

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LXIV.

Vol. XVIII.

ST. JOHN, N. B., WEDNESDAY, APRIL 30, 1902.

{ THE CHRISTIAN VISITOR
VOLUME LIII.

No. 18.

From Paris to New York—Overland. A party of travellers under the leadership of Mr. Harry De Windt is attempting an overland journey from Paris to New York by the way of Siberia and Behring Straits. On the last day of February the expedition reached Verkhoyansk, six hundred miles east of Yakutsk. In crossing the Verkhoyansk Mountains the members of the expedition had a terrible experience. The cold was intense, 65° below zero being reached. All the travellers were frost bitten, but otherwise they were reported to be well and in good spirits, and were setting out for a point 900 miles farther on, from which they would have 1,500 miles more of travel in order to reach East Cape. If the expedition succeeds in its undertaking it will probably be next heard from on the American side of Behring Straits.

improved places and unmovable property to any advantage. They have applied through representatives to the British Government for assistance in removal to Canada, but the Colonial Secretary has not seen his way clear to recommend this. Nor has the Dominion Government as yet offered assistance. A Mr. Lewis who came to Canada with the party and who is apparently a leader among them, is reported as saying that the Patagonian Welsh would like to establish a colony by themselves in some western part of Canada, but that no general movement will take place unless the Imperial or Dominion Government offer some encouragement. The party mentioned above, which arrived in Halifax by the *Ionian*, are described as presenting a healthy, strong and intelligent appearance. No doubt the South American colony would constitute a desirable addition to the population of Canada.

The Atlantic Steamship Combine. The great Steamship Combination under the leadership of J. Pierpont Morgan is at present the subject of special interest in the commercial world. The companies which are said to be included in the combination are the Leyland; the White Star; the American; the Wilson; the Atlantic Transport, and the Canard, aggregating 208 ships and a tonnage 1,106,842. If the Dominion and Holland-American lines enter the combination, which is regarded as probable, the number of ships will be brought up to 224 with a total tonnage of 1,257,109. This would mean that the American Combine would include about two-thirds of the number of steamships now engaged in the trans-Atlantic trade and about three-fourths of the tonnage. The capital of the combine is reported to be \$170,000,000, consisting of \$60,000,000 ordinary shares, \$60,000,000 cumulative shares, and \$50,000,000 4½ per cent. mortgage bonds. A number of the lines included in the Combine are British. It is explained, however, that entering the Combination does not involve any change of flag and that the different companies will continue to be run independently, subject only to the general supervision of the Combine which will use its influence to prevent rate cutting in the freight and passenger service and other forms of injurious competition. It is estimated that the Combination will in this way effect a saving of about \$15,000,000 a year. The general expression of feeling in London in reference to the scheme is unfavorable, based upon the fact that lines which have been hitherto under British management will now be controlled from the United States. The *London Standard* expresses alarm at the possibility of the Liverpool concerns in the Combine eventually passing under the American flag and then being lost to Great Britain in every sense, and says that Parliament should consider seriously whether the proposed arrangements do not pass beyond the limits of legitimate enterprise.

Welshmen from Patagonia. Five Welsh families, including in all some thirty persons, have arrived in Canada from Patagonia. It may be rather premature to speak of these immigrants as "the advance guard of the Welsh colony in Patagonia." It seems to be quite correct, however, that the Patagonia colony, numbering about 2,500, having found conditions in South America less desirable than they had anticipated, and having been very favorably impressed with what they have heard of Canada, are anxious to come to this country if they can be enabled to do so without too great a sacrifice. It is stated that many of them have now been in Patagonia for thirty years, and have accumulated considerable property which would have to be sacrificed in leaving the country, as the influx of population there is small, and the Welsh would not be able to sell their

The Cecil Rhodes Scholarships. The proverbial haziness of even the educated British mind in reference to Canadian geography

and the conditions of the country generally appears to reflect itself in the late Cecil Rhodes' will. It was probably not at all the intention of the testator to exclude the greater part of Canada from participation in the benefits of the Oxford scholarships which the will provides for in the interest of young men of the British colonies. But while Rhodesia, the Cape of Good Hope, Natal, New South Wales, South Australia, Queensland, West Australia, Tasmania, New Zealand, Newfoundland, Bermuda and Jamaica are specifically mentioned as participating in the appropriation for the scholarships, when it comes to the Dominion of Canada, the Province of Ontario and the Province of Quebec only are mentioned, as if it were supposed that those Provinces constituted the entire habitable part of Canada. It is said however that the large powers which, by the terms of the will, are vested in the executors are sufficient to enable them to carry out what it is reasonable to suppose was Mr. Rhodes' intention, that all the Provinces of Canada should share in the educational advantages which the will provides with a view to general culture and the consolidation of the Empire. In order that such men as are most likely to promote the purposes he had in view shall become the beneficiaries of his bequest, Mr. Rhodes has named in his will certain qualities to which respect is to be had in the election of a student to a scholarship: (1) his literary and scholastic attainments; (2) his fondness of and success in many outdoor sports, such as cricket, football and the like; (3) his qualities of manhood, truth, courage, devotion to duty, sympathy for the protection of the weak, kindness, unselfishness and fellowship, and (4) his exhibition during schooldays of moral force of character and of instincts to lead and to take an interest in his schoolmates, for these latter attributes will be likely in after life to guide him to esteem the performance of public duties as his highest aim. As suggestions to those who will have the choice of students for the scholarships, it is declared that in the testator's view the ideally qualified student would combine these four qualifications in the proportion of three-tenths for the first, two-tenths for the second, three-tenths for the third, and two-tenths for the fourth qualification, so that if the maximum number of marks for any scholarship were 200, 60 marks each would be apportioned to the first and third qualifications, and 40 marks each to the second and fourth qualifications. For the first qualification the marks would be awarded by examination; for the second and third, respectively, by ballot by the fellow students of the candidates, and for the fourth qualification by the head master of the candidate's school. It is provided that no student shall be qualified or disqualified for election to a scholarship on account of his race, or religious opinions.

The Outlook for Peace.

There appears to be a somewhat hopeful feeling generally in respect to the prospects of peace in South Africa. It seems evident that on the Boer side, the power of decision rests principally with Steyn, Schalk Burger and the Boer commanders and the Burgers in arms, and not with Mr. Kruger and other representatives of the Boer cause in Europe. The Boer Commanders have asked for time to lay the British offers of peace before the Burgers and take the vote of the latter thereupon. It is understood that the leaders are favorable to the acceptance of the proposal. Lord Kitchener has not granted an armistice, but has given assurance to the Boer leaders that facilities will be given for their taking the sense of the Burgers upon the peace proposals. In the meantime, the British Commander-in-chief may be expected to make the best use of his opportunities to strengthen his positions, but it is improbable that during the next week or two any very vigorous offensive warfare will be carried on against the Boers. The London correspondent of the *New York Tribune* quotes Sir Charles Dilke as expressing emphatically the opinion that peace will be made before the Coronation, and says that in this he, without doubt, reflects the opinion of the House of Commons. It is conceded generally by members that the Boer leaders have reached a tentative agreement with Lord Kitchener and Lord Milner that they have returned to the commandos as converted and reconciled advocates of peace. The delay caused by these consultations and the formal negotiations which will follow the return of the delegates will postpone the final armistice and declaration of peace until the beginning of June. This is said to be the opinion of the most cautious observers.

Editor Cartwright's Case.

The forcible detention in South Africa of Mr. Albert Cartwright, formerly editor of the *South African News*, has subjected the British Government to a storm of sharp criticism in the House of Commons, and some of the Government's prominent supporters have joined with the leaders of the Opposition in condemnation of the course pursued. Mr. Cartwright as editor of the *News* had charged that Lord Kitchener, prior to an engagement with General DeWet, ordered his officers to shoot all prisoners, and having been convicted on a charge of libel, was sentenced to a year's imprisonment. Mr. Cartwright had served out his sentence, and desired to return to England, but was not permitted to do so. Mr. John Morley in moving what amounted to a vote of censure on the Government, and on Lord Kitchener and Lord Milner in particular, referred to the explanation of Lord Stanhope, the Financial Secretary to the War Office—that the Government did not think it desirable to increase the number of Anti-British propagandists in England, and characterized it as "the most outrageous heard in the House since Simon de Montfort invented Parliament." Mr. Brodrick, Secretary for War, speaking in defence of the Government said that, although Mr. Cartwright had served out his sentence the question of his release was still *sub judice*, which Sir William Vernon Harcourt declared to be a scandalous proposition and contrary to the elementary principles of freedom. Mr. Winston Churchill (Conservative) was also among those who adversely criticised the Government in the matter, and expressed the hope that the House would force the Government to withdraw within the limits of the law and observe the Constitution. Mr. Balfour, the leader of the Government in the House of Commons, defended the course taken in reference to Mr. Cartwright on the grounds that the Government was justified in detaining a British subject if it thought his wanderings calculated to injure the interests of South Africa, and said that to adopt Mr. Morley's motion would be to condemn Lord Kitchener and Lord Milner, in whose hands at that moment rested the hopes of peace. This view of the case no doubt had force with many of the members, and in spite of other vigorous protests from both sides of the House, Mr. Morley's motion was rejected by a vote of 259 to 182.

Benevolence Among the Baptists of the Maritime Provinces for the Past Twenty Years viz, 1882-1901, as Reported in the Year-Book and in the N. B. Annual.

H. R. HATCH.

The object of this article is to answer two questions :

1. Is our benevolence increasing ?
2. Is it now what it ought to be ?

I. As to the first.

Of course we recognize the fact that the reports in the Year-Books are far from complete ; and also that much of our benevolence is of a character which renders report impossible. Yet on the other hand our gifts to the great enterprises carried on by our denomination, as reported by the treasurers of our denominational funds, ought to be a fair index of the benevolent spirit of our churches. For obvious reasons the figures in the following tables do not include the offerings to the "Centennial Fund," to the "Indian Famine Fund," and to the "Acadia Forward Movement Fund ;" nor the recent gifts of Deacon J. W. Bars of \$7000, nor interest on legacies. They do, however, include the amounts collected by the W. M. A. Societies, for surely the money raised by these societies is a part of the regular benevolence of our churches. It may be that in some churches the woman society is doing the larger part of the work of raising the denominational funds ; or possibly in some cases the Woman Society is doing the whole work. If that is true in any church, it certainly is not as it should be. Let us pull along every line ; W. M. A. S., Sunday-school, and church in general ; and let us pull together, to give our great denominational enterprises their proper support that God's Kingdom may come in the earth and his will be done.

TABLE NO. 1.

MemberShip.

1882-1901.

5-Year Groups	Yearly Average N. S.	Yearly Average N. B.	Yearly Average P. E. I.	Yearly Average Mar. Prov.	Gain Between the Year Groups, Mar. Prov.
1882-'86	24869	13540	1680	40.89	
1887-'91	26242	15069	1799	43.110	7.5 p. c.
1892-'96	27219	16760	1981	45.960	6.6 p. c.
1897-'01	29569	18988	2321	50.878	10.7 p. c.

This table shows that our denomination has made steady numerical progress between the 5-year groups, the largest gain being between the last two groups. The gain of 10.7 per cent. certainly marks a very high degree of prosperity in our churches. Let us now consider a second table which will show us our denominational offerings for the corresponding years.

TABLE NO. 2.

Benevolent Funds.

1882-1901.

(These figures include the offerings for denominational purposes given through the N. B. Convention as reported in the Annual. No treasurer's report is given in the Annual for 1900, and that for 1901 I have not seen.)

5-Year Groups	Yearly Average N. S.	Yearly Average N. B.	Yearly Average P. E. I.	Yearly Average Mar. Prov.	Gain per cent. between Year-Groups.
1882-'86	\$10308.45	\$5663.00	\$805.35	\$6841.80	
1887-'91	13936.95	5877.17	1057.86	2871.98	24 p. c.
1892-'96	16609.04	6813.37	1162.17	2458.54	18 p. c.
1896-'01	16986.99	8311.03	1260.97	26558.99	.8 p. c.

This table shows an increase from group to group, al-

though the rate of increase steadily diminishes. In order to know if this gain in the lump sum represents an actual gain in comparison with the large gain in members, we need a third table to show us the average gift per member for the same years.

TABLE NO. 3.

Benevolent Funds.

Yearly gift per member.

1882-1901.

N. B. These figures denote cents unless otherwise marked.

5-Year Groups	Average Mar. Pro.	Gain between Groups.	Gain per cent.	Loss between Groups.	Loss per cent.
1882-'86	42				
1887-'91	49	7	16 p. c.		
1892-'96	54	5	10 p. c.		
1897-'01	52			2	3.7 p. c.

This table shows that for the first three groups we made a somewhat steady progress; but the last group (1897-'01) reveals a falling off of two cents per member, as compared with the previous five years. This has occurred, too, when there has been a large gain (10.7 per cent) in membership. But two cents per member does not represent the actual falling off for the past five years. As the table shows, up to 1897 (or if we had the amounts for the several years, up to 1898) there was a steady increase; we might say a normal increase—not as large as it ought to have been perhaps, yet an increase. Other things being equal there would have been, we believe, a corresponding increase for the last five years. Such an increase would have meant an average of 60 cents per member instead of 52 cents. It seems fair to say, therefore, that we have suffered a real loss of about eight cents per member, or between 12 and 15 per cent. instead of 3.7 per cent.

How are we to account for this falling off in the past five years? There are three possible explanations. (1) We are poorer in material wealth than formerly. I can not believe that this is true for the Provinces. It certainly is not true for Kings Co., N. S. (2) Our members have not been giving as generously during these years as in former years. But we remember "the Indian Famine Fund" and "the Acadia Forward Movement Fund," and we see at once that this explanation is not the correct one. (3) Our gifts—in part—have been going in other directions. During these years the chief other direction has been "the Acadia Forward Movement." The treasurer of the college reports that \$4843.06 have been collected for this fund in the years 1898-'01. This represents an average of \$24 per member for each year. If we add this to the regular benevolence we have an average of \$76 per member. Now we do not mean to infer that, had there been no "Forward Movement," our denominational funds would have been \$76 per member. But we must conclude that, had there been no "Forward Movement," there would have been a fair increase in our denominational funds, as we have already indicated; and that our offerings to the college fund have cut into our regular offerings between 10 and 15 per cent. We are in fullest sympathy with "The Acadia Forward Movement." But we think that as a people we need to consider seriously whether this is not the real explanation of the decrease in our regular denominational offerings, and accordingly we need to see to it that this result shall not be repeated in connection with "The Twentieth Century Fund for Missions." For to keep up this decrease for the next five years would seriously hamper our missionary enterprises. The "Twentieth Century Fund" is asked for over and above the regular offerings. I presume that the fund for the college was supposedly pledged in the same way. But nature is nature, and if in order to meet one's pledge in one direction he must curtail his expenses in other directions, the gifts to the church and denomination—speaking generally—are the first to suffer. We desire, however, to say this in commendation of our people, the rate of loss has been comparatively small.

The figures for 1897-'01 furnish an interesting study. We give them in a fourth table.

TABLE NO. 4.

(We bring "Acadia" into our calculations in this table because its large and increasing deficit is seriously hampering its work.)

Year.	Membership.	Offering.	Average per Member.	Offering Without W. M. A. S.	Acadia Received.	Acadia's Deficit.
1897	50424	\$27894.10	\$0.55	\$19354.72	\$2002.28	\$644.24
1898	50551	24476.52	0.48	15782.80	1833.35	3004.05
1899	50846	24484.70	0.48	16072.92	1896.63	1087.03
1900	51750	29432.46	0.57	21269.10	1894.07	1313.69
1901	50821	26507.27	0.52	16748.68	2083.79	2144.19
Total		132795.04	0.52	89228.22	9710.12	8193.20

Several things appear from this table :

(1). The falling off began with the first year collection of "Acadia Forward Movement Fund." This tends to confirm what we have already said in explanation of the decrease in our denominational gifts. In two years only was the average per member equal to that for the years 1892-'96.

(2). The large amount reported for 1900 was due to the special work of Mr. Vining who visited our churches during the previous convention year. N. W. Missions received \$4357.05 (not including Mr. Bars's \$1000) against \$942.95 in 1899; and \$1221.76 in 1901. This means that N. W. Missions received about \$3000 more from our churches in that year than in ordinary years.

(3). Acadia has been having a yearly deficit which, according to the treasurer's report for last year, amounts in the aggregate to a little more than \$10,000. From the above table we see that Acadia has received 10.8 per cent. of the total denominational funds (not including the offerings of the W. M. A. S.) and that the deficit amounts to 9.2 per cent. of the same. In other words if our denominational offerings, apart from those of the W. M. A. Societies, had been given according to the convention scheme and Acadia had received the full 20 per cent; instead of deficit for each year of the five, every dollar of deficit would have been paid.

These figures certainly furnish us with matter for serious reflection. Let us take them to heart, brethren!

II. Is our benevolence now what it ought to be?

Every man must answer for himself, and every church. Each one of us know whether he gave the average of \$0.52 last year or not, and each church can soon reckon up whether its offerings equaled the number of its members multiplied by \$0.52. Many of our churches go beyond this average. Surely those that have fallen below it can bring their offerings up to the average.

Comparisons, I know, are sometimes odious, but they may be profitable, nevertheless, and the following are given simply to stir our thought and enlarge our vision. Let us see what others are doing in the way of benevolence. For the years 1897 and 1898 the Baptists of Ontario and Quebec gave on an average per year \$1.47 per member. Last year the Baptists of Manitoba and the North West gave \$1.59 to benevolent work, and that too while they were giving an average of \$12.00 per member for local work. For the four years 1898-1901 the Baptists of Maine gave on an average per year \$1.17 per member. The Baptists of Mass. for 1899 (this is the only Year-Book that I have at hand) gave \$1.95 per member. But you say these brethren are situated in different financial conditions from ours here in the Maritime Provinces. Very good! Let us grant that for the sake of argument. It would still be a question whether the difference in their gifts as compared with ours does not represent more than this difference in financial conditions. For my part I believe that it does.

But let us come nearer home and take the gifts of other denominations in these provinces and compare them with ours. I have at hand the minutes of the N. S. Methodists for the years 1898-1901: For their missionary and educational purposes they have averaged per year \$1.10 per member. The Presbyterians of the Maritime Provinces during the past five years have had an average membership of 40,800 and for the missionary and educational schemes of their denomination (not including the offerings to their "Twentieth Century Fund") they have given an average offering of \$66,405.00 per year or \$1.63 per member.

Comment is unnecessary. Each one may draw his own conclusions. Simply let me say this,—we evidently have much to learn in the art of giving and need to "abound in this grace also."

Brethren, shall we not ponder these figures and inferences, talk them over with our churches, discuss them in our county conferences, pray concerning them, until our hearts are stirred with a larger benevolent spirit, and our gifts more nearly correspond to the blessings which God has bestowed upon us and to the needs of the work to which he has set our hands? May God grant it! Wolfville, N. S.

Letter From Burma.

DEAR EDITOR:—This writing is done in my boat as I tour along this coast and go up one river after another on the mainland, or touch at islands in the Margul Archipelago, on some of which Karens live. I do not know that another missionary in India does his touring in this way but none other seems possible in our field. It has decided advantages over other means of travelling in as much as I can take along almost any quantities of books, medicines, provisions, and what is most desirable in the jungle, a supply of good water. But another great advantage to me personally is that I get much time for reading, something hard to find in our busy life at home. What missionary would attempt to read The Work of the Holy Spirit, by Kayper, for instance, during ordinary work? a book of 650 pages. I have read it during this trip with great interest as well as several smaller works. This is no small privilege.

My boat is large and I usually have about ten men with me. The feeding of these would be quite an item but for the generosity of the Karens. I often have to ask them to carry back their gifts of rice, coconuts, eggs, chickens, ducks, etc., about all their limited supplies afford.

Our association was held the last of January and was of unusual interest. More than nine hundred visitors attended, and all these were entertained from Wednesday till Monday most cheerfully. Karens do not indulge in bread, butter, tea, sugar, etc., and missionaries carry these with them, but natives take nothing with them but good appetites, and they always find something better than ordinary fare at associations. This was the twenty-fifth anniversary of our arrival in Trevy, and unknown to us, a service was arranged to commemorate that event. After devotional exercises five of the pastors and teachers spoke on the kinds of work we had done, as follows: Our religious work, our educational work, our agricultural work, our work in assisting them in their troubles with government and our work for the social betterment of the Karens. After that the members of the Young Peoples' Society formed a circle round us and a young man read an address, and a young woman, whose father and mother had been pupils in our school. In a few appropriate words, presented a silver vase of Indian work. The service ended by singing an original hymn written for the occasion. This may seem a small matter to others but was interesting to us. We have often felt that we were laboring in vain, but the preparing and carrying through of such a service in itself was evidence of progress.

Perhaps I may say that it was left for us to introduce several changes, and the improvement has been wonderful indeed, not only in our field but the work has spread like a prairie fire into other districts. A few may be noticed. Twenty-five years ago every woman and girl wore only one thin cotton jacket, and married women often none at all. To-day every girl at least wears a waist under her jacket, and it has been so long since I have seen a Christian woman without a jacket that I almost forget that the bad practice ever existed. Every man and boy wore long hair. This has utterly disappeared among the Christian Karens, and scores of young Burman men cut their hair like Europeans. Every man, woman and child used tobacco, betel and other filth. To-day there are probably thousands of abstainers. In the Burman Theological Seminary every student has given these up. Rotten fish, formerly a part of every meal, is fast passing away in our field, and others will follow. Of course improved health is one result. "What has God wrought?"

Of course there are many evils yet existing among the best of these native Christians, some of which we may live to see uprooted. The words of Theodore Roosevelt apply to our work, "Keep going by steps, not bounds; we must keep our eyes on the stars, but remember that our feet are on the ground." Old habits of thinking or acting die hard, and civilization is a growth not a sudden transition.

I have now been forty days from home and have had some pleasant experiences. More than ten years ago I baptized a young man in our school. Soon after he married and removed to one of these islands where there was but one Christian family. But they built a little chapel, and from that day to this have remembered when Sabbath came and have had some religious service. An old man and his wife came from the island to our association and asked to be baptized. I promised him that I would go to his village and baptize him there. Last week I was there, and baptized twelve, five husbands and their wives and two other men. A Christian boy had been sent from the association and he has a school of nearly twenty. There is a large heathen community far up a difficult river that I have long desired to visit and try to begin work, but have been unable to do anything till the present season. Lately we sent a young man there, a recent graduate of our seminary, and the outlook is most encouraging. I spent three days there recently, had gatherings for preaching twice a day with an attendance of nearly one hundred at each meeting, and we visited and talked about all the rest of the time.

At the last service I called for any who would then and there surrender to Christ to tell us so. A woman holding a little child and whose appearance indicated an earnest spirit, answered, "I will!" and a man in another part of the assembly replied, "And I." The head man of the place and his wife who had come nearly four miles to attend the meeting and bring presents, followed me to my boat to tell me, "From this day we shall worship the eternal God." The young teacher with his thirty pupils, all from heathen families, stood on the bank, and as we floated away sang:

"All hail the power of Jesus' name."

I would have remained longer at that village but I had sent word to a Christian village that I would spend the Sabbath with them, and again my much speaking had caused a sore throat, and a rest was imperative. But I may return there before my trip is over. On the Sabbath baptized three from Christian families.

This is concluded at another entirely heathen place, and Bhuddist at that. When Karens embrace the religion of the Burmans they are more difficult to reach than the spirit worshippers. I am a long distance from the sea and as far as my boat will float but several miles yet from the Karens. My preachers have been at work and I went up this morning and had a delightful time. More than fifty assembled in one house and we sang and read and talked. It is of the greatest good to read to a Karen what "the white book" says. They have not altogether forgotten the old tradition. Many came with me to my boat, more than an hour's walk, and I gave them tea and biscuits. They promised not to forget what they had heard.

Had we competent teachers to go among these people, I feel a harvest would be reaped. We are trying to raise them up.

H. MORROW.

Mergui Jungle, March 5th, 1902.

India Letter.

In my previous letter I referred to a resolution passed by our Missionary Conference concerning further reinforcements. Permit me to call attention to it again. We urge upon the Board and the home churches the great need of more missionaries for the Telugu field, and earnestly request that several be sent out at the earliest possible moment.

THE MISSIONARY FORCE REQUIRED.

Some years ago the two Canadian Missions sent forth an appeal to the churches of Canada asking for a missionary for every 50,000 of the unevangelized in the Telugu country. This estimate of the real need was probably not at all overdrawn. Nor do we believe it impossible of accomplishment. But for various reasons we have ceased to appeal for so large a force. The limited means at the disposal of our Board, the large expense involved in sending out and supporting a missionary, the small cost of supporting native workers, and a growing conviction that ultimately the country must be evangelized largely by the natives of the country—all these reasons have led us to readjust our estimate and our policy. The former appeal would call for about 20 more men for our Maritime Mission. But we are asking for about one-fourth of this number.

OUR POLICY.

We think that our home churches can increase the missionary staff to twelve families and as many single ladies in the very near future, and that we should not think of doing less than this. Vizianagram city with 30,000 inhabitants, and the surrounding country with 270,000 more, has a very inadequate missionary force. Before we purchased this field it had two missionaries on it, and we have kept but one there. A second family for this great centre has long been a crying need.

The Savaras people are still without a missionary. A good beginning has been made in this work and now we urgently plead for a missionary who will devote his entire time to this most interesting people. Our Telugu Christians are being asked to help in this work of evangelizing the Savaras. They will doubtless render help but we cannot wait for them to overtake this work alone.

To the Northeast of Tekkall there lies within our borders a fine stretch of Telugu country thickly populated and almost utterly unreached by the gospel message. We call this the Sompel region. There is room there for two missionary families if we had them. Then there is the Raysajeda field where God has given us over forty converts in one village. This is a most interesting field to enter if we had the missionary.

SOME RECENT SUGGESTIONS

have appeared in the MESSENGER AND VISITOR to the effect that perhaps no more missionaries are really needed on the field and that we would do well to devote all our energies from this on in the enlargement of our native staff. I think your missionaries are all agreed that we must increase our native agency as rapidly as it can be done with efficiency.

THE LACK OF NATIVE AGENTS

is a serious matter and no amount of money can overcome this difficulty. The men of suitable character and ability are simply not to be had. We have tried to im-

port some workers from our American friends to the South. In this way we have obtained a few good workers but this source of supply is exceedingly limited. Our own Christian community of 500 members is too small to provide an adequate supply. The work of developing a native staff such as we need for this work (with from 25 to 50 or 100 native workers under the guidance of each missionary) is certain to be a slow process. It cannot possibly be accomplished in the immediate future no matter how much money we may have. As the native Christian community grows it will produce a body of men and women for the ministry. We must patiently wait and gradually increase our native staff. Perhaps after another twenty-five or fifty years we shall have the kind of a native agency that we need. In the meanwhile we must meet the need as far as possible by foreign workers. It would be a grievous shame to leave the heathen to perish while we wait for native evangelists. Our people at home must rise to this great responsibility and this glorious opportunity. Let us increase the staff of missionaries until we have at least twelve families on the field (we have seven now).

Why not make the accomplishment of this object the chief aim of the "20th Century Fund" movement? Can we not within the next two years or so raise the staff to the above number and thereafter bend our efforts to maintain the staff at this number and then steadily push forward in the far more prolonged effort to greatly increase our native agency?

THE NATIVE CHURCHES

must also be developed in the line of self-support. As they grow in numbers and financial strength they must themselves assume an increasingly large amount of the burden of supporting its native agency. Surely God is calling us at the beginning of this new century to an undertaking that demands our best efforts, and one that is full of promise. A greatly awakened interest in our foreign missionary enterprise would, I believe, react powerfully and blessedly upon the life of the home churches.

We have perhaps reached a crisis in our denominational life. Shall we awake to our opportunity and make a grand forward move, or misuse the opportunity and retrograde?

W. V. HIGGINS.

Tekkall, March 13th, 1902.

Our Duty and Our Hope.

Believing, as we must believe in the light of medical science, that by far the larger part of the apparent degeneration of character in age is the result of purely physical causes, two duties are evident: The duty of us all to make large allowance for these asperities and puerilities which sometimes develop in consequence of pain and weakness, not forgetting that we too shall some day stand in need of equal charity from others; and the duty of men and women still in health and strength to put into practice that sound and wholesome "Christian science" of which Mrs. Eddy's system is a travesty—the power of the mind, the spirit, uplifted by a Christian faith, to govern in large measure the moods and impulses that arise from physical irregularities. If a man of forty can keep his temper with a neuralgic headache, and force himself to speak calmly under irritating circumstances, when he is seventy he is more likely to be a joy in the home than a burden. To surrender to one's nerves when one is in middle life is to prepare for wreck and ruin in age.

What about the future? When we are told that death brings no sudden change, that the man who dies simply goes on living out his old character in a new sphere, with gradual progress as the ages pass, does it mean that the crotchets and cranks of the poor old paralytic are to go with him across the river? That the fault-finding woman will go on finding fault with the angels and criticizing the heavenly choir? Does it mean that the man who has striven all his life against a bodily appetite, and has almost lost the battle at the last, though clinging pathetically to the better hope and the better life, shall enter the new life with his soul all crippled and bruised with the fight? Well, these are mysteries of which it is not permitted to speak with assurance. But it is not safe to trust the large mercy of the Maker of us all that when he delivers us from a transient body which is no longer a fit organ of the soul, he will also redeem us from the sins and the weaknesses which that body has fastened upon us by reason of weak will and unsubdued desire? Granted that the Christian's earthly struggle has been a brave one, will not the great Captain bestow the crown of victory when that struggle ends, taking steadfast purpose for achievement?

No, there is no fear for the soul that has been redeemed; salvation shall be worked out in ways too broad and generous for our understanding, and to be saved is to be free altogether. If age brings weakness of will and seems to dry up the springs of early affection and aspiration, let us be sure that from this brief bondage of the soul, death shall bring full deliverance. As we stand about the silent form of the aged dead, and note how the wrinkles of anxiety and the frowns of the latter days are smoothed into abiding peace; as we think of the distant past when the man loved and rejoiced in his time, and remember how he has borne in his weakness the burden of the generations and the secret sorrows of the world, we know that he has entered into life as he was in his best and strongest days—he loved best moment of his life has been chosen by the heavenly Artist for a heavenly type; and whatever of beauty and eternity was in his heart when he was at his best, shall be embodied in deathless purity and strength for God's delight.

"Like as a father pitieth his children,
So Jehovah pitieth them that fear him.
For he knoweth our frame;
He remembereth that we are dust."

—Standard,

Messenger and Visitor

Published in the interests of the Baptist denomination of the Maritime Provinces by

The Maritime Baptist Publishing Co., Ltd.

TERMS: \$1.50 per annum in advance.

S. MCC. BLACK

Editor.

85 Germain Street, St. John, N. B.

Address all communications and make all payments to the MESSENGER AND VISITOR.
For further information see page nine.

Printed by Paterson & Co., 107 Germain Street, St. John, N. B.

Membership in the Church.

A Young Pastor asks the following questions:—

Young people join our churches, often they are *coaxed* in, and afterwards find they are not converted. Shall the church exclude them for living godless lives?
One such member wishes to resign his membership in our church. We informed him that it was not according to Baptist practice to do so. What shall we do, exclude him or accept his resignation?

These questions suggest some reflections which it may be profitable to note here. First, as to the need of carefulness in the reception of members into the church. It is certainly in the highest degree desirable that our young people should be definitely committed to a religious life, and should make public profession of their faith in Christ, but their connection with the church ought never to be sought or desired apart from genuine repentance and faith. If regeneration as a necessary condition of church-membership is not clearly preached and if young people are encouraged and urged to enter the church on the mere strength of a benevolent impulse or out of sympathy with their companions, without any real spiritual experience, then a great wrong is done both to the church and to those who are thus led to take upon themselves vows of the profoundest significance, to which their hearts and consciences have never really consented. That people, young and old, make the great decision and surrender themselves to the service of Christ, is the all-important matter, and to this they cannot be too earnestly and lovingly persuaded. When that self-surrender has been truly made they are not likely to require much persuasion to enter the fellowship of the church. But to "coax" young persons into the church without clear evidence that they have laid hold on Christ by repentance and faith is but to help them upon a course of self-deception which is likely to result in a last condition worse than the first. Therefore, let evangelists, pastors and church membership committees be careful that no desire to make a large showing in respect to the number added to the church, or any other unworthy motive, lead them to encourage young persons to make a profession of religion which is not based upon a genuine religious experience issuing in an intelligent acceptance of Jesus Christ as Lord and Saviour.

Secondly, those who, having united with the church, are led afterwards to believe that they were self-deceived, that their profession is a sham, and that they ought not to be in the church, should be dealt with in all kindness and wisdom. The fact that a young person takes such a view of his or her case is not necessarily a proof that there has been no work of grace in the heart. Sometimes a very good Christian falls into the "Slough of Despond," and is ready to believe the worst possible things about himself. But there ought not to be much difficulty in distinguishing between a "Christian" and a "Pliable." Then, even if there is reason to believe that one has entered the church without repentance or faith, it is not necessary to conclude that such an one is a consummate hypocrite and a hopeless son of perdition, for, as we have seen, he may have been aided in his self-deception by those who should have been able to give wise counsel. Even now he may be led to repentance and saved to Christ and to the church. But if this cannot be—if he must withdraw from the fellowship of the church, it cannot be on the part of the church with any feeling of bitterness or indifference, but with sorrow mingled with desire and hope for his salvation. We cannot see how a church can adopt the suggestion contained in our correspondent's ques-

tion and simply accept the resignation of a member who has come to believe that he entered the church upon a misapprehension. The church of course is not a club with which men may connect and disconnect themselves at will. It is in its ideal composed of regenerate souls whose place is in the church and nowhere else. It is composed of soldiers of the King, who have enlisted for life,—for the world which now is and for that which is to come. If one is united to Christ in faith and love his place is in the church, if he is destitute of faith and love he has no part in the holy fellowship. It does not matter so much perhaps by what phraseology the church distinguishes between that fellowship and those who either by their own confession of otherwise have unworthily connected themselves with her membership. What is of greatest importance is that the church shall seek to add to its members only such as are truly of its spiritual fellowship and that its attitude toward all within and all without its communion shall be ruled by love and by loyal devotion to its Lord.

Do not Moan and Sigh.

A correspondent asks:—

"Is it in accordance with the teachings of Jesus for a member of the church to arise in prayer meeting and moan and sigh over the sins and shortcomings of other members of the church, who may or may not be present?"

No, we do not think so. But perhaps we ought to make some allowance for the Christian who moans and sighs over the delinquencies of his brethren. It would be doubtless much better that the mourning should be done in secret, and that in the prayer-meeting there should be strong, cheerful words, inspired by faith and hope as well as love. But if only the moaning and the sighing are the expression of a genuine and earnest desire for the welfare of the church, it is far better that there should be lamentation than indifference, and the conditions in some churches may be so discouraging that it is almost too much to expect that the pastor and his few faithful helpers shall maintain always that strong and hopeful spirit which reflects its cheerfulness and gladness upon all who come within its influence. But this is no excuse for the chronic scolder who habitually uses his opportunities in the meetings of the church to reprove his fellow-Christians for their shortcomings and sins. The scolding exhorter may be well-meaning and zealous, but his success is not likely to be large. For people are not to be scolded into the kingdom of Heaven, neither are professing Christians likely to be scolded out of worldliness into spirituality. And it makes little difference we fear, so far as the results are concerned, whether the scolding takes the form of moaning and sighing or of harshly condemnatory reproof. The dominant note in the gospel is one of freedom. The work of grace proceeds along the line of the free response of the soul to the light of truth and the drawings of love. If we would cause men to tread the upward way we must draw by the cords of love rather than drive with whips of denunciation. To cast a gloom over a prayer-meeting by querulous laments over the sins and deficiencies of those who are not there is surely a poor reward for those faithful ones who are present and who need the word of good cheer and encouragement. No doubt but that earnest Christians at the present day have to meet much that is discouraging, but so also did the apostle Paul. And there were times when he felt it necessary to reprove and rebuke. But it is remarkable how much he found in the churches to cause him to rejoice, and how many admonitions and encouragements his epistles contain to thanksgiving, hope and gladness of heart. A Christian of a strong, hopeful, gladsome faith is worth many times his weight in gold to any church.

Editorial Notes.

—The testimony of Dr. Herbert Fiske of the Northwestern University in reference to the effect of the tobacco habit upon the work of students should be regarded as important. Dr. Fiske asserts that tobacco in any form has a tendency to dull the mind of the student, and the cigarette he considers the most objectionable and injurious. These opinions he supports by statistics taken from the University records during the last nine years, showing that students addicted to the use of tobacco made a much lower average in their classes than those who abstained. Not a single student, he says, using tobacco has stood in the first rank this year, and, with one exception, the same has been the case during nine years.

—According to such meagre accounts as are permitted to reach the western world concerning events transpiring in the interior of Russia, there is evidently great suffering and mortality in those parts of the country in which there has been a general failure of the crops. There appears to be in Russia a lamentable lack of those spontaneous and readily organized systems of relief with which the English-speaking people are familiar. The Russian Government is endeavoring to do something, but relief is slow and ineffective. Meanwhile, it is said, scurvy and typhoid are devastating the peasantry throughout the whole of the Altai region, formerly the chief granary of Siberia. The starving people have eaten up the grain that should have been for seed, and in some places the houses have been unthatched to provide fodder for the starving cattle.

—What is known as the "Away from Rome" movement in the German Provinces of Austria appears to be gathering strength rather than diminishing. It is stated on the authority of the *Evangelische Kirchenzeitung*, the official organ of the Protestant church in Austria, that in the year 1901 thirty-six new Protestant preaching places were added to the scores which had been already established. Special Church Building Societies in the interests of the Protestant cause have been newly organized in ten places and an Old Catholic Society in one place. During the year new Protestant churches were opened in seven large towns, chapels were opened in eight other places and the laying of eleven corner-stones was reported. To the new places thus opened the Protestants of Germany are sending ministers, and the opposition of the Austrian Government to the new movement is said to have been in a measure withdrawn. Evangelical associations of many kinds have been established to co-operate with the purely church work. The number of converts to Protestantism during 1901 is said to have been 6,000 as compared with 4,516 the year before. The total number of converts from Roman Catholicism since the beginning of the agitation is nearly 19,000, and this does not include those who go to the Old Catholics.

—The Toronto Globe of Saturday, April 19th, prints the pictures of thirty-seven young ladies who lately left their Canadian homes for South Africa to teach in the schools which the Government is establishing in the Transvaal and Orange River Colonies. It will be generally admitted that in point of good looks and intelligence this Canadian contingent is entitled to a first place among those which Canada has sent to South Africa. Its work, it may be hoped, will be of a less sanguinary character than that of the khaki clad contingents, but perhaps the ferrule in the hands of a sweet Canadian girl may prove a no less effective weapon to compel the surrender of the Boers than the rifle in the hands of the Canadian soldier. The school-room may not attract as much attention as the battlefield, but it is certainly not less important in the work of empire-building. ●

—On the same page of the *Globe* appears a fine photograph of the young soldier, Charles Napier Evans, who was killed in the battle of Harts River, March 31st, and who, with a small band of Canadian comrades, displayed such heroic and indomitable courage in the face of an overwhelming force of the enemy. Standing alone in the face of the on-rushing Boers, every comrade dead or disabled and himself wounded to the death, Evans fired his last cartridge and then broke his rifle over a boulder. He was a son of Mr. James Evans of Port Hope, Ont. The picture is that of a noble looking youth on whose face purity, intelligence and high purpose seem to be written. The last letter which his father had received from him before the news of his death came indicated that he apprehended that his life might be demanded as a sacrifice for the cause of the Empire. "Many a good man," he wrote, "has died for the old flag and why should not I?" If parents had not given their sons, and sons had not given themselves, for the British Empire it would not today be the proud dicta of the world." It is added concerning Charlie Evans that he had for years been a devoted Christian and for him death had no sting. Such an example ought to help our young men to equally heroic living in the cause of the nation and of all that makes for true national honor and strength.

Letter from Rev. Isaiah Wallace.

DEAR EDITOR.—I have recently made a ten days' visit to Mahone Bay, in compliance with the request of Pastor W. B. Bezanson and his people. Having always admired Mahone as one of our prettiest towns, and having during two previous visits enjoyed glorious revivals there, it was especially congenial to me to revisit these familiar scenes. I missed, however, many of the friends of former years, notably, Deacons Andrews and Hamm, who have been called to their heavenly home. It was a pleasure to me to find the son of the latter, Mr. Obed Hamm, active in Sunday School and church work, and leading in the material activities of the town. He has a special genius for drafting and building vessels that have become famous for their beauty and speed. Several bankers are now being built, which will make a grand

addition to the large fleet of fishing craft owned by the enterprising people of Mahone Bay.

Our services were accompanied with God's blessing and considerable religious awakening was enjoyed. I found Brother Bezanson living in the affections and confidence of his people, who are happy in the conviction that they have one of the best ministers in the town. Their place of worship, which occupies a commanding site, has been recently renovated and presents an attractive appearance. This fine building, as well as the commodious parsonage near by, stands as a monument of the zeal and liberality of the Mahone Bay Baptists.

On my way home I yielded to the request of Pastor Locke and his people and spent a couple of weeks at Falkland Ridge and Springfield. Here, too, twenty-four years and also five years ago, I enjoyed extensive revivals, and in consequence was heartily welcomed by the people during this my third visit. I found these communities in a prosperous condition materially as contrasted with that of 24 years ago. Indications of thrift and comfort are evident on every hand, and the people are above the average in point of intelligence. As evidence of this one of the young men of Springfield is acting his part nobly as a pastor in Margaree Valley, C. B., and one of the young men of Falkland Ridge is the honored Principal of the Richmond School, Halifax, and a strong church worker in the city. I gave the first week of my recent visit to Falkland Ridge, where considerable blessing attended our efforts and a time of great refreshing among the members of the church was enjoyed. Some new voices, too, were heard in the services, among those who were humbly seeking the divine favor for the first time. In Springfield our work was hindered by continuous rains and bad roads, yet I trust good was done. It gives me pleasure to say that Pastor Locke is living in the confidence and esteem of his people and is regarded as a preacher of more than ordinary ability.

After spending a few days with my family in Wolfville, and rejoicing in the gradual return of my dear wife's health, I came to Digby to supply the Baptist pulpit on Sabbaths, April 20 and 27. I am very glad to be able to report that communications received by Mrs. Beale from her husband gives the utmost encouragement that Pastor Beale's health is returning and that he will be able to resume his pastoral work in a few weeks. I was pleased to hear many expressions of the high esteem in which Bro. Beale is held by his church and congregation. He is filling, efficiently, an important sphere in this beautiful and growing town. I learned with great interest that the splendid church edifice he occupies is on the site where formerly stood a public hall in which the late Rev. Enoch Towner had his trial for daring to perform a marriage ceremony. Mr. Towner's conduct was triumphantly vindicated and henceforth all dissenting ministers may have the privilege of officiating at marriages.

I am just now rendering Pastor T. A. Blackadar aid in special services, for a few evenings, in this my old field, where for over twelve years, beginning 41 years ago, I toiled in the Master's service, and where I have witnessed wonderful displays of God's power to save. I am glad to say that Bro. Blackadar is much encouraged in his work. He has lately enjoyed an extensive revival at Victoria Beach and baptized 26 converts. Victoria Beach was, in my early ministry here, a very weak mission station, but with self-denying effort and God's blessing it is now one of the most hopeful stations of the church. This fact indicates the wisdom of churches unselfishly caring for their weak interests. Brother and Sister Blackadar are abundant in labors and enjoying the sympathy and appreciation of their people.

I rejoice, Mr. Editor, that so many of our pastors have been able recently to report revivals through your columns. May this be a year of prosperity in all our churches! The Saviour lives. God hears prayer. And the gospel is still "the power of God."

In closing this rambling letter I would say, with a grateful heart, that my health continues pretty good and I enjoy in these days as much as I ever did during my long service in the ministry the privilege of unfolding the Message of Life.

ISA. WALLACE.

Lower Granville, N. S., April 24.

Two Days at Acadia.

Doctor—and this scribe spent two delightful days, of recent date, on the "Hill" at Wolfville. Our visit was of an official character. We did as we were commanded, to the best of our ability, and the consciousness of duty done is always refreshing. These two days recalled other days, now forever past, but their memory is most sweet. We went through the college, in a hasty manner, class by class spending some time in each room. She is a noble plant, worthy of all the care and cultivation she receives and much more. Is there another college on this continent doing any more, and such a high class of work, at so little cost, as our beloved Acadia? We trow not. On one occasion when in the tolls of

moving household effects an old minister said to me "Brother, you must move now and again to see what you are worth, you don't know what you have until you come to move." How true is this in regard to our University. We have but little idea of the worth and the character of the work our College is doing until we take a little time and go through the various departments, and come in contact with the Professors and their work. A better knowledge of what is being done would deepen the interest in our Institution among our people. I mean this personal, individual, contact of the men and their work.

The cordial manner in which we were received by the President and the Professor will not soon be forgotten. But all this cordiality is not going to make us speak in a "gushing manner" of what we saw and heard. We will deal with the facts as they impressed us. If any one is inclined to question what we say, let them examine for themselves and we doubt not the verdict will be: "The half was not told." President Trotter is a busy man. His grip on things is strong both in the general and in matters of detail. Those kindly, but keen eyes of his see about all that takes place on the "Hill." If you have any doubt ask him a few questions.

Doctor Sawyer: We met with the Dr. and his class in Psychology and again in Metaphysics. The years seem to sit lightly on him, and he stands forth the same peerless teacher, rich in knowledge.

Then we met Doctor Jones, he is a walking and talking encyclopedia, and up to date at that. No one can come into his presence and not feel helped, yea more, improved. Who in all that clan, which we met in his rooms, will ever say "eggs" when they mean "eggs". Not one, after such an interjected and splendid lesson on clear pronunciation.

Dr. Tufts has the history of the world at his tongue's end, and his finger tips fairly bristle with historic data. In Economics he is a master—the man for the place he fills.

Dr. Keirstead: To say that Dr. Keirstead is brim full of literature and logic is only putting it mildly. We are proud of him both in the class room and on the platform. He is the "all-round man." These men, along with Mr. E. W. Sawyer, who is a born teacher, we know, they are the men whom we touched in the bye gone days, and now may be called the senior Professors. They class among God's nobleman and are a part of His rich gift to our denomination. With them, in our day, stood Dr. F. D. Higgins of mathematical fame, and Prof. Coldwell then in the department of Science.

To complete the Faculty at present we name, from one view point, as junior professors, Dr. Wortman, Prof. Halsey, Haycock, Jones and Dr. Chute. These are all strong men, each a specialist in his own department; a word will describe them professionally—"apt to teach." We were most favorably impressed by the personality and work of these new men. One does not, have to be an artist to feel the artistic touch, there is an inbred something whereby ordinary people are able to differentiate the artistic from the mechanical in men. In all departments of our college work, we could but feel that hard, honest, painstaking work was being done, and that is about the only wonderful genius of this age. In truth, while these men continue to pour out their knowledge and stamp their high characters upon our youth, there are no students in this land more highly favored than those at Acadia University.

Only one more impression will be mentioned, namely the need of improvement in building. The need of more class room is sadly felt. The college proper needs such a heating and ventilating apparatus; and a fire-proof building for the Library and Museum, then their vacated room would give the much needed class room. Surely the God who watched with special care the ark of bull-rushes on sacred Nile, has with a like call saved from destruction the collections in our Library and Museum during all these years while they have been ensconced in such a fragile ark.

This opportunity to stand interested on the outside, and see the college "spin" is a great privilege; and she spins well, and the fabric produced is of the finest quality. But if this article is to escape the editor's waste basket I must stop.

VISITOR.

Notes by the Way.

Objections have sometimes been raised to these notes on the ground that the judgment herein passed on the different pastors and their work has been too uniformly favorable. Some critics indeed have delicately hinted that the writer of this column occasionally indulges in lavish praise, if not fawning flattery. To these heavy charges I would plead most emphatically 'not guilty.' A careful perusal of what has been written will show, I believe, that due discrimination has been used. That the pastors of our Baptist churches are not perfect is very true. But why should I spend time in writing about their faults when these are the things most readily discovered by their congregations? Undoubtedly there are things to criticize in ministers as well as laymen, but what good will result from such criticism. Moreover, in spite of fallings incident to human nature, there are no men more deserving of esteem and respect and honor than those who stand in our Baptist pulpits from Sunday to Sunday. And I firmly believe that no denomination is served by men better qualified mentally, morally, and spiritually to minister in things sacred than is our own denomination. Such at least has been the impression made upon the writer by his year's work among our Baptist churches, and he thinks too that in these days the usefulness of these servants is more likely to be impaired by carping criticism than by wise—or even unwise—commendation.

Having said this much in justification of these notes I will resume the account of my wanderings. Last week I arrived at

MONCTON,

where as readers of the MESSENGER AND VISITOR know

the church has been enjoying a gracious revival since the opening of the year. On Sunday three more were baptized by Pastor Hutchinson, making in all nearly seventy, who in the last few months have thus publicly professed their faith in the Son of God. Nearly all of these have been young people with many years of usefulness and service before them.

The Sabbath was spent in the city, and the opportunity for a day's rest and the privilege of worshipping as an occupant of a pew were gladly welcomed. A very interesting service was the boys' meeting in the afternoon in the Y. M. C. A. building. These meetings have been conducted throughout the winter and have been greatly blessed. Their success has been largely due from a human standpoint, to the efficiency and consecration of the leader, Bro. G. Fred McNally, who has given much time and thought to the work. It was the writer's privilege to speak to the boys for a few minutes, and in the meeting of testimony which followed, a large number of boys, large and small, took part. The facility of expression and close adherence to the subject on the part of these young people, some of whom had but lately come into the kingdom would not have done discredit to a church prayer-meeting.

But further notes in regard to Moncton and the work there will be given next week, as the mail closes in a few minutes.

R. J. COLPITTS.

Moncton, April 26.

New Books.

NATHAN HALE. By William Ordway Partridge.

This volume is on its mechanical side a very attractive specimen of the bookmaker's art. As to its contents it is a brief biography of one whose name has been held in high honor by Americans as a revolutionary hero. The author is "a sculptor who has wrought for five years or more over the face and form of Nathan Hale and who has found in this subject an inspiration not to be put into words." Judging from the photo-engravings given in the book, the result of the sculptor's labors is a fine piece of art, well worthy of its place on the grounds of Yale University—of which institution—then comparatively in its infancy—Nathan Hale was a graduate. The statue is almost wholly an ideal, for there was no picture to guide the artist in the execution of his work. But probably neither art nor patriotism has suffered by that fact. The statue is at least a noble embodiment of the artist's ideal. Mr. Partridge has gathered in the biography the facts known concerning Nathan Hale, which exhibit him in the light of a man of strong character and high purpose, endowed with great energy and courage. His early death—he was barely 21 when he died—cut short what promised to be a great career. Hale went, in the service of Washington, as a spy within the British lines, was apprehended and, in accordance with the usages of war of that day, paid the penalty with his life. The case of Hale naturally suggests that of Major André who also, as a spy in the British interest, fell into the hands of the revolutionists and suffered a similar fate. The author is quite disposed to be fair in his comparison of the two incidents, but he has singularly incorporated in his book a "foreword" by Edward Carey Eggleston, which is anything but judicial or impartial in its comparison of the two spies. In Eggleston's view, André was "an infamous scoundrel, caught in the act of doing the work of an infamous scoundrel," while "Nathan Hale was deserving of eternal admiration." To a certain class of readers, no doubt, this will commend the book, but if Hale had done precisely what André did and André had done what Hale did, Mr. Eggleston would doubtless still be able to see in the latter a hero worthy of eternal admiration and in the former a scoundrel who richly deserved to be hanged.

—Funk and Wagnalls, New York. Price \$1.00 net.

THE APOSTLES OF THE SOUTH-EAST. By Frank T. Bullen, Author of *The Cruise of the Cachalot, With Christ at Sea*, etc.

Readers of Mr. Bullen's books do not need to be told that he is a very delightful writer. His earnest spirit and graphic pen enliven the subjects with which he deals and his stories of life are as wholesome as they are attractive. Mr. Bullen has the artist's imagination, he sees more in a man or a situation no doubt than the ordinary observer would see. That is not necessarily to say that he sees what is not there, but rather perhaps that the ordinary observer sees much less than is there. Mr. Bullen has written out of his own experience, and of things with which he has had to do. It has been in part a sailor's experience and in still larger part a Christian experience, for after years of life upon the sea of which he has given us the record in "The Cruise of the Cachalot," and "With Christ at Sea," his remarkable genius has found a more congenial and fruitful sphere of labor. In "The Apostles of the South-East" the author has sought to present a phase of London life which, he feels, is not very widely understood or realized. It is also in part a story of the sea, for "Soul Andrews," a sailor of the noblest Christian type, is one of the principal figures of the book and his fortunes are followed through two voyages. But the apostles of the South-East are mostly laudsmen—costermongers, chimney-sweeps, small tradesmen and the like.—people who have between them and bitter want the very narrowest of margins, and yet find time and means to be intensely religious, take a profound interest in the spiritual welfare of those around them, are evangelists of a most earnest and successful kind, out of their abounding poverty find the means for renting and equipping a place in which to hold religious service, and are indeed, according to the author's picture of them, in spite of all their poverty and unceasing hardships, among the very happiest people in the world. Mr. Bullen vouches for the essential truth of the picture which he has presented. "The Apostles of the South-East," he tells us, have been drawn from real characters, only the usual literary license being taken with them. If any Christian is threatened with an attack of pessimism, this book should prove an effectual tonic.

—William Briggs, Toronto: Hodder and Stoughton, London.

* * The Story Page * *

A Voice From Heaven.

I shine in the light of God,
His likeness stamps my brow,
Through the shadows of death my feet have trod;
And I reign in glory now;
No breaking heart is here,
No keen and thrilling pain,
No wasted cheek, where the frequent tear
Hath rolled and left its stain.

I have found the joy of heaven,
I am one of the angel band,
To my head a crown is given,
And a harp is in my hand;
I have learned the song they sing,
Whom Jesus hath made free,
And the glorious walls of heaven still ring
With my new-born melody.

No sin—no grief—no pain—
Safe in my happy home—
My fears all fled—my doubts all slain—
My hour of triumph come—
Oh! friends of my mortal years,
The trusted and the true,
Ye're walking still in the valley of tears,
But I wait to welcome you.

Do I forget? Oh! no;
For memory's golden chain
Shall bind my heart to the hearts below
Till they meet and touch again;
Each link is strong and bright,
And love's electric flame
Flows freely down like a rain of light
To the world from whence I came.

Do you mourn when another star
Shines out from the glittering sky?
Do you weep when the voice of war
And the rage of conflict die?
Then why should your tears roll down,
And your heart be sorely riven,
For another gem in the Saviour's crown,
And another soul in heaven!

—Sel.

The Protest of the Silent.

There was a trail, a rustle, a flutter, a creak. Something was drawing near; something closing ranks all about her; something that had come with a demand. Geraldine felt that before she opened her eyes.

"Oh!" she said as she glanced bewildered at the phalanx gathered around her "My gowns!"
Yes, there they were; each with some faint lady-shadow filling its outlines, swaying, bending, closing in with folds, soft, rich, and bright, around the couch where Geraldine lay.

"My white silk!" she said, eyeing the soft, pale robe nearest her elbow. "I always thought it a lovely dress, but too cold for one so colorless as I. It proved so unbecoming I have never really worn it since it came home."

"That Scotch plaid," she reflected. "I was so delighted with it when I bought it, and then I fancied it was too school-girlish. I looked well in it, yet I have worn it only twice this winter."

"My black faille," she mused. "I thought I was ruined when I got the bill for that. But, it's horrid to wear. Those jet ornaments and the train makes it so heavy, and it's so stiff, and squeaks when you breathe. I never wear it when I can help it."

The silk and jet flashed ominously as Geraldine, with these comments, turned her glance to the pretty combination of pink silk and cashmere half-hidden at its elbow.

"I always liked that so," said Geraldine. "But it didn't seem so much like a new one as I hoped it would after it was made over. I really haven't needed it."

There was a jaunty stripe making itself obnoxious against the pink, a fine brown cloth in severe folds beyond that; then a black, clinging riding-habit, with much stiffened body; then some delicate gauzes of blue and silver, and white and yellow and black.

"I never really played tennis enough to want that suit," mused Geraldine. "That brown tailor-made would be worth its cost if I ever walked, I suppose. There's my dear Redfern habit. I hope the moths won't get into that. Really, I must have another canter with Paris some day. Those old evening dresses—what are they for? What did you all want?" she asked. It was the black silk which gloomed and flashed in answer.

"Dismiss us," she creaked, "and let us go!"

"Dismiss you?" said Geraldine.

"Yes, we are tired of imprisonment. Dismiss us to the service of some maiden who needs us. Dismiss us or dissolve us."

"Dissolve you?" said Geraldine.

"Yes, dissolve us. Let us become gases and residuum so we may be free. Let us be dust and ashes, buried in the ground, blown in the winds, mingled with elements, so that we may receive some new form, and at last find the end of our being!"

"What do you mean?" asked the bewildered Geraldine.

"Service, worthy service," creaked the silk. "What

else should be the end of our being. What is five dollars a yard shut everlastingly up in the wardrobe, to five cents a yard in a clean gingham apron upon an orphan child?"

"Oh!" said Geraldine.
"Don't you know the law of material things, Miss Banks?" said the tailor-made, with a gentle, measured little courtesy. "It is my nature to be true and logical, you know. When God has no more service for his material things, he quietly dissolves them, and they pass into some other form."

"Oh!" said Geraldine again.
"Yes, and we are praying for speedy dissolution. If you will not set us free, we must cry to the moth and the buffalo-bug, who will not listen in vain to our entreaty."

"Oh!" said Miss Geraldine, this time with anxiety.
And now a startling break occurred in this strange interview. Through the throng of fairy evening dresses an uncouth form was elbowing its way. Two poles of stiff, but earnest demeanor, wrapped about and about in a garment of rough netting, were presently facing Miss Geraldine, and from their knees two rackets started forward, turned a lively somersault, and laid themselves in entreaty at her feet.

"Oh!" said Geraldine, "my tennis set!"

"Yes," said the twin poles. "How long will you keep us bound hand and foot, the lodging places of spiders in the stable loft? We had gifts for you. We hoped to bring you firmer muscles, and rosier cheeks, and warmer hands and feet, and a pleasant interest to knit you to your young companions. But you have put us by. We are only a temptation to covetousness to the coachman's little boys. Better take the stumbling-block out of their sight. Make us theirs, or somebody's, by right, that we may be set out in the blessed sunshine and somebody may grow by us."

"Really!" gasped Geraldine.
And then her eyes were riveted by a pair of large brown ones looking mournfully over the shoulder of the tennis net. A long brown nose, also, was thrust forward with a gentle whinny.

"Oh, Paris, you dear horse; are you there, too?" said Geraldine. "Yes, it's a long time since I have been to give you a lump of sugar. Did you come for that, now?"

Paris shook his head impatiently, and thrust one slender hoof from behind the net.

"I remember," said Geraldine, "that William said once your hoofs would soften unless you had more exercise. But father said it was his business to see to that. That was what he was hired for. Has he been neglecting you, Paris?"

"Was I born only to consume the time of a groom?" said Paris, reproachfully. "'Tis a weary, useless task for him and me, this pacing out just for exercise. See how stout and idle-looking William grows. Come, free us both from bondage. Are food and exercise enough for the soul of a true horse? I had better hopes. I hoped to give you a quicker, stronger pulse, long breaths of pure air on the hills about here. I hoped to make you acquainted with the fields and by-paths, all the beautiful country around your home. But you love your hammock and couch better than me."

"Oh, no," cried Geraldine, "only—only—"
"There's the pale minister," said Paris, "the doctor told him to try riding, he shook his head at a proposition so impossible. At least send me down there for an hour or two daily."

The suggestion gave a painful wrench to Geraldine's heart, but she had no time to consider it then. A stir among the gowns betokened other visitants.

"My phaeton," murmured Geraldine, "and my village cart."
The phaeton sulked in olive green, the village cart was aggressive in black and yellow.

"Have we not wheels," said the latter. "Come, it is four weeks since I was out of the carriage-house."
"And it is two years since you were done with me," said the aggrieved phaeton. "I would rather dissolve in dust like the deacon's one-hoss shay than bear it longer."

"Really, I think you are more comfortable than the village cart," said Geraldine, "I might like to use you again perhaps."

"But, meantime, the moths are in my cushions. Meanwhile William has promised to take his sweetheart out in me the first moonlight night."

"How dare he?" cried Geraldine, angrily.
"No wonder he forgets I have lawful ownership to see me lying so unused," said the phaeton.

But there was no more time to discuss William's blame. Suddenly the gowns, the wagons, and all the rest began to scurry away before the falling of a shower. No, it was not a shower of rain, but of small articles—shoes,—high and low, gloves, picture-cards, games, fans; last of all, books. They flew out from the shelves, and landed upon the heaped floor, upon the couch, upon Geraldine's helpless hands and feet. "Oh, how good the air feels!" cried some, fluttering all their leaves, and

respiring with deep breath. One with clasped lids, laid heavily on her chest, murmured hoarsely, "Where are the thirsty souls for whom we are keeping our wells of living water?"

Thick and fast this alarming shower continued to fall till Geraldine leaped in terror from her couch.

"My unused treasures!" she cried. "My unused treasures!"

Then, behold, all was still and orderly about her. There was no trace of Paris or the village cart. The books stood in silent rows upon the shelves. The clock ticked peacefully. Only from an engraving upon the wall a thorn-crowned head looked down upon Geraldine, and seemed to whisper, "Thou oughtest, therefore, to have put my money to the exchangers, that at my coming I should have received mine own with usury."

"My unused treasures," sighed Geraldine, softly, in penitent reply.—The Congregationalist.

"Steady Now, Keep Her Straight!"

BY REV. E. A. RAND.

It was an old-fashioned vessel, under an old-fashioned skipper, leaving an old-time wharf. Four fishing boats were towing her from her wharf. The captain on the "poop deck" was giving orders. "Bear off there from the wharf!" he shouted. It was a very animated scene—the men in the boats pulling, the sailors on the deck casting off lines, the captain shouting. The vessel was moving in a slow, stately way.

"One of you boys take the tiller!" ordered the captain, and a boy was not slow to obey the order. That is a trustworthy place at the helm, for it requires strength. And what next did the captain shout? "Port a little! Steady, now, keep her straight!" A package of good sense in that order, "Steady, now, keep her straight!" An uncertain helm, a vacillating grasp, hands gripping one moment, slipping the next—what is the result? Watch the craft going down the harbor, and reaching that gateway to the sea, the Narrows. The steersman has that uncertain grip, that vacillating hold. The vessel almost jams into that point. She escapes, but threatens to run into the rock opposite. And so she wobbles, losing time, keeping those on board anxious, and if she does not crash at last on that offending reef, "Dead Man's Bones," it will be a wonder. Watch the second vessel going into the Narrows. There is a firm, steady strain upon the helm; no shaking, fluttering, wobbling, but a straight course, an even, quick, triumphant run.

A boy at the helm? That is a responsible place; but there are many boys stationed just there. They are studying at school. They are beginning life in a store. They are following a trade at a bench. But, whatever the course entered upon, if a boy likes study or a business life, or mechanical activity, or the varying work of a farm, or if he simply revels in the sweep of the sea wind and the run of the great, rushing billows, let him remember how important is the skipper's injunction, "Steady, now, keep her straight!"

The boy jumping about among the courses at school, not knowing what he wants, and never studying anything long, will not win a laurel wreath for his scholarship. The boy who wants to succeed somewhere amid the revolving, roaring wheels of the shops, somewhere amid the revolving shafts and pounding hammers, cannot afford to change his aim as often as he feels tired or fancies that his boss is cross. The world wants men who see a thing to be aimed at, a purpose to reach it, and then to follow up that intent in a patient, prolonged persistent effort. No flopping of the helm! Columbus held his in a steadfast aim west, though grumblers growled and the faint-hearted wept. He found America just by keeping on. In that way the great astronomers voyaging in the heavens, like Galileo, Kepler and Newton, reached the golden shores of a great success by holding on. What magnificent persistency men of the Republic like Washington and Lincoln showed! In the spiritual life, we have had missionaries, like Livingston abroad and the Wesleys at home, who had a single aim, who won because they could work and wait, and having waited, they could work again.

Ho, young voyagers! "Steady, now, keep her straight!" Make it your motto in the lower things; take its help in the things that are higher. Aim at the best, to follow patiently the leading of Christ. Put principle into your religion. Expect blessings on your efforts, because the vessel heads that way.

"Steady, now, keep her straight!"—Am. Messenger.

The Church Choir.

Whatever most of our churches gain in the artistic excellence of their music by substituting the modern quartette for the old-fashioned church choir they are apt to lose in certain other valuable elements of church life. It is a most wholesome thing to bring people together in common service for the church, and the choir does this in a very effective way.

The Young People

The typical New England choir was composed of most of the singers of the congregation. They would meet for rehearsals on a Saturday evening in the choir loft. You do not know what music and sociability are if you have never had the opportunity to attend such rehearsals as a participant or onlooker. The minister had given the organist the hymns before the meeting, and the first thing was the fitting of tunes to hymns, for the "Psalmist" only had the hymns. There was a deal of good natured suggestion, as one tune was tried after another. And then came the practicing of the "anthem" with its wonderful fugue movements. Shall you ever forget how triumphantly the voice of Helen Smith, the village belle, sounded out on the soprano solo, and how Uncle Ben's deep bass took up the fugue?

In the choir we remember there were some of the prettiest girls and some of the manliest young men that we have ever seen. There was a quiet undertone of courtship always running through its meetings, and the Sunday after Helen Smith's engagement to Rufus Little was announced the whole choir sang "Shout the glad tidings, triumphantly sing," in a way that made the congregation start. They were not thinking of Pharaoh and Israel, but of the hard time Rufus had to win Helen.

Sometimes it is said that choirs are hard to manage and the nest of all sort of troubles. Perhaps through the mists of thirty years we may idealize somewhat that village choir. But if there were alienations and quarrels they do not stand out in the perspective of memory. What stands out is a picture of the faces of mature men and gracious women, of happy maidens and wholesome lads, who were friends and neighbors, and who loved to join their hearts and voices in the praises of God's house. We are glad that so many of them found their life-companions in that happy association, and that most of the choir who were not Christians sooner or later yielded to the power of the truth.—Watchman.

ق ق ق ق

Mysterious Dealings.

"Really, John, our minister looks just a trifle shabby these days. That silk hat of his is altogether too dingy, and the umbrella he had with him to-day had I don't know how many mends in it."

"Well, my dear, if we had seven children, and two at college, on a salary like his, I think, perhaps, you'd mend mine for me sometimes."

Dr. and Mrs. Winthrop were dressing for a fashionable wedding that afternoon.

"Such a pity it's raining so," said Mrs. Winthrop. "I hope Miss Farnham is not superstitious."

The rain continued to pour on the Winthrop roof, and on the home of the bride that afternoon. The guests were still at the table when a 'phone call came for Dr. Winthrop. It was funny to see what a stealthy air the good, genial old doctor took on as soon as he was alone in the dressing-room.

He shut the door softly, glanced nervously around, then chuckled with the delight of a school-boy, "Coset all clear!" and he began eyeing over a collection of hats.

"Sure enough! Margaret's right. This is rather a shabby structure to cover our pastor's cranium."

Dr. Winthrop examined it a moment, thrust it on his own head, then twirled his moustache with an air of satisfaction before the mirror.

"Perfect fit. We'll swap. I'll get another new one at Kay's to-night, and Rev. Hugh Graham will be none the wiser." So saying, he riddled the name out of his own new and shining hat, and thrust the hat on the peg where the pastor's had been. Then he slunk out of the house with the air of a thief, but a very happy thief, withal.

"Nuisance about that umbrella having my initials on," he said. "But it's no go. Somebody would be sure to recognize it. Then the man would be just goose enough to go home in the rain without any, if I took his. There's no way but to make him a present."

The pastor of First church can't make out yet why he's been the victim of such a nefarious exchange. He's inquiring everywhere for the loser of a fine new silk hat. His wife says it must have been a guest from out of town, but the most diligent inquiry throws no light on the subject.

Dr. Winthrop avoided his pastor for some days after the event, and when finally assailed showed his own fine new silk hat as a sufficient answer in the negative.—Guardian.

ق ق ق ق

Faith.

Securely cabined in the ship below,
Through darkness and through storm I cross the sea,
A pathless wilderness of waves to me,
But yet I do not fear, because I know
That he who guides the good ship o'er that waste
Sees in the stars her shining pathway traced.
Blindfold I walk through life's bewildering maze;
Up flinty steep, through frozen mountain pass,
Through thorn-set barren and through deep morass;
But strong in faith I tread the uneven ways,
And bare my head unshrinking to the blast,
Because my Father's arm is round me cast;
And if the way seems rough, I only clasp
The hand that leads me with a firmer grasp.
—Anna C. Lynch Bolts.

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.

ق ق ق ق

Daily Bible Readings.

- Monday, May 5.—Hebrews 7. Able to save completely (vs. 25) Compare I Cor. 1:21.
- Tuesday, May 6.—Hebrews 8 Their sins will I remember no more (vs. 12) Compare Heb. 10:17.
- Wednesday, May 7.—Hebrews 9. Having obtained eternal redemption (vs. 12) Compare Heb. 5:8, 9.
- Thursday, May 8.—Hebrews 10:1-22. Let us draw near with a true heart (vs. 22) Compare Heb. 7:19.
- Friday, May 9.—Hebrews 10:23-39. He is faithful that promised (vs. 23) Compare I Cor. 10:13.
- Saturday, May 10.—Hebrews 11:1-16. Faith is assurance of things hoped for (vs. 1) Compare Heb. 3:14.

ق ق ق ق

We have reached the end of our course of study. The value which it has been to us depends upon the vigor and purpose which we have given to it.

In order that our knowledge of the matter presented in the lessons might be tested, it might have been better if the committee having it in charge had arranged a list of questions on the subjects covered by the course. But if this course was to have been acted upon, it should of course have been announced at the beginning of the study. This course has been somewhat experimental. Some important changes may be made for another year.

That the lessons have all been carefully prepared goes without saying. The brethren who have labored in their preparation deserve our sincere gratitude. I move that we give them a vote of thanks! Who will second the motion?

The lessons prepared for April by Rev. C. H. Day, show that the writer has a scholarly head and a cultured heart. They show a carefully discriminating analysis, and a fair setting forth of all the different parts of the subject.

What about the list of subjects included in this course, and the manner of treatment which they have received? Has it been the best which our Unions could have had? We shall be glad to hear from anyone who has convictions on the matter, that we may be guided in our arrangements for another year. The subjects were all carefully and scholarly prepared, but did we choose the right kind of subjects for our young people. These columns are open to an intelligent discussion of this matter.

ق ق ق ق

Prayer Meeting Topic—May 4.

Prayer. Matt. 6:6. Luke 11:1-13.

THE BEST PLACE.

Seek a quiet place far away from human gaze, where the soul can be alone with God. Momentary ejaculatory prayer is possible in the midst of life's jostling crowds on the streets or in the marts of trade or in the fields thronged with laborers; but the daily feast of fat things is reserved for those who steal away from the crowd to be alone for a while with God. There is no need of a closet from which the light of heaven is shut out; better a secret chamber flooded with sunlight by day and illuminated by a lamp in the evening, so that the precious word of God may be spread before the eye of the worshipper. Why may we not build for ourselves in every Christian home a prayer-room as well as a parlor and a dining-room? Would not such a room contribute more than any other in the house to the peace and welfare of the entire family? It might be used for family worship in the morning and again in the evening, and be reserved at all other times for meditation and worship. Then would our home become indeed a Bethel—God's house, with a gate opening heavenward.

THE RIGHT PETITIONS.

We know not what to pray for as we ought. Our Teacher has given us a model on which to frame our petitions, and there is not a selfish request in the Lord's Prayer. Concern for God's glory and the progress of God's kingdom is at the front, followed by petitions for right relations with God. Brothers, if our hearts are full of longings for the hallowing of God's name, the coming of God's kingdom among men, the doing of God's will on earth with heavenly cheerfulness and alacrity and universality, we shall also know how to intercede for ourselves before his throne. We shall ask for daily bread and not for wealth and luxury; for forgiveness, and not for revenge; for safety from the evil one, and not for the gratification of selfish desires. Who of us has ever learned how to pray and what to pray for? Back to Christ! Back to the Model Prayer!

PERSISTENCE.

The Son of the King tells us to be importunate in prayer. "Ye that are the Lord's remembrancers, take

no rest, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." An importunate neighbor can fetch a man out of bed at midnight to perform an act of kindness; how much more will earnest, persevering prayer obtain a blessing from him who has promised to hear us when we ask. We need not fear the King's displeasure; he is only putting us to the test while he waits to bless.

THE PHILOSOPHY OF PRAYER.

The fatherhood of God is our hope. Earthly parents delight to give good gifts to their children, nor do they give that which is useless or harmful. Our Heavenly Father is more willing than they to bestow good gifts on those who ask him. He has already given his only begotten Son to die for us, and he stands ready to give the Holy Spirit to all who wish his gracious presence in their hearts. We pray, and shall keep on praying, because we believe that the world is in the hands of a loving Father willing and able to answer every right petition.—John R. Sampey, in Baptist Union.

ق ق ق ق

The Critic at Church.

Yes, the critic goes to church. In fact, that is the place which furnishes him the choicest opportunity for the exercise of his pernicious habit—for it is a habit and it is pernicious; almost being entitled to a place among the listed vices.

To be able to discriminate between right and wrong in speech, dress, and manners is good, but to use that ability in a censorious spirit, to be ever on the lookout for the slips and mistakes of others, and to be blind to their better qualities, is bad for the critic and bad for those who are affected by his criticisms. Others are affected, for your critic is not content to keep his thoughts to himself. Half his pleasure consists in dropping his remarks into the ears of those who will be likely to give them circulation.

So the critic goes to church. If it is a bright day, some of the ladies—not all of them, nor many of them, but some of them—yield to the temptation to array themselves in costumes that reflect the dainty form and gay colors of nature; and the critic, fixing his eyes on the few bright spots in the congregation, whispers to his neighbor, "Fine weather makes fine birds."

If the soprano attempts a solo of somewhat ambitious flight, even though she succeeds in making a fair rendering of a composition that taxes her powers, the critic remarks to the gentleman in front of him, "Miss Squallini roars so high that she makes all the rest of us sore."

If the new shoes of one of the deacons squeaks while he is taking up the collection, the organ playing in the meantime, our critical friend expresses the opinion to those about him that "the deacon seems to be running opposition to the organist."

If the preacher is not up to his usual level of thought and expression, the critic makes mental note of it and says, as he passes toward the door, "Preachers are advised to hide themselves behind the Cross; I should think that our preacher would feel like hiding himself somewhere after such a sermon."

If the sexton, in his hysterical attempts to regulate the temperature of the audience room, brings it up too high and then down too low for comfort, the critic has him marked for a shot, which he lets fly in the vestibule: "If the janitor doesn't manage things better here, he'll soon find himself in a situation where the heat is steady."

Then there are always those who are ready to give currency to slings of the critic, and they are pretty sure to come around to those at whom they are aimed; thus resentments are kindled, and the dead fly in the ointment is very offensive indeed.—Baptist Union.

ق ق ق ق

A youth from the country entered an office in the city where the daily conversation was so foul and profane that it would almost have disgusted the hulks; but a month later not a man in the place dared utter an unchaste word when he was present. It was simply the dignity of manly goodness that quelled conscious iniquity. Character is confession.—Baptist Union.

A poor field negro with a wooden leg hobbled up to the collection table to lay his offering upon it. He took from a pocket a handful of silver, and said, "That's for me, massa;" from another pocket, another handful, "That's for my wife, massa," and from still another pocket, yet another handful, "That's for my child, massa." The pastor remonstrated with him for giving so much. "Oh! massa," said he, "God's work must be done and I may be dead." "God's work must be done." You and I want a part in it. Heaven's treasures will be given us throughout the eternal ages for a brief life of self-denial and self-sacrifice here, out of love for our dear Master. Take this motto to your strong, true, loving heart, fellow-Christian, "God's work must be done, and I will have a part in it."—Ida Q. Moulton.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR MAY.

For Tekkall 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.

Notice.

The Quarterly Meeting of York and Sunbury Counties will be held with the church at Fredericton on Tuesday and Wednesday, May 13th and 14th. The Woman's Missionary Aid Society intend holding a special meeting on Tuesday at 3 p.m. The sisters of the churches are cordially invited to attend, as this meeting will be of much interest. Delegates will please send their names as early as possible to Mrs. E. O. Perley, Fredericton, N. B.

Scandinavian Work in the North West

Of all the foreigners who have settled in the North West, there are none who make more noble citizens of our great Empire, than the Scandinavians, and most of them are without the bread of life and who is to give them the gospel.

The Women's Board of Manitoba and the North West, are trying in their small way, as means will allow to give them the gospel of our Lord and Saviour.

In the Alberta district there are 7,000 Norwegians and Swedes. There are two missionaries on the field. Mr. Bergen (whom the Superintendent of Missions for the West says) is the right man for the place, full of energy and a burning zeal for the salvation of his countrymen. He is pastor of the Wetaskiwin church, but has nine different stations under his charge. Mr. Bergen's desire is to resign pastoral work and give his time exclusively to missionary and evangelistic work, as there are so many places to open up and so many who have never been reached, but owing to lack of funds the Board was not able to support an evangelist and keep a pastor on the field as well, but hope in the near future to do so. Mr. Bergen still keeps the pastorate of Wetaskiwin for another year. Mr. Oleman has charge of six stations and has done a great deal to further Mr. Bergen's efforts in extending the work in Alberta. Scandinavia is another promising field, with several out-stations, having in their district 500 Swedes. They have a membership of 41, but are at present without a pastor. They also have 40 acres of land a chapel and manse free of debt. At Rat Portage and Norman the work is progressing. The new church has been completed and the little band find themselves better able to cope with their work. The Winnipeg church having a membership of 44, but this being a distributing centre of the West the membership is very varying, as many as sixteen having left and settled at Toulon about 40 miles from Winnipeg, where we should have a mission, but lack of funds keeps us from opening one. Still the outlook is encouraging. The one great problem of this country is finances, which keeps us embarrassed so much in opening up new work and if help is to come it should come now and not ten years later.

Milton, Queens Co., N. S.

The W. B. M. U. Society of Milton Baptist church has had a good year. The meetings have been well attended and interesting. During the past year we have been called to mourn the loss of one of our beloved and devoted workers, Mrs. Edward Kempton, she having been "called home" in the eightieth year of her age. Sister Kempton was a charter member of our society and the first president; and had also been made a life member. Although separated for a time her influence still lives among us for good. On March 3rd we held a public missionary meeting. Programme:—Paper, "Our Missionary Work," by Mrs. O. B. Mack, President; Exercise by Mission Band scholars, and a soul stirring address by Pastor Corey of Liverpool, also special music by the choir. Receipts from silver collection \$4.35. On April 11th the occasion of regular meeting, our Society celebrated its thirtieth (30th) anniversary. The officers of the missionary societies of Disciples of Christ, and Congregational churches, Milton, and of Liverpool Baptist church were present and brought greetings from their respective Societies. After a short programme tea was served in the vestry, and a very social and profitable hour enjoyed by all. Eight new members have been added to the society. At the close of this year our society numbers thirty-seven, twelve of these having joined us during the year. We feel that we can report an increase in interest, numbers and attendance.

Thanking God for these blessings we trust for greater things during the coming year.

MRS. H. B. SLOAT, Sec'y.

On Tuesday afternoon, April 8th, the Woman's Missionary Aid Societies of Cumberland County, held a meeting in connection with the Quarterly Conference at Oxford. Mrs. Haverstock of Pugwash, had done much work in the interest of this meeting, and we regretted that a larger delegation from our societies was not present to assist in, and enjoy a most helpful session. Meeting opened with the grand old hymn, "All hail the Power of Jesus Name," with Scripture reading, and prayers by three sisters. Our leader, Mrs. Haverstock, then spoke to us from the Scripture previously read, the feeding of the hungry multitude, using the loaves and fishes to illustrate the small beginning of the Telugu work which has now grown to be so great. Greetings from Miss Hume, Pro. Sec'y., was next read. Her strong spiritual words to the sisters cannot fail to strengthen and make us better "workers together with Him." We were glad to have with us Mrs. Belyea of Westchester, who has recently come to this county, and a helpful paper written and read by her on "Woman and the Gospel" was much appreciated. The exercise, dealing with all parts of our denominational work, which was written by Mrs. Brough of Antigonish, and had been carefully prepared by Mrs. McGregor, was given by the young girls, and our thanks are due to them for adding much to the interest of the gathering. On account of the late hour given us for our meeting, and many having to go home by the evening train, we were obliged to leave out several items of interest, among which was an address by Mrs. Gunn, County Sec'y. for Colchester, whose presence with us we were so glad to have; a paper on our French Missions, and Mission Band discussions. Collection. Meeting closed with DEXOLORY.

Amounts Received by the W. B. M. U. Treasurer.

FROM MARCH 28TH TO APRIL 18TH.

Upper Stewiacke, F. M. \$10, H. M. \$4; Moncton, Tidings, 25c; St. John West, Tidings, 25c; North River, F. M. \$5, H. M. \$2.50, Reports 25c; Has-Abrook, F. M. \$7.97, H. M. \$3.95, Reports, 15c, Tidings, 25c; Tryon, Tidings, 50c; Hauteport, F. M. \$1.25, H. M. \$1.08; Florenceville, F. M. \$6; Salisbury, F. M. \$4; Oxford, F. M. \$9; Centre Village, Tidings, 50c; Farmington, Tidings, 25c; New Tasket, F. M. \$9; East Mountain, F. M. \$2; Parraboro, Tidings \$1.25; Javelton, F. M. \$3, H. M. 25c, Tidings, 25c; Hopewell Cape, F. M. \$5.50; Greywood, F. M. \$3; Halifax 1st church, proceeds of thankoffering meeting, F. M. \$10, H. M. \$25; Chicacole Hospital, \$15; Mrs. P. R. Colpitts, "in memory of our baby," F. M. \$25; Mr. James Halliday, to constitute Mrs. Halliday a life member, F. M. \$25; A friend, for Good Samaritan Hospital, \$10; Mrs. Hibbert Woodbury, in memory of her father, William Weatherspoon, \$25, F. M. Reports, 60c, Tidings, 50c; Collins, Mrs. E. Kelly, F. M. \$1; Moncton, Tidings, 25c; Hawkesbury, Tidings, 25c; Glace Bay, F. M. \$10.75; Falkland Ridge, F. M. \$2, H. M. 50c; Gabarus, F. M. \$6; Cavendish, F. M. \$5.50, H. M. \$6.25, N. W. M. \$2, Tidings, 25c; Nictaux, G. L. M. \$9; St. John Tabernacle church, F. M. \$7.55; Athol, F. M. \$3; Yarmouth, Temple church, to constitute Mrs. A. W. Potter a life member, F. M. \$12.50, H. M. \$12.50; Digby F. M. \$4.50; Harvey, F. M. \$7, H. M. \$8, Reports 15c, Tidings 75c; St. John Leinster St. F. M. \$7, H. M. \$8; New Minas, F. M. \$10; Boundary Creek, F. M. \$7, Reports, 10c, Tidings 25c; Salem, branch of Hillsboro, F. M. \$12, Tidings 25c; Murray River, F. M. \$5; Salem, branch of Amherst, F. M. \$12.75; 2nd Hillsboro, F. M. \$7; Halifax, Tabernacle church, F. M. \$6.25, H. M. \$3.75; "almouth, leaflets, 25c; Fouchie, F. M. \$1.50, H. M. \$1.50; Milton, F. M. \$11.35, H. M. \$6.25, Tidings, 25c; Albert, F. M. \$5.

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

Amherst, P. O. B. 513.

Foreign Mission Board.

NOTES BY THE SECRETARY.

There are 17,467 missionaries representing Protestant Christianity in the heathen world, (there were just half that many ten years ago,) and the number of members of mission churches in heathen lands is now 1,326,522, (ten years ago there were 726,883.) The gifts for missions among the heathen now amount up to \$16,124,966. In proportion to the strength of our denomination, Baptists have as many missionaries and give as generously as those of any faith, and the number of converts far exceed those with which other denominations are blessed.

Not doubt efforts for the universal proclamation of the "glad tidings" are culpably few and nerveless. Missionaries should be greatly multiplied. Millions of money should be lavished where now but thousands are bestowed. But, nevertheless, we must not allow ourselves to be blinded to the most cheering facts of what has already been accomplished in the world, by the grace of God. Remembering that the real, determined, systematic beginning of Christian missions was not made

until 100 years ago, it is something cheering to know that more than 17,000 consecrated men and women are now engaged in the foreign field, and that reinforcements are steadily going forward at the rate of at least 500 a year. More than a third of these are ministers of the gospel, to whom are joined as many more ordained natives and enough of other native helpers to raise the aggregate of toilers to between 70,000 and 80,000. Not less than five-sixths of this large missionary force has been converted and trained upon heathen soil. In the 25,000 mission schools at least 1,000,000 children are receiving Christian instruction. The church membership is now something like 1,500,000 while it may be said that fully 5,000,000 have turned from their idols and are under influences more or less Christian. The increase of church members is going on at the rate of eight an hour, 200 a day, 1500 a week, 6,000 a month, 75,000 a year. And this means that every twenty-four hours renewed souls are gathered into fellowship sufficient to form a church of eighty members. Surely the progress has been sufficiently encouraging to give to every believer heart and hope that Jesus shall reign "where e'er the sun doth his successive journey run."

We ourselves are the children of foreign missions. Foreign missionaries from Rome brought Christianity to England, and England sent it across the sea in Huguenot and Pilgrim to America. What it has done for us we believe it can do for others—and so the Golden Rule calls upon us with all the force of the imperious "Go ye," to give to men what has made us what we are, "children of the King."

The Harbor Lights.

The twilight falls, and through the dusk,
When busy day at length is o'er,
Across the harbor gleam the lights,
The city lights from yonder shore.

The purple shades on distant hills
To ever deepening blackness grow;
Like myriad watch-fires on a beach,
The lights across the harbor glow.

Down to the waters, rippling dark,
The golden light with radiance streams;
In shining paths along the waves,
Reflected lie the yellow beams.

As treasured memories that we love,
The friendships that we used to know,
Shine from the unforgotten past,—
The lights across the harbor glow.

ETHEL MAY CROSSLEY.

The Example of Great Lives.

These men do not fear age; these few names from the great muster roll of the famous ones who defied the years, should be voices of hope and heartening to every individual whose courage and confidence is weak. The path of truth, higher living, truer development in every phase of life, is never shut from the individual unless he closes it himself. Let man feel this, believe it, and make this faith a real and living action in his life, and there are no limits to his progress. The constant looking backward to what might have been, instead of forward to what may be, is a great weakener of self-confidence. This worry for the old past, this wasted energy, for no power in the world can restore, ever lessens the individual's faith in himself, weakens his efforts to develop himself for the future to the perfection of his possibilities.—Saturday Evening Post.

Witnessing for Christ is not done in church assemblies, but in world assemblies; giving your testimony does not mean speaking of Christ to those who already believe, which is a pleasant thing to do, but talking of him to those who do not believe, which is not always so easy.—Baptist Union.

Dyspepsia

That means a great deal more than pain in the stomach, else it might be easily cured.

It means that that organ lacks vigor and tone and is too weak properly to perform its functions.

It means, too, that much that is eaten is wasted and the system generally under-nourished.

W. A. Nugent, Belleville, Ont., had dyspepsia for years; so did H. Budan, San Luis Obispo, Cal. Mrs. C. A. Warner, Central City, Neb., was so afflicted with it she could scarcely keep anything on her stomach and became very weak and poor.

Hood's Sarsaparilla

permanently cured these sufferers, according to their own voluntary statements, as it has cured others. Take it.

Hood's Pills cure all liver ills. Price 25 cents.

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 arrearages (if any) are paid. Otherwise all subscribers are regarded as permanent.

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

20th Century Fund.

In memory of Mrs Lydia Rand Porter by one of her children, \$5; Harcourt S S, \$5; Mrs C M Sherwood, \$1; In memory of Thos W Lunn, M D, by Mrs F E Lunn, \$5; R L Phillips, \$30; W R McCready, \$1; Miss S Longmaid, \$100; G F Givan, \$2; Mrs Ludlow Clark, \$1; Rev N B Rogers, \$5; Thos D Babbitt, \$5; Rev Z L Fash, \$5.

North River—(John M Killam, \$2; Myrtle A Killam, \$1; Walter G Killam, \$1; Mrs W D Fairweather, \$1; R F Keith, \$5);—\$10.

Albert—(W H Newcomb, \$2, T W Peck, \$1)—\$3.
Hillboro—(Florence M Bishop, \$1, W F Steeves, \$1, Collection in church, \$30)—\$30.

Valley—(Moses Steeves, \$1, Mrs John Cartwright, \$1, Geo A Steeves, \$1, Mrs Woodworth, \$3, Coll, 70c.)—\$6 70.

Salem Section—(Jeremiah Steeves, \$1, Mrs Jer Steeves, 50c., Jas A Steeves, \$1, Gideon Steeves, \$1, Mrs Calvin Steeves, \$1, Melzac Steeves \$2, W E Jonah, \$1)—\$7 50.

St Martins 2nd S S, \$5.
Fredericton—Mrs Cyrus Burt, \$1.
Petitcodiac—(J C Jones, \$20, S L Colpitta, \$10, Nathan Steeves, \$4, Warren Trimble, \$1, Mrs E Hall, \$1, Mrs Amanda Keith, \$1, Mrs D Herritt, 50c., Noah Mann, \$2, W W Price, \$1)—40 50.

Havelock—(S W Thorne, \$2, Ezra Keith, \$1, Mrs Ezra Keith, \$1, E W Keith, \$2, Rev J W Brown, \$2, Pearl Mullin, 50c., Richard Mullin, \$1, Mrs Richard Mullin, \$1, C B Keith, \$1, L F Corey, \$1, Owens Keith, \$1, James Gulon, \$4, R'bie Brown, 25c., O F Corey, \$1)—\$18 75.

Springhill Section—(Josiah Keith, \$1, Jennie Carle, 25c, Florence Carle, 10c., Ann M Keith, 50c., Thos Scribner, 50c., Jas Carson, 50c., Colby McMackin, \$1, Elijah McMackin, \$1, Mrs E McMackin, 50c., Vina McMackin, 50c., Mrs Marvah Dannah, 10c., Mrs Jas Jackson, 15c., Mr Warden, 25c.)—\$6 35.

Forest Glen—(Mrs P Colpitta, \$1, Geo Geldut, \$1)—\$2.

Point Middle—(John M Hicks, \$4, Mrs John M Hicks, \$2, Isaac Anderson, \$1, Coll at church, \$2)—\$9.

Hillboro 3rd, Coll, \$2 20.
Hopewell Cape—(John L Pye, \$2, Joseph Pye, \$1)—\$3. Total, \$273 10. Before reported, \$415 46. Total, \$688 56.

J. W. MANNING.

Treas. 20th Century Fund.

April 21.

Personal.

After some six years of successful pastoral labor with the First S. Maritima church, Rev. S. H. Cornwall has accepted a call to the pastorate of the Church at Falmouth, N. S., and is about entering upon work in his new field. Mr Cornwall's correspondents are requested to note the change in his address.

Rev. J. D. Freeman returned last week, after a fortnight's absence in the United States, refreshed by his holiday, and was heard by his own congregation on Sunday with great enjoyment and profit.

President Trotter desires to say to our churches in these Provinces that several excellent and experienced men among our own students at Newton would like to come to the Provinces to work during the summer vacation. There are also several men at Acadia not yet settled for the summer. Dr. Trotter will be glad to put churches in communication with these men.

A special meeting of the shareholders of the New Brunswick Railway Company was held in Montreal Thursday. Among those present were Alfred Seely, John McMillan, Hugh McLean, of St. John, and W. T. Whitehead, of Fredericton, N. B. The company owns land in New Brunswick amounting to 1,767,000 acres. A favorable offer has recently been received for a part of all of these lands and the directors were given power to dispose of them. A meeting of the directors next week will dispose of the matter.

LITERARY NOTES.

The Living Age has begun a new serial by Miss Christabel Coleridge, which opens attractively. Miss Coleridge comes naturally by her literary gifts as she is a granddaughter of Samuel Taylor Coleridge. She is a writer of the type of Miss Yonge, and is now engaged on Miss Yonge's biography.

Mr. Sidney Lee's paper on "Shakespeare in Oral Tradition" in The Living Age for May 3, will be welcomed by Shakespeare students as a fresh and delightful contribution to the literature of the subject by the most accomplished Shakespearean scholar of our time.

No living man knows more about the religions of Semitic peoples of to-day than Prof. Dr. Samuel Ives Curtiss of the Chicago Theological Seminary. Dr. Curtiss' opportunity have been exceptional. He was a pupil of that great master-philologist, Franz Delitzsch, and for twenty years he has pursued his single line of study with unbroken assiduity. He has lately spent two years in the Orient making discoveries in the field of his ruling passion. The results are to be published immediately by the Revells, under the title "Primitive Semitic Religion To-Day," and it will be a first-rate scholar's revelation from first hand sources.

THE WAY. By George A. Mitchell, Shadalan, Manitoba, published by William Briggs, Toronto, is a neat pamphlet of twenty-six pages. The author writes as a philosopher or sage to whom the secret places of wisdom are familiar paths. His sayings are here contained in 64 numbered paragraphs. The thought and the language are frequently poetical, and many of the wise sayings are worth treasuring in the memory and the heart. We transcribe a paragraph as follows: "Why should men doubt the reality of any good thing, or allow their souls to starve in the midst of plenty? Let them go to Nature and learn her ways; no living thing is left unprovided for. The lowest forms of life have their food provided for them and are given the means of obtaining it. Even the germ in the seed has its food stored away beside it, and the egg is filled with nourishment. So it is with the soul of man. If it hungers then there is food for it. If it yearns after God, then there is an ever-present God around and about it. Let the soul feed upon His mercies."

I read the other day of four young men riding in a Pullman car chatting merrily together. At last one of them said, "Boys, I think it's time for drinks." Two of them consented, the other shook his head and said, "No, I thank you." "What," exclaimed his companions, "have you become pious? Are you going to preach? Do you think you will become a missionary?" "No," he replied, "fellows, I am not specially pious, and I may not become a missionary, but I have determined not to drink another drop, and I will tell you why. I had some business in Chicago

IF INTERESTED

If interested in children you are interested in Scott's Emulsion. As a remedy for consumption and other forms of lung and throat diseases Scott's Emulsion has won such fame that its value as a children's medicine is sometimes forgotten. It is worth remembering

There is nothing like Scott's Emulsion for bringing strength and health to drooping children. It always has this general action.

But notice!—that for rickets, scrofula, tubercular disease, whooping cough, St. Vitus's dance, coughs and colds—Scott's Emulsion has a direct effect. Food and medicine all in the same dose.

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

with an old pawnbroker, and as I stood before his counter talking about it, there came in a young man about my age, and threw down upon the counter a little bundle. When the pawnbroker opened it, he found it was a pair of baby's shoes, with the buttons a trifle worn. The old pawnbroker seemed to have some heart left in him, and he said, 'Look here, you ought not to sell your baby's shoes for drink.' 'Never mind, Cohen, baby is at home dead, and does not need the shoes.' Give me ten cents for a drink.' Now, fellows, I have a wife and baby at home myself, and when I saw what liquor could do in degrading that husband and father, I made up my mind that, God helping me, not a drop of the infernal stuff would ever pass my lips again.—Dixon.

ONTARIO ELECTION CAMPAIGN.

Ald. Spence, secretary of the Ontario Alliance, states that there are now twenty candidates for the Legislature who can be depended upon to support prohibitory legislation. He believes that such candidates will have the support of the great majority of the prohibition electors. Mr. D. R. Ross, the prohibition candidate, placed in the field by the North Oxford branch of the Ontario Alliance is a strong Liberal, but considers that the course of the government regarding the referendum cannot be condoned. He is a Presbyterian, and a sturdy Scotchman. With the Oxford Alliance headed by the Rev. W. A. McKay, president of the Provincial Alliance, at his back, in the banner prohibition county of the province, the prohibition prospects are regarded as exceedingly favorable.

Notices.

THE TWENTIETH CENTURY FUND \$50,000.
Address of Field Secretary is H. F. ADAMS, Fredericton, New Brunswick.

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 17th, 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, Yar. Co., N. S.

The Kings county, N. S. Conference will meet, D. V., at the Baptist church, Kentville, N. S., April 22nd, commencing at 10.30 o'clock. For programme of the meeting see the county papers.

M. P. FREEMAN, Sec'y.

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 Petitcodiac 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 322.

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

CONSUMPTION CAN BE CURED.

Consumption uninterrupted means speedy and certain death. The generous offer that is being made by Dr. Slocum, the great lung specialist. Sunshine and hope for stricken families.

Confident of the value of his discovery, he will send free four sample bottles upon application, to any person suffering from throat, chest, lung and pulmonary affections.

TREATMENT FREE.

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

FULL FREE TREATMENT

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

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

FREE TRIAL TREATMENT

and the Four Free Preparations will be forwarded you at once, with complete directions for use. The Slocum System is a positive cure for Consumption, that most insidious disease, and for all Lung Troubles and Disorders, complicated by Loss of Flesh, Coughs, Catarrh, Asthma, Bronchitis and Heart Troubles. Simply write to the T. A. Slocum Chemical Company, Limited, 179 King Street West, Toronto, giving post office and express address, and the free medicine (the Slocum Cure) will be promptly sent. Persons in Canada seeing Slocum's free offer in American papers will please send for samples to Toronto. Mention this paper.

Over 40 Years Ago the Manufacture of—



was commenced. It has held against all competitors and today is unexcelled. Could you desire stronger recommendation?

COWAN'S PERFECTION

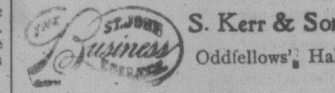


Reliable Agents WANTED

We want at once trustworthy men and women in every locality, local or traveling, to introduce a new discovery and keep our show cards and advertising matter posted up in conspicuous places throughout the town and country. Steady employment year round; commission or salary, \$65.00 per Month and Expenses, not to exceed \$25.00 per day. Write for particulars. P. O. Box 387, International Medicine Co., London, Ont.

Isaac Pitman's Shorthand, Touch Typewriting.

THE BEST BUSINESS PRACTICE SYSTEM, for use of which we hold exclusive right. These are some of our features. Our Catalogue gives full information. Send for one.



"Prince of Platform and Pulpit Orators."

The most Popular Orator of America and the most acceptable writer on religious subjects. The Rev. T. DeWitt Talmage 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.

Miss Petty—I don't see how you whistle through your fingers that way. I could never do it in the world.

Mr. Goodheart (wishing to compliment her delicate little hands)—No, Miss Petty, if you should try it, your whole hand would slip into your mouth.

At the request of the striking electrical workers of Montreal, Mayor Cochrane has consented to arbitrate with the Lachine and Royal companies, but Royal Electric refuses to arbitrate.

The Home

KITCHEN HINTS.

To have the roast beef brown on the outside and juicy and rare within, it should be put in a very hot oven at first, then the heat reduced. The great heat at first hardens and also browns the surface, keeping in the juices. The meat should be basted frequently.

In roasting meat or frying a steak, turn with a spoon; a fork pierces the meat, letting out the juice.

Pouring the thickening in while the pan is over the fire is apt to make the gravy lumpy; the better way is to remove the pan until the thickening is well stirred in, then return to the fire and cook thoroughly.

Before putting food in new tins set them over the fire with boiling water in them for several hours.

The butter will blend more readily with the sugar if you first scald the bowl in which these ingredients are to be creamed for cake.

Try rinsing the cake and bread jar after washing, with boiling water in which a little common soda has been dissolved. Then give them a good sun bath. This will keep the receptacles sweet.

The next time you have raisins to stone, free them from stems, put them in a bowl, cover with boiling water, let stand for two minutes, then pour off the water. You can open the raisins and remove the seeds without the unpleasant stickiness.

To make cake icing that will not crack when cut, add one teaspoonful of sweet cream to each unbeaten egg. Stir together, adding sugar until the icing is as stiff as can be stirred.—Ex

HOUSEHOLD HINTS.

Veal should always have a sliced onion and a sliced carrot cooked with it, whether roasted or boiled, and a little butter added just before serving. The carrot and onion give a peculiar delicious flavor to the rather tasteless meat.

Hot water, according to a cooking teacher, makes an omelet more tender than when milk is used. The rule is a tablespoonful of the liquid to one egg.

A simple luncheon salad common in a family where economy and the serving of nutritious food are carefully studied, is made with cold boiled rice. This is masked with a little mayonnaise and served on a bed of watercress, lettuce heart or curly cabbage leaves. Over the top may be sprinkled a few chopped olives, slices of pickled red beets, or chopped peppers.

The housemother will find her family is better in health if she introduces fish and green salads freely on her table in February and March. Sweet and sour pickles and acid fruit should now be substituted for sweet preserves, and dessert of acid fruits take the place of the sweet plum puddings which were so delicious when the season of cold and frost first began.

The best and healthiest color for bedroom blinds is green, and dark green at that. It is always recommended by both brain doctors and oculists. Dark blue is next best, but not nearly so good as green. To induce the soundest and most restful kind of sleep, however, apart from brain sensitiveness, make the room absolutely pitch dark by means of a thick black blind. If you must have light, let it be green, and you will sleep well and never suffer. Red too, is a great factor in keeping one awake.—Ex.

HOUSEHOLD SUGGESTIONS.

A salad of pineapple and celery is reasonable at the moment. To two cups of shredded pineapple add one cup of chopped celery and one sweet red pepper cut into dice. For the dressing use a mayonnaise cream dressing which is the ordinary mayonnaise slightly reduced with whipped cream. Serve very cold on lettuce hearts garnished with nut meats, or it may be served in cups made of apples peeled and scooped out, or it may be packed in a ring mould, turned out on a platter, the centre piled with lettuce hearts, and a few arranged outside the ring.

The new edict of cooking experts, that a turkey roasted breast down will have the meat of that juicier and better flavored

than one cooked in the usual way, is borne out by experience. The theory that the juices of the fowl find their way downward and, settling in the often dry and tasteless breast to its great improvement, is correct. It will be found, too, that the apparent difficulty of keeping the bird on its breast is only apparent, a little balancing in the pan until the processes of cooking have settled the fowl being all that is needed. The method is equally valuable applied to chickens, and an experiment with roasted goose in that way proved very successful. The virtue of cranberries as a healthful food admit of reiteration. Many persons consider that they rank first in the list of valuable winter fruit-foods. They are considered to be an excellent remedy for indigestion and biliousness, as they contain certain acid combinations not contained in other fruits. They are also useful as tonics and appetizers. Do not cook cranberries in tin or iron vessels, upon which compositions the acid acts harmfully. One unusual preparation of cranberries is cranberry cottage pudding. Make the pudding as usual by beating together a cup of sugar and two table-spoonfuls of butter with two beaten eggs and a cupful of milk. Sift into it three cups of flour and two teaspoonfuls of baking-powder, adding at the last a cup and a half of cranberries. Put into a buttered pudding-dish and bake in a moderate oven. Serve hot, with a liquid sauce.—Ex.

Genuine flaky pie crust had long been one of the mystic arts which I could not fathom, says N. E. Cochrane in Good Housekeeping. But one day I chanced across a recipe which exceeded all my expectations. Here is the modus operandi: "For two crusts for a large pie, take half a cupful of cold water into which dissolve half a teaspoonful of salt; stir in enough flour to make a soft dough; roll out upon a floured board into a thin sheet. A large half cupful of nice, sweet lard should have previously been melted in a shallow dish (the pie tin will do) and cooled again to the soft white stage. With the tips of the fingers spread a layer of the lard over the sheet of dough; fold half over; spread with another layer of lard; fold again; repeating this process of layering until the dough is in small compass. Flour the dough and rolling pin liberally; roll out again into a thin sheet and proceed as before until all the lard is used. The dough may become troublesome by clinging to the rolling pin, but fear not, nor vex thy soul, for success awaits thee. It will come out of the oven flaky, tender, delicious to the very bottom of the pie."

BABY CONSTIPATION

Can Be Cured Without Resorting to Harsh Purgatives.

Constipation is a very common trouble among infants and small children—it is also one of the most distressing. The cause is some derangement of the digestive organs, and if not promptly treated liable to lead to serious results. The little victim suffers from headache, fever, pain in the stomach and sometimes vomiting. While in this condition neither baby nor baby's mother can obtain restful sleep. If proper care is taken in feeding the child and Baby's Own Tablets are used, there will be no trouble found in curing and keeping baby free from this disorder. Mrs. T. Guymor, London, Ont., says:—"My baby was a great sufferer from constipation. She cried continually, and I was about worn out attending her. I tried several remedies, but none of them helped her till I procured some Baby's Own Tablets. These tablets worked wonders and now she is in the best of health. I can now go about my work without being disturbed by baby's crying. I consider Baby's Own Tablets a great medicine, and would advise mothers to keep them in the house for they will save baby from much suffering by curing and preventing the minor ailments common to infants and small children."

Baby's Own Tablets are sold under an absolute guarantee to contain no opiate or other harmful drug. They are easy to take; mild in action, promote healthful sleep and will be found a never-failing cure for constipation, baby indigestion, simple fever, diarrhoea, sour stomach, colic, etc. They allay the irritation accompanying the cutting of teeth, break up colds and prevent croup. Price 25 cents a box at all druggists or sent by mail, postpaid, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Rain and sweat have no effect on harness treated with Eureka Harness Oil. It resists the damp, keeps the leather soft and pliable. Stitches do not break. No rough surface to chafe and cut. The harness not only keeps looking like new, but wears twice as long by the use of Eureka Harness Oil.



Sold everywhere in one-gallon cans. Made by Imperial Oil Company.

The Whole Story in a letter:

Pain-Killer

(PERRY DAVIS')

From Capt. F. Loye, Police Station No. 5, Montreal:—"We frequently use PERRY DAVIS' PAIN-KILLER for pains in the stomach, rheumatism, all kinds of neuralgias, cramps, and all afflictions which befall men in our position. I have no hesitation in saying that PAIN-KILLER is the best remedy I have met at hand."

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

Burdock BLOOD BITTERS.

Turns Bad Blood into Rich Red Blood.

This spring you will need something to take away that tired, listless feeling brought on by the system being clogged with impurities which have accumulated during the winter. Burdock Blood Bitters is the remedy you require. It has no equal as a spring medicine. It has been used by thousands for a quarter of a century with unequalled success.

HERE IS PROOF.

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

THE OPTIMIST.

Barefoot and cheerless to and fro,
I tramp through lane and street,
Though shoeless, I rejoice to know,
I still possess my feet.
Mid plenty, hunger-pinch'd I stray
As any hobo would—
Though supperless, I joy to say
My appetite is good.
—Toronto World.

THE HARDEST THING OF ALL.

Teddie had learned to spell a word in a way that was not the right way, and every time he came to it in his writing-lesson he wanted to spell it as he had learned it first. "It's pretty hard to know all these things, isn't it, Teddie?" said his aunt. "But it's a good deal harder to know 'em after you once get 'em crooked," said Teddie.—The Little Ones.

Shiloh's Consumption Cure

Cures Coughs and Colds at once. It has been doing this for half a century. It has saved hundreds of thousands of lives. It will save yours if you give it a chance. 25 cents a bottle. If after using it you are not satisfied with results, go to your druggist and get your money back. . . .

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

Karl's Clover Root Tea corrects the Stomach

ALLEN'S LUNG BALSAM

Cures Deep-seated Colds, Coughs, Croup, Bronchitis. LARGE BOTTLES \$1.99 MEDIUM 50c TRIAL SIZE 25c

Carpenters' Kidneys.

Carpentering is not an easy trade. The constant reaching up and down, the lifting and stooping over are all severe strains on the kidneys. No wonder a carpenter exclaimed, recently, that every time he drove a nail it seemed as though he was piercing his own back. He uses

DOAN'S Kidney Pills

now on the first sign of Backache and is able to follow his trade with comfort and profit.

"I have had kidney and urinary troubles for more than three years with severe pain in the small of my back and in both sides. I could not stoop without difficulty, and I had severe neuralgic pain in both temples. Seeing the advertisement of Doan's Kidney Pills, I got a box. They have given me quick relief, removing the pain from the back and sides, and banishing the neuralgic pains from my head. The urinary difficulty is now entirely gone, I feel fresh and vigorous in the mornings, and am much stronger in every way since taking these pills." CLARENCE R. SEXTON, Carpenter and Builder, Trenton, Ont.

Use the genuine

MURRAY & LANMAN'S FLORIDA WATER

"The Universal Perfume." For the Handkerchief Toilet and Bath. Refuse all substitutes.

Wanted Everywhere

Bright young folks to sell Patriotic Goo's. Some ready, others now in preparation in England. Address to-day the VARIETY MFG CO.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Second Quarter, 1902.

APRIL TO JUNE.

Lesson VI. May 11. Acts 12:1-9.

PETER DELIVERED FROM PRISON.

GOLDEN TEXT.

The angel of the Lord encampeth round about them that fear him, and delivereth them.—Ps. 34:7.

EXPLANATORY.

I. THE MARTYRDOM OF JAMES—Vs. 1, 2. 1. NOW ABOUT THAT TIME, During the events occurring in Antioch. It was the spring of A. D. 44, on which date authorities agree. HEROD THE KING. "There was no portion of time for thirty years before, or even afterwards, in which there was a king at Jerusalem, a person exercising that authority in Judea, or to whom that title could be applied, except the last three years of Herod's life, within which period the transaction here recorded took place."

It is well to keep in mind the four Herods most intimately connected with the gospel history—

1. Herod the Great, the founder of the family, was the murderer of the innocents at Bethlehem. He died the spring after the birth of Jesus, B. C. 4.

2. Herod Antipas, his son (B. C. 4-A. D. 39), was the Herod who murdered John the Baptist.

3. Herod Agrippa I., grandson of Herod the Great, was the king who murdered the Apostle James in the lesson for today (A. D. 37-44.)

4. Herod Agrippa II., before whom Paul defended himself. (Acts 26:28)

In pursuance of this policy he STRETCHED FORTH HIS HANDS TO VEX. Vex is used in the old English sense of torment, oppress, (not in the signification of petty annoyances which modern usage gives to the word.) CERTAIN OF THE CHURCH. Because the Jews were intensely opposed to them, all the more because of their rapid growth.

2. AND HE KILLED JAMES THE BROTHER OF JOHN WITH A SWORD. James was the son of Zebedee. He was one of the first disciples of Jesus, and with John and Peter was one of the most advanced and favored of his followers. These three were admitted to the death chamber in Jairus' house, to the Mount of Transfiguration, and to the nearest place in the Garden of Gethsemane.

II. THE IMPRISONMENT OF PETER.—Vs. 3, 4. 3. HE SAW IT PLEASED THE JEWS. HE PROCEEDED FURTHER TO TAKE PETER ALSO, as the most prominent disciple. The man who "ordered a fight between fourteen hundred gladiators, whom he hypocritically declared criminals, requiring them to continue the combat till all was killed," to please the populace, would not hesitate to kill an apostle to gain popularity with the Jewish leaders.

4. AND WHEN HE HAD APPREHENDED HIM. Implying that there was some delay in accomplishing the arrest. PUT HIM IN PRISON. "The military prison within the fortress of Antonia, which was also the residence of King Herod in Jerusalem." DELIVERED HIM TO FOUR QUARTERIONS OF SOLDIERS A "quarterion" is a band of four soldiers on guard at one time, two within, one on each side of Peter, bound one to each of his arms with chains, a third posted outside the door, and a fourth in the passage leading to the outside gate. INTENDING AFTER EASTER (that is, the Passover) TO BRING HIM FORTH, to sentence him to death before the PEOPLE. He would not execute him during the Passover festival, because that would offend the Jews whom he wished to please.

III. THE PRAYER-MEETING FOR PETER. Vs. 5. PETER THEREFORE WAS KEPT IN PRISON for some days, so that there was a possibility of release, by divine interference through a miracle, or through a change in Herod's purpose. BUT PRAYER WAS MADE. According to Christ's promise to prayer, with the emphasis on united prayer. They would have acted as well as prayed, if there was anything they could do. But "man's extremity is God's opportunity." Prayer was the only weapon they could use. It was Herod with all the power of the Roman Empire, on one side, and the feeble church holding on by prayer to the almighty power of God, on the other.

WITHOUT CEASING. The R. V., earnestly, signifying "intense strain, feeling on the rack." Compare the old torture of the rack. Both meanings are included, for intense prayer would naturally be continuous, unceasing, the intensity unfeeling till the answer came. OF THE CHURCH. "The members of the church were so numerous that they must have met in different companies." The central point of

meeting was the well-known "house of Mary, the mother of John, which is called Mark."

IV. HOW THE PRAYER WAS ANSWERED—Vs. 6-11. 6. WHEN HEROD WOULD HAVE BROUGHT HIM FORTH. The prayer, therefore, continued for more than a week. THE SAME NIGHT. The night before his trial. "It is always darkest before dawn." Perhaps the delay was to test and increase the faith of the disciples. PETER WAS SLEEPING. In conscious peace and trust in God, like David, in Ps. 3:5, who, pursued by his son and surrounded by dangers, still slept in peace.

BETWEEN TWO SOLDIERS, BOUND WITH TWO CHAINS. Probably to the soldiers, as was a common Roman mode of securing prisoners. See Paul's case (Acts 21:33.) THE KEEPERS BEFORE THE DOOR outside of the cell. "Everything was done to make his escape impossible.

7. AND, BEHOLD THE (an) ANGEL OF THE LORD CAME UPON HIM. "I believe that angels wait on us as truly as they ever waited on Abraham, or Jacob, or Moses, or Elijah, or Mary, or Jesus himself. The medical painters were fond of filling the background of the Infancy with countless angels; the representation though literally false, was morally true. I believe that angels are encamping round them that fear the Lord." AND A LIGHT SHINED. The natural effluence of angelic presence. IN THE PRISON, cell, or chamber in the prison. AND HE SMOTE PETER ON THE SIDE, AND RAISED HIM UP. Rather, roused him up. The verb indicates that he awoke him from his sleep, but not that he helped him to arise.

HIS CHAINS FELL OFF, that bound him to the sleeping soldiers, one hand to each.

8. GIRD THYSELF. The Orientals, when they go to rest, do not undress fully, as we do; or, rather, do not change their dress; they simply loosen their girdle and lay aside their outer garment. BIND ON THY SANDALS "wooden soles, the shoes of the poor as distinguished from those of the more wealthy." CAST THY GARMENT, his outer cloak, or mantle laid aside with his sandals. He would need these articles, and the action showed him that the appearance was a reality and not a dream.

9. AND WIST Imp. of the Old English, "wis," to know; from the same root as wise.

10. FIRST AND THE SECOND WARD. Guard, sentinels, or guard-rooms, where a guard would be. The guards were probably sleeping. THE IRON GATE. Heavy, locked, and barred. Peter could not have opened it. LEADETH UNTO THE CITY. This "may have formed the termination of a court or avenue which connected the prison with the town." THE ANGEL DEPARTED. Having done his work. Peter could now find his own way.

11. WAS COME TO HIMSELF. Awakened from his dazed condition. NOW I KNOW. Hitherto he did not know what the Lord's plans for him were, whether to die as a martyr, or go on and preach the gospel. Now he understood.

V. HOW THE ANSWER WAS RECEIVED.—Vs. 12-19. 12. WHEN HE HAD CONSIDERED. He saw all the elements of the case, and decided in view of them all. COME TO THE HOUSE OF MARY. Because it was probably here that the disciples were frequently gathered for their meetings. MOTHER OF JOHN . . . MARK. John's his Hebrew name, and Mark (Marcus) his Latin name. He was a cousin of Barnabas (so "nephew" should read Col. 4:10) the author of the gospel according to Mark, and the companion of Paul and Barnabas in their first missionary journey.

13. PETER KNOCKED AT THE DOOR OF THE GATE. The gateway to the street at the end of the passage leading from the inner court, and always kept fastened. A DAMSEL . . . RHODA (Rose). She seems to have been the servant of Mary. CAME TO HEARKEN. As was the custom before opening the gate.

14. WHEN SHE KNEW PETER'S VOICE. "An indication that Peter had before been a frequent visitor at the house." SHE OPENED NOT THE GATE FOR GLADNESS. "She was so eager to make the others assembled there partake of the great joy she felt in knowing that Peter was alive and free, that she ran back and forgot to open the door when she heard his well-known loved voice.

15. IT IS HIS ANGEL. His guardian angel, assuming his form and voice, a common Jewish belief. "This belief in guardian angels was common to the Greeks and Romans. Every scholar will recall the instance of Socrates."

16. THEY WERE ASTONISHED. They were astonished, not at the fact of an answer, but at the strange way in which it came. They had no way of knowing how God would answer their prayers, nor what was really best. They knew that the best men had died martyrs. And if God should release Peter, they probably had some plan of their own as to how God would do it, perhaps through working on the mind

of Herod. They could not plan an angel visit from God.

17. GO SHOW THESE THINGS UNTO JAMES. The brother of our Lord (Gal. 1:19) and leading disciple in the church at Jerusalem. He must have been very close to Peter. HE DEPARTED. To escape from Herod. He could not count on deliverance if he refused to use the means. But he lived many years after Herod was dead.

KEEP HOING AND PRAYING.

"FAITH WITHOUT WORKS IS DEAD,"

Said Farmer Jones, in a whining tone, To his good old neighbor Gray, "I've worn my knees through to the bone But it ain't no use to pray.

"I've prayed to the Lord a thousand times For to make that 'ere corn grow; An' why your'n beats it so and clumbs, I'd give a deal to know."

Said Farmer Gray to his neighbor Jones, In his easy, quiet way, "When prayers get mixed with lezy bones, They don't make farmin' pay.

"Your weeds, I notice, are good an' tall, In spite of all your prayers; You may pray for corn till the heavens fall If you don't dig up the tares.

"I mix my prayers with a little toil Along in every row; An' I work this mixture into the soil Quite vigorous, with a hoe.

"So, while I m praying, I use my hoe, An' do my level best, To keep down the weeds along each row, An' the Lord he does the rest.

"It's well for to pray, both night an' morn, As every farmer knows; But the place to pray for thrifty corn Is right beneath the rows.

"You must use your hands while praying, though, If an answer you would get, For prayer-worn knees, an' a rusty hoe, Never raised a big crop yet.

"An' so I believe, my good old friend, If you mean to win the day, From plowing, clean to the harvest's end, You must hoe as well as pray."

—The Lutheran World.

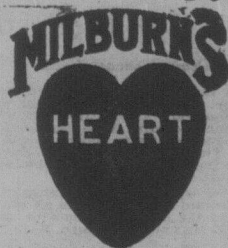
HEART TROUBLE.

THE SYMPTOMS OFTEN MISUNDERSTOOD BY THE SUFFERER.

The Trouble at All Times an Extremely Dangerous One—How to Promptly Relieve It.

There are many forms of heart disease, some of which manifest themselves by symptoms which are misunderstood by the sufferer and are ascribed to indigestion or some similar cause, when the heart is really affected. The slightest derangement of this important organ is extremely dangerous. If at times the action of the pulse is too rapid and the heart beats violently, resulting in a suffocating feeling, or, if the heart seems inclined to stop beating, the pulse becomes slow, and you feel a faint, dizzy sensation, you should take the best course in the world, and that is to take Dr. Williams' Pink Pills for Pale People. You will find that the distressing symptoms promptly disappear and that the heart at all times acts normally. Mr. Adelard Lavole, St. Pacome, Que., bears strong testimony to the value of these pills in cases of heart trouble. He says: "For nearly three years I was greatly troubled with a weak heart and in constant fear that my end would come at any time. I placed myself under a good doctor but did not get the desired relief. In fact I grew worse; the least exertion would overcome me, and finally I had to discontinue work. While in this condition a neighbor advised me to try Dr. Williams' Pink Pills and I procured a supply. They simply worked wonders in my case and when I had used six boxes I was again enjoying good health. I have had no sign of the trouble since and I can cheerfully recommend the pills to similar sufferers."

Blood troubles of all kinds are also cured by these famous pills. If you suffer from headaches, dizziness, languor, boils or skin diseases of any kind, your blood is in an impure condition, and Dr. Williams' Pink Pills are what you need. These pills are not a purgative and therefore do not weaken like medicines of that class. They are tonic in their nature and make new, rich, red blood with every dose, thus restoring health and strength to hopeless and despondent sufferers. But you must get the genuine, which always has the full name, "Dr. Williams' Pink Pills for Pale People," on every box. Sold by all dealers or sent post paid at 50 cents a box or six boxes for \$3.00, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.



Palpitation, Throbbing or Irregular Beating of the Heart, Dizziness, Shortness of Breath, Distress after Exertion, Brooding Feeling, Spasms or Pain through the Breast and Heart, Morbid Condition of the Mind, Partial Paralysis, Sleeplessness, Nervousness, Anemia, General Debility, After-Effects of Grippe, Loss of Appetite, etc.

Remember Milburn's Heart and Nerve Pills cure the worst cases after other remedies fail.

Laxa-Liver Pills cure Constipation.



(Trade Mark.) For Lung Troubles, Severe Coughs, Colds, Emaciation, &c., &c.

Few systems can assimilate pure Oil, but as combined in "The D. & L.", it is pleasant and digestible. Will build you up; Will add solid pounds of flesh; Will bring you back to health.

50c. and \$1.00 bottles. DAVIS & LAWRENCE CO., Limited.

Society Visiting Cards

For 25c.

We will send

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

PATERSON & CO., 107 Germain Street, St. John, N. B.

Wedding Invitations, Announcements, etc., a specialty.

BRITISH



TROOP OIL LINIMENT

FOR

Sprains, Strains, Cuts, Wounds, Ulcers, Open Sores, Bruises, Stiff Joints, Bites and Stings of Insects, Coughs, Colds, Contracted Cords, Rheumatism, Neuralgia, Bronchitis, Croup, Sore Throat, Quinsy, Whooping Cough and all Painful Swellings.

A LARGE BOTTLE, 25c.

From the Churches.

Denominational Funds.

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

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

MILTON, QUEEN'S COUNTY, N. S.—Baptized three believers yesterday. Others to receive. H. B. S.
April 21st.

AMHERST, N. S.—Baptized five (including an entire family) here last night. Am having special meetings. A good interest, though very quiet, is among us. W. E. BATES.
April 21.

BARTON, DIGBY COUNTY, N. S.—I baptized Sunday evening, April 20, a sister who has passed three score and ten years. J. W. BANCROFT.

WEST JEDDORE.—The Easter concert at this place given by the Sunday School, netted \$4.55, and is given to the Twentieth Century Fund. The weather was unfavorable, but we had a good programme, and well rendered. J. G.

CAMBRIDGE, HANTS COUNTY, N. S.—Two have recently been received into this section of the Kempt Baptist church—one by letter and one by baptism. The church is rejoicing in this added increase to its membership and working force. With warmest regards, M. C. HIGGINS.

LAWRENCETOWN, N. S.—During the past four weeks much interest has centred in our special services. A large number of wanderers have returned, and many have found Christ. Last Sunday I baptized nine happy believers in the presence of a large assembly of people. We are expecting others in the near future. In these services very valuable assistance was rendered by Mr. B. Beaty of St. John, who in a most faithful and earnest manner proclaimed the tidings of salvation. W. L. ARCHIBALD.

HOMEVILLE, C. B.—The little church at Homeville, C. B., has recently greatly encouraged itself by making needed improvements upon our house of worship. Last autumn the outside received two coats of white paint, and recently the inside has received due attention in this respect. The colors are appropriate, modest, and attractive. The entire cost is about \$120, the collection at the reopening last Sunday reduced the debt to less than \$10. Everyone seems glad that the effort has been made. May the Lord of the house come and bless us. R. B. KINLEY.

NEW AND SEAL HARBORS.—I had the pleasure of baptizing into the fellowship of these churches twenty-five saved men and women, seven at New Harbor and eighteen at Seal Harbor. They ranged in age from fifteen to twenty-six. Eleven of them were heads of families. The people contributed nearly one hundred dollars toward the work. New Harbor gave thirty-eight dollars and fifty cents. Seal Harbor the liberal sum of fifty-five dollars. The churches need a pastor. May the Lord speedily send them one! A. F. BAKER.

WEST END, HALIFAX.—On Sunday, April 20th, Rev. Richard Kemp closed his pastorate with the West End Baptist church, Halifax. During the pastorate the services have been well attended, especially those on Sunday evenings. As a preacher, Pastor Kemp's sermons have been highly appreciated by the members of the church and congregation. The large number of converts from the Sunday School has awakened greater interest in this department, and the attendance has been increased. On Friday evening last a farewell social was held in the church, when a pleasant time was spent. At the close Mr. William Foster, jr., on behalf of young people, presented the pastor with a purse containing fifteen dollars. Pastor Kemp made a suitable reply, expressing his appreciation of this kindness. On Sunday a large congregation was present to hear the pastor give his farewell sermon based on I Cor. 2:2. The Anthems

"Guide me O thou great Jehovah" and "The earth is the Lord's" were successfully rendered by the choir. Pastor Kemp will be followed with the prayers and good wishes of the church and congregation. It is essential that a pastor be secured as soon as possible on this import field.

BURPEE WITTER, Church Clerk,
April 21st.

ST. ANDREWS.—Mr. Editor, I feel quite certain that the following items will interest some of your readers: perhaps all of them. I have been in this field nearly one year and six months. During this length of time there has not been either a birth, marriage or death in the town congregation. There has not been an addition to the church, either by baptism, letter or experience. Two members were dismissed; but as they united with one of the churches on the field no loss was suffered. A conversion has not taken place in the Baptist congregation or in any other so far as I can learn. Since my coming to the place, no serious attempt at evangelistic work has been made by any church in the town. We are not pessimistic though the above may seem so, but hopeful, as there are some good things left us to mention. The congregation does not dwindle, but keeps up the average. We have a good choir and the best singing in the county. Our prayer-meetings are excellent and well attended. The Sunday-School is efficiently conducted by Deacon George F. Hibbed, whose esteemed wife is the leading spirit of the choir. The ladies of the church, though few in number, are energetic, and have already succeeded in raising a fairly good sum of money and are determined to increase the amount, the same to be expended on the interior of the church building. We are among a kind people and have no reason to complain. Of the other churches in the group, I will write another time. CALVIN CURRIE

Sabbath School Convention.

The Yarmouth County Sunday School Convention met in semi-annual session on April 22nd at Hartford. A short devotional service was conducted by President G. E. C. Burton.

The report of the Secretary showed the Schools of the county in a healthy and hopeful condition. Thirty-seven of the scholars had been baptized during the half year.

"Have we had too much Organization to the Detriment of Spiritual Power," was the subject that occupied the attention of the delegates in the forenoon. This subject introduced in a characteristic address by Dr. J. H. Saunders, it goes without saying that we had something to think about. We do not need less organization, but more power was the conclusion reached and strongly held.

The afternoon also brought us many good things that will greatly help us all for the six months to come. The first course was a strong carefully prepared paper by Pastor J. Miles of Chegoogin on "What should be the chief aims of the Sunday School teacher." Three things were named by the essayist and strongly pressed.

1st. He (the teacher) should aim at his own equipment.

2nd. He should aim to instruct his class.

3rd. He should aim at the salvation of his class. Such a presentation of this vital subject could not fail to stimulate and help earnest teachers, of whom there were many present.

Then came an address of much more than ordinary interest and power on "Are we to expect and aim at child conversion," by Pastor P. G. Mode. No outline of this tender and forceful address could convey to the reader any notion of its merit. That it produced a deep impression upon those who heard it was very manifest in the faces of the people, and in the earnest discussion that followed participated in by Pastors E. T. Miller, M. W. Brown, Dr. J. H. Saunders and others.

It is a matter of profound regret to the pastors of this county and the Baptist people generally, that this brilliant young

minister is so soon to leave us, having accepted the call of the First Baptist church of Woodstock, Ont.

This was followed by the teaching of the lesson for the following Sunday (Acts 11:4-18) by the Secretary, and was entered into very heartily by the large class consisting of course of the whole congregation.

A large congregation assembled in the evening, when a thoughtful sermon of much force was preached by Pastor J. Miles. Bro. Miles is a new man in the county and he was heard with pleasure and profit by the delegates and people of Hartford.

These semi-annual gatherings of the Sunday School workers of the county, are increasing in interest, and are felt to be occasions of much profit to those who attend, and through them to the Sunday School work generally.

E. J. GRANT, Sec'y.

Denominational Funds, N. S.

FROM MARCH 21ST TO APRIL 23RD.

Amherst church, \$69; Gabarouse, \$6; River Hebert, \$3; East Oslow (Brookside), \$3 70; "Mite Society," 1st church, Halifax, special, \$10; Waterville, (Sherwood Section), \$4; Indian Harbor, \$5; Springhill, \$25; P. R. McIntyre, Lime Hill, C. B., \$7; New Minas, \$5 07; Canaan, \$1.10; Blue Mountain, \$2; Wolfville, \$3 25, do, Miss Coll, \$11 38, do, special, \$1 50; Nictaux, \$8 30; Canso S. S., \$40; Des Gunn and family, Belmont, \$5; Oslow, \$9 08; Oslow Section, special, \$1; Little Hope, \$2; Canard, \$19; Upper Canard, B. V. P. U., \$3 13; Liverpool, \$26 49, do, S. S., \$5 14; Lake George, \$4 50, Oxford, \$56 25; Falmouth, \$3 50; Amherst S. S., \$22 94; Wilmot Mt., \$5; Melvern Square, \$9 65; Margaretville, \$7 57; Prince Albert, \$11 47; W. E. Stronach, \$1; "A Class of Girls," Barton S. S., \$1 25; Advocate Harbor, \$62; Hill Grove, \$35 55; Lockeport, W. M. A. S., \$2 50; New Germany, \$9 56; Hampton, \$13, do, S. S., \$1; 1st church, Truro, \$27 32; Canso, \$24 50; Antigonish, \$22 19; Glace Bay, \$16; Senora \$5; Windsor Plains, \$2 60; Wolfville, \$75 80; Half Miss Coll, \$3 41, do, do, special, \$3; 1st Halifax, \$57 80; Truro, Zion, \$4; Pleasantville, \$8; Chester Basin, \$15; Cambridge Section, Kempt church, \$4, George Ingram, Margaree, \$1 50; Bethany church, Syd ney, \$31 50, do, S. S., \$12; Goldboro, \$25 67; Deep Brook, Clementsport, \$8 25; "A Baptist," Sable River, \$5. Total, \$671 05. Before reported, \$559 64. Total, \$6230 69. A COHOON.
Treas. D. F., N. S.
Wolfville, N. S., April 23rd.

AN APRIL MORNING.

Eben E. Rexford in Home and Flowers.

This morning when I woke I heard
The low, sweet chatter of a bird
Beside my window, where so long
I've missed the music of the song
That filled last summer with delight,
And saw a sudden, arrowy flight—
A flash of blue that soars and sings—
A bit of heaven itself on wings.
"The blue bird has come back!" I cried,
And flung the window open wide.
I leaned across the mossy sill,
And heard the laughing little rill
That comes but once a year, and stays
Through the brief round of April days.
Then, when its banks with bloom are bright,
It seems to vanish in a night.


The old spring gladness filled the air,
I breathed it, felt it everywhere.
How blue the sky was! and a tint
Of color that was but a hint
Of "green things growing" greeted me
Along the willows by the sea.
And I could feel, and almost hear,
The quickened pulses of the year.

A warm south wind that seemed a draught
Of wine the sweetest ever quaffed
Blew round me, bringing balmy smells
That made me dream of pimpernels,
And arbutus blooms in pinewood nooks,
And gay wake-robins by the brooks,
And I was happy as the bird
Whose heart with spring's swift joy was stirred.

CONVINCING TESTIMONY.

The Ram's Horn tells a story of a wicked, drunken woman in one of our large cities who was attracted into a church one Sunday evening and was converted to Christ. The pastor of the church went to see her husband, and found him in a very shrewd mechanic, who was very bitter against Christianity, and greatly fascinated with Ingersoll's sneers at the Bible. He was full of contempt at his wife's profession of conversion, and said he had no doubt she'd soon get over it.

Six months passed away and one evening this man called to see the minister in



Cut down
cost. Nothing you can wash with is so economical and effective as PEARLINE. Pearline saves most of the rubbing, hence you save the wear, tear, time, and things that have less cleansing power are more expensive to use. You use more of them, you have to rub, and that soon wears out the clothes. 664

Pearline Saves Everywhere

great anxiety concerning his own salvation. He said: "I have read all the leading books on the evidences of Christianity, and I can stand out against their arguments; but for the past six months I have had an open book about my own fireside, in the person of my wife, that I am not able to answer. I have come to the conclusion that I am wrong, and that there must be something holy and divine about a religion that could take such a woman and change her into the loving, patient, prayerful, singing saint that she is now." The best books on Christianity are the men and women who live transformed lives in fellowship with Christ.

CULTURE AND CHARACTER.

It is the thought of some that character can be transformed by culture. Educate men, we are sometimes told, and you will regenerate them. Give them culture and you will lift them out of the slough into which they have fallen. Transform their environment and you shall transfigure them. It all sounds well, but after all there is a fallacy in it.

Of course no one would deny that education and its consequent culture have an influence on the external lives of men. Neither will any one deny that if you can better one's external condition you stand a chance of improving his character. But the influence that is exerted in each case is too largely an external influence to very greatly transform the inward character. Something of inward impulse of course is imparted by education and its resultant culture. But it is not enough to reach the centre of man's being. It is not enough to capture the citadel of his soul. Some one has said "the profoundest education cannot change a man's nature." There is no question but that this declaration is true. There is something in the human heart, something in human nature that defies the touch of education, of culture. There is, if you will, an innate tendency to evil which will break away from the bonds of each and reveal the man in his true condition.

Now, then, it is this phase of the problem of human transformation that Christianity meets. This regenerating power from the Spirit of God comes to and touches the man's inner life. He is born from above. He leaves something of the old life and takes on the new life which Jesus Christ imparta. Under the spiritual change old things pass away and all things become new. What education cannot do; what culture cannot do; what change in external environment cannot do that the new birth in Jesus Christ can do. It changes the man's nature; it makes him over. Moreover this is not theory alone, but fact. Practical illustrations of this can be found on every hand. This is the testimony that Christianity is bearing to itself all the time. It is transforming the natures of men so that the selfish, the base, the sensual, the covetous, the evil inclined, are turned face about and made to emulate in some measure the example Jesus Christ has set. It is this work of Christianity that in these days demands special emphasis. It is a fact that men recognize and are ever ready to acknowledge. There are speculative questions that we can well let alone, but this particular illustration of the power of the work of Jesus we want constantly to enforce.—Commonwealth.

MARRIAGES.

WILK-BURNS.—In Bridgewater, N. S., April 20, by Rev. Chas. R. Freeman, Stephen Wife of Wileville, N. S., and Mrs. Abigail Burns of Day Spring, N. S.

HEALY-MARSHALL.—At the parsonage, Port Lorne, N. S., April 29, by Rev. L. J. Tingley, Alfred Healy of Ontram, Annapolis county, N. S., to Stella Maud Marshall, of the same place.

MOLAND-FRANK.—At the parsonage, Chester, April 3, by Pastor Rupert Osgood Morse, Lindsay Moland and Agnes M. Frank, both of East Chester, Lunenburg county, N. S.

HARLEY-WAGNER.—At Liverpool, April 9th, by Rev. C. W. Corey, Robie A. Harley of Northfield to Ida M. Wagner of Mahone Bay.

WYNOT-PARKS.—At Liverpool, April 16th, Alfred K. Wynot of Vogler's Cove to Dorcas S. Parks of East Port Medway.

MCALONEY-RUSHTON.—At Parrsboro, N. S., April 23, by Rev. D. H. MacQuarrie, James McAloney and Mable Rushton, both of Parrsboro, Cumberland Co., N. S.

SHAFFER-BANISTER.—At the parsonage, 2nd Egin, April 16th, by Rev. I. N. Thorne, David A. Shaffer of McConville to Edith Banister of Meadow, all of Egin, Albert county.

MORINE-BURRILL.—At Clementsport, Annapolis county, N. S., April 21st, by Rev. Ward Fisher, George Edward Morine of Bear River, N. S., to Susie Burrill of Clementsport, N. S.

FANCY-HENSHAW.—At Clementsport, Annapolis county, N. S., on April 21st, by Rev. Ward Fisher, Arthur Clifford Fancy to Beatrice Henshaw, both of Milford, Annapolis county, N. S.

DEATHS.

WARREN.—At Cumberland Bay, N. B., April 17th, after a lingering illness, William Warren, son of Wm. Warren of Bristol, England. He died in peace.

BAKER.—Near Jeddore, April 2nd, by drowning, Fred Baker, aged 20 years, son of Deacon Enos Baker. He was a member of the East Jeddore Baptist church.

MITCHELL.—Near Jeddore, April 2nd, by drowning, Everett Mitchell, aged 16 years. He was a son of Brother and Sister Mark Mitchell.

DANIELS.—At Lawrencetown, N. S., April 24th, of pneumonia, Mrs. Charles Daniels, aged 32 years, leaving a husband and 3 children.

WHITMAN.—At Bricton, N. S., March 22nd, after a lingering illness, Mrs. Joel Whitman, aged 47 years. The deceased sister leaves a sorrowing husband and 3 children to mourn their loss.

BAKER.—Near Jeddore, April 2nd, by drowning, Stanley Baker, aged 26 years, son of Deacon Enos Baker, leaving a widow and two children, and was a member of the East Jeddore Baptist church.

MASON.—At Country Harbor, Guysboro county, April 20, Hilda, aged 3 years and four months, daughter of James A. and Lavinia Mason. The parents have the sympathy of the community in this time of trouble.

CRANDALL.—At Brooklyn, N. Y., April 29th, of Bright's disease, Harry M. Crandall, beloved husband of Catherine Carter Crandall and son of Mr. and Mrs. Henry V. Crandall.

SPENCER.—Sister Katie, wife of W. J. Spencer of Mira River and daughter of the late Thomas Martell of Glace Bay, died at

her home on March 15th, aged 32 years. She was a member of the Glace Bay Baptist church. She trusted fully in Christ alone for salvation and in her last illness was wonderfully sustained by the blessed hope. She leaves a husband and three small children, besides a mother and many friends to mourn her early death.

BANKS.—At Meadowvale, Annapolis Co., N. S., March 10th, of pneumonia, Mr. John E. Banks. Mr. Banks had been for forty-five years a member of the Baptist church. He was a sincere Christian, a kind and affectionate father and a highly respected citizen, whose departure is sincerely mourned in the family circle and in the community.

COHOON.—At Canso, N. S., April 14th, after a very brief illness, Mrs. Asa Cohoon was called to her reward, aged 84 years. Quiet and unobtrusive in disposition her gentle life was known best by those who saw her most in her own home. She was baptized in early life by Rev. Mr. Whidden, and upon the organization of the Canso church in 1846 she became one of the constituent members. After an unbroken married life of 58 years God has severed the earthly ties and at the same time has made stronger the heavenly ties for the sorrowing husband who is left behind.

CLERKE.—At St. Stephen, March 30th, of pneumonia, Mrs. Harriet Clerke, aged 86 years. Mrs. Clerke was born in St. John and lived there until 17 years ago, when she came to reside in St. Stephen. She was baptized and received into the Brussels street church by the late Rev. Samuel Robinson. Mrs. Clerke was a woman of strong character and to the day of her death an earnest Christian. Two sons, Charles H. and Will Clerke and one daughter, Mrs. Captain Melvin are left to mourn the loss of a good and true mother. An aged brother, Mr. Charles Deau, formerly of St. John, now of St. Stephen, will keenly miss the companionship of an affectionate sister.

MALLERY.—At St. Stephen, April 7th, of pneumonia, Mrs. Amanda J. Mallery, aged 57 years. Sister Mallery was born at Upham, Kings county, May 9th, 1845. At the age of 12 years, she accepted Christ as Saviour and Lord, received the ordinance of baptism at the hands of Rev. Austin Smith, uniting with the church at Upham during the pastorate of John W. Goucher. Since her marriage in 1867 she has resided in St. Martins, St. John, and for the past seven years at St. Stephen. Mrs. Mallery lived a consistent Christian life. She was loyal to her church and her home. No sacrifice was too great for those she loved. Three sons and two orphaned grandchildren are left to cherish the precious memories of a mother's and grandmother's counsel, example and love. Two brothers and two sisters also survive. Pastor W. C. Goucher conducted funeral services at the St. Stephen home—the interment was made at Upham.

HOLMES.—Sophia, relict of the late Galen Holmes, died at her residence, Homeville, C. B., on April 12, aged 70 years. Sister Holmes, whose maiden name was Spencer, was born at Mira, C. B., and in early life gave her heart to the Saviour and was baptized into the fellowship of the Mira church by Father John Shaw of precious memory. Fifty years ago she married Mr. Holmes and came to live in Homeville. In 1867 within the space of nine months five of her household died, her mother, two sons, her husband, and his father. This experience at the time seemed almost overwhelming, but with Christian fortitude she nobly bore the increased responsibilities of her position. Since that two other sons and one daughter preceded her to the heavenly home. Her hospitality and care for the afflicted and needy with other Christian virtues made her many friends. In her last protracted illness she was tenderly cared for by her only surviving son and daughter. A large procession followed her remains to the Homeville cemetery where they await the resurrection of the just.

GIGANTIC SPIDERS.

Spiders are met with in the forest of Java whose webs are so strong that it requires a knife to cut through them, we are told. A spider weighing four pounds, which has taken up her residence in a cathedral at Munich, regales herself with a large supply of lamp oil. A Texas spider weaves a balloon four feet long and two feet wide, which she fastens to a tree by a single thread, then marches on board with her half-dozen little ones, cuts the thread, and away goes the airship to some distant point on the prairie.

If you desire heaven, you must win it; for heaven is a temper, not a place. You must win it by that obedience to God's laws which nothing but the grace of Christ can enable you to render. Archdeacon Farrar.

Manchester, Robertson & Allison,
St. John, N. B.

GLOBE
WERNICKE
ELASTIC
BOOK-CASE

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



An Ideal Book-Case for the Home.

No Body Wants to Die

poor, How may a POOR man die RICH? answer: Take out a policy on your life in the CONFEDERATION LIFE ASSOCIATION

A very small proportion of your yearly income will pay the premium. Then when DEATH comes your mind will be easy about the future of your wife and family. Your HOME will remain secure, your children receive the education which you meant they should have, that mortgage on your house will be paid off, and incalculable suffering will be saved those whom you have left behind.

WANT AND PENURY

are the portion of the widow and orphan children of the UNINSURED man. CONFEDERATION offers policies under which you may LIVE and WIN. Write for rates and particulars to GEO. W. PARKER 45 Canterbury St. ST. JOHN, N. B. A. McLEOD City Agent

To Intending Purchasers~

Do you want an ORGAN of Superior workmanship. Beautiful in design, made of the best materials and noted for its purity and richness of tone? If so you want the



"THOMAS"

for that instrument will fill the requirements.

JAMES A. GATES & CO. MANUFACTURERS AGENTS. Middleton, N. S.

An association has been formed to erect near Kansas City a "model" village. The plan includes the establishment of factories for the manufacture of creamery products, chocolate and other "package articles," which it is proposed to sell in special stores in various cities. There are to be "model" dwellings for employees and a "model" school for the children.

Mr. Brodrick, the secretary for war, said on Friday: "We are perhaps in sight of peace, but in the interval we are sending out men and material to carry on the war for another year or two, if necessary, that being the only spirit wherein the government can interpret the will of the nation and approach the arrangements for the conclusion of peace."

Attorney General Knox of the United States is satisfied that sufficient evidence is in hand upon which bills of equity for an injunction can be framed to restrain the beef trust from further proceeding under their agreement, which clearly appears to be in restraint of trade. He has directed the district attorney at Chicago to prepare a bill for an injunction against the corporation and persons who are parties to the combination mentioned to be held in the U. S. circuit court for the northern district of Illinois.

Great enthusiasm was aroused by the speakers at a mass meeting in Faneuil Hall, Boston, Tuesday, under the auspices of the United Irish League, to protest against the proposed enforcement of the coercive law in Ireland. Resolutions were

adopted condemning the British government and expressing sympathy with the Irish people.

London Globe: Prince Munster (then only a count) together with Count Beust and Count Schouvaloff was attending a Foreign office reception in London. Their names afforded no slight difficulty to the thoroughly English footman, who announced the guests by shouting their names up the great staircase. Count Schouvaloff arrived first, and the footman duly announced him as 'Count Shuff'eff.' Then came Count Beust, whose name in the servitor's mouth became 'Count Beast.' Lastly Count Munster appeared and the footman, evidently feeling that a supreme effort was required, finished off by called out 'Count Monster.'

Last Sunday two British officers were killed near Ficksburg, in the south-eastern part of the Orange River Colony. One of the officers killed was Captain Thos. Fowler, the only son of the late lord mayor of London. Four men were killed and three officers and fourteen men wounded in an engagement which took place in the eastern part of the Transvaal on Sunday.

President Roosevelt has decided that Col Crowder's report on the shipping of horses and mules from Port Chalmette shows that there is not sufficient evidence of past or present violation of neutrality, and consequently there is no warrant for intervention.

GOLD MEDAL, PARIS, 1900. Walter Baker & Co.'s PURE, HIGH GRADE Cocoas and Chocolates. Breakfast Cocoa.—Absolutely pure, delicious, nutritious, and costs less than one cent a cup. Premium No. 1 Chocolate.—The best plain chocolate in the market for drinking and also for making cake, icing, ice-cream, etc. German Sweet Chocolate.—Good to eat and good to drink; palatable, nutritious, and healthful. WALTER BAKER & CO. Ltd. ESTABLISHED 1780. DORCHESTER, MASS. BRANCH HOUSE, 12 and 14 St. John St., MONTREAL. TRADE-MARK ON EVERY PACKAGE.

A LESSON IN ELOCUTION.

"The queer thing about the people who boast of always speaking their minds," said the merry girl, "is that they nearly always have such very disagreeable minds to speak. Did you ever hear any one preface a compliment, a commendation, or anything gracious or pleasant, by saying, 'I always must speak my mind'?"

"When any one begins that way, I wonder whether it is my conduct, my friends, or my last new gown that is coming up for adverse criticism. Of course, if it is some of your relatives or acquaintances who have the habit, you can only be as resigned and respectful as possible, but I had a schoolfellow, a girl no older than myself, who had exactly the same kind of mind. She had confronted me with it on several occasions, and so, one day she began, 'You know I must speak'—I interrupted her.

"Must you? Well, then, I've just come from the elocution class, and I'll tell you what the professor said, 'Never speak anything until you have studied it, and feel sure that it is worth speaking, that you are the person to do it properly, and that it will suit your audience.'"

"She looked at me full a minute without a word, but the professor's rule worked so like a charm that I've often wished since that all persons with minds they must speak could take lessons in elocution."—The Young Woman.

TRANSFORMATION.

A few years ago a man died in Concord, Mass., who had given a lifetime to sweetening our grape. Many years ago he found a wild vine growing over a rail fence. It was large and had juices abundant, but very sour. Carrying the vine home, he gave twenty years to feeding its roots. Then he asked a small sweet grape to empty its sugary flow into the sour tides of its fellow. But because the united color was pale, he took a third grape with a purple hue and asked it to lend richness of color to what we call the Concord grape.

Man casts a rough, unsightly bulb into the ground and covers it with dirt and mire. Buried under the refuse, the bulb is brought out by God's sunshine and flowers. Soon out of the ooze and slime comes the lily's chalice cup, perfect as is no Savoy vase. The mire and soil have been wrought up into perfect beauty.

The scientist tells us to-day's harvest is the decay and death of last year, worked up into fruits and flowers. As a chemist finds in the refuse of coal oil rare perfumes and healing balms and medicines, so nature receives old ruins and wrecks into her laboratory and out of the remnants leads forth new forms of loveliness.—Newell Dwight Hillis.

UNCONSCIOUS SIGNS.

Men carry unconscious signs of their life about them. Those that come from the forge, and those from the lime and mortar, and those from the humid soil, and those from dusty travel, bear signs of being workmen and of their work. One need not ask a merry face or a sad one whether it hath come forth from joy or from grief. Tears and laughter tell their own story. Should one come home with fruit, we say: "Thou art come from the orchard," if with hands full of wild flowers: "Thou art from the fields," if one's garment smell of mingled odors, we say: "Thou hast walked in a garden." But how much more, if one hath seen God, hath held converse of hope and love, and hath walked in heaven, should he carry, in his eye, his words, and his perfumed raiment the sacred tokens of Divine intercourse!—Sel.

WHAT WILLIAM CAN DO.

(St. James Gazette.)

Emperor William can talk fluently in six languages. He has written a play and conducted a rehearsal. He has written a public prayer and conducted a choir. He can cook his own dinner, can play chess, paint pictures, or draw caricatures. He has learned engineering and studied electricity. Though he can only use one arm, he can shoot game for four hours at the rate of two a minute. He has over a hundred titles and is an admiral in three of the biggest navies. In 25 years he has shot 23,000 head of game. He changes his dress a dozen times a day, has a dozen valets and his wardrobe is worth \$500,000.

The Great White Plague Largely on the Increase
How to Decrease Canada's Deathrate

"What's the use of locking the stable door after the horse is stolen?" A wise man is forehanded and locks the door first. Apply this to Consumption. What's the good of treating an incurable disease? Be forehanded, lock the Gateway—Catarrh, and thus prevent Consumption from taking hold of your system. Every sensible person knows that Catarrh is the forerunner of starting point of Consumption, and every Catarrh sufferer is very liable—not perhaps right away—but perhaps next year or afterwards, to be in the deadly grip of that dread disease.

The way Catarrh develops into Consumption is very simple. During the day or waking part of one's life, the Catarrhal mucus which forms in the nose and throat is hawked up and spit out. During sleep this is beyond one's control and very frequently small particles are inhaled into the Bronchial Tubes and Lungs, thus affecting these organs—RESULT—Consumption.

Reader, if you have Catarrh, even in its mildest form, don't wait until it gets too late, take it in time, remember "A stitch in time saves nine." Remember that Consumption—The Great White Plague of Canada is largely on the increase in the Dominion. Take every precaution not to be numbered among its victims.

Should you be one of the lucky and escape Consumption, then what a trial and annoyance you are to your friends. How they loathe and abhor you when you are forced to hawk and clear your throat of the Catarrhal mucus; and how much greater object of disgust you are to your friends on account of that bad breath which you undoubtedly have to a greater or lesser degree. Perhaps you don't know it, because your friends are kindly people and don't want to hurt your sensitive feelings, by telling you of

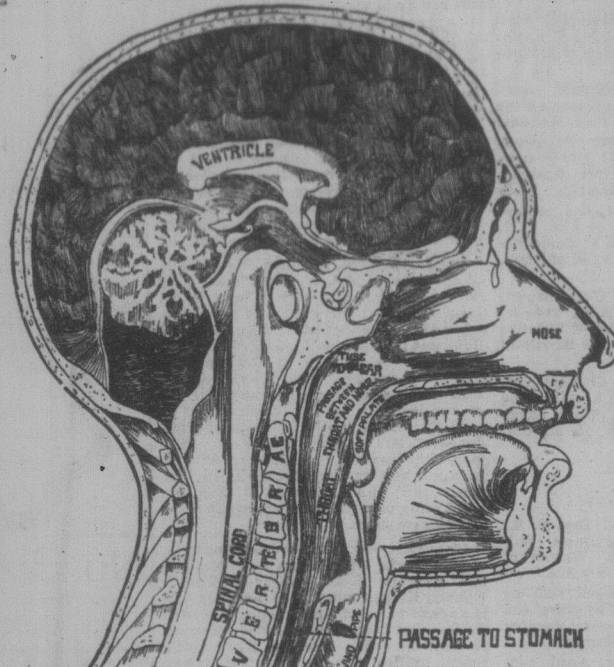
the sickening, disgusting bad smell which comes from your nose and throat.

If you are wise, and show good judgment enough to decide to have your Catarrh attended to right away, then the next question to determine is what treatment is best to use. Avoid the numerous, inferior and worthless nostrums so freely advertised in many papers. Seek out a man of well-known reputation, whose integrity, straightforwardness and honesty of purpose can't be questioned—whose aim and object in the world is to do as much good as lies in his power to his fellow-men—whose greatest happiness is derived from benefiting his fellow human beings. Such a man Catarrh Specialist Sproule has tried to prove himself to be.

His sixteen years work in the United States and four in Canada have made his worth known to a vast number; and some of his cured patients can be found in almost every village and hamlet all over the North American Continent.

The erroneous idea that Catarrh can't be cured is believed by many Canadians. This belief is fostered by the statements of ignorant physicians, also due to the fact of people trying worthless and inferior patent medicines, with no lasting benefit. If you are one of this unfortunate class, don't get discouraged. Keep up hope, just write Catarrh Specialist Sproule for proof that he can cure, after several treatments have been tried to no avail. He will only be too glad to send you absolute proof, free of all charge; how different his course of treatment from any other

how vastly superior, how lasting and effectual are his cures. Some people have Catarrh and don't know it. Many others don't know its symptoms which are given below.



The passage to the Head in which Catarrh starts, which so often goes down on the lungs, and develops into the Great White Plague—Consumption.

SYMPTOMS OF CATARRH OF BRONCHIAL TUBES.

These symptoms if neglected will invariably run into consumption

- "Have you a cough?"
- "Are you losing flesh?"
- "Do you cough at night?"
- "Have you pain in side?"
- "Do you take cold easily?"
- "Is your appetite variable?"
- "Is your stitches in side?"
- "Do you cough until you gag?"
- "Do you raise frothy material?"
- "Do you cough on going to bed?"
- "Do you cough in the morning?"
- "Are you low spirited at times?"
- "Do you spit up yellow matter?"
- "Is your cough short and hacking?"
- "Do you spit up little cheesy lumps?"
- "Is there a tickling behind the palate?"
- "Do you feel you are growing weaker?"
- "Is there a burning pain in the throat?"
- "Have you pain behind the breastbone?"
- "Do you cough worse night or morning?"
- "Do you sit up at night to get breath?"

A FAVORITE.

"I can't understand why Mrs Day is such a general favorite," the stranger remarked, looking with puzzled eyes after the plain, poorly dressed little woman who had just left them. "She isn't a particularly bright talker. There's nothing noticeable about her anyway, yet everyone I've met seems to love her."

"If you saw her a half-dozen times you would understand," was the prompt reply. "She has two of the greatest charms in the world—a beautiful and sincere humility and an utter freedom from envy. I never saw anyone who was happier over other people's happiness. It seems as if she has cleared herself out of the way and is utterly free to rejoice with others. She has made me understand, as no one ever did before, how the meek may inherit the earth. She inherits all the joys of all the lives in our village."

It was a beautiful picture of one of earth's conquerors. There are many ways of joy—courage, patience, perseverance, high ambition—these all have their re-

wards. But in all the world there is no road where joy so often passes as that of the "heart at leisure from itself." The time that we might have for people, the time that we might have for God, if only self were shut from the heart!—Selected.

WAS NOT FIRST ON THE MOUNTAIN TOP.

Some years ago, when the Northwestern State of Washington was not so thickly populated as it is now, a young lieutenant on the revenue cutter Rush, then stationed in Puget Sound, had an experience which he sometimes relates now, although it is at his own expense.

"I was told," he said, "that the neighboring snow capped mountain, Mount Rainier, had never been climbed by any white man, or, at least, that none had ever reached its top. I was younger then than I am now, so I determined to gain the honor of planting the first American flag on Rainier's top. Several seamen volunteered to accompany me, and after spending some days in making our preparations we set out. Three days of weary marching and climbing brought us

SYMPTOMS OF CATARRH OF THE HEAD AND THROAT.

The most prevalent form of catarrh, and results from neglected colds.

- Do you spit up slime?
- Are your eyes watery?
- Does your nose seem full?
- Does your nose discharge?
- Do you sneeze a good deal?
- Do crusts form in the nose?
- Do you have pain across the eyes?
- Does your breath smell offensive?
- Is your hearing beginning to fail?
- Are you losing your sense of smell?
- Do you hawk up phlegm in the morning?
- Are there buzzing noises in your ears?
- Do you have pains across the front of your head?
- Do you feel drooping in back part of throat?

If you have some of the above symptoms your disease is Catarrh of the Head and Throat.

If you have some of the above symptoms and want to get cured, or wish for a lengthy, free diagnosis of your case, answer the above questions, cut them out, and write Catarrh Specialist Sproule, 7 13 Doane St., Boston.

to the top. With a hurrah we rushed up on a large cliff, the highest point, and then prepared to put up our pole. Suddenly my attention was attracted to an old staff stuck into a crack. Near its top was nailed a small card, on which, in plain type, was printed: 'James Ruggles, agent for Thompson's Blixir for that Tired Feeling.'—N. Y. Tribune.

MESSES C. C. RICHARDS & Co.

Gentlemen,—After suffering for seven years with inflammatory rheumatism, so bad that I was eleven months confined to my room, and for two years could not dress myself without help. Your agent gave me a bottle of MINARD'S LINIMENT in May '97, and asked me to try it, which I did, and was so well pleased with the results I procured more. Five bottles completely cured me and I have had no return of the pain for eighteen months.

The above facts are well known to everybody in this village and neighborhood. Yours gratefully, A. DAIRT, St. Timothee, Que., May 16th, 1899.

This and That

DON'T SAVE MONEY AND STARVE THE MIND.

How many there are who have been very successful in saving money, but whose minds are as barren of anything beautiful as is the hot sand of the Sahara desert!

We know men who started out as bright, cheerful boys, with broad, generous minds, who have become so wedded to money-making, so absorbed in their business, that they cannot find time for anything else.

INCREDULOUS.

On a tour of President McKinley in the South, Mr. Andrew Carnegie was a member of the party. On one occasion he accompanied the President and some others to service in a colored church in Thomasville, Ga.

It is said that whenever a lull came in the services, the deacons took up a collection, but, through hospitable motives, avoided passing the box to the white visitors.

The old preacher counted their contents. When he had finished, he placed a handful of small change on one side and a crisp greenback on the other.

"Breddern, we has been greatly blessed by dis yer contribution. We has heah fo' dollars an' fo' y' cents; dat is good; an' if de fifty-dollar bill put in by the white gemma wid de gray whiskers is also good, we is blessed a whole lot moah,"

A CONSECRATED SIXPENCE.

A humble Scotch woman had lived for many years on porridge that she might give to missions the cost of her comforts and luxuries. One day a friend gave her sixpence to "buy a chop," as he said.

PATRIOTISM.

Jesus made a sacrifice test of faithful Discipleship. Those who would "follow Him" must also be willing to "leave all" that they hold dear.

In the Franco-Prussian War a French gunner was commanded by his colonel to fire on a small house which was believed to be a nest of Prussians.

"Try it with a shell, my man," said the officer. With pale face Pierre obeyed. He sighted

ed his piece deliberately and accurately, then fired.

"Well hit, my man, well hit," said the officer as he looked through his glass. "That cottage could not have been very solid. It's completely smashed."

Turning around he noticed a tear stealing down the gunner's cheek. "Why, what's the matter?" he exclaimed roughly.

"Pardon me, colonel," was the answer, "it was my own little home—everything I had in the world."

OLD AGE AND FAMILY LIKENESSES.

Southey, in a letter to Sir Egerton Brydges, says: "Did you ever observe how remarkably old age brings out family likenesses—which, having been kept, as it were, in abeyance, while the passions and the business of the world engross the parties, come forth again in age—as in infancy—the features settling into their primary characters before dissolution? I have seen some affecting instances of this; a brother and sister, than whom no two persons in middle life could have been more unlike in countenance or in character, becoming like as twins at last. I now see my father's lineaments in the looking-glass, where they never used to appear."

WHERE MOTHER IS.

BY ALFRED ELLISON.

I had put away my paper with the story half complete.

What were all the fancied heroes to the baby at my feet?

Daring deeds and studied sayings could not be as dear by half

As the pathos of her prattle and the music of her laugh.

She should be my daring rider mounted without boot or spur

On my knees, while from the parlor mother looked and laughed at her.

But my little blue-eyed Amy soon grew tired of her bliss;

From my knee she struggled, saying, "I want to go where mother is."

But a man came from the city who was handsome, tall and good.

And our Amy said she loved him with her heart of maidenhood,

So we gave away our Amy, and she went to live with him,

Till one day they called her mother, when an echo strange and dim

Filled and thrilled her with a longing to the country's quiet ways—

Said she'd like to make a visit in the coming autumn days.

"Tell me where?" her husband asked her, putting both her hands in his,

With a glad smile Amy answered, "I want to go where mother is."

I am old, and sometimes fancy wrinkled face is just as fair

As the dimpled cheek of childhood hiding all its laughter there;

And the silver hair of Amy is a little dearer grown

Than her golden curls, since mother went and left us here alone.

So I try to comfort Amy, as we bow beneath our loss,

Telling her the heart is never without strength to bear its cross;

And the grave is but the portal of another world than this;

Amy only answers, saying, "I want to go where mother is."

—Chicago Record.

THE LOST WORLD.

Vast, we saw, when the son was low, A trackless forest where none may roam;

But 'twas not so vast as a wood we know Across three fields from the house at home.

We saw the peaks of eternal snow, The summits that foot of man ne'er clomb;

But they're not so high as a hill we know At the lonely end of a moor at home.

Cities we entered with lights aglow, On many a palace, many a dome;

But they're not so grand as a port we know When the ships come in from the sea at home.

For the seas grow narrow, the hills fall low, And the world is small when its bounds you roam;

But the wonderful world we used to know Is still out over the hills at home.

—Sydney Royce Lynght, in Living Age.

AFTER MANY YEARS.

She was poor, feeble, old, and the end of her journey was very near. Her last stopping-place this side the unknown river was an old ladies' home. Here she waited while, day by day, as memory and reason failed, earth loosened its hold upon her.

But one day an acquaintance of her girlhood came in to see her. She, too, was aged and wrinkled, but her old friend knew her at once, and looked up with eager pleasure.

"It's Mandy!" she cried. "Why, if 'tisn't Mandy!"

"Yes, it's me," Mandy returned, delighted at the recognition. "I didn't know as you'd remember me."

"Of course I remember you, Mandy," the other replied, positively.

They talked on for a long time, then Mandy leaned forward earnestly: "Becky," she said, "be ye 'fraid to go?"

Becky glanced up, smiling. There was no haze over her memory then; only a simple wonder spoke in her voice.

"No," she replied calmly. "Why should I be afraid to go through them golden gates?"

It was beautiful to remember. One by one, as her need of them ended, earthly things had fallen away from her, but the faith, which was the only necessity for the the mysterious journey, remained clear and shining to the last. Surely, "Though I walk through the valley of the shadow of death, I will fear no evil."—Ex.

MISS WILLARD'S WOMANLINESS.

When the great temperance leader lay dead in Chicago, among the flowers near her was a bunch of violets from a Washington newspaper woman.

"I never saw Miss Willard but once," said the newspaper woman to me, the day she sent the flowers. "It was in a Western city. I was a reporter on a local paper, discouraged, overworked, blue, homesick and altogether miserable, for I was only—well I wasn't out of my teens, and I had been away from home a only few months.

"Miss Willard came to the city to organize a Woman's Christian Temperance Union branch. I was sent to her hotel to ask her something important. Miss Willard was ill, but sent word that I might come up. If I had her sitting in an easy chair, very pale, but very sweet. I had only began to tell my errand, when she rose and came toward me. She put her hands on my shoulders.

"Why, dearie," she said, "how tired you look! Take my chair, child."

"And I—well, nobody had called me 'dearie' for so long, nobody had called me 'child' that I—well, I put my head on Frances Willard's shoulder and cried it all out. I had never seen her before; have never seen her since, but for the memory of those few kind words I say, 'God bless Frances Willard.'"—Ex.

IN THE ART GALLERY.

"Ah!" exclaimed Mrs. Oldcastle, who was again enjoying the splendors of her new neighbors' art gallery, "a Corot, I see."

"Where?" asked her hostess, looking very doubtfully at the canvas which seemed to claim the other's attention.

"There," answered Mrs. Oldcastle, pointing with her lorgnette.

"Well, now, I declare. I can't see a single crow anywhere around. You don't mean them little black spots in the left-hand corner, do you? Them's clouds."—Chicago Record Herald.

Grindicus—"A man can't get an education nowadays without money."

Sporticus—"In other words, you claim that the tree of knowledge sprouts from the roots of all evil."—Harvard Lampoon.

Sharpe: "On his birthday before their marriage she gave him a book entitled 'A Perfect Gentleman.'" Sharpe: "Yes; on his last birthday she gave him a book entitled 'Wild Animals I have met.'"—Chicago News.

SYMINGTON'S EDINBURGH COFFEE ESSENCE

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

GUARANTEED PURE. 100

\$44,916.00

was the amount paid in one year to 50 Graduates and 50 Under-graduates of the MARITIME BUSINESS COLLEGE, HALIFAX, N. S.

Who were less than 2 years from College. Average monthly salary - \$7.43 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 less than this you had better send at once for our Illustrated Calendar.

KAULBACH & SCHURMAN, Chartered Accountants.

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 Peals, Best Superior Copper and Tin. Gester prism 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 Manswagonish 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 freehold lands and premises mentioned and described in a certain Indenture of Mortgage bearing date the 15th day of August, A. D. 1888, registered in Libro 21, Folio 301, 323, 333 and 354 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 Ruddleck 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 severalty 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 hereto 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.

MAGICAL

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

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

And yet it costs no more than ordinary soaps.

Read the directions on the wrapper.



For 60 Years

The name GATES' has been a warrant of 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 every where at 25 cents.

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

CANADIAN PACIFIC RY.

Commencing March 1st and until April 30th, 1908.

SPECIAL COLONIST RATES

To North Pacific Coast and Kootenay Points.

From ST. JOHN

To Nelson, B. C.	\$56.50
Trail, B. C.	
Roseland, B. C.	
Greenwood, B. C.	
Midway, B. C.	
Vancouver, B. C.	
Victoria, B. C.	
New Westminster, B. C.	
Seattle & Tacoma, Wash.	
Portland, Ore.	

Proportionate Rates from and to other points.

Also Rates to points in COLORADO, IDAHO, UTAH, MONTANA and WASHINGTON.

For Full Particulars call on W. H. G. MACKEY, Ticket Agent, or write to C. B. FOSTER, District Passenger Agent, St. John, N. B.

News Summary.

A case of leprosy has been discovered in the Chinese colony of Montreal.

Brantford, Ont., accepts Andrew Carnegie's offer of \$30,000 for a free public library building.

It is said that New York capitalists will invest \$750,000 in a beet root sugar mill, to be put up in Whitby, Ont.

Mr. Blair says the government will not grant any more charters from American territory into the Yukon.

Alexander McDonald, of Ottawa, was arrested Monday on the charge of choking his aged mother to death.

Dr. Borden, minister of militia, was rather severely bruised by coming into collision with a bicycle at Ottawa Friday.

A jury in Boston has upheld vaccination by finding J. H. Mugford guilty of a misdemeanor in refusing to allow a doctor to vaccinate him.

The fur fire sweep of forest fires in the central section of Pennsylvania has caused devastation to a vast amount of property and the loss of three lives.

The C. P. R. has placed an order for 36 locomotives, making 90 ordered so far this year. When delivered the road will have nearly one thousand engines.

A cable has been received by Lord Minto from South Africa stating that Bruce Carruthers is doing duty with his regiment at Klerksdorp.

The legislature of Newfoundland was prorogued Tuesday. The Governor congratulated the colony, in his closing speech, on the present favorable industrial outlook.

The British admiralty has ordered the third class cruiser Bellona to join the second class cruiser Thames in searching for the missing Allan Line steamer Huronian.

On account of decrease in the surplus the Royal Templars of Temperance of Hamilton, Ont., have increased their rates, particularly to members advanced in years.

A strict censorship is now being maintained in Canton, China, and the tendency of the officials is to belittle the rising, the only news of which can be obtained from refugees.

George Smith, of the 43rd Batt., Ottawa, enlisted with the fourth contingent and got married the next day. His wife called at the military department and asked that he might be brought back from Halifax. This will likely be done.

The London Daily Mail affirms that the agreement of the Atlantic shipping combine contains secret clauses to the effect that the American promoters of the concern intend to ask Congress to pass a new shipping bill permitting foreign built vessels to be brought under the American flag.

The council of Montreal Board of Trade has endorsed the application of George Robertson, M. P. P., of St. John, to the Dominion government for a three per cent. annual subsidy for twenty years on the cost of the proposed dry dock in St. John.

Lord Strathcona and Mount Royal, the Canadian High Commissioner, is an interview, declined to say anything about the Atlantic shipping combination, except that he believed it would make a great opportunity for Canada and that it constituted a splendid opening for the fast mail service between Liverpool and Cape Breton.

The population of the civilized world may be divided to-day into two classes, millionaires and those who would like to be millionaires. The rest are artists, poets, tramps, and babies—and do not count. Poets and artists do not count till after they are dead. Tramps are put in prison. Babies are expected to get over it.—Gen. Stanley Lee, in 'The Critic.'

Winnipeg Free Press: The American Land and Loan Company are doing an extensive business in farm lands near the city. Within the past ten days they say they have sold in various districts 37,000 acres, all within fifteen miles of Winnipeg, and none have been sold for less than \$10 per acre. The purchasers were all Americans from either Iowa or Illinois and many of them will go on the lands this year.

Wilfred Conklin, of Matteswan, is a patient at the Hudson River State Hospital, a victim of basket ball playing. Conklin was the centre on the Dutchess County Wheelmen's team. He played the game so much that he is now in a serious mental as well as physical condition. Conklin while playing recently at Catskill was hit in the eye. It was black for weeks and finally he began to act strangely. A commission declared him insane.

It is said the Roblin government of Manitoba intends to introduce legislation restricting the liquor traffic in Manitoba.

Militia general orders says: Officers commanding the third, fourth, fifth and sixth regiments C. M. R., will afford officers, non-commissioned officers and men of their respective commands an opportunity to assign part of their pay to relatives and friends in Canada, assignments equal to 25, 50 and 75 per cent. may be made. Assignments of pay will date from June 1, and payments will be made monthly from the department of militia and defence, Ottawa.

The following has been received from the British casualty department: Dan-gerously ill, 20th April, at Johannesburg, 2nd Regt. Mounted Rifles, (189) J. Millen, and (666) Michael Murphy, both of gunshot wounds. Died from enteric fever, 20th April, Pieteria, S. A. C., Capt. A. J. Boyd. Capt. Boyd is a son of Chancellor Sir John Boyd, of Ottawa; Millen is from London, Ontario, and Murphy from Peterboro, Ontario.

The Board of Trade of Toronto will summon a conference of Boards of Trade throughout the country to meet June 4th and 5th. Trade relations, defence, postal and telegraphic communication and new British duty on breadstuffs will be considered. The council of the board recommended the board to petition the government to increase the rebates now allowed on steel shipbuilding and otherwise to encourage that industry in Canada; also to prohibit the registration of foreign built ships in Canada by applying to them the same regulations as foreign countries apply to Canadian built ships.

The Norwegian parliament has made an appropriation of 5,000 kroner towards the entertainment of the World's Conference of the Young Men's Christian Associations, to be held at Christiania. The sessions will be held at the old fort, called the "Akershusfostning." Large delegations are expected from America, Great Britain, Germany, France, Denmark, Sweden, Norway and Finland. When the Conference was held at Stockholm in 1888, a reception was given by the Crown Prince at the summer palace, and it is quite possible that similar marked attention may be received by the coming gathering. It is hoped that the son of King Oscar will be present. He is the president of the Stockholm Association and very active in its work.


John Nickelson, a returned Philippine soldier, who is now at Norfolk, Va., says that he has frequently seen the water cure administered, and states that on one occasion a detachment of soldiers gathered around the victim and burned his body with cigars, hoping to make him reveal the spot where the bodies of five American soldiers were secreted. After this punishment, the prisoner still declined. Finally the water cure was suggested. The man was thrown down and an army pistol placed in his mouth as a gag. Two barrels of water were then taken from a vile smelling swamp. These were poured down the throat of the prisoner. His body reached abnormal proportions. A soldier then stepped on the man to make the pain more excruciating. When released he directed them to the spot where the bodies of the Americans were secreted.

An old man, named Isaac Oulton, who lived alone on Douglas Avenue St. John, was found dead in his house on Wednesday evening last under peculiar circumstances. Oulton was a kind of hermit and somewhat of a miser withal. He had a sort of mania for gathering odds and ends of cast off property with which he packed his rooms and cellar. He was in California. It is said, about the time of the first rush of gold-seekers to that country, and came back with considerable money, but his investments in St. John had not proved profitable and most of his property had disappeared. The old man was found under circumstances which give rise to strong suspicions that there had been foul play. He was lying partly across his bed, the upper part of his face badly bruised and an ugly wound on the top of his head. The opinion of the physician who made the examination of the injuries was that they could not have been the result of an accident. There are suspicious of course, and talk especially of a man who gave his name as McKendrick and who is said to have talked with Oulton a day or two before about renting some rooms from him, but who now cannot be found. The old man is said to have been accustomed to carry money about with him which he kept in a leather bag and the bag had not been found. The case is enshrouded in mystery which may or may not be in part cleared up by the Coroner's inquest which at present writing is not concluded.

FITS EPILEPSY

FREE SAMPLE OF LIEBIG'S FIT CURE.

If you suffer from Epilepsy, Fits, Falling Sickness, St. Vitus Dance, or have children or relatives that do so, or know a friend that is afflicted, then send for a free trial bottle with valuable Treatise, and try it. The sample bottle will be sent by mail, prepaid, to your nearest Post Office address. It has cured where everything else has failed. When writing, mention this paper and give name, age and full address to THE LIEBIG CO., 179 KING ST. WEST, TORONTO, CANADA.



do you not get our prices on that Printing you think of having done

?

The facilities we possess are such as to place us in a position to simply defy competition on any description of Printing whatsoever

!

PATERSON & CO.
Printers and Publishers,
107 Germain Street,
St. John, N. B.

Pallor and leanness are the evidence of deficient nourishment or defective assimilation.

PUTTNER'S EMULSION

contains in small compass and in palatable form a surprising amount of nourishment and tonic virtue: Thin people who take it grow fat, —pale people soon resume the hue of health; puny children grow plump and rosy.

Be sure you get **PUTTNER'S**, the original and best Emulsion. Of all dealers and druggists.

Have you ever used Red Rose Tea? It is worth a trial.