

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LXIII.

Vol. XVII.

ST JOHN, N. B., WEDNESDAY, FEBRUARY 13, 1901.

THE CHRISTIAN VISITOR
VOLUME LII.

No. 7.

Industrial Warfare. One of the facts which it is necessary to recognize, at the opening of the new century, is that in the world of trade and industry Great Britain no longer holds the position of easy supremacy among the nations, which for many years she had enjoyed. Of recent years she has had formidable rivals in Germany and the United States, and that rivalry steadily grows more formidable. Attention has been especially called to this of late by the successful competition of American with English firms in the steel and iron trade, and that under circumstances which might be supposed to be especially favorable to the English. Such facts, and the general trend in industrial and commercial affairs, which they are supposed to indicate, have been the subject of a good deal of discussion of late—much of it of a rather pessimistic tone—in British newspapers. They have also called forth remarks from some of the leading public men of Great Britain. Before the Wolverhampton Chamber of Commerce, Lord Rosebery recently spoke of the great industrial struggle which the development of other countries—especially Germany and the United States—was making inevitable for Great Britain. The British nation had led the world as a trading people, and they had been scornfully nicknamed a nation of shopkeepers, but now every nation wishes to be a nation of shopkeepers. His lordship made particular mention of the American people—their alertness, their incalculable natural resources, their acuteness, their enterprise, their vast and growing population, which make them most formidable competitors,—and of the Germans whose persistency, scientific methods and conquering spirit, devoted as these qualities now are to preparation for trade warfare—make them little less formidable than the Americans. One feature of the American competition Lord Rosebery alludes to as especially formidable—that is the massing for purposes of trade of the vast personal fortunes which have been so rapidly accumulated in the United States. These combinations of capital constitute a power which, wielded by one or two minds, is almost irresistible. Suppose this tremendous power directed in commercial warfare against any particular trade in Great Britain by underselling all its products, though at a loss for the time being to the American trust, and what will be the result? What has been done in the green tree does not forbid the supposition that operations upon so colossal a scale may be undertaken in the dry. The growing accumulations of capital in the United States and in Germany, the power and passion for money making among Americans, and the plodding, indomitable, scientific spirit among the Germans, turned to industrial affairs, are facts which, in the opinion of Lord Rosebery, as well as of many others, may well cause John Bull some apprehension.

The Remedy. "What is the remedy for this? What is poor old John Bull to do before he shall be suppressed and defeated by these new competitors?" This is the question which Lord Rosebery asks, and although he modestly disclaims any ability to instruct the Wolverhampton Chamber of Commerce in the matter, he does venture to indicate one line along which, as he thinks, a part of the answer is to be found. The remedy is in part "Education" for the promotion of industrial and commercial-national activities. "I do believe," said his lordship, "that our commercial men require educating, training scientifically from the bottom, if I might say so without impertinence, to the top," and his statement was received with cheers. Lord Rosebery went on to show that among those who had thought and written upon the subject there was a general agreement in the opinion that there was a certain lack of training and preparedness in this matter. There were not so many British commercial travellers abroad as there should be, and equipment for this work in a thorough knowledge of foreign languages was wanting. The training British commercial men receives is also too insular. There is not the requisite readiness to go abroad and learn what can be learned of other nations, and thus

to secure training which is not available for them at home. His lordship noted with pleasure that there were indications that something was now being undertaken in that direction and commended it as worthy of imitation. Something too was already being done in the establishment of schools for a more adequate training for commercial pursuits, and there was reason to believe that some excellent schools now established will prove to be the precursors of many others of like character.

The King's Message
to his

Colonial Subjects. "To my people beyond the seas—The countless messages of loyal sympathy that I have received from every part of my dominion over seas testify to the universal grief in which the whole Empire now mourns the loss of my beloved mother. In the welfare and prosperity of her subjects throughout Greater Britain the Queen ever evinced a heartfelt interest. She saw with thankfulness the steady progress which, under the wide extension of self government, they had made during her reign. She warmly appreciated their unflinching loyalty to her throne and person, and was proud to think of those who had so nobly fought and died for the Empire's cause in South Africa. I have already declared that it will be my constant endeavor to follow the great example which has been bequeathed to me. In these endeavors I shall have confident trust in the devotion and sympathy of the people and of their several representative assemblies throughout my vast colonial dominions. With such loyal support I will, with the blessing of God, solemnly work for the promotion of the common welfare and security of our great Empire, over which I have now been called to reign.

(Signed), EDWARD."

