTH.

Now, my brother, I rely upon you for that part of this work which greatly aid in the achievement of the end we have in view, namely, co-operation with the other 543 Superintendents of the other Baptist schools of our three provinces. Wishing you God's richest blessing on your noble work, Yours in the service, H. F. A.

New Books.

A REVOLUTION IN THE SERVICE OF COSMOLOGY. By George Campbell.

The views promulgated by this author are indeed quite revolutionary in respect to the generally received theories as to the origin and development of the earth and other planetary bodies. He holds that the earth was not developed from a condition of intense heat, that the matter of the primitive earth was not fused, but, on the contrary, that it was intensely cold and that this intense cold, coupled with electricity, condensed the matter of interstellar space, causing combinations of atoms to form and eventually worlds. When the matter of the earth was sufficiently condensed to form a globe, the water being lighter than the solid matter rose to the surface and the earth became covered with water in agreement with the condition in which it is represented as being in the Bible narrative of the creation. The motion of the earth on its axis caused the waters to part at the poles where land first appeared and these polar continents accordingly became the cradle of animal and plant

life upon the earth, the other continents not being developed until a later period and under another system of laws. The law that developed the Eastern and Western continents, it is held, changed the polar continents very suddenly from a semi-tropical temperature to one of great friggidity, and in this sudden change the animal and plant life of those continents perished amid the roar of tempest and the darkness of night in the terror of cosmic convulsions incident to planetary growth and world development. This view is supported by the numerous remains of tropical animals preserved in the ice of the polar regions with tropical plant food undigested in their stomachs. According to Mr. Campbell the earth is not undergoing a cooling process. Its internal fires are not due to an original fluent condition but to the pressure of the superincumbent mass which has gradually fused the globe from its centre outward. By and by the earth's shell will become so thin that it will break up and then "the elements will melt with fervent heat." Such, in brief, is Mr. Campbell's theory in regard to the origin and development of our globe. His book shows that much that to the ordinary reader will seem plausible at least can be said in its support. How much weight it will have in the view of those whose studies in the science of cosmology give them some authority to criticize such theories we cannot pretend to say.

—Crane and Company. Topeka, Kansas. Price \$1.00 post paid.

TRAINING THE CHURCH OF THE FUTURE. By Rev. Francis E. Clark, D. D. 12 mo. cloth. Price 75 cents, net; postage 8 cents. New York and London: Funk & Wagnalls Company.

Rev. Francis E. Clark, the founder of the Young People's Society of Christian Endeavor, has performed another highly important service in gathering together in the compass of a serviceable manual his lectures upon the subject of Christian Nurture and all the data pertaining to the origin and spread of the Christian Endeavor movement, together with forms of constitutions, pledges, etc., used in the Society and its various branches. The "Auburn Seminary Lectures," comprised in this volume are upon the following important subjects: I. The Church of the Future; II. Models of Christian Nurture Past and Present; III. The Young People's Society of Christian Endeavor as a Training School of the Church; and IV. Other Training Classes in the Christian Endeavor Society. The appendices are an intrinsic part of the book, giving it the authoritative value of a complete manual of the movement.

WHAT A WOMAN OF 45 OUGHT TO KNOW.—By Mrs. Emma F. A. Drake, M. D., Cloth, 211 pp., Wm. Briggs. Price \$1.00, net

The publication of the above book named completes the best and most exceptional series ever published on avoided subjects. The eminent commendations and universal approval of reviewers in the religious, educational, medical and secular papers have awarded this series a place which has given it a circulation around the globe. The only regret expressed is that these books should not have been written and published generations ago. To take a subject which has been abandoned to quacks and impostors for ages, and so to lift it into the realm of pure and sacred thinking, that pastors can and do commend the series from their pulpits, that missionaries translate the books for use in their work, that parents can give them to their sons and daughters, is an achievement which will commend this series to every intelligent and thoughtful person. In this latest and concluding book of the series, Mrs. Drake has equalled in style and interest the character of her previous book, entitled, "What a Young Wife Ought to Know," for which she received a prize of one thousand dollars. It is written in that wholesome, sympathetic manner characteristic of all the pritty books in this series. It should be read by every woman nearing and passing through middle life. It will do much to reassure nervous ones needlessly alarmed by patent medicine advertising and opinions of ill-advised friends, and will dispel apprehensions aroused by groundless forebodings.

HOW TO GET ACQUAINTED WITH GOD. By Theodore F. Seward.

This book assumes to set forth the meaning of the Christian Science movement. It is not a book to be commended for the value of what it assumes to teach, for it is difficult to see how in the view of any normally rational being its teaching as a whole can be regarded as other than superlative silliness, since it proceeds upon the denial of the ordinary facts of consciousness. However we think the world should feel under some obligation to Mr. Seward for writing on this subject, since he has not the faculty which the high priestesses of Christian Science, Mrs. Eddy, possesses of hiding the absurdities of the system—if system it can be called—in a labyrinth of unintelligibility which plain people are apt to suppose must have some profound meaning, though they know not what. It is one of the wonders connected with this delusion that a man of as much native ability and education as the author of this book evidently is could be captivated and held in bondage to such a mass of absurdities as Christian Science is upon his own showing. He compares the mental condition of people in general toward Eddyism to that of the inmates of an insane asylum. The comparison is certainly suggestive. There is insanity somewhere. If Eddyism is sanity the world we should say is insane quite hopelessly so. Mr. Seward says of Jesus Christ in his appeal to men "He paid no more attention to the brain and its ways than than if the organ had no existence." Here "brain" evidently stands for the faculty and power of rational thinking. The falsity of such a statement in respect to Christ's teaching is self-evident, but it would seem true enough in respect to what is called Christian Science. The less brain power one invests in the undertaking the greater will be his success. This author compares himself to the prophet Balaam who blessed when he was expected to curse. The comparison may not be altogether unapt, but one cannot help but think that if the modern prophet had had the benefit of Balaam's adviser some of his foolishness might have been restrained.

Funk and Wagnalls, New York. Price, 50 cents.

The Story Page

The Soft Spot in 606.

BY ANNIE HAMILTON DONNELL.

Bells were pealing faintly somewhere in the distance, when B 606 was released from the punishment cells. Somewhere there was merriment and chiming of bells—but not in the great grim walls of the English prison; not in the grim, hardened heart of convict B 606.

He wore the blue cap that branded him "dangerous." The warders noted it significantly, and looked to the readiness of their defenses.

"Tough 'un, he is," one guard muttered to another in passing. "Blest if I ain't sorry he's in my gang. Wot'll yer say to swap 'im for any six o' your lags, Davy?"

"Swap 'im? No, yer don't!" laughed the other guard, "I ain't got standin' room for 'im in my gang—no, sir! You're welcome to 'im-an' no charge made!"

B 606 was in one of the quarrying gangs, but for the six days just past he had been on bread and water in one of the punishment cells. He had been violent and abusive again to one of the warders. It was an old story with B 606—a flash of rage, and then the bread and water, the chains, the solitary cell, and the loss of all "privileges." All these things were common enough, but not repentance—never repentance. B 606 was a "tough 'un." In Portland prison no one was more closely watched in all the sullen, gray-coat ranks.

"Merry Christmas!" some one chanted in his ear as he shuffled into line with his mates on the parade ground. A loud laugh followed, as if it were a good joke to be Merry Christmas in Portland prison. "Merry Christmas"—the words sounded sacrilegious and out of tune there. The grim walls seemed to send back the laugh, and the dash of the sea on the breakwater outside echoed it deeply. Merry Christmas at Portland!

But the man—he was still a man—with the round badge marked with "B 606" on his gray jacket started discernibly at the sound of the two words in his ear. Under the hard mask of his sullen face something like pain worked dimly. When had he heard those two words before? Who had said them in his ear?

The prison walls, the vast desolate parade ground, the endless monotony of the sea, the files of gray coats, the shuffling feet, the warders' hoarse commands—the very years themselves, nine of them—faded away in the sudden mist that drifted before those fierce eyes underneath the "dangerous" blue cap. Into the mist another picture crept—other sounds stole sweetly.

"Merry Christmas!" somebody cried in his ear. "Merry Christmas, daddy!" And a little nightgowned figure danced across the mist. A little child's blue eyes laughed up at him. A child's plump Christmas stocking waved in his face. "Merry Christmas, daddy!"

O, God, when had he heard that voice, before? Would it never be stilled again? Must he hear it over and over—"Merry Christmas! Merry Christmas, daddy!" Must he always see that laughing little face above the little white nightgown?

"Front rank, two paces to left—march!"

The gray-coated figures defiled across the parade ground with the aimless slouch of men who have lost all ambition. There were shamed faces here and there—a few—and fierce, untamed ones. Most of them were only sullen or hopeless. There were one or two blue caps, picked out as color spots against the monotonous gray.

The governor of the prison strode about, giving low-voiced orders to the guards. His keen, shaven face was softened a little by the Christmas "peace, good will," that had crept into it, perhaps, when a little nightgowned child had wished him Merry Christmas. He laughed out cheerily, now and then, and spoke a kind word to some numbered convict in the lines. At sight of B 606 the stern lines tightened about his lips again. The Christmas look vanished.

"Keep a lookout, Charley," he muttered to the nearest warder. "He's a slippery one—there's blood in his eye to-day. No knowing how he'll celebrate Christmas!"

"He's a lunny," growled the warder, surlily. "Twon't nowadays disconvenience me when he slings his hook. They ain't no soft spot in 'im."

"Well, keep a lookout a while longer, Charley. Watch out sharp. He'll be out in a matter of six months now."

"Glory be!" the warder muttered behind his beard.

What's six months' time to nine years and a half? But B 606 felt no exultation. He had long since ceased to tell off the months on his fingers. It did not matter one way or another that he was almost "out." The old despair and numbness in his heart had deadened hope long since. To-day what mattered was the shrill, sweet little child-voice in his ear—that was all. Drown that out and let him settle back to misery in peace. He was used to misery. The little voice—it was over nine years since he had heard that. O no, he was not used to the little voice!

The day lagged on inside the walls of Portland prison. Outside it was Merry Christmas, and the people made

merry among their own. In the afternoon the chief warden approached the convict in the blue cap with the number B 606 on his jacket, with a message from the governor. He was wanted at the receiving office.

"Comp'ny?" questioned a fellow-convict, jibingly. "Old 'ooman, maybe, or sweetheart—hey? My, ain't you in luck!"

"Mind you give us a squint at the Christmas present she's brought along!" another laughed hoarsely. But B 606, unnoticing, strode along beside the warden indifferently. It did not occur to him to wonder at the unusual summons. It could only mean some fresh indignity or punishment—it didn't matter. What mattered was—But they had arrived at the receiving office. A little child was standing there beside a calm-faced sister of charity. The convict stared at them both in dull wonder. But at the sound of the child's voice he stared violently.

"Merry Christmas, daddy!" it said shyly in his ear. The slender little figure crossed to him and slipped a small brown hand into his hand. "Won't you say 'Merry Christmas,' back, daddy? It was such a piece of work to get here!" the child said wistfully. "I guess you'd never think how hard it was to get an order to come! It was the sister who did it. You see, she promised mother to bring me. Mother's dead."

For a moment it was silent in the dismal room. The governor turned away to gaze out of the window, and the warden's rough face softened. Then the childish voice began again:

"She tried to wait, daddy—I guess you'd never think how hard she tried! But when she knew she couldn't she got everything ready for you and told me to wait instead. I'm waiting now, daddy. I—it's lonesome—you'd never think how lonesome it is! But I keep counting the days off. Every night I cross one out. Daddy, I s'pose you know—there's only a hundred an' eighty-seven left. There won't be but a hundred an' eighty-six to-night, after I've crossed out. Mother always kept count—my, there used to be thousands o' days once! You can begin to expect when there's only a hundred an' eighty-six, can't you, daddy?"

She was stroking his hand as she chattered. He had not uttered a word, but she went on bravely—she had it all to say:

"When it's only one day left—my, think of that, daddy! Mother used to. An' I know just what I'm going to do then—just ex-actly! Mother and I used to practice together, I guess you'd never guess how many times. She told me just how I was to tidy up the kitchen an' put the kettle all ready to boil, an' be sure to remember the chair you always liked to sit in—an' the granium. O, daddy, mother an' I used to hope so it would be in bloom that day! An' the supper—mother showed me how to make the muffins, you know, an' broil the bit of steak an' set the cups an' plates on tidy. There wasn't anything mother didn't show me about, when she found she couldn't wait. She said for me to put on her white apron an' stretch up tall, an' smile. I guess you'd never think how much we practiced! The last time mother cried a little, but that was because she was tired. I cried too. It was that night mother died. I—it's very lonesome now, daddy, but I'm waiting. You'll come right home, won't you, daddy? That was why she wanted the sister to bring me—to make sure."

The great hard fingers had closed around the small brown ones. The tears were trailing over the rough cheeks of B 606. The sister's calm face was broken into lines of weeping.

"I'm most twelve now, daddy. You mustn't mind how little I am—I can stretch up tall! An' you'll laugh to see how I can keep house for you. There's a woman on the third floor helps me when I forget how mother said to do. I've got a hundred an' eighty-six days more to practice in, daddy. Daddy, won't you say 'Merry Christmas'?"