The Opening of The ninth Parliament of Canada met in its first session on Wednesday, the sixth instant. Its first duty was the election of a speaker. Mr. Louis Philippe Brodeur, member for the electorate district of Rouville, was nominated by Premier Laurier for that office. The nomination was concurred in by Sir C. H. Tupper on behalf of the Opposition, and the election of Mr. Brodeur was unanimous. On Thursday afternoon Parliament was formally opened by Lord Minto, the Governor General, with the customary formalities. In "the speech from the throne," there was first of all appropriate mention of the death of the Queen, of the illustrious virtues which had characterized her, both as woman and sovereign, throughout her long extended reign, and the universal regret and sympathy with which the news of her death had been received in this country. The address proceeds to pay a tribute to the valor and good conduct of the soldiers of the Canadian contingents, who, during the year, had seen active service in South Africa. It remarks with gratulation the federation of the Australian colonies into one Commonwealth, on lines similar to those of the Canadian Confederation, and also the progress being made with the Pacific Cable scheme. The Governor General states that an invitation to His Royal Highness, the Duke of Cornwall, to visit Canada during the coming summer had been accepted, and expresses the hope that the visit will still take place. Last summer Lord Minto made a tour through Canada as far as Dawson City, and was much impressed with the great activity displayed in the development of the mining and agricultural industries of the country, the substantial increase in population, as well as the thrift, energy and law-abiding character of the immigrants. The speech notes with pleasure Canada's excellent display in the Paris Exposition, and the testimony to the excellence of Canada's cold storage facilities seen in the fact that a number of her fresh fruit exhibits secured the highest awards. Other points noted in the speech are the improvement in the St. Lawrence route by the widening and deepening of the channel, and the increasing volume of trade and revenue. It is intimated that measures will be submitted to Parliament for the better supervision of the export trade in food products, also in connection with the Post Office, the Pacific Cable and various other subjects. The speech concludes with invoking the divine blessing on the important labors in which Parliament is about to engage.

Political Frauds. A great deal has been said with in the past few years respecting the prevalence of venality and fraud in election contests in this country, and it must be admitted that certain facts which have recently been brought to light, as well as the current reports in reference to the late general election, go to confirm the conclusion that the evils have not been exaggerated. In the East Queens, P. E. I. election case, which has been recently tried, with the result of voiding the election, the evidence adduced was of a character to cause the presiding judges to speak in very plain terms respecting certain men and matters connected with the election. Mr. Justice Hodgson is reported to have said: "After hearing the evidence that has been given, I feel bound to declare that never before has there been brought to my notice such shameless corruption and debauchery in connection with an election contest. It will be our duty to report some of those—perhaps not the least shameful of them—who seem to have deluged the country with liquor, bringing opprobrium and disgrace upon this province, with the earnest expectation that the laws of the land may be invoked against them." Justice Fitzgerald, who was associated with Justice Hodgson in the case, said: "I agree with what has been said by my learned colleague. I do not think there has ever been in Prince Edward Island such a revelation in the way of deluging a country with intoxicating liquor. I am ashamed, as a life-long resident, to find that an electorate during a campaign could be wholly debauched by liquor. I for one would like every man within the sound of my voice to know that when my hand lights it will light heavily upon those who bring such disgrace upon the country, and if I am asked to disqualify I shall not hesitate to do it, in view of what I have heard today."—The attempt to add by fraudulent means the names of several non-residents to the voters' list of Kings County N. B. is another case in point. How many or what persons were concerned in this unsuccessful and stupid fraud will perhaps be made known in due time. It is, we believe, not disputed that the person or persons concerned in the fraudulent transactions were actuated by a purpose to promote the interest of the Government party in the county. It is but right however to say that some of the Liberal papers, and particularly the St. John Globe, have severely denounced the attempted fraud, and called for the punishment of the guilty parties. Referring to the matter, the Globe in a recent issue says: "It has not yet appeared that the Liberal party is in any way responsible for this proceeding, and we are pretty sure that it does not intend to assume any responsibility, no matter who may be primarily responsible. The great thing to be achieved is to have the wrong which has been done righted in the public interest, and to have the offenders awarded punishment in whatever way it can be properly administered; and to secure that result honest Liberals—and that means the Liberal party as a whole—are just as anxious as their political opponents." We hope this is quite correct. It certainly ought to be so.

Alberta. The territory of Alberta possesses resources in its coal fields, its fine ranching country and rich grain lands, which, with a favorable climate, are destined in the not very distant future to make it the home of a large population. It is estimated that the Edmonton district produced last year about 2,500,000 bushels of grain, and there is also a considerable agricultural development in the southern part of the territory. The ranching business is assuming very considerable proportions. It is estimated that 20,000 head of cattle were exported from the territory last year. The construction of the Crows Nest Pass railway and the consequent reduction of transportation to the Kootenay district and other parts of southern British Columbia has been of great advantage to Alberta by opening up a market for the products of its farms and ranches. There are some parts of this large territory which, while possessing fertile soil and other advantages, are not adapted to successful grain-growing, owing to the liability to late and early frosts. The area upon which grain-growing can be successfully carried on is being gradually determined by experience, but unfortunately the experience has in some cases proved rather costly to new settlers who year after year have seen grain crops, which in the early summer gave magnificent promise, cut down and ruined by untimely frosts and snows.

The Man Whom God Will Use.

BY D. G. MACDONALD

NO. II.

Do we want to stand by the Bible as our theme, then let Christ possess us wholly. While we are under his control there will be no temptation to fly off on a tangent. He will anchor us to the "Impregnable Rock."

4. The man whom God will use most must not shun to declare the whole counsel of God. He must not be fragmentary in his preaching. His relation to the Bible as he stands in the pulpit is similar to the witness' relation to his knowledge of the case as he stands in the witness-box of the civil court. He is sworn to tell the truth the whole truth, and nothing but the truth. The case will go as it should if he does it. The preacher ought to consider himself solemnly bound to preach the truth, the whole truth, and nothing but the truth. His case will go right if he does it.

In these days of latitudinarianism there is a strong temptation for selection. To many, some of the truth is not palatable—not popular. It requires more courage to proclaim it. In many quarters there is objection to doctrine. Doctrine gives backbone, and jelly-fish people do not want back-bone. They need it more than ought else, but the man who attempts to supply it is not popular with them. It would help us to give another careful reading to that excellent article of my friend and classmate—pastor Robinson of Antigonish—which appeared in the MESSENGER AND VISITOR of recent date. The stem of the tree of spiritual truth is doctrine, and when it spreads its roots into the soil of our being the results will be "fruit unto holiness and the end everlasting life."

"Ye must be born again," is not as popular in some quarters as "we be Abrahah's seed;" but shall we keep from preaching the necessity of the new birth on that account? "These shall go away into everlasting punishment," is not so popular with some as, "They shall come from the east and from the west, and from the north and from the south, and shall sit down with Abraham and Isaac and Jacob in the Kingdom of God." Shall we for this reason speak seldom or not at all on the eternity of future punishment? "Repent and be baptized every one of you," will bring a frown upon faces that would smile from ear to ear if you said "Christ sent me not to baptize but to preach the gospel." But we can afford the frown of the people when that which causes it brings the smile of the Lord. You will be sneered at by some if you preach the universal and total depravity of the human race, and others will put you on the shelf as "a back number" if you dare to say that the only way to heaven is through the vicarious sufferings of the Son of God.

The fact that these objectors now live, is one reason why we should at the dawn of this new century buckle on the whole armor more tightly, and proclaim the whole truth more faithfully than ever before. Let us ring the changes on the three great R's of McChene—Ruin, Redemption and Regeneration. And on the three great A's of A. J. Gordon—Atonement, Advocacy and Advent.

"All Scripture given by inspiration of God is profitable." The pulpit of this century needs men who believe with all their heart every line in the blessed Old Book, and who will with all their soul proclaim all its teachings. Hold it FULLY, hold it FAST, hold it FORTH.

How can we be fitted to do this so well as to open every avenue of our being for the indwelling and controlling power of him who is at once the author and theme of all truth.

5. The man whom God will use most in the conflict that is upon us, must not only preach the word in its entirety, but also avail himself of every opportunity to do so. He must heed Paul's admonition to "be instant in season and out of season." He must be other than the man to whom was given an excellent opportunity to preach the gospel—but could not do so for he had no manuscripts with him. Alas! Alas! The farmer needs no MS. in order to tell you how to till a piece of ground. The blacksmith needs no MS. in order to tell you how to round off a horse shoe. The lawyer needs no MS. in order to tell you how to secure that piece of property. The physician needs no MS. in order to tell you how to treat that wound, and why should a man called of God to preach the gospel of Jesus Christ to wounded, perishing sinners, be unable to do it if his MS. be not at hand? The language may not be as elegant, and the style may not be as smooth, but the results shall not be marred on that account, so long as there shall be truth spoken in love.

Have you heard of that other preacher to whom was given an equally good opportunity to preach, but he refused to do so because he was dressed in his travelling suit. Alas! Alas! If we preach as we ought to preach the people will not occupy themselves much by thinking of us or our clothes—they will see "no man save Jesus only."

If being clothed in broadcloth is a necessary preparation to preach the gospel, then for the sake of perishing souls let us never put it off, for we must be always ready. As every Christian should "be ready always to give an answer to every one that asketh him a reason for the hope which is in him"—so every preacher should be ready always to tell to every one that will listen to him, the way of salvation through Jesus Christ, and the consequences of neglecting it.

It is the duty and privilege of the preacher not only to avail himself of every opportunity that offers to "preach the Word," but also to look up opportunities that would not otherwise offer. We are not to wait until the world comes to us for the message of life, but we are to go into all the world, bearing it even "into the highways and hedges." We are to "come" unto the Master to learn of him and be filled with his Spirit, and then "go" into the world and communicate what we have received. "Come" and be blessed, then "go" and be a blessing.

Do we want this important qualification of fidelity to

opportunity how can we attain to it so well as to be filled with the Spirit of him who preached to the thousands by Galilee's lake, and sought out the solitary woman at Jacob's well? It is easy, yes delightful, to go forth in conscious communion with him as the bearer of salvation's message, whether the audience be the solitary wayfarer as the sinner of Ethiopia, or the assembled thousands as at the Pentecostal feast. Let him have his way with you and he will constantly use you, and make your ministry a source of blessing and a thing of joy.

Were it not that this article has already grown beyond its intended limits, I would like to speak of sincerity and naturalness as preaching qualities that commend us to God and to man, and which, like those already named, have their manifestation in us commensurate with Christ's control over us, but I pass on to the last but not least quality necessary to the man whom the Lord is using most, viz., a consistent life. He must be an embodiment of the truth that he proclaims—a living exponent of these holy doctrines—a clean reflector of the pure life of him who is "the Light of the world," and whose life was "holy, harmless, undefiled and separate from sinners."

Is there any one thing in the world today that Satan uses more to hinder the gospel and spread infidelity than the inconsistent life of some who profess the Holy Name? When this inconsistency gets into the pulpit, its influence is commensurate with the dignity and divinity of the sacred office which it mars, and should a man preach like Paul, if he lives like Judas his ministry will hinder rather than help.

In the class-room of Acadia, as the late Dr. Crawley of precious memory was impressing this point upon us as a class, he told the following story: A man of his acquaintance sold to another a wig which was not according to recommendation. After this transaction the hair-dresser went into the ministry and became a preacher of eloquence and power. Preaching once in his native town the purchaser of the wig went to hear him. He was greatly impressed with his preaching, but the wig transaction kept constantly before him, and when a point of unusual beauty was made he would find himself mentally saying, "If it were not for that wig." That fly spoiled the ointment.

The weight that a pure, honest, upright, consistent life will give to a man's ministry can scarcely be over-estimated. "Be ye clean who bear the vessels of the Lord."

This essential qualification is not a natural possession, nor is it to be attained in the schools. It must come from the power of a new life within—that life described by Paul in Gal. 2:20 "I have been crucified with Christ, nevertheless I live, yet not I but Christ liveth in me," etc. The Christ-possessed life is the only really consistent life.

Let me say, in closing, that the preacher that has passed through the experience and is living under the power of Gal. 2:20 cannot fail to be earnest, simple, biblical, faithful, (both to his message and opportunity), sincere, natural, consistent and constantly used of God.

"Oh, the bitter pain and sorrow, that a time should ever be
When I proudly said to Jesus 'All of self' and none of thee."

Yet he found; I beheld him, Bleeding on the accursed tree,
And my wistful heart said faintly 'Some of self and some of thee.'

Day by day his tender mercy, healing, helpful, full and free,
Bro't me lower while I whispered, 'Less of self and more of thee.'

Higher than the highest heavens, deeper than the deepest sea,
Lord thy love at last has conquered, 'None of self and all of thee.'

Austin, January 6th, 1901.

A Representative Baptist Preacher of Wales.

The retiring president of the Welsh Baptist Union of the past year was the Rev. Wm. Morris, Treorchy, South Wales. He served as Secretary of the Union for twenty years, and in resigning the secretaryship two years ago the denomination honored him by raising him to the Presidency. On his retirement in September last he was presented with a very flattering address and a purse containing nearly \$1,000. Also on his vacating the chair he made an address, which took two hours to deliver it, on the following subject: "Religion in the Cultured Period of the Welsh Life." This address was listened to with rapt attention and very frequently and loudly applauded up to the very last word he uttered. It was long, but it was magnificently grand. Portions of it are as applicable to us in these Provinces as well as to Wales, especially the last part of it, which relates to the "Duties of the Churches in View of the Future." The thought has come to me that the denomination over here ought to know something about this remarkable man.

Mr. Morris has been pastor of the church over which he was ordained thirty-two years ago, up to the present day, and is likely to remain its pastor as long as he is physically able to stand the strain of the work. The church had been organized only a little while before he was called. He is, therefore, its first and only pastor. It has, from its inception, been one of the leading churches in numerical strength and general Christian activity. These last twenty years it has ranged somewhere between five and six hundred members,—this, notwithstanding it has been the mother of four other strong Baptist churches in the surrounding neighborhood. It also holds a foremost place in its benevolences, as well as the other Christian activities. The building which was the church's home and in which Mr. Morris was ordained, was built in 1869, and seated about 600

people. Because of its lack of seating capacity for the growing congregation, in 1875 it was torn down and the present roomy building was erected and opened for the worship of God in 1876. It cost \$25,000 and seats about 1,500 people. The pulpit is in the centre of the church, with the gallery all round. Last fall the church was repainted inside and a first-class pipe organ was put in at a cost of \$5,000. For twenty-six long years the pastor has had no difficulty, on Sunday evenings especially, to fill this immense building with an intelligent audience. The question has been asked again and again, "How was this vast congregation gathered together at the first and retained for so long a time?" There are other churches of other denominations in the place, but none of them have grown to the same proportions. In some instances they have changed pastors a number of times. The reason for this large growth and great property centres largely in the pastor. It is true that he has always had a fine band of deacons, but the present deacons are all of his training. His first deacons are all except one gone to their reward, and a finer lot of men could not be found. His deacons have always been in thorough sympathy with him in his work. His success is due to the beautiful combination in him of the man, the Christian, and the preacher. As a man he is of excellent feelings—tender, strong, sympathetic and generous to a fault. Also, executive abilities are of the highest order. His insight into men's characters is of a very advanced type, and he knows well how to manage them. As a Christian his whole life has been devoted to the service of Jesus Christ. He rests his salvation entirely on the atoning sacrifice of Calvary. To him "all other ground is sinking sand." But it is as a preacher that Mr. Morris draws and holds his vast audiences through the years. His mental make-up is strongly analytic and synthetic, i. e., he has the power to lay aside the surface coverings of a text and discover its very soul, and to construct, from his discovery, a model sermon in its completeness. In his sermons one is conscious in him of the presence of the philosopher, the poet and the theologian. Had he devoted himself to the study of philosophy, he would have been a great success. Had he followed the profession of a poet there is no doubt but that he would have been as popular in his native Wales as Kipling is today among English-speaking peoples. He would also sit with equal grace in the theological professor's chair. As a sermon builder he is the McLaren of the Welsh Baptist pulpit. His personal presence in the pulpit has been commanding. His voice has always been strong and musical. His manner has been noted for its naturalness. The following is an outline of a sermon delivered by him in Welsh on the morning of the last Sunday in June of last year, and heard by the writer:

THE CALMING OF THE STORM.

Psalm 107:29—"He maketh the storm a calm, so that the waves thereof are still."

I. The Philosophy of the Storm. There are storms. They are among the facts of nature. They are met with in some form or other in every part of the globe. So there are storms in our national life, in our social life, in our family life; so also there are storms in the Christian experience. Storms are caused in various ways:

- 1. By the exhalations and evaporations of earth.
- 2. By chemical action.
- 3. By the friction of opposing forces.

This is the truth in the storms of nature. They are from the earth. They are caused by the action of certain chemical forces. They are the result of the friction of these forces, or opposing elements. In the nation, in the social sphere, in the family, and in the Christian experience, storms are from below. They are certainly not from above. The base elements commingle, and together endeavor to make it hard for the higher life of goodness and true Christian nobility to exist at all.

II. The Divinity of the Storm. It is true that the storms of experience, as well as physical storms, have their origin from below—they begin on earth, are from the earth—yet God has control of them. Sectical philosophers say that all storms are controlled by law; but the psalmist says, that God is the controller of them: "He maketh the storm a calm." The storms of nature, God has control of them; and all other storms are also subject to him. There are storms of guilt—conviction; and the storms that often surround the Christian; they are all from beneath; but God has control of them. Cry to him for deliverance, and he will bring you out of the storm.

III. The Necessity for the Storm. Storms there must be. They clear the atmosphere of all malaria and noxious gases. They also purify the ocean by keeping it in constant motion and commotion. These storms have their uses in nature; so also in experience. Often, there has been a thick haze before our spiritual sight, that has made our vision of the eternal very indistinct. Earthly sounds have incapacitated us to hear the heavenly music. The noxious gases of the world's pleasures have had such a deadening effect upon our spiritual sensibilities, so that we have become numb in our spiritual feelings and insensible to the spiritual touch. But the storm has come into our lives, and we have had clearer views of God; we have become sensitive to the father's voice and the heavenly music and we have become sensible of the divine presence. After the storm, we see, we hear, we feel.

DAVID PRICE.

Yarmouth, N. S.

A Missionary Sermon.

FROM A SERMON BY DR. JOHN CLIFFORD, LONDON.

Paul is a missionary, a man sent of God to open the eyes of the Gentiles and turn them from darkness to light, and from the power of Satan unto God.

He is much besides; he is a man of singular richness of character and vast endowment, of prolonged and various training and wide experience, of extraordinary versatility and magnetic charm, finely courteous and nobly austere, capable of playing many parts and excelling in every one, moving with ease in any society, and adding grace and strength to all; but, in the soul of him, always the evangelist, the herald of the good news of redemption for all the nations of the earth. First of all, and fundamentally, he is a disciple of the

Saviour, master of Christ from m... from m... dead." "to ma... eternal... terpret... that rev... expert o... knowled... philosoph... cogent, c... church... an appe... journey... it is on... questi... thing I... door of... by of Ch... treatie... ary acti... man, to... of God... In hi... aged m... has haz... age has... down h... more fe... geon th... Christ i... the Ath... the tru... go wron... from the... prepared... ing. He... secret o... that spo... issued i... Rome h... rained u... on a thr... he had... Trophim... at the b... Caesar's... those of... Master... real fact... we are t... there w... free to... prison... nations... fold, of... riches a... with a t... went on... the last... In all... patters... must be... everyth... supreme... exhausti... gives i... open the... ages; an... certain... matchle... demptiv... hid in... mingling... and sur... of the h... does no... live for... love and... and ple... cannot g... babe is... till it sa... isolation... for the l... liberatio... and keep... hands; i... Whereve... deserts... Ephesus... Hermon... porting... Christ, ... Christ,"... him I an... and excl... ardor, al... society... spirit an... loses eve... Redeeme...

Saviour, the proud and exultant "alone" of the new master who has redeemed him. Next, he is the apostle of Christ, of Christ himself, and by his mandate; "not from men, neither through men, but through Jesus Christ and God the father, who raised him from the dead." He is an orator of passion and courage, eager "to make all men see"—not only hear, but see God's eternal purpose of liberation for them in Christ, and interpret their life and duty and destiny in the light of that revealed mystery. He is a teacher of religion, an expert of the highest rank, a master of the "wisdom and knowledge of God," or, in the speech of the day, of the philosophy and science of God; an apologist, keen, alert, cogent, skilful, and convincing; a founder and guide of churches; a traveler and a citizen; but every speech is an appeal for Christ, every controversy an evangel, every journey a mission of salvation, and if he stays in a city it is only that as a citizen he may consolidate the conquests he has won as a missionary. He says, "One thing I do," and that "one thing" is the opening of the door of faith to the Gentiles; for that he was laid hold of by Christ, and to that he gives himself with such entreaties of soul and strength of passion that his missionary activity fills his life; everything else is supplementary and instrumental; the whole redeemed and renewed man, to the last fibre of him, is subordinated to the glory of God, his Redeemer, in the salvation of men.

In his last letter to the Ephesians he appears as an aged missionary in chains. For nearly thirty years he has hazarded his life for the sake of the Gentiles; but age has not withered his hope, or persecution worn down his zeal. The divine heat burns as fiercely, say more fiercely, in the old man's soul in the Roman dungeon than when he set out to prove that Jesus is the Christ in the synagogues of Damascus. Socrates assured the Athenians that no one could go about telling them the truth, and withstanding them when they wished to go wrong, without jeopardizing his life. Paul knew that from the beginning, and having counted the cost he was prepared to pay it to the uttermost farthing. He was familiar with peril, had mastered the secret of patient endurance, and therefore "took joyfully that spoiling" of his fortunes in Jerusalem which had issued in his incarceration. Now the authorities of Rome had him in their grip, false charges had been raised upon him in a perfect hurricane, and his life hung on a thread. A temple riot, got up by the Jews because he had been seen in the streets of the holy city with Trophimus the Ephesian, ended in his arrest and arrival at the bar of Caesar as a captive; but he knew he was not Caesar's captive but Christ's, and his chains were not those of the Roman Emperor but those of his Saviour and Master. He was "Christ's prisoner." That was the real fact, Christ's prisoner, not Caesar's. Life is to us as we are to it. For Paul to live was Christ, and therefore there was music in those clanking chains and a setting free to the energies of joy and thanksgiving in an imprisonment which brought him to the very centre of the nations, and multiplied his opportunities a thousand-fold, of preaching to the Gentiles the unsearchable riches of Christ. The prison became a pulpit, and from within the walls of the dungeon messages of salvation went on and on, echoing to the ends of the earth and to the last syllable of time.

In all this Paul is no more than a pattern Christian; a pattern of which we must be, what the whole church must be; that is first, foremost, and always missionary, everything else, supplemental and instrumental to the supreme task of conveying to men all over the earth the exhaustless wealth of Jesus. To us—"to us is this grace given" this is our highest distinction and honor, to open the door of faith to all men in all lands and in all ages; and to open it, not for a fragment, a scarcely discernible rudiment of the Christ, but for him in all the matchless fulness of the wisdom and power of his redemptive grace. The kingdom of heaven is God's heaven hid in the lump of human society, entering into it, mingling itself with it, often indistinguishable from it, and surely, if slowly, transfiguring it until every particle of the human meal is leavened with God. The church does not exist for itself; no! it dies in the attempt to live for itself. It seeks—seeks the lost, with dauntless love and quenchless enthusiasm, with insatiable desire and pleading tenderness; seeks like a mother who cannot give sleep to her eyes or rest to her heart till her babe is again on her breast; seeks and seeks on and on till it saves all, saves the very last of the lost. It shuns isolation, or only seeks it to acquire discipline and nerve for the long and toilsome search, for the mighty task of liberation. It goes; "goes," that is the word, it goes, and keeps on going with the gospel in its heart and in its hands; goes to every creature, to the whole creation. Wherever it travels that is its goal. If it seeks the deserts of Arabia it is because it is the surest route for Ephesus and Rome and Spain. If it ascends to Mount Hermon and dwells amid the transfiguring and transporting glories of communion with Moses and Elias and Christ, it is to receive the message, "not Moses, but Christ," not Elias, but Christ, the beloved Son. Hear him! and then, with the strength born of concentrated and exclusive adherence, to cast out with irrepressible ardor, all the devils that cripple and blind and madden society. The church that ceases to be missionary in spirit and in work; in experience and in achievement, loses every right to be regarded as a church of the Redeemer.

For Example's Sake.

We have been often told that it was our duty to set a good example, and receiving the advice with unquestioning meekness, we have felt it to be good advice, though somewhat trite.

But there is no great virtue in doing good deeds simply from a desire to set a worthy example to our fellows; and besides this, few will follow the example under those circumstances. A church member rallies his energies on Sunday mornings, and by dint of resolve betakes himself to the house of God, saying within himself he must set an example to his family and his neighbors, which, of course, is a good thing to do. Another crucifies his love of money, and heads a subscription list with a hundred dollars for some missionary object, repeating to himself that his position in the church requires that he set a good example to his brethren. A non-professing Christian becomes awakened to the wrong he is inflicting

on the church by continuing without the fold, and he decides that for the sake of example he will join himself by profession to the people of God. Now all these things are right to do, and moreover it is better to do right things from motives not the highest, than not to do them at all. But doing things for example's sake is often a second-best way of doing them, and not a best way. It robs the acts of half their meaning and value. A church member should attend his church because it is right to worship God and to commune with his Lord. He should give to objects of beneficence, not chiefly to influence some one else to give, but because what he owns belongs to the Lord and because it is a supreme duty to help a good cause. He should unite with the church because it is Christ's church and it is a duty he owes unto his Lord. An act performed from right and lofty motives is always more influential for good than when performed from secondary ones. If we live on a high plane, and do what faith and piety impel to, we never need trouble ourselves about the effects of our example.

Example will look after itself when the life conforms to the heavenly pattern, and no one needs be anxious about it, if integrity and devotion control the soul.

Yet there are some circumstances when it is wise to urge the doing of a right act for example's sake. It is a consideration that prevails when others are powerless. There are many things we should abstain from, not because they are evil in themselves, but because they may become occasions of evil to others: and there are things which we may refrain from doing so far as our personal character is concerned, which would injure others for us not to do them. A man who loves his cigar, and to whom it is a source of rational enjoyment, and perhaps a benefit, discovers that through his smoking others are hurt, or at least, his example is detrimental to their good, forthwith gives up the habit for example's sake. No one will question the nobleness of his act. Many illustrations might be given of how the motive of example will help us to do right things. Christians are often careless as to the effect of their words or deeds on others. They should stop and ask how others will look on them. One of the best signs of a good conscience is sensitiveness as to the effects of one's life upon others. A deaf Christian goes to church every Sunday, because if her place remained unfilled, it would be deemed a lack of love on her part to her Lord. The moral value of an action cannot be measured until we learn its effect on others, and for this reason we should lay the measuring rod on the people who know us.—The Commonwealth.

Piano Recital.

On Friday evening, Jan. 25th, College Hall contained an audience assembled to hear the recital given by the piano pupils of Acadia Seminary. We notice an increase in the respectful attention of the audience at these evenings with the piano, which speaks well for the culture and appreciation of Wolfville people.

One of the ever welcome eight hand numbers, "Brahms Hungarian Dances," opened the programme. The young ladies played with ease and precision, and to one who realizes what labor such work costs, gave evidences of long and painstaking application. The shading of No. 18 was especially good. The sudden entrance of the forte and pianissimo passages were very effective. Brahms is recognized as the intellectual composer, par excellence, so when such works are properly presented, the educational advantage is apparent.

Little Miss Evelyn Starr, though not a prodigy, will make a good violinist, and added a very pleasing number to the programme. Her youth and modesty enhanced the interest of her appearance, and we hope to hear her frequently.

No. 3 was one of Jensen's weirdly beautiful things which one can listen to often and see new beauties each time. Miss Lounsbury has a brilliant touch, and will bring credit to the senior class, of which she is a worthy member.

The Duo, with Miss Portia Starr at the 1st, and W. L. Wright at the 2nd piano was a selection from Gounod's immortal Faust. The number was charming in arrangement and presentation. The two performers played sympathetically and in good style. Not every young lady could hold the prominent part against Mr. Wright's strength of finger, but Miss Starr succeeded admirably, and the audience was greatly pleased. Most students find the college course enough to tax their powers. We are glad that now and then the artistic nature breaks out in this northern atmosphere, and in Mr. Wright we have one who does excellent work both in the arts course and the art of music as well. Mr. M. G. White, another collegian, assisted in a vocal solo, which was well rendered and received. His pleasing voice found ample scope in the selection, and we note a decided improvement under his new teacher, Miss Drew.

Miss Orissa Cole played a difficult and taxing composition. The Liszt Cadenzas displayed exceptional technical training and brilliancy. Such work merits recognition and she received hearty applause. Few amateurs render Balakirew's "The Bark" so well.

The Finale was well chosen. The dainty, dancing, fairy character of Mozart's Magic Flute was admirably portrayed by four young ladies and made a strong bid for popularity. We hope we do not need to point out the excellence of concerted music, nor to say the piano department of the Seminary is doing strong work in this very important line. The management and the selection of the programme, the finish and technical excellence of the piano numbers reflects great credit on Miss Gillmore's ability and taste. We congratulate her as well as the school on the results as displayed Friday evening.—The Acadian.

A Posthumous Book by an Old-fashioned Baptist.

Mrs. Mary L. Tupper Witter, ever studious and a Bible lover, wrote a book during the last years of her life which her daughter, Mrs. F. D. Crawley, of Burma, has published in honor of her mother's memory. The book is, or will be, on sale at the Baptist Book Room in Halifax, the price being 35c. in stiff board covers, and 60c.

in cloth. These prices will indicate that the volume is published as a labor of love and not for gain.

Years ago, when the book was in preparation, I received a letter from Aunt Mary in which she asked me if I had ever seen an angel, and explained that as she was gathering material for a book on "Angels" she wished to know the experiences of Christians in various places. I was compelled to reply that I had never seen an angel. I fear I did not realize when I made this confession how much my aunt would regret that the joy of angelic visitations had never been mine.

In this book, to which she gave the title "Angels Good and Bad," appears as not only a careful study of the Scriptures relating to angels, but a statement of her faith and experience in respect to these celestial beings.

Mrs. Witter was a remarkably painstaking Bible student; profoundly interested in missions; ready to aid with her pen every good cause; pitiful towards the brute creation; a friend of God. No one could visit in her home, or converse with her, without feeling that to her the spiritual world was a reality. How precious to her own soul was her doctrine of angels this book reveals.

Is it possible that in our present day progress away from the mystical and supernatural, we are drifting from the real?
O. C. S. WALLACE.

"Fear Thou Not, For I am With Thee."

The way is dark, so dark. Cloud after cloud
Has fallen on my pathway, till they hide
The beauty and the brightness of this world
That once was filled with sunlight. All my way
Lies in the shadow, and I long in vain
For sunny upland slopes, and songs of birds.

"The way is dark, my child. I know it well
For I am walking with thee, and the chill
Of these dark clouds that shadow all thy path
Falls on my heart before it reaches thine.
For never, since that hour when midnight gloom
Hid from my breaking heart the Father's face,
Has one who loved me faced the dark alone.
Fear not, my child, look up, lift up thine head;
Above these fleeting shadows shines the sun;
And just beyond, brightness and glory wait
For those who tread the shaded pathways here."

The way is rough and long. With weary feet
I struggle onward; but I only find
A stony pathway, hedged with briars and thorns.
The mountains rise before me, and my heart
Grows faint beneath its burden.

"Yes, my child,
The way is rough, but I am with thee still.
Give me the heavy load that weighs thee down.
I bore thy sins that I might have the right
To bear thy sorrows. Let me take thy hand
And stones and thorns shall vanish, for my love
Shall bear thee safely to thy journey's end."

The way is lonely, and my spirit longs
For sweet companionship with kindred minds;
For human friendship, love, and sympathy;
But I must shut my sorrows and my cares.
In my own heart, and live my life alone.

Lonely! when I am with thee? Child of mine,
Couldst thou but know how tender and how true,
How strong my love, how deep my sympathy;
And how I long to have thee bring to me
Each anxious care, each boding fear of ill,
Each hour of sorrow,—thou wouldst surely come
And find in me a Friend who never fails.
My heart is yearning o'er thee, let me be
Thy Comforter and Friend, thy Strength and Stay."

The way is lonely still, and rough, and dark;
But by my side, unseen, the Saviour walks,
He holds my hand, and all within is peace.

(Isaiah 41:10; 43:2; 41:13.) RUTH.

Resting in Him.

SUSANNA F. ELDER.

"In Me peace: in the world tribulation."—John 16:33.
Father, I come with all the doubts and questions
That gather in my life,
The rapid, wide, perplexing tide of thought
Which floods my soul with strife.

The "Why" and "Wherefore"—the soul's
hungry cry,
When mystery shrouds in night,
When hands stretch