If he said it no one heard but the child. He caught her to him and buried his face in her soft hair. The sound of his sobbing seemed to fill the room.

The new year came and grew on familiar terms with the world. Spring crept into the lanes and turned them green, and even the files of gray-coated convicts at their quarrying drew in the warm, sweet breaths and, in their way, rejoiced. The heart of one of them lightened within him as day followed day. On the walls of his cell he crossed off each one as it passed, and counted eagerly those that were left. They grew very few.

"She won't have much longer to wait. She'll be putting the kettle to boil soon, now," he thought, with a slow smile dawning in his grave face. "She'll put on the white apron and 'straighten up tall' and fine, and stand at the window, waiting."

He "practiced" the homegoing over and over, alone in his cell. It kept him happy and softened the fierce, angry light in his eyes. He grew peaceable and quiet among his mates. The warders talked of it in amazement.

"The tough 'un's tamin' down most remarkable,"

they said. "He's that mild you couldn't touch 'im up with a club."

"Yes, he's playin' good. He ain't goin' to get any more marks to lengthen out his dose. He's goin' out straight, he is."

And one summer day B 606 "went out." Across the strip of sea a child was waiting for him. The room was tidied and the kettle on to boil, and in the sunny window the geranium was all in bloom. A new life had begun, and the prison shackles fell away from him. He was no longer B 606. He was a man among men, and a child's faith and love strengthened him.—New York Advocate.

Keeping A Secret.

It was when Molly was getting over the measles that mamma told her about Tom's birthday party. It was to be a bicycle party, and the boys were all to bring their bicycles; and Tom's father was going to give him one for a birthday present.

"Oh, goody!" cried Molly, jumping up and down. "Won't Tom be just too happy for anything?"

"Now, Molly," said mamma, "you must be very careful not to tell Tom anything about it. You mustn't even look as if you knew about it."

"Can't I tell anybody? Not even Arabella Maria?" asked Molly. "'Cause I shall surely burst if I don't."

"Yes," said mamma, laughing, "you can tell Arabella Maria, but no one else."

This was hard. That very afternoon Tom came rushing in from school, and told Molly about Billy's new improved safety.

"I'd give something if I just knew I'd get a wheel for my birthday," said he. "But, when father was telling about the scarcity of money last night, I knew that meant no safety for this year."

"Bye low, bye low," sang Molly to Arabella Maria, who, because she was made of rags, and lumber, Molly loved, as she said she was so nice and "huggy." Molly kept her eyes shut tight for fear Tom would see a nickel-plated bicycle in them.

"Why don't you talk and be a comfort?" demanded Tom. "I suppose, if it was your birthday coming, you wouldn't mind. You'd rather have an old mushy doll like that!" indicating the beloved Arabella Maria with a scornful finger.

This was too much for Molly to bear. Her eyes flew open with a flash. "It ain't so at all!" she said. "I wouldn't want another doll at all, and I do want a bicycle. Every girl in the block has one but me. And Arabella Maria is not mushy, and she knows a great deal that you would be glad to know."

And then Molly, feeling that she was getting on dangerous ground, flew upstairs, holding Arabella Maria close up against her mouth.

Uncle Tom and mamma were sitting on the porch quite near the open window, and heard all this conversation. Uncle Tom was much amused, and mamma very proud.

"I can make her tell me," said Uncle Tom.

"Try," said mamma, as she went indoors to toast the muffins for tea.

Molly presently found herself seated on Uncle Tom's knee; and after she had told him all about the measles and how it was a great surprise to everybody that Arabella Maria didn't take them, "But she's the best thing!" said Molly. "I told her not to, 'cause I couldn't nurse her; and she didn't."

"What is this about Tom's birthday?" said uncle Tom. "I want to know about it."

But Molly immediately shut her mouth up tight and looked up at the sky. "It's a secret," she said finally.

"But not from me, is it? You know he's my namesake; and how do you know I won't get him the same things?"

Molly looked troubled. "There is a danger," she said; "but, if I should tell you, you might let it out—not on purpose—but 'cause it's so hard not to. I don't want to ever have the responsibility of another secret, never."

"Well, well, and so you can't trust me," said uncle Tom.

"I wouldn't mind trusting you at all if I hadn't promised I wouldn't tell," said Molly. "And me and Arabella Maria must keep our word, you see. Now, if it was about my birthday, I could tell you just as well as not, 'cause I wouldn't know—"

But Uncle Tom was laughing so hard that Molly stopped. "Good for you, Molly," he said; "you're a trump!"

Molly didn't know at all what he meant, but she was much relieved that he was not offended.

When Tom's birthday, with the party, the safety and all, really came, it was hard to tell which was the happier, Tom or Molly.

Every time that Tom felt things boiling within him to such an extent that he couldn't possibly stand it an-

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, May 12.—Heb. 11:17-40. God having foreseen some better things concerning us (vs 40.) Compare Heb. 11:16.
Tuesday, May 13.—Hebrews 12:1-17. God's chastening fruitful (vs. 11.) Compare I Peter 1:6.
Wednesday, May 14.—Hebrews 12:18-29. Who are enrolled in heaven? (vs. 23.) Compare Luke 10:20.
Thursday, May 15.—Hebrews 13. Let love of the brethren continue (vs. 1.) Compare I Thess. 4:9
Friday, May 16.—Revelation 1. "I was in the Spirit on the Lord's day," (vs. 10.) Compare Rev. 21:10.
Saturday, May 17.—Revelations 2:1-17. Who receive the hidden manna? (vs. 17.) Compare John 6:48-51.

In the last number we forgot to say "thank you" to Dr. Kempton for writing up the Prayer Meeting Topic for April. I am sure all enjoyed his clearly put thoughts, and will unite with me in this "thank you."

Now that the pressure has been taken off these columns by the conclusion of the course of study, there is ample space for our Unions to report their work. Come on all ye scribes, sharpen your quills and let us hear from you.

Prayer Meeting Topic—May 11.

Jesus the Living Bread. John 6:20-35; 48-58.

HUNTING FOR BREAD.

The excited crowd which had feasted on five loaves and two fishes thought that the perpetual bread problem had been solved. They would make Jesus king, whether he wished the office or not, and then look to him to sustain his followers by working miracles. After feasting on food provided by a miracle it seemed altogether tame and idle to work from morn to night for one's daily bread. Jesus knew their thoughts; and he who never did a rude or impolite thing through selfishness or inadvertence, said to the gaping crowd when they found him, "Ye seek me, not because ye saw signs, but because ye ate of the loaves and were filled."

JESUS THE BREAD OF LIFE.

He that comes to Jesus Christ shall not hunger, and he that believes on him shall never thirst. All the cravings of his higher nature are satisfied in the Christ. One who feasts daily on the Bread of Life may starve to death in a martyr's dungeon; but his real self all the while is enjoying a feast. Foods that minister to the stomach perish; Jesus Christ is food and drink for the spiritual nature, genuine bread that imparts life. We partake of the inexhaustible stores in Christ by personal faith and loving fellowship.

NO REFERENCE TO BREAD AND WINE.

The teaching of our Lord has been perverted by sacramentarians, who assert that we partake of Christ in the Lord's Supper. Then are we supposed to eat with our teeth the actual body of the Lord. This monstrous theory is only one step removed from the notion which some of his ignorant Jewish hearers may have entertained, that Jesus meant a literal eating of his flesh and a drinking of his blood. Our Saviour used highly figurative language in this address in the synagogue at Capernaum; and he did it for the express purpose of shaking off the fanatical crowd that meant to make him king by force. But he injects many expressions which show that he is talking of a spiritual appropriation of himself by faith. The ordinance of the Lord's Supper was instituted much later, and although its symbolism is identical with the high and difficult teaching of our lesson, it was a memorial ordinance setting forth the atoning death of Jesus till he come again.

WE FEED ON CHRIST BY FAITH.

"This is the work of God, that ye believe on him whom he sent." "He that comes to me shall not hunger, and he that believes on me shall never thirst." "For this is the will of my Father, that everyone who beholds the Son, and believes on him, should have eternal life." "Verily, verily, I say unto you, he that believes has eternal life." Thus our Lord gave the crowd to understand that men were to feed on him by faith. He did not intend to spread a feast of loaves and fishes for hungry crowds; he offered men something higher and better—his own person, his flesh and blood. "Feed on me by faith."—John R. Sampey in Baptist Union.

God's Promises.

Not long since I was shown a five pound note issued by the Bank of England. I noticed that it was crisp and new. My friend who showed it to me explained

that when the Bank redeemed them, they were not therefore reissued. Every note issued was new. It was further explained that these notes were produced by a process that was necessarily costly—the paper being of a superior texture, and the printing and engraving of a high order. My friend informed me that these notes are good anywhere in the world,—of universal currency.

This incident has served to impress upon me the value of God's promises as written in the Bible. They are bank notes of celestial currency. Like the notes of the Bank of England they are always new. They come from the Father direct to every believer. The mould of centuries has never gathered on them. The promises of earth's great ones are soon forgotten, because they soon lose their value;—those making them soon falling in their ability to fulfill. The promises of the Bank of England may at some future time cease to be of value; but the promises of God will never cease to be of value, and they will never cease to be handled because God will always be able to fulfill them. The world congratulates those who can always carry with them a bountiful supply of bank notes of recognized value. But now comes the crucial test. A bank note in the hands of an outlaw is worth as much as it is in the hands of the most pious "herald of the cross." But the possession of a pocket Bible containing all "the promises" will not thereby enable one to draw upon the Bank of Heaven. On the contrary every one of these promises first draws upon us for faith. "If thou canst believe; all things are possible to him that believeth." J. W. B.

The Prodigal Son.

ONE OF JESUS' STORIES.

(For Little Tots.)

Many, very many years ago, in the land where Jesus lived, there was a man who had two boys.

One of them did not want to stay home; he thought he could have a better time, if he could get away to some place, where his father could not hear from him, nor know what he did. So after getting all the money he could from his father, he went away without telling him where he was going, or whether he would ever come back. You may be sure that his father was very sorry to have his boy leave home in such a way, and day after day he wondered whether he was not in trouble in some far-off land; but he did not know where he had gone, so he could only wait and wish that he would come back.

We are not told where he went, but only that it was a long way off, and in that far-off place instead of choosing good people for his friends, he went with those who were wicked and bad.

These wicked people gave him bad advice, and he did many things that were very wicked; but he kept on doing things to please them, and thought he was having a good time. To do this he had to spend the money his father gave him very fast, and soon he found that it was all gone.

Then these wicked people left him, and he was among strangers, without money. To make the matter worse, all the people in the place were in want, because just at this time their crops had failed, and he could find no one to help him. You may be sure that he felt very lonely, and began to wish that he had not left home.

He did not want to go back home and tell his father that he was sorry, so he went and lived with a man who had a lot of hogs, and the work which he had to do was to watch and feed them. He would not had to have done such work at home, and besides he was not paid enough for it to buy what he needed to eat. Nobody cared for him and he was left with the hogs, and often was so hungry that he ate some of what was fed to them.

One day when he was thinking about what a hard time he was having, and how foolish he was for leaving home, he wondered whether his father wouldn't hire him if he went back, for then he would at least have enough to eat.

He made up his mind that he would go back and tell his father how sorry he was for leaving. So he started off just as he was and began the journey home.

His father was looking for him, and when he was a long way off he saw him coming. His clothes were ragged, and although he did not look like the same boy, his father knew him, and was glad enough to see him. He did not wait for him at the house, but although he was an old man he ran to meet him, and put his arms around his neck and kissed him. This made the boy feel more sorry still, and he began to tell his father how bad he had been. His father did not wait to hear it all, but sent for shoes and clothes, and after he was made clean and nicely dressed, they had a great feast, and there was great joy because the long-lost boy was found.

This story is to teach us how wrong it is to go away from our Father in Heaven and become wicked, and how gladly he receives all who come back to him.

J. W. B.

other minute, he would rush out on the lawn, and look at his new wheel, and say:

"Hurrah! She's a daisy!" and turn somersaults until he felt better. At the same time Molly would rush after Arabella Maria and, with a rapturous squeeze, would say, "Aren't we glad we didn't tell, though, 'cause he's so happy over the s'prise?"

By and by they all went out for a spin around the block; and there, among the shining wheels, was a dear little one, whom no one claimed. Tom picked up a card on the handlebar, and read:

"For Molly and Arabella Maria, two young women who know how to keep a secret from even Uncle Tom." "Oh, oh!" said Molly, dancing up and down. "Arabella Maria, we're the happiest girls in this world, I know."—Churchman.

A Clever Imitation.

A certain Cleveland attorney has two bright little children. They are quick at imitation, and have a talent for making up games in which they cleverly burlesque their elders. A few days ago their mamma found they were playing "Doctor." The youngest child was the patient, with head wrapped in a towel, and the older the physician, with a silk hat and a cane. The mother, unseen by the little ones, listened at the doorway.

"I feels awful bad," said the patient.
"We'll fix all that," said the doctor briskly. "Lemme see your tongue."

Out came the tiny, red indicator.
"Hum! Hum! Coated!" said the doctor, looking very grave indeed.

Then, without a word of warning, the skilled physician hauled off and gave the patient a smart slap in the region of the ribs.

"Ouch!" cried the sufferer.
"Feel any pain there?" inquired the doctor.

"Yes," said the patient.
"I thought so," said the healer. "How's the other side?"

"It's all right," said the patient, edging away.
Thereupon the doctor produced a small bottle filled with what looked like either bread or mud pills, and placed it on the table.

"Take one of these pellets," the physician said, "dissolved in water, every seventeen minutes—al-ter-mit-ly."

"How long mus' I take 'em?" groaned the patient.
"Till you die," said the doctor.

"Good morning!"—The Plain Dealer.

Two Points of View.

Said the goose to the gander, "This weather is fine! Just hear the drops patter and see the grass shine! There is surely no fun like a wall when it pours; I don't see why any one stays within doors."

Said the hen to the cock, "Oh, dear, what shall we do? I told you 'twould rain, and you see I spoke true. Hurry in! hurry in! for your plumage you'll wet, and you know what a horrible cold you may get."

Said the duck to the drake, "Feel the rain on your back!

It slides off your wings before you can say 'Quack!' Oh, a long day of pleasure! It is such a treat To step in a puddle and splash with both feet!"

Said the girl to the boy, "Now don't stand there and pout; You certainly cannot expect to go out! The gutters are running as full as a brook. Come! Sit by the fire and read a nice book."

Said the boy to the girl—what did the boy say? Remember, 'twas raining the whole of the day. And perhaps he had toothache, or didn't feel well, But just what he said I would rather not tell!

—A. B. Carr, in Youth's Companion.

The Seamstress.

Miss Dorothy Dot, in her little red chair, Put her thimble on with a matronly air, And said, "From this piece of cloth, I guess, I'll make baby brother a lovely dress."

She pulled her needle in and out, And over and under and round about, And through and through, till the snowy lawn Was bunched and crumpled and gathered and drawn.

She sewed and sewed to the end of her thread; Then, holding her work to view, she said, "This isn't a baby dress after all; It's a bonnet for my littlest doll!"

—St. Nicholas.

Don't get discouraged. It is often the last key on the bunch that opens the lock.—Puck.

"How do you like this weather?"
"Not much; I'm afraid it's going to rain."

"Well, how's times with you?"
"So, so; but they won't last."

"Folks all well?"
"Yes; but the measles are in the neighborhood."

"Well, you ought to be thankful you're alive."
"I reckon so; but we've all got to die."—Ex.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR MAY.

For Tekkali that the Spirit's power may come in great measure upon our missionaries and their helpers, and may souls be saved. For the North West, Indian work and British Columbia.

Dear Girls and Boys—Some of you wish to know if we have the same Sunday school lessons in India that you have at home, and if the children learn the Golden Texts.

Of course most of you go to bed at nine or half-past nine o'clock. In India it is then about seven or half-past seven the next morning. So when you are going to bed Saturday nights, I am beginning to teach my class of dark, shining eyed, Telugu tots the very lesson you will have in Sunday school the following day.

Not only on Sundays do we have these lessons but daily in our schools. We have seventy-five boys in the school now. By far the greater number of them come from homes where Jesus is not loved or known.

April 29, 1902. Tekkali is the topic for our June meeting. Mrs. Archibald has written us a story about two people who were born, lived, loved and one of them died in Tekkali.

Important. Dear Sisters:—A word of explanation, regarding the closing of our convention year, may not be out of place, just at this season. A great many of our societies, especially in the small country districts, do not elect their officers, until after the Convention is over.

Do the little ones learn the Golden Texts? Yes, indeed, and you help them. Many of you send me your picture cards. I have white paper pasted on the back and the title of the lesson and golden text written on them.

The first week of the present term we were very busy conducting examinations on the lessons of last term. Then came a distribution of prizes, for I had said that each child passing the examination would receive a reward.

And again we do thank those who took so much time and care in preparing these scrap-books. Those made with the bright colored cotton are especially

pretty. I will tell you, however, that pictures of life please the children much more than flowers and scenery. As a lesson in English Composition I had one of the boys write a letter to one of you who sent scrap-books but I think I will let you all read it.

We are all safe by the grace of God. Miss Newcombe examined us in the Bible. When we began the lessons she told us that each boy who passed in that examination would get a prize. After we had our examination, Mr. and Mrs. Gullison and Miss Sanford came to school for the prize-giving.

You remember my letter about Akkayalayya, do you not? He has been coming to school for some time. Moreover, the little nephew who cried so bitterly that day is coming too. Please pray that these boys may not only learn of Jesus but give their hearts to him.

Bimlipatam, March 19, 1902.

Tekkali

is the topic for our June meeting. Mrs. Archibald has written us a story about two people who were born, lived, loved and one of them died in Tekkali.

Important.

Dear Sisters:—A word of explanation, regarding the closing of our convention year, may not be out of place, just at this season. A great many of our societies, especially in the small country districts, do not elect their officers, until after the Convention is over.

Dartmouth, April 30, 1902.

Amherst.

Owing to our pastor's interest in missions and wise leaderships, one prayer-meeting in each month is devoted to missions. Sometimes the privilege of using the evening is accorded to the W. M. A. S. On March 13th, a public meeting was held, Mrs. W. E. Bates, vice-president, presiding.

esteem ourselves fortunate in still having as leader our beloved president, Mrs. Harding. April 28th, 1902. L. R. BATES, Ass't.-Sec'y.

Quarterly Statement W. B. M. U. APRIL 30TH, 1902.

Table with columns: Rec'd from W.M.A.S., N.S., F.M., H.M., Total. Rows include N.B., P.E.I., Donations, Annual Reports, Tidings, Leaflets.

Table with columns: DR., Paid Treas., F.M. Board, N.W. and Manitoba, Indian work, G.L. Mission, New Brunswick, H.M., Nova Scotia and P.E. Island, Japanese work, B.C., Printing Tidings, Leaflets, Photos, County Secretary, Postage, drafts, etc.

MARY SMITH, Treas. W. B. M. U. Amherst, April 30th, 1902.

Amounts Received by the W. B. M. U. Treasurer. FROM APRIL 19 TO APRIL 30TH.

Cambridge Narrows, F. M., \$16.35; Antigonish, Tidings, 50c.; Forbes Point, F. M., \$5 H M \$5; Bridgetown, F. M., \$5 96, H M, \$9.04; Apple River, F. M., \$5; Billtown, F. M., \$8, H M, \$3; Biltown, Mrs W T Sweet to constitute herself a life member, F. M., \$25; Auburn, F. M., \$8 70, H M, \$3.5; St Stephen, F. M., \$8.4; Acadia Mines, F. M., \$2 75. Tidings, 25c.; Moncton, H M, \$32.50, toward Miss Flora Clarke's salary, \$72 50; Bayview, leaflets, 36c.; St John, West, F. M., \$6 H M, \$2 equally divided between G L M, N W M, and N B H M; Chipman, F. M., \$5 25, H M, \$1 33; Alberton, F. M., \$2.50; Marysville, F. M., \$6 50; 2nd St Margaret's Bay, F. M., \$3 75; H M, \$4 Tidings, 25c.; Fairville, leaflets, 15c.; Lunenburg, F. M., \$3.20; New Germany, F. M., \$7; Port Greenville, F. M., \$4 50, H M, \$1 25; Laconia, F. M., \$2 75; Little River, Cumberland county, to constitute their pastor's wife, Mrs P S McGregor, a life member, F. M., \$25 and to support Bible woman; Yarmouth, Tidings, 25c.; Cumberland Bay, F. M., \$4; 3rd Yarmouth, F. M., \$5.5, H M, 67c.; Forbes Point, leaflets, 25c.; Pugwash, F. M., \$5.70, H M, 50c.; Tidings, 25c. Reports, 15c.

MARY SMITH, Treas. W. B. M. U. Amherst, P. O. B. 513.

Twentieth Century Fund. FROM MARCH 22 TO APRIL 15.

Mrs Bessie D Shankle, Hubbard's Cove, \$5, to place the name of Joseph Shankle on the "In Memoriam Roll"; Des. Samuel McKinley, Lower Onslow, \$10; Mrs Nancy F Cooke, Portauquique Mt., \$10; Mrs W H Chapman, Dartmouth, \$10 to place the name of her father and mother, Mr and Mrs H Cunningham, on the "In Memoriam Roll"; Tufts Cove, S S, Dartmouth, \$5, to place the name of Herbert B. Tufts on the "In Memoriam Roll"; members Dartmouth church, \$5; Jordan Falls, \$13; 2nd Sable River, \$8.20; 2nd Ragged Island, (Rockland), \$3 50; Bessie M. Eaton, Canard, \$10; Emma I. Eaton, do, \$5; Mrs H A Eaton, do, \$6, to place the name of H A Eaton on the "In Memoriam Roll"; Robert Chisholm, \$1; Frank M Eaton, \$2 50; E D Eaton, \$5; Carrie M Eaton, 50c.; Levi Eaton, \$2 50; Wm. Farnham, \$1; Mrs Wm Farnham, \$1; Chas E Ellis, \$5; N A Eaton, \$5; C H Eaton, \$5; C H Borden, \$2; R E Rand, \$5; to place the name of Thos W Rand, on the "In Memoriam Roll"; E Irene Rand 50c.; Theodora H. Rand, 50c.; G W Stuart, Truro, \$12 50; Mrs Robert Porter, Lake George, \$5; Port Medway S S \$9; Central Falmouth, S S 1st Quart; \$10; Mrs G C Johnson, Wolfville, to place the name of G C Johnson on "In Memoriam Roll." A. COHOON, Treas, 20th Century Fund, N. S. Wolfville, N. S., April 15.

Eruptions

Pimples, boils, tetter, eczema or salt rheum, Are signs of diseased blood. Their radical and permanent cure, therefore consists in curing the blood. Angus Fisher, Sarnia, Ont., and Paul Keeton, Woodstock, Ala., were greatly troubled with boils; Mrs. Delia Lord, Leominster, Mass., had pimples all over her body; so did R. W. Garretson, New Brunswick, N. J. The brother of Sadie E. Stockmar, 87 Miller St., Fall River, Mass., was afflicted with eczema so severely that his hands became a "mass of sores." These sufferers, like others, have voluntarily testified to their complete cure by

Hood's Sarsaparilla

This great medicine acts directly and peculiarly on the blood, rids it of all humors, and makes it pure and healthy.

The Messenger and Visitor

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

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

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

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

Personal

Rev. A. C. Archibald, of the Graduating Class Newton Theological Seminary, has accepted a call to the pastorate of the Middleton church and will enter upon his duties June 15th.

Rev. J. E. Tiner, having completed a successful pastorate of four years with the Salisbury church, has accepted a call to a church at Tennants Harbor, Maine. Mr. Tiner and family left for their new home on Thursday last.

Rev. J. H. Hughes who has been confined to his home for several weeks with asthmatic trouble is now somewhat improved, although still much troubled with a cough. He hopes when the weather grows a little warmer to be able to get out and to go for a time to an inland locality where no doubt conditions would be more favorable for his recovery.

LITERARY NOTES.

The Missionary Review of the World for May is marked by variety, interest, and strength. First there is a Scriptural Exposition by Dr. Pierson, the Editor-in-Chief, on "The Divine Link between Prophecy and Missions." A very practical and forceful article is contributed by Robert E. Speer on the "Resources of the Christian Church for the Evangelization of the World." More popular but none the less valuable are Wherahko Rawel's article on the "Maoris of New Zealand," Dr. C. H. Denman's "Doctors and Demons Among the Laos," Bishop Warren's "The Struggle for Liberty in South America," and Dr. J. C. Young's description of his recent "Visit to Hodeidah, Arabia." Three articles on China, two on John R. Mott's Visitation of Asia, and his impressions of the Situation there, and three very excellent contributions on African Life and Missions also make up a part of this attractive number of the Missionary Review. The Intelligence Department is a missionary newspaper in itself.

Published monthly by Funk & Wagnall's Company, 30 Lafayette Place, New York. \$2.50 a year.

NEGLECTFULLY BUSY

This paradoxical heading expresses a real truth. "I am too busy," is the excuse given for the neglect of many a pressing duty. It is the reason advanced for refusal to perform that which is perchance of supreme importance. The child thus accounts for his unprepared lessons; the artisan for his uncompleted work; and the business and professional man for work left undone. In the same way the child of God tries to quiet his conscience when Christian obligations are not performed. Lesser duties are allowed to outweigh the greater. Our own gratifications takes the place of service. Our own purposes crowd out the purposes of God. When thus engaged, we are, in a true sense, neglectfully busy. We are occupied with life's minor affairs and the major duties and privileges are forgotten.

Great trusts are committed to us, and with them come grave responsibilities. The immortal soul is entrusted by God unto our keeping. It must be provided with spiritual nourishment that it may grow and develop, in accordance with the divine purpose. We also stand related to our fellow men, and are accountable for our influence upon them. "Am I my brother's keeper?" is a question that is often asked in a way that shows an attempted evading of personal responsibility. This, however, does not free us, and a

brother's blood may cry out from the ground against us. Talents and powers are for use to the glory of God. The greater their character and possession the greater is one's accountability. Their non-use or misuse becomes a rejection of God's plan in regard to them. The power to accomplish mighty results is conferred for his service, and must not be turned aside to other ends. In all things his glory is to be advanced and a willingness shown to carry out his requirements. Mayhaps we intend to be true to him, but often we discover we are too busy. Business engrosses our attention continuously and becomes of supreme importance. Domestic concerns completely fill the daily round of life. Study absorbs our interest in the acquisition of the world's wisdom, crowding out the pursuit of true wisdom, which has its beginning in the fear of the Lord. Pleasure-seeking, sometimes measured by the mind and heart day and night. Thus physical and mental powers are misused and wasted, while the supreme concern of existence is neglected.

We need a deep realization of the trusts that God has committed to us, and a recognition of them as trusts. If we would make our lives what they ought to be, we must learn to do quickly and constantly the will of God. If we would do our utmost to help on the Kingdom of God and bring others to the knowledge of its privileges, we must remember "now is the accepted time." Our gifts and opportunities must be devoted, not to selfish purposes, but to God.—Sel.

After the president of the Board of Trade, Gerald Balfour, had informed the British House of Commons Thursday, that he had been confidentially informed that the proposed trans-Atlantic combine did not necessarily involve a change in the nationality of the ships, and the government leader, A. J. Balfour, had announced that the officials of the White Star Line did not appear to have violated their contract with the British Admiralty, Russell Rea (radical, a shipowner and merchant) moved the adjournment of the House in order to discuss the matter. The debate and the explanations of Mr. Balfour have done nothing to reconcile the British press to the shipping combine.

Placer gold has been discovered at Cape Scott, at the northwest of Vancouver Island.

The bill giving the consent of the United States to the erection by the Canadian government of a dam on the St. Lawrence river from Adams Island, Canada, to Les Galops Island, United States, with a view to improving navigation, was favorably reported.

IT'S THE TRUTH

Tell a man it's a food and he doesn't want to pay for it. Tell him it's a medicine and he says it doesn't look like it. Then tell him it's both a food and a medicine and he thinks you're playing some game on him.

Yet these are the facts about Scott's Emulsion of pure cod-liver oil. It is the cream of cod-liver oil, the richest and most digestible of foods. The food for weak stomachs. The food for thin bodies and thin blood.

But that's only half the story. Scott's Emulsion is also a good medicine. It gives new life and vigor to the whole system and especially to the lungs.

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

Notices

THE TWENTIETH CENTURY FUND \$50,000.

Address of Field Secretary is H. F. ADAMS, Fredericton, New Brunswick.

Notice to Pastors in Nova Scotia.

DEAR BRETHREN—I sent you over a hundred postcards enquiring as to the outlook for the Twentieth Century Fund in your church or churches. A month has passed and only thirty have been returned. Will the remaining seventy-four please return theirs to me at once. It will cost you nothing, for the card is stamped and addressed to me. All you are asked to do is to spend five minutes in answering the printed questions and drop the card into the mail. Kindly sign your names to the card. Yours patiently,

H. F. ADAMS.

The next session of the Annapolis County Conference will be held at Deep Brook on May 19th and 20th next. A good programme is prepared and large attendance anticipated. W. L. ARCHIBALD, Sec'y.

The fifty-second annual meeting of the N. S. Western Association will meet at Port Maitland, Yarmouth county, on Saturday, June 21 at 10 o'clock, a. m. W. L. ARCHIBALD, Clerk of Asso.

The next session of the Shelburne County Quarterly meeting will convene with the Lewis Head Church, Tuesday and Wednesday, May 20th and 21st. All the churches are urged to send delegates. The first meeting will be on Tuesday, at 10.30 a. m.

S. S. POOLE, Sec'y

The regular meeting of the Hants Co. Baptist Convention will be held in the Baptist Church at South Rawdon, on Monday and Tuesday, 26th and 27th, first session at 2 p. m. on Monday. As this is the annual meeting it is hoped there will be a large and representative gathering. Those coming by rail will come to Brooklyn station on the Midland Ry., and will there find teams to convey them to Rawdon. The delegates who propose traveling by this route will kindly send their names to Mr. A. G. Knowles, South Rawdon, N. S., not later than May 20th.

L. H. CRANDALL, Sec'y Scotch Village, N. S., May 1st, 1902

The quarterly meeting of York and Sunbury counties Baptist churches will convene (D. V.) in Fredericton Baptist church on May 13 and 14 inst. The first session will open on Tuesday evening at 7.30 p. m. Churches will kindly all appoint delegates.

N. B. ROGERS, Ass. Sec'y.

Notice to Churches and Pastors.

At our last Home Mission Board Meeting, April 14th, after filling applications and supplying vacant mission fields as best we could, we found that we had the names of several worthy young brethren left on our list, who desire to work for the Master. Now if any of our churches would like the services of one of these brethren or any of our over-worked pastors would like an assistant for the summer vacation, please apply at once to the Board. Our young brothers want to work for the Master and they want the temporal remuneration. Such work brings to help them in obtaining their education. Let the churches and pastors come to their assistance.

M. W. BROWN, Rec. Sec'y. Pleasant Valley, Var. Co., N. S.

The next session of the Westmorland Quarterly Meeting will be held at the church at North River in the parish of Salisbury, on Tuesday the 21st day of May next at the hour of three in the afternoon. All pastors in the confines of said Quarterly Meeting are urged to be present. The churches are requested to send delegates. The train for North River will leave Petitoodic on arrival of the C. P. R. train from Halifax.

Dated at Sackville this 8th day of April, A. D., 1902. F. W. EMMERSON, 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.

W. F. PARKER, Sec'y. Prov. Com. Yarmouth, P. O. Box 495.

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. W. F. P.

A Pocket Time Ball

The factory adjustments of the Elgin Watch—by refrigeration and oven heat—make it like a pocket time ball. Its accuracy is never questioned. An

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will last a lifetime, with ordinary care—keep perfect time under all conditions. Ask your Jeweler.

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A Celebrated Divine.

The most Popular Orator of America and the most acceptable writer on religious subjects. The Rev. T. DEWITT TAINAGE is no more. His death has caused a most profound shock throughout the country. A superbly illustrated book, containing the story of his life, his brilliant and captivating discourses, pithy and forceful teachings, is now ready. Do not wait to write. Best terms given. Send 20 cts, in stamps for Prospectus to Earle Pub. Co., St. John, N. B.

LAUGH AND LIVE LONG.

Thackeray truly remarked that the world is for each of us much as we show ourselves to the world. If we face it with a cheery acceptance we find the world fairly full of cheerful people, glad to see us. If we snarl at it, we may be sure of abuse in return. The discontented worries of a morose person may very likely shorten his days, and the general justice of nature's arrangement provides that his early departure should entail no long regrets. On the other hand, a man who can laugh keeps his health, and his friends are glad to keep him. To the perfectly healthy laughter comes often. Too commonly, though, as childhood is left behind the habit falls, and a half-smile is the best that visits the thought-lined mouth of the modern man or woman. People become more and more burdened with the accumulations of knowledge and with the weighing responsibilities of life, but they should still spare time to laugh. Let them never forget, moreover, and let it be a medical man's practice to remind them that "a smile sits ever serene upon the face of Wisdom."—London Lancet.

"Pretty soon," says the Catholic Union and Times, "there won't be any other than Irish Catholic mayors in the New England cities. Boston has Mayor Patrick Collins; Bridgeport has Mayor Denis Mulvihill; another Connecticut city has Mayor John Foley; and now comes Mayor Ignatius A. Sullivan, who was elected Mayor of the aristocratic old city of Hartford on Monday. If this thing keeps up the name of that section will become New Ireland."

Free!

Here and there you'll find a dealer who does not sell that English Home Dye of highest quality, Maypole Soap, but such cases are rare. If a woman can't get Maypole let her write to the Canadian Depot, 8 Place Royale, Montreal, and receive by return mail a free book on successful home dyeing. We will also tell you where you can get

Maypole Soap
10c. for Colors, 15c. for Black.

USE THE GENUINE

MURRAY & LANMAN'S

FLORIDA WATER

THE UNIVERSAL PERFUME FOR THE HANDKERCHIEF, TOILET & BATH. REFUSE ALL SUBSTITUTES.

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.

FAVORABLY KNOWN SINCE 1826. **BELLS**
HAVE FURNISHED 25,000
BURROGH SCHOOL & OTHER
6 **MENEELY & CO.** PUREST BEST
WEST-TROY, N. Y. GENUINE
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The Surest Remedy is
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It never fails to cure a SIMPLE COLD, HEAVY COLD, and all BRONCHIAL TROUBLES.

Large Bottles \$1.00. Medium Size 50c.
Small or Trial Size 25c.

Endorsed by all who have tried it.

THERE IS NOTHING LIKE **K.D.C.**
FOR NERVOUS DYSPEPSIA
HEADACHE, OPRESSION OF SPIRITS, ETC.
FREE SAMPLES K.D.C. AND PILLS. Write for them.
K.D.C. CO. Ltd., Boston, U.S., and New Glasgow, Can.

* The Home *

USING HEAT TO QUIET PAIN.
Heat will quiet pain, but it must be a dry heat to accomplish it. Hot-water bags are excellent if properly used; while sand or hop-bags, or ordinary bottles or plates, perfectly protected by wooden wrappings, are equally efficacious in giving relief to a patient suffering from neuralgia, rheumatism, bowel complaints, or inflammation of any other sort. Frequent changes of these hot, dry applications so that the warmth is kept right along, will bring great relief.

Blankets are another great aid in pulling a patient through severe neuralgic or inflammatory pains, but the weight of the blanket is, in severe pains, almost impossible to bear; therefore, it is well to cut a good, heavy blanket into four or six pieces for use in the sick room. Do not hesitate to cut the blanket—the price of the best blanket would go but a small way on a doctor's bill, and it may restore the sufferer to health; and again, these small squares will last a lifetime for similar cases.

These pieces may be heated and tucked around any portion of the body the patient may desire; they will hold heat a long time and will produce a comfort that nothing else can, besides inducing sleep, as a comfortable warmth invariably will. A covering of this sort will protect and ease a larger surface than can be reached by any hot-water bag, or any other such appliance, besides having little or no weight; and this to the sufferer means much.

When a patient is not confined to bed, hot water applications are excellent to draw out inflammation, but no wet cloth should ever be used on a patient in bed unless the cloth is well protected by oil silk; even then it is well to remember that hot, wet cloths retain their heat but a short time, and that it is heat, not moisture that quiets pain.—Advance.

DURABLE WHITEWASH.

Mr. Henry Harstine, of New Philadelphia, Ohio, sends us a recipe for making superior whitewash, such as is used on the President's mansion in Washington. It is as follows:

Take half a bushel of unslacked lime slack it with boiling water. Cover during the process, to keep in the steam. Strain the liquid through a fine sieve or strainer. Then add to it a peck of salt, dissolved in warm water, three pounds of ground rice boiled to a thin paste and stirred in while hot; half a pound of spanish whiting and one pound of clear glue, previously dissolved by soaking in cold water, and then by hanging over a slow fire in a small pot hung in a larger one filled with water. Add five gallons of hot water to the mixture; stir well, and let stand a few days covered to keep out the dirt. It should be applied hot, for which purpose it can be kept in a kettle or portable furnace. A pint of this whitewash mixture, if properly applied, will cover a square yard. It is almost as serviceable as paint for wood, and is much cheaper than the cheapest paint. Coloring matter may be added, if desired. For cream color add yellow ochre; for pearl or lead color, add lamp-black, or ivory black; for fawn color add proportionately four pounds of umber to one pound of common lamp-black.

The east end of the President's house at Washington is embellished with this brilliant whitewash. It is used by the government a great deal.—Ex.

LAUNDERING SHIRT-WAISTS.

In laundering shirt-waists one or two points should be heeded. Do not rub soap on the waist; use a soap solution. A teacher in a laundry class put the garment after it was washed and thoroughly rinsed, through a hot starch made by using one-fourth of a cupful of starch to two quarts of boiling water. The starch is first wet with enough cold water to make a thin paste, which is then poured gradually into the boiling water, constantly stirring keeping it smooth. It should then boil

slowly for ten or fifteen minutes, with occasional stirring. This starch is suitable for the body of the waist; for the cuffs and front plait a thicker starch will be necessary. Use for this one-fourth of a cupful of starch to one quart of water. The thick starch may be made first if desired, and diluted for the thin starch. If preferred, a brand of starch which does not need cooking may be used. Such starch is wet with just enough cold water to separate the grains; boiling water is then poured over until the mixture is clear, when the starch is ready for use. Use the starch as hot as the hands can bear. Iron the plait and cuffs first, beginning on the wrong side and partially drying that side; then finish drying and polish it on the right side. At the girls' colleges last spring, the custom of wearing unstarched shirt-waists was common, but the habit can hardly be recommended for summer, as the waists lose their freshness an hour after they are put on.—Evening Post.

TAPIOCA CREAM.

Old-fashioned tapioca cream was simply tapioca soaked in cold milk over night and cooked until it had lost all semblance of form, then beaten with eggs, sugar and flavoring, and boiled until it had formed a sort of jellied custard. It was served cold, and was a popular dessert twenty-five years ago.

Modern tapioca cream is made of "exotique" tapioca, which is the finest form in which this farinaceous food now comes. Put one and one-half tablespoonfuls of tapioca into an earthen baking dish with a piece of butter the size of a walnut, cut into bits. Add about two tablespoonfuls of granulated sugar and a pint of new milk, with a little orange flower water or essence of bitter almonds for flavoring. Cover the pudding and let it stand in a slow oven for two hours, stirring it several times. Let it cool, and when thoroughly cold whip up a quarter of a cupful of cream to a stiff froth, add sweetening, and beat it into the rest of the pudding. Beat in also one or two lady fingers crushed and sifted in a fine crumb. In place of the whipped cream and lady fingers a meringue of the whites of two eggs and two heaping tablespoonfuls of sugar, with the juice of half a lemon, may be spread on the top of the pudding and baked for twenty minutes in a slow oven. If the meringue is used, flavor the pudding with a little grated lemon peel in place of the almond or orange flower essence.—N. Y. Tribune.

The imported Jersey cow, usually so gentle, made a savage dash at the visiting young woman, who was on the other side of the fence. "It's that red ribbon you've got on you," apologized the farmer. "I guess you'd better take it off." "On the contrary," said the young woman, "I shall keep it on, and wear it as my red badge, of cow rage." And then the imported Jersey made another savage but ineffectual plunge at her.—Chicago Tribune.

BABY'S OWN TABLETS.

Mothers' Best Help When Her Little Ones Are Ailing.

Every mother needs at some time a medicine for her little ones, and Baby's Own Tablets are the best medicine in the world for constipation, sour stomach, indigestion, diarrhoea, colic, simple fevers and the troubles of teething children. The Tablets have been in use for years and thousands of mothers say that nothing else acts so quickly and relieves and cures little ones so surely. Mrs. R. H. LaRue, Mount-ain, Ont., simply voices the experience of other mothers when she says:—"I can't recommend Baby's Own Tablets to all mothers who have cross or delicate children. I do not know how I could get along without them."

Children take these Tablets as readily as candy, and if crushed to a powder they can be given with absolute safety to the tiniest, weakest babies. There is a cure in every Tablet and they are guaranteed to contain no opiate or other harmful drug. You can get the Tablets from any dealer in medicine or they will be sent post paid at 25 cents a box by addressing the Dr. Williams Medicine Co., Brockville, Ont.

If You Could Look

into the future and see the condition to which your cough, if neglected, will bring you, you would seek relief at once—and that naturally would be through

Shiloh's Consumption Cure

SHILOH cures Consumption, Bronchitis, Asthma, and all Lung Troubles. Cures Coughs and Colds in a day. 25 cents. Guaranteed.

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

Girl's Clover Root Tea purifies the Blood

The Whole Story in a letter:

Pain-Killer

(PERRY DAVIS')

From Capt. F. Love, Police Station No. 5, Montreal:—"We frequently use PERRY DAVIS' PAIN-KILLER for pains in the stomach, rheumatism, stiffness, frost bites, chilblains, cramps, and all afflictions which befall man in our position. I have no hesitation in saying that PAIN-KILLER is the best remedy to have near at hand."

Used Internally and Externally.
Two Sizes, 25c. and 50c. bottles.

Wanted Everywhere

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

Address to-day the

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SOUR STOMACH, FLATULENCY, HEARTBURN, AND ALL OTHER FORMS OF DYSPEPSIA
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A PARROT PERFORMER.

The acuity of the gray parrot for imitation is well known. A contributor to 'Nature' describes a young bird who was a 'born actor' as the phrase is, and who had not only the power of mimicry, but also the more remarkable power of accompanying his word by appropriate dramatic action.

He played with a piece of wood exactly as a little girl plays with her doll. He would take the wood in his claw and would say to it, imitating the voice and gestures of his mistress or one of the servants:

'What! Are you going to bite me? How dare you! I will take the stick to you!

Then he would shake his head at the wood and say: 'I am ashamed of you! Whom did you bite? Go to your perch!'

He would then take the wood to the bottom of his cage, and putting it down on the floor, would hit it with his claws several times, saying:

'Naughty! I'll cover you up, I will!'

Then he would step back from it one or more paces, put his head on one side and say, as he looked at it:

'Are you good now?'

The writer of this letter says that no attempt was ever made, deliberately, to teach the parrot this or any other of his histrionic performances. He picked them up spontaneously from his own observation and placed them together from memory.

He was brought to his owner straight from the nest in Africa; therefore the dramatic instinct was intuitive, and had not been strengthened by association with the stage and its people. This remarkably clever gray parrot died at the early age of one year and eleven months.

The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

Second Quarter, 1902.

APRIL TO JUNE.

Lesson VII. May 18. Acts 13:1-12.

THE EARLY CHRISTIAN MISSIONARIES.

GOLDEN TEXT.

Go ye therefore and teach all nations—Matt. 28:19.

EXPLANATORY.

are doing that which fasting expresses. It is saying, I desire this good gift of God more than food, more than bodily pleasure, more than all else besides.

II. THE FIRST FOREIGN MISSIONARIES.—Vs. 2, 3. THE HOLY GHOST SAID IN answer to their prayers, and to their spirit of service. It is not stated by what means the Holy Spirit voiced his will, whether through prophets or through a general simultaneous impulse pervading the church. We must be careful not to limit the ways in which the Holy Ghost speaks to us. Impressions on the feelings are not the only language of the Spirit. He speaks to us by conscience, by reason, by providence, by his work, and by inspiration, by speaking unmistakably within our souls, and within the church as a whole. SEPARATE ME I, set apart for this special work FOR THE WORK WHEREUNTO I HAVE CALLED THEM Paul was called definitely at the time of his conversion, Barnabas perhaps in a more general way, by fitness, by providence, by an inward call, by spiritual longing.

3. AND, rather, "then." In response to the command of the Holy Spirit. WHEN THEY (the church) HAD FASTED AND PRAYED, indicating a special meeting held for the purpose. AND LAID THEIR HANDS ON THEM. By representatives of the church; thus recognizing their commission as from the church, guided by the Holy Spirit; expressing the fact that the prayers, the sympathies, the authority of the church were communicated to them. The church thus accepted them as their missionaries, and pledged themselves to sustain them by their sympathy, their prayers, and whatever aid they might need.

III. THEIR FIRST MISSION FIELD. THE CONTEST FOR A SOUL.—Vs 4-11. SENT FORTH BY THE HOLY GHOST, as related above. Luke keeps before our minds the fact that the origin of the missionary work was the Holy Spirit. The disciples before had been urged to go by persecution; now they went spontaneously under the influence of the Spirit. DEPARTED (went down from the higher land to the sea) UNTO SELUCIA. The seaport of Antioch, sixteen miles away down the river Orontes, SAILED TO CYPRUS A voyage of eighty to one hundred miles.

5. SALAMIS was on the eastern extremity of the island, the nearest port to Antioch. THEY PREACHED THE WORD OF GOD. God's message of love and salvation through Jesus the Christ. IN THE SYNAGOGUES. As was their invariable custom to do at first. For the Jews were most easily reached, since they believed the Bible and expected the Messiah. AND THEY HAD ALSO JOHN. John Mark, author of the Gospel according to Mark, cousin of Barnabas, and son of Mary of Jerusalem (Acts 12:12, 25.) TO THEIR MINISTER. For their assistant or attendant. He probably was anxious to go, and could in many ways be of excellent service, while at the same time he was in training for further usefulness.

6. GONE THROUGH THE ISLE. The "whole island." The word for "gone through" is one used, not merely to express travelling, but "the process of going over the country as a missionary for the purpose of evangelizing." UNTO PAPHOS. Now Paphos, at the western end of the island. A CERTAIN SORCERER, magician, wizard, (wise-ard.) sage, the name given to the wise men from the East (Matt. 2:1, 7, 16.) "The Magian represented in his single personality both the modern fortune-teller and the modern man of science." A JEW. Luke uses "the triple beat, Magian, false prophet, Jew." BARJESUS. Son of Jesus, or Joshua.

7. WHICH WAS WITH THE DEPUTY. As one of his train which always accompanied a Roman governor; a friend and associate. "This position was an honorable one, gratifying at once to ambition, to vanity, and to worse passions."

DEPUTY. Greek, "proconsul," that is, the governor of a province under the senate at Rome. This was formerly regarded as a mistake, because Strabo, the historian, says that Cyprus was an imperial province, under the emperor, and therefore the governor would be called a "propraetor," not a proconsul. But it was discovered that Augustus (B.C. 22) transferred Cyprus to the senate, and Luke uses the right word—proconsul. This is confirmed by a Greek inscription at Soloi in the north of Cyprus, found by General Cernola, and dated "in the proconsulship of Paulus." A PRUDENT MAN. R.V. "a man of understanding," of practical ability, of good common sense and judgment. CALLED FOR BARNABAS AND SAUL. This shows his sound mind. He would search wherever there was hope of more light. "That Paul got a hearing with the consul, Professor Ramsay suggests, was because he appeared in the character of a travelling teacher of moral science, such as were common in that age."

8. BUT ELYMAS. Not necessarily a proper name. It is simply Aramaic for

Magian, magician, sorcerer. WITHSTOOD THEM. Opposed them, because he saw that his influence and power and the emoluments of his place were gone if Sergius Paulus accepted the gospel. TURN FROM THE FAITH, from believing the gospel. The action of Elymas shows that Paul had made no little impression on the sorcerer.

9. SAUL (WHO ALSO IS CALLED PAUL.) This connects the two names with the same man. In the story of his life among the Jews he is called by his Jewish name Saul. Now that he is beginning his labors among the Roman Gentiles, his Roman name is used from this time on.

10. FULL OF ALL SUBTILTY. Deceit, guile, underhandedness. AND ALL MISCHIEF. CHILD OF THE DEVIL. And like his father. He had been adopted by Satan by his own choice; an immense fall from his child name "Bar Jesus," son of Jesus, or Joshua. "Paul was not flinging bitter words at random, or yielding to passion, but was laying the black heart bare to the man's own eyes, that seeing himself as God saw him might startle him into penitence." DEVIL, slanderer, false accuser, and therefore the ENEMY OF ALL RIGHTeousNESS, and therefore opposed to Jesus, who is the sun of righteousness. PERVERT THE RIGHT WAYS OF THE LORD. Referring not to perverting men, but God's ways with men to save them,—his truths.

11. THE HAND OF THE LORD. not of Paul. Paul announced the fact, but did not produce it. Hand is the instrument by which a work is performed. AND THOU SHALT BE BLIND, NOT SEEING THE SUN. This phrase indicates total blindness. A MIST AND A DARKNESS. Expressing the gradual process of the loss of sight, ending in complete blindness.

12. THEN THE DEPUTY, WHEN HE SAW WHAT WAS DONE, BELIEVED. The miracle was not his only reason for believing. The apostles had been teaching and preaching, and this miracle completed the evidence and turned the scale. BELIEVED. Became a disciple of Christ. BRING ASTONISHED AT THE DOCTRINE (the teaching) OF THE LORD, both at the manner of teaching, thus confirmed by miracle, and at what was taught about the Lord. The new truths from heaven, the new views of the love of God, the promises and blessings of the gospel, forgiveness of sin, new life, the presence of the Holy Spirit, were a new and marvelous revelation to the governor, and far more astonishing than the miracle.

COULDN'T.

A few days ago we noticed a little boy amusing himself by watching the frolicsome flight of birds that were playing around him. At length a beautiful bob-link perched on a bough of an apple tree near where the urchin sat, and maintained his position, apparently unconscious of his dangerous neighbor.

The boy seemed astonished at his impudence, and after regarding him steadily for a minute or two, obeying the instinct of his baser part, he picked up a stone and was preparing to throw it, steadying himself for a good aim. The little arm drawn backward without alarming the bird, whose throat swelled, and forth came nature's plea: "A-link, a-link, a-link, bob-o-link, bob-o-link, a-no-sweet, a-no-sweet. I know it, I know it, a-link, a-link, don't throw it, throw it, throw it," etc. And he didn't throw it. Slowly the little arm fell to its natural position and stone dropped harmlessly. The minstrel charmed the murderer.

Anxious to hear an expression of the little fellow's feelings we inquired: "Why didn't you stone him, my boy? You might have killed him and carried him home." The little fellow looked up dolefully, as though he suspected our meaning; and with an expression half shame, half sorrow, he replied: "Just couldn't, because he sung so.—Kindergarten Magazine.

Many of us find life hard and full of pain. The world uses us rudely and roughly. We suffer wrongs and injuries. Other people's clumsy feet tread upon our tender spots. We must endure misfortunes, trials, disappointments. We cannot avoid these things, but we should not allow the harsh experiences to deaden our sensibilities, or make us stoical or sour. The true problem of living is to keep our hearts sweet and gentle in the harshest conditions and experiences.—J. R. Miller.

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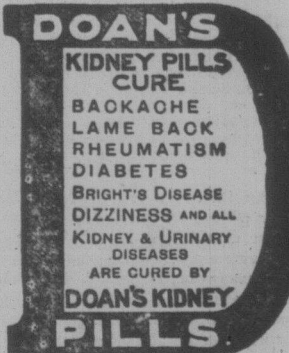
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Mrs. I. STEEVES, Edgett's Landing, N.B., writes on Jan. 18, 1901: "In the fall of 1899 I was troubled with a severe pain in the back. I could scarcely get up out of a chair and it gave me great pain to move about. I took one box of Doan's Kidney Pills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

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MARRIAGES.

WILE-BURNS.—In Bridgewater, N. S. April 20, by Rev. Chas. R. Freeman, Stephen Wile of Willeville and Mrs. Abigail Burns of Dayspring, N. S.

ARBO-COLLINS—In the Baptist church, Fairville, April 23rd, by the Rev. A. T. Dykeman, David Arbo of Fairville to Mrs. Addie Gray Collins of the same place.

PHILIPPIN-TROFTON.—At the residence of the bride's mother, Burnt Land Brook, Victoria county, on April 26th, by Rev. C. Stirling, Eugene Philippin and Nellie Trofton, both of Burnt Land Brook.

BERRYMAN-LANE—At Sisson Ridge, Victoria county, at the residence of the bridegroom, on April 30th, by Rev. C. Stirling, Geo. W. Berryman and Ada M. Lane, both of Sisson Ridge.

DEATHS.

JOYCE—At West Tatamagouche, April 22nd, John C. Joyce, aged 88 years. He leaves an aged widow, three sons and two daughters to mourn his loss.

HATHAWAY.—At Dow Flat, Victoria county, on April 21st, Celinda Hathaway, aged 41 years, leaving a husband and number of children to mourn their loss. Funeral attended by C. S. Stirling on Thursday, 24th April, a large number being present.

BELLMORE.—Mrs. Thomas Bellmore of Dipper Harbor died in the Public Hospital, March 26th, aged 35 years, leaving a husband, two daughters and one son. Sister Bellmore was a member of the Masquash church and much beloved by all who knew her.

EISNER.—At Middle River, Lunenburg county, April 17, Uriah Eisner was very suddenly called home at the age of 56 years. In the days of young manhood, our brother made a profession of religion and united with the Chester Baptist church. His widow, two sons and a daughter, besides brothers and sisters are left to mourn. May the grace of God sustain in their severe affliction.

LANTZ.—At Eldon, P. E. I., Saturday, April 5th, Joseph Lantz, aged 81 years, passed from earth. Mr. Lantz was born at Chester, N. S., and lived a number of years at Indian Harbor. It was there under the preaching of the late Rev. Silas Vidito that he was led to accept Christ as his Saviour and put him on in baptism. About 22 years ago he came to P. E. I., and settled at Eldon. Shortly after he became a member of the Belfast church. Bro. Lantz was a diligent, faithful, Christian man. He was highly respected by all who knew him. Though laid by from active work for a number of years by a partial paralysis of one side he murmured not. He loved to talk about Jesus in life and rested in him in death. May God comfort the bereaved family.

MCRAC.—At Point Prim, P. E. I., Sunday, April 6th, Flora McDonald, beloved wife of John A. McRae, fell asleep in Jesus, aged 46 years. Mrs. McRae was a daughter of the late Deacon John S. McDonald of Belfast. Some years ago she professed faith in Christ and was baptized by the Rev. F. A. Kidson and united with the Belfast Baptist church, of which she remained a member until her death. She was truly a Christian woman and endeavored to let her light shine. Though afflicted with a hopeless disease for more than a year previous to death, she bore her sufferings with patience and resignation. Those with whom she was most in-

timately connected feel deeply the loss of a true, helpful, loving wife and mother and sister. They know however that their loss is her gain. Pastor Spurr conducted funeral services assisted by Rev. McLean Sinclair, (Pres.)

SHORTT.—The Digby church has suffered another serious loss in the death of Miss Annie B. Shortt, which occurred at Bear River, April 2nd. She had been visiting friends up the Valley for several weeks and was making her last call at her uncle's in Bear River before returning home, when she was seized with pneumonia, which resulted fatally in five days. The summons, though sudden, found her ready. She bore her sufferings with singular resignation and courage, declaring from the first that she would not live. Miss Shortt's character was of a peculiarly Christian type. She accepted the gospel with child-like trust, and was most diligent and successful in applying its principles in her life. She delighted to minister to the aged and infirm in sympathy and material things. The Baptist church was the special object of her affection. No sacrifice was too great for her to make in order that the church might be benefited. The mourners have the legacy of a precious memory to comfort and stimulate them. The body lies in the church cemetery awaiting the Master's summons 'come forth.'


THOMAS.—Mrs. Henry Thomas died at her home, Somerset, April 24th, aged 80 years. Her husband had preceded her by only a few months to the better home. Mrs. Thomas, whose maiden name was Hannah Lyons, was a daughter of the late John Lyons, Esq., of Church street. One brother and two sisters still survive her. Nearly fifty years ago she was married and thirty years since she came with her husband to live in Somerset. To them were born five children, only two of whom survive her. At the age of seventeen she gave herself to the Lord and was baptized by the late Rev. William Chipman into the fellowship of the Berwick church. During her whole life she has followed very closely her Saviour. She greatly loved the house of God. The last three years she has been an invalid, but has been graciously sustained by divine help. Her funeral was held April 26th at which her pastor spoke from Rev. 14: 13. "Blessed are the dead," and etc.

STEVENS.—At Masstown, April 21, Miss A. Stevens, in the 24th year of her age. Miss Stevens possessed a lovable disposition and made many friends to whom she was always loyal. She possessed good musical talents and gave much time and care to the training of hand and voice. Miss Stevens was baptized by Rev. T. A. Blckadar and united with the Baptist church at DeBert. As a Christian she was pure and tender in her instincts and a true helper of others. She loved her church and was identified with all its interests. She was a regular attendant at public worship and often led in the service of song. The communion service was always precious to her. She loved and trusted the Saviour whose sacrificial death she thus commemorated. The funeral service took place at her old home at Masstown on the 24th inst, in the presence of a large number of friends. The service was conducted by Pastor Martell, assisted by Dr. Birch, Truro. Her pure life and example of love and obedience will always remain with her parents and other members of her family as precious memories.

WILLIAMS.—With sorrow we chronicle the death of Debora A., beloved wife of Rev. Jno. Williams of Truro, who died peacefully at her home after a brief illness on the afternoon of April 22nd. Mrs. Williams had not been enjoying good health for some time. But no serious fears were entertained until Sunday, April 20th, when symptoms of pneumonia appeared. Everything that medical skill and good nursing could do was of no avail. The delicate constitution could not withstand the disease, and after a heroic struggle for life the sufferer passed away on the third day at the age of 65. Mr. and Mrs. Williams were married on Dec. 3rd, 1856. From this long and happy union there survive two sons and three daughters to mourn with their father the death of one whose life had in it very many endearing qualities. Mrs. Williams was one of the sweetest and most amiable of dis-

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positions. To come into her presence was to experience" moral uplift and to receive a higher conception of the possibilities of human nature. Mingled with the gentleness and purity of her life was that element of enduring strength which only a living faith in Christ can impart. From her early life she walked with God, and all along life's pathway scattered sunshine and blessing. To such death is indeed a benediction. May the great Comforter sustain the sorrowing ones.
(Religious Intelligencer please copy.)

MANNING.—At Bridgewater, N. S., April 24th, somewhat suddenly, after a short but painful illness, Margaret Elmira, beloved wife of Captain L. R. Manning, in the 56th year of her age. Mrs. Manning was the fourth daughter of the late Deacon Thos. B. Keating and Elizabeth (Fales) of St. Francis, N. B., and formerly of Kingston, N. S. She came to this town to reside with her sister, Mrs. S. March, when in her sixteenth year, and has been closely identified with its interests during all the intervening years. In May 1871, she made a public profession of her faith in Christ and was baptized by the Rev. Stephen March and welcomed into the fellowship of the Bridgewater Baptist church. In her 23rd year she became the wife of Mr. L. R. Manning, to whom she proved a faithful wife and companion. To her family of five sons and one daughter, who now sadly mourn their loss, she was a wise, kind and devoted mother and counsellor. Much sympathy is felt for the family and especially for her husband, who is at present on a long sea voyage and necessarily must, for some time, be ignorant of the loss he has sustained. Mrs. Manning also leaves three sisters and a brother, i. e.—Mrs. (Rev.) Stephen March of Bridgewater, Mrs. Henry Keddy of Chelsea and Mrs. Sarah Knight, and John Jacques Keating of Everett, Washington, U. S. A., also a large circle of other friends who found her always a true and pleasant companion and friend, as well as a devoted Christian.

MCLROD.—At Uigg, P. E. I., on the 27th of February, Margaret Currie, relict of the late Rev. Samuel McLeod, passed to the home above in the 95th year of her age. She was born on the Isle of Colonsay. Spent her early years on the Isle of Mull. During this period under the preaching of a faithful man of God she was led to feel

that she was a sinner and needed a Saviour. When about 14 years of age she came to P. E. I. with her parents. About 12 years after her early impressions were deepened and she was brought to trust fully in Christ and was baptized by the late Rev. John Shaw. In 1837 she was united in marriage with Rev. Samuel McLeod and went to Uigg where she continued to reside until death. To them were born four sons and three daughters, Deacon Malcolm S. McLeod of Uigg, Norman S. McLeod of Montague, the late Dr. James McLeod of Charlottetown and Duncan C. McLeod, Barrister of Charlottetown, Mary McLeod, Mrs. William McLeod of Dundas, and Hannah, who died in early life. As a mother she was faithful and true, as a pastor's wife thoughtful, helpful and beloved, as a neighbor highly respected by all classes and creeds. It gave her great pleasure during the last years of her life to talk with and about those with whom she had been connected in the Lord's work during the long period of her husband's pastorate of the Belfast and Uigg churches as well as to converse with her neighbors young and old concerning the things that pertain to salvation. Christ and his cause were all her theme. She deeply loved the church of God and believed in its triumphs. When darkness overshadowed she lost not courage. God is living were the words she constantly uttered. The word of God was her daily food. Her testimony concerning her appreciation thereof was "I need it." Though she attained to a remarkable age there was apparently no failure of mind, memory or faith. When the end drew near she longed to depart and be with Jesus. Funeral services conducted by Pastor Spurr assisted by Rev. Mr. McNeill, (Presb.), were largely attended by all classes. Tears were seen to gather in the eyes of both Catholics and Protestants, as there was a calling to mind the faithful words spoken and the true life lived. Blessed are the dead who die in the Lord.

The contract between the Dominion government and Sir Charles Ross for the manufacture of the Ross Rifle is signed. The government agree to purchase all their rifles from him and are giving a preliminary contract for 12,000. The factory will be at Quebec and will begin with about 300 hands.

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Cures the worst pains in from one to twenty minutes. Not an hour after reading this advertisement need any 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, always inflammation and cures Constipation, 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, acted by Radway's Pills, so quickly as Radway's Ready Relief.

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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, Constipation, Piles.

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

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CONSTITUTION OF THE LIVER.

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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

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

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

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

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CROSSING THE LINE.

A boy who went with his father on a voyage to South America, was anxious to see the equatorial line, and said to an old sailor:

"Jack, will you show me the line when we cross it?"

"Oh, yes, my boy."

After a few days the boy asked whether they had crossed the line. The old tar said: "Yes, my lad."

"Why didn't you tell me, and show it to me?"

The sailor replied, "O, my lad, we always cross the line in the dark."

How many such lines we cross in the dark. On one side is light, peace, prosperity and blessing; on the other side, darkness, trouble, calamity, and a curse. Once we were on the bright side, by and by we find ourselves over the line, and surrounded with troubles. We crossed the line in the dark. The moderate drinker who scorns the idea of intemperance, at last finds himself in the gutter. He has crossed the line in the dark. The man who toys and dallies with sin, until at last he is overcome and ruined, has crossed the line in the dark. The man who delays repentance till death overtakes him, finds that he has crossed the line in the dark. The god of this world blinds the eyes of them that believe not; and men travel to perdition, utterly unconscious of the danger that awaits them. They intend to turn; they think by and by they will be able to change their course; but the current grows swifter, and, before they know their danger, the awful roar of the cataract sounds in their ears, and they awake, too late, to a sense of their true condition, and are swept onward to ruin. Beware of crossing the line in the dark. You may be crossing it now! Are you sleeping? "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light!"—Ex.

"REST IN THE LORD."

A young man, distressed about his soul, had confided his difficulties to a friend, who discerned very quickly that he was striving to obtain everlasting life by great efforts. He spoke of "sincere prayers" and "heart-felt desires," after salvation, continually lamented that he did not "feel any different in spite of all"

His present friend did not answer him at first, but presently interrupted him with the inquiry: "W., did you ever learn to float?"

"Yes, I did;," was the surprised reply.

"And did you find it easy to learn?"

"Not at first," he answered.

"What was the difficulty?" his friend pursued.

"Well, the fact was, I could not lie still; I could not believe or realize that the water would hold me up, without any effort of my own, so I always began to struggle, and, of course, down I went at once."

"And then?"

"Then I found out that I must give up all the struggle, and just rest on the strength of the water to bear me up. It was easy enough after that; I was able to lie back in the fullest confidence that I should never sink."

"And is not God's word more worthy of your trust than the changeable sea? He does not bid us wait for the feelings; He commands us just to rest in Him, to believe His word, and to accept His gift. His message of life reaches down to you in your place of ruin and death, and His word to you now is, 'The gift of God is eternal life, through Jesus Christ, our Lord.'"—Rom. vi. : 23

"JESUS, IT'S ME."

At a religious meeting in the south of London, a timid little girl wanted to be the little girl who wanted to come to Jesus, and said to the gentleman conducting the meeting: "Will you pray for me in the meeting, please? But do not mention my name."

In the meeting which followed, when every head was bowed and there was a perfect silence, the gentleman prayed for the little girl who wanted to come to Jesus and he said: "Oh, Lord, there is a little girl, who does not want her name known, but Thou dost know her; save her precious soul!" There was a perfect silence, and



FREE BOOK FOR SICK WOMAN

Woman is more liable to illness than man. This is because her organism is more sensitive. In man the muscular system is predominant. In woman the nervous sympathetic. Woman suffers in heart and brain and body a thousand things the average man can't understand. He knows nothing of the throbbing head, the aching back, the nerves all ajar by overstrain, the "want-to-be-let alone" feeling, the weakness and prostration from the overwork, worry and cares of her self-sacrificing life. Often indeed her wonderful love and courage make her hide from him until it is too late, the many sleepless, restless nights followed by tired waking mornings, the wearing pain, the dragging weakness of female complaints, all of which are increased at each period, the unutterable misery and weakness that darken her life and bring her to the verge of despair.

Yet woman need not despair. God never meant that his best gift to man should go through life in sorrow and suffering. What woman needs is to understand herself. Dr. Sproule has made this possible. He knows, (for he has proved it by curing thousands of cases where others have failed)—that she need not suffer physically. His latest book, written entirely for women, shows this plainly. In it you will read his wonderful "Tribute to Woman." When you read it your heart will throb with gladness as you feel that here, at last, is a man with a mind great enough and a heart tender enough to understand woman. This same understanding and sympathy have made him resolve to send a copy of this book

Absolutely Free

to any sick woman who writes for it. She who reads it will learn all about the weaknesses and diseases of her sex; all about her complicated nervous and physical conditions; all the necessities and requirements of her wonderful organism. Best of all, she will learn what is necessary to maintain health, and how that health can be regained when lost.

Fully Illustrated.

Dr. Sproule has given particular attention to the illustrations in this book, and has spared neither trouble nor expense to get the very best. All the female organs, both in health and disease, are so clearly drawn that anyone looking at the pictures cannot fail to understand. Dr. Sproule's long experience as a surgeon and a Specialist has made him an authority, and the illustrations have been done from drawings which he himself has made especially for this book. They are so clear and perfect that they will prove a revelation to the woman who sees them.

To Healthy Women

Reader, if you are well, please do not send for this book; because the edition is limited, and the book you might write for out of mere curiosity would probably be the means of depriving some sick and suffering sister of that beacon light which would guide her to renewed health and happiness.

But remember, though Dr. Sproule has been to great expense in getting up the book, it will cost YOU nothing. The doctor wants you to have it. He wants every woman to have that perfect glowing health without which she cannot fitly rule her kingdom. He feels it his greatest privilege to help in any way God's last and best creation—WOMAN. Write for this book at once. It will save you years of suffering. Address SPECIALIST SPROULE, 7 to 13 Doane St., Boston.

away in the back of the meeting a little girl arose, and in a little voice said: "Please, its me, Jesus; it's me." She did not want to have a doubt. She meant it. She wanted to be saved, and she was not ashamed to rise in that meeting, little girl as she was, and say, "Jesus, it's me."

TROUBLE

"The things which have happened unto me have fallen out rather unto the furtherance of the Gospel."—Phil. 1: 12.

I stood upon the beach looking off upon the sea, and there was a strong wind blowing, and I noticed that some of the vessels were going that way, and other vessels were going another way. I said to myself: "How is it that the same wind sends one vessel in one direction and another vessel in another direction?" I found out by looking, that it was the different way they had the sails set. And so does trouble come on this world. Some men it drives into the harbor of heaven, and other men it drives upon the rocks. It depends upon the way you have your sails set. All the Atlantic and Pacific oceans of surging sorrow cannot sink a soul that has asked for God's pilotage.—Talmage.

A LIFE PRAYER.

Men do not learn to pray in death. In death they utter their greatest prayer; they take up all their prayers together and consummate them into one climax, with which they victoriously assail the opening gates of heaven. We shall pray best in death if we have lived in God. Living should be praying. Praying should never be a separate act, detachable from the current of daily experience and action. Prayer should be part of ourselves. "Prayer is the Christian's native breath!" When our religion is superimposed, it is an incumbrance; when it grows up in the heart or soul under the inspiration and sanction of God the Holy Ghost, then it is part of ourselves—not an external quantity, but an inward and external breath.—Rev. Joseph Parker, D. D.

As in a physical gymnastics there are awkwardness and blundering and mishaps and falls and bruises at the start, but dexterity, gracefulness and a pleasure afterwards, so it is in the spiritual gymnastics, whose aim and end are godlikeness. The law of habit is a law of God, which always works for our happiness when we put ourselves in right relation to it. Exercise unto godliness becomes delightful in proportion to the earnestness, regularity and perseverance with which it is maintained. Prayer, praise, the study of the Holy Scriptures, Christian conversation and work of whatever kind—all the devotions and all the activities of a Christian life—become more and more delightful as you go forward in the way of duty. By exercise you acquire facility, skill, power, delight.

"I married you in order to love you in God, and according to the need of my heart, and in order to have in the midst of the strange world a place for my heart, which all the world's bleak winds cannot chill, and where I may find the warmth of the home-fire, to which I eagerly betake myself when it is stormy and cold without." Can you imagine whose words are these? Perhaps you might say they were written by some love-sick sentimentalist; but you would mistake. They are found in the "Love Letters of Prince Bismarck," which have just been published.

There is a good story going about Prince Alexander, the son of Princess Beatrice, who, having received a present of one sovereign from his mother and quickly spent it, applied for a second. He was gently chided for his extravagance, but, unabashed, wrote to his grandmother. The Queen had probably been warned, for she replied in the same strain of remonstrance, whereupon the young prince responded as under: "Dearest Grandmother, I received your letter, and hope you will not think I was disappointed because you could not send me any money. It was very kind of you to give me good advice. I sold your letter for £4 10s."—Selected.

This and That

HOW TO GROW CARNATIONS.

The carnation likes a sunny situation and should be free from the immediate neighborhood of taller plants. A little soot and ashes may be scattered between the rows and work into the soil with benefit to the plants. They should be cultivated thoroughly during the summer and abundantly supplied with water. Carnations, from seed, grown in the open ground, will not give many flowers the first season, being properly a biennial, but should be well protected during winter, and the following summer will give quantities of buds until cut down by frost. The plants that have been grown in pots should be shifted into large pots from time to time as the pots fill with roots, disturbing the ball of earth as little as possible; weak liquid manure may be given once a week after the plants are in four inch pots, increasing the amount somewhat as fall approaches and buds appear. By November the plants should be in four or five inch pots and ready to bloom. Buds that appear during summer should be removed and the strength of the plant reserved for winter blooming.

A sunny window in winter, where the temperature will not rise much above 55 degrees, is most congenial to the carnation, the usual air and temperature of the living room being much too warm and dry for them. A room away from direct heat, that is one that receives its heat from another room, suits them admirably and this room should be thoroughly aired every day, care being taken to protect the plants from drafts while this is being done. A screen that can be pushed between the plants and the open door is a great convenience and protection.—From "The Carnation Bed," by Ida D. Bennett in May Pilgrim.

THE GERMAN CROWN PRINCE.

A correspondent of an English paper, "M. A. P.," writing of a meeting with the German Crown Prince, describes him as a rather good-looking young man, with the fresh, high color and the ready blush of a country boy. He was surprised to find him exceedingly simple and retiring, in spite of the rumor that he inherited his father's appreciation of the might of the Hohenzollerns. The Prince is a young man of fine physique, the fruit of having had little pampering from his youth until now.

His father even improved on the simple military education and discipline under

AN HONEST FRIEND.

Cleared Away the Family Troubles.

There is not one thing on earth that could enter a family and do as much honest good and bring as much happiness as in certain cases where coffee drinking is left off and Postum Food Coffee used in its place.

A family in Iowa Park, Texas, furnishes a good illustration. The mother says, "I want to tell you what happened in our family when we left off coffee and took up Postum. About eight months ago we made the change I had been, for quite a while, troubled with rheumatism in my right hip and shoulder, swimming of the head, and fluttering of the heart, so I thought I had heart trouble.

Sometimes in walking my head would swim so that I would be obliged to sit down. I had other disagreeable feelings I cannot describe but they will be readily understood by coffee drinkers if they will confess it.

My family were also more or less ill and were all coffee drinkers. Well we gave up the coffee and started in on Postum Food Coffee; husband, myself and four children. Even the two year old baby (she had been puny since having the grip) had her coffee along with the rest of the family. When we made the change to Postum she began to fatten and now is perfectly healthy and fat as a pig.

which all the Hohenzollern princes have been brought up. It is only a few years ago that the Crown Prince could have been seen trudging behind a plough, or milking, or cleaning out the hen-coop on the farm that has been established for the young prince. His brothers, August William and Oscar, are going through the same course now.

The farm where Prince Frederick William was trained is Plon, in Holstein, the home of the Empress. The cadet school is there, where the cadets are prepared for the more advanced classes of the upper cadet academy of Gross-Lichterfelde. The royal pupils have a residence in the royal park. Near it is a large lake, and on a peninsula of twenty-eight acres is a leased farm, where, with six companions, they seriously undertake agricultural labor.

The farmhouse on the place is a typical old-fashioned peasant's abode, and it has not been altered in the slightest degree. A great chestnut-tree shades the entrance, which leads directly into a primitive white-washed room, furnished exactly like any peasant's room, with a woven mat, a repainted table, and a closet that contains heavy earthenware plates and coarse dishes.

Adjoining this room is a small kitchen where the princes often do their own cooking, for they have no servants. While living there they must do everything for themselves. The produce of the farm is sent to the imperial household in Berlin or Potsdam, and the Emperor examines it both in respect to quality and quantity.

The season's crop last year was sent to Berlin. It had been planted, weeded, grubbed out and barreled by the two princes and their companions, with no aid from adults, and the yield was excellent. The Emperor pays his sons the market price for their produce, and in addition to raising the crops, they must keep exact accounts, showing just how their farming operations stand, and what are the profits each year.

The princes had a bad time with their vegetables last year, for the drought killed nearly everything. But the orchard did well, and they balanced their loss in vegetables by unusual success with chickens. Prince August William invested in prize white American Wyandottes, and they proved to be phenomenal layers. Besides the chickens, there is a colony of white Pekin ducks that have a beautiful little house built for them near the pond.

THE SLAVE OF FASHION.

Women find fashion a hard task master and the demand upon them for early morn until late at night is such a strain that one isn't surprised at the number of chronic invalids who haunt our sanitariums. Just think of one typical day: Cards in morning from 10 to 12; a lunch at one, eating hurriedly and talking busily; an afternoon reception from three to five; dinner party at seven, then the theater or opera, and a supper to wind up the day, is a routine not uncommon during the season. The very children in school early learn to know what overwork and worry is. They begin at an early age in the cramming process, which is rigidly enforced so that the child may begin to earn his living when he leaves the grammar school at fourteen, and as a boy told me the other day, "I'd be better if I wasn't in such a hurry and worry all the time."

These people, men, women, and children, who overtax themselves in the pursuit of riches, pleasure, or knowledge, are many of them very light eaters. Dr. Frothingill says, "They are quick as lightning, acute, sensitive, highly strung, high-minded, and quick tempered. They are energetic and industrious; they are neat in their attire and intolerant of dirt. The sight of a cobweb is agony. Their sense is highly strung and when suffering from neuralgia, as such people often do for hours at a time, it is no exaggeration to say that when lying in their bedrooms they can hear the cat walking across the kitchen floor. They complain of palpitation and also of an opposite condition of heart failure, which differs from syncope in that there is no loss of consciousness."

Such people are fond of taking drugs. All the preparations of cocoa, morphia, malpreparations, are eagerly seized upon, and these are the type of people who buy patent headache powders. They will be the soul of a party one day and spend the next in a dark room; and their activities show that they forget the assertion of Romberg that "Pain is the prayer of a nerve for healthy blood."—Julia Holmes Smith, M. D., in the Pilgrim for May.

HOW JAPS EAT.

Even the highest class Japanese women, and no matter how rich their family may be, are brought up to be able to sew, cook, and attend to their homes.

In Japan the highest class of women never go to market. The market comes to them—that is, the dealers call and offer their wares for sale at their customers' doors. The fish merchant brings his stock, and, if any is sold, prepares it for cooking. The green-grocer, the cake dealer, and, now-a-days, the meat man, all go to their patrons' houses.

Nearly all Japanese women make their own clothes; at all events, even the very richest embroider their garments themselves. Dinner is served at or a little before dusk the year round. A small table, about one foot square and eight inches high, is set before each person. On this is a lacquer tray, with space for four or five dishes, each four or five inches in diameter.

There are definite places for each little bowl and dish. The rice-bowl is on the left, the soup-bowl in the middle. One's appetite is measured according to the number of bowls of rice one eats. A maid is at hand to replenish the bowls. If a few grains are left in the bottom of the bowl, she is aware that those eating have had sufficient; but should one empty his bowl she will once more fill it.—Presbyterian.

Pale and Listless.

A CONDITION THAT AFFECTS VERY MANY WOMEN.

The Appetite Fails—Strength Departs and the Sufferer Feels That Life is Really a Burden.

From The Topic, Petrolea, Ont.

It is impossible that a medicine can be so widely known and used as are Dr. Williams' Pink Pills without striking results frequently becoming known and the merits of this great remedy for the common ailments of man and womankind being published. Mrs. Thos. Kettle, of Petrolea, Ont., is a case in point. Mrs. Kettle is an old resident of this district and is well known. Chatting with a reporter of the Topic the other day the conversation drifted on the subject of medicines, when Mrs. Kettle spoke in the highest praise of Dr. Williams' Pink Pills, which, she said, had cured her of a long illness. Our reporter, being naturally interested, made further enquiries, when Mrs. Kettle gave him the following particulars:—"I am the mother of twelve children and in spite of the constant strain and worry the raising of so large a family entailed upon me, in addition to my housework, I was for many years blessed with splendid health. However, after the birth of my last child my strength seemed to fail me and I felt that my health was gradually going. I consulted a doctor and continued under his treatment for some months, but the only result that I could see was that I grew steadily worse. I could not name any particular ailment that I suffered from, but I was all "run down." My appetite failed me, my strength seemed all gone and I became pale and listless, scarcely able to drag myself around, and much of the time in bed. I became alarmed at my long continued ill health and as doctor's medicine had done me no good I determined to try Dr. Williams' Pink Pills. I purchased a box and thought it did me some good, so I got six boxes more, and before I had finished taking the second I felt a lot better, and by the time I had finished the seven boxes I had perfectly regained my health, had gained weight and felt better than I had for some years. I consider the pills a splendid medicine, a real godsend to weak and ailing women, and have frequently recommended them to my friends and used them with my children, always with good results." Judging from Mrs. Kettle's healthy appearance to-day none would imagine she had ever known what a day's illness meant.

Dr. Williams' Pink Pills are a positive cure for all diseases arising from impoverished blood, or a weak or shattered condition of the nervous system, such as epilepsy, St. Vitus' dance, paralysis, rheumatism, sciatica, heart troubles, anaemia, etc. These pills are also a cure for the ailments that make the lives of so many women a constant misery. Sold by druggists or sent by mail, postpaid, at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

SYMINGTON'S EDINBURGH COFFEE ESSENCE

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Who were less than 2 years from College. Average monthly salary \$37.43 Tuition cost (average 4 mos.) 34.00 Wages per month \$20 to \$60.

We do not guarantee situations in order to secure students, but MARITIME-TRAINED students get good salaries. If your income is larger than this you had better send at once for our Illustrated Calendar.

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55 Per Cent.

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

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



CHURCH BELLS Chimes and Pells, Best Superior Copper and Tin. Get our price. McSHANE BELL FOUNDRY Baltimore, Md.

NOTICE.

To William G. Abell, of the Parish of Lancaster, in the County of the City and County of Saint John, John, farmer, and Margaret J., his wife, and all whom it may concern:

NOTICE is hereby given that there will be sold at Public Auction at the Manawagonish Hotel (so called) in the Parish of Lancaster, in the County of the City and County of Saint John, in the Province of New Brunswick, on Monday, the 19th day of May next, at the hour of twelve o'clock, noon, the fresh lands and premises mentioned and described in a certain Indenture of Mortgage bearing date the 18th day of August, A. D. 1886, registered in Libro St. Folio 361, 362, 363 and 364 of Records in and for the City and County of Saint John and made between the said William A. Abell and Margaret J. his wife, of the one part, and Charlotte Riddock of the other part, the said lands and premises being described as follows:—"All that certain lot or tract of land situate, lying and being in the Parish of Lancaster, in the City and County of Saint John, and Province of New Brunswick, being part of the lands originally granted to Robert C. Minette and William Scott in severally by grant of date the twelfth day of December in the year of our Lord one thousand eight hundred and thirty-one, and described in the said Grant and plans thereto annexed as the division or quantity given and granted thereby to one William Scott, his heirs and assigns, as lot thirty-one (31), containing one hundred and ninety acres, more or less, with an allowance of ten per centum for roads and waste," together with the buildings and improvements thereon.

The above sale will be made under and by virtue of the power of sale contained in the said Indenture of Mortgage for the purpose of satisfying the moneys secured thereby, default being made in the payment thereof. In witness whereof Frederick W. Blizard, Assignee of the said Mortgage by Indenture duly registered, has hereunto set his hand this twelfth day of April, in the year 1902.

Signed by the said Frederick W. Blizard in presence of A. A. Stockton, FRED W. BLIZARD, Assignee of the above mentioned Mortgage.

PURE GOLD Jelly Powder Joyfully, Quick, flavored with PURE GOLD EXTRACTS always true to name AT YOUR GROCERS.



SAVE THE HANDS

Surprise soap makes them soft and smooth, allowing the housewife to take up the sewing or other light work without the slightest discomfort.

Surprise soap will not injure the hands, because nothing but the purest materials enter into its making. That's why it is known from coast to coast as a

PURE, HARD SOAP.

And that's why it is called "A perfect Laundry Soap." There are other pleasant surprises for you in Surprise Soap.

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For 60 Years

The name GATES' has been a warrant of par excellence in medicine.

During these six decades

GATES' ACADIAN LINIMENT has been in public use with ever-growing popularity. All classes of workmen are now recognizing that it is the handiest and best application they can get in case of accident or colds, and the greatest pain killer in the world.

Lumbermen carry it with them in the woods for emergencies.

Fishermen and Miners have discovered that they require its aid. Farmers can get no superior liniment for ailments of horses and cattle.

Householders should keep it constantly on hand for burns, bruises, cuts, colds, coughs, etc.

It should be applied to a cut at once, as it heals and acts as a disinfectant, killing the disease germs which enter the wound. If you have a cold or other use for a liniment, get a bottle at once and you will be convinced that you have got the best. Sold everywhere at 25 cents.

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C. B. FOSTER, D. F. A., C. P. R.
St. John, N. B.

News Summary.

The international exhibition at Cork was opened on Thursday.

A large number of counterfeit \$2 bills are in circulation in Toronto.

Eight hundred men for the fourth contingent left Winnipeg on Thursday for Halifax.

Sergeant Sheldon, of the C. P. R., has been reduced to the rank of corporal for having been found intoxicated.

The latest election figures from France show that 248 Ministerialists and 163 anti-Ministerialists have been elected to the Chamber of Deputies.

W. A. McLeod, merchant, of Rat Portage, was arrested at Winnipeg on Thursday on a charge of defrauding the Bank of Ottawa out of \$7,000.

Howard Munro, aged 28, a lobster fisherman, was killed off White Head Friday afternoon. He was struck by the main boom of a vessel and knocked overboard.

Contractor Anderson is making good progress with the work of fitting up the new rifle range at St. Marys, York county, and expects to have it completed some time during the present month.

The executive of the National Council of Women met at Montreal on Tuesday under the presidency of Mrs. Robert Thomson, of St. John. The annual meeting will be held at St. John, N. B., July 3 to 9.

J. Y. Cain, of Winnipeg, late accountant in the court house, was committed for trial Thursday on thirteen charges of forgery and uttering forged checks to a total of \$2,324. The charges date from 1895.

At a special meeting of the Amherst town council to consider tenders for a system of sewerage, the tender of Clarke & Connolly, of Toronto, was accepted. The contract price for material and work is \$49,480.

The coroner's jury of Kingston, Ont., returned a verdict of accidental homicide in the case of the schoolboy Sharp, who on Monday shot Beatrice Holland at Frontenac school. They believe the boy did not think the revolver was loaded.

The Grand Trunk and Canadian Pacific Railways have closed contracts with the Dominion Coal Company, which aggregate half a million tons. That of the Canadian Pacific is for the current year, while the Grand Trunk's contract is for next season.

The North Sydney Herald building, on Water street, opposite the post office, occupied by A. C. Bertram, proprietor of the Herald, and by Sydney Salter, lumber merchant, took fire at 8:30 Friday evening in the press room. At 9 p. m. the fire was under control. All the printing materials in the Herald establishment are destroyed. The building and plant were insured. Mr. Bertram is in Ottawa.

A sad accident occurred in the Bay of Fundy Thursday afternoon. A boat manned by Marvin Morehouse and Egbert Robbins filled and went to the bottom. John and Herbert Holmes managed to rescue Morehouse, but were too late to save his companion. The accident took place off Sandy Cove. The deceased was 21 years of age, was unmarried and a son of Mr. and Mrs. Benjamin Robbins.

Yarmouth, the birth place of the Sons of Temperance in Nova Scotia, invites the Order's representatives to meet with the Grand Division on Wednesday, May 7th. The present aspect of Temperance Reform, viz.: Inspiring evidence of growth, of new life, of renewed vigour, in contrast to Legislative insensibility and inertia; the consideration of "What Next?" all help to invest the coming meeting with interest and importance. The Order has added over 1800 to its membership the past quarter.

It is shown by the U. S. naval report for 1902 that the total number of vessels of the United States navy, built and building, is 135, and the total cost will be \$235,082,209. The report adds that comparatively few of them have any real fighting value. Naval prowess lies almost entirely in 18 battleships, 8 armored cruisers and 21 protected cruisers. The rest of the ships would cut but little figure in actual war.

Eric Sharp, a 15 year old boy, and Beatrice Holland, a bright girl of 14, had a little tiff in the cloak room of the public school at Kingston, Ont., on Monday. Sharp pulled a revolver and shot the girl dead. Young Sharp says the girl tipped his hat and he threatened to shoot, and when he pulled the revolver out of his pocket it went off accidentally. The scholars say Sharp told the girl if she did not stop fooling he would shoot her, and he drew the revolver, aimed and fired, and then made his escape, but gave himself up to the police.

A dozen cases of small pox were reported to the Ontario health department on Monday.

The Ottawa Northern and Western Railway passed into the control of the Canadian Pacific on Thursday.

George Reyno, a fisherman at Herring Cove, was seriously stabbed during a fight there Monday night. The knife blade pierced his lung. No arrests have been made.

Abbe Tanguay, the well known French Canadian historian and geologist, died at Ottawa, Monday, aged 83. He was one of the original members of the Royal Society of Canada.

Judge Dewey, of Boston, on Monday discharged Luigi Gratti, an Italian, who had stabbed a man for calling him "scab" and assaulting him when he had taken a striking workman's place.

Carl W. Grant, at Malden, Mass., tried to kill himself while under arrest. Grant is said to have made a confession that he had taken \$1,500 from the Congregational Publishing House, in the Boston office, of which he was employed as shipping clerk.

The correspondent of the London Daily Telegraph at Pretoria says that General Botha, with other Boer leaders, attended meetings of the Utrecht and Vryheid commandos last week. At these meetings a strong opinion in favor of peace was expressed.

Lord Kitchener reports: "Since April 21st 25 Boers have been killed, 78 have been taken prisoners and 25 have surrendered. There has been desultory fighting in various sections of the Transvaal and the Orange River Colony. The garrison at O'Kiep, Cape Colony, successfully held out until it was relieved by the columns."

In the graduating class of the Baltimore Dental College this year, out of 100 students 9 were Canadians. One of them took the first prize, one the second prize, and six got honorable mention. Among the latter was Mr. O. B. Moore, son of locomotive engineer Joseph H. Moore, sr., of the Shediac Branch.

John Brown, a colored man who was under arrest at Sydney for shooting Malcolm Ferguson, escaped from the county jail and left a note stating that he was going to the seashore about sixty miles away for air, that he would return to stand trial if alive and to "terrify the court if dead."

At Halifax Tuesday at the convocation of Dalhousie, held in the Academy of Music, the degree of M. D. C. M. was conferred on 21, the largest number in the history of the Medical College. The honorary degree of Doctor of Laws was conferred on Martin Joseph Griffin, librarian to the Parliament of Canada, and on Robert Murray, editor of the Presbyterian Witness.


The divorce bill, introduced by Earl Russell, was thrown out in the House of Lords on Thursday. The bill provided for divorce on five grounds in addition to the causes already valid in England. The Lord Chancellor, Earl Halsbury, said, it was an outrage that the bill should have been introduced. The Lord Chancellor then moved its rejection, which was carried.

The transport Cestrian, which will sail from Halifax on the 8th inst., will have the 3rd Regiment and two squadrons of the 4th Regiment under Mayor O'Farrell. The Winnifred, which will sail on the 15th, will have the 6th Regiment and the headquarters and two squadrons of the 4th Regiment. The Cornishian, which will sail on the 20th, will have the 5th Regiment on board.

The Ogilvie Milling Company, which has made several advances in the price of flour, announces another move up of 5 cents a barrel, making \$4.30 for Hungarian and \$4.20 for Glenora patent. The Lake of the Woods Milling Company has made no change since the other company commenced the advances and their prices for what are commonly called the same grade of goods are now 30 cents a barrel lower. As these big concerns have always sold their goods on the same price basis the situation has caused much comment in trade.

The British columns are now in close touch with the British garrison at O'Kiep and the relief of the British force there is practically completed. The plucky little garrison at O'Kiep has been closely invested by the Boers for weeks past and has put up a defence which can be compared to that of Mafeking. On the night of April 15 forty Boers rushed an outpost on a kopje held by twenty of the British garrison. The Boers were repulsed and the British had four men wounded. Heliograph communication has now been established between O'Kiep and Klipfontein, 50 miles distant.

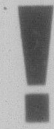
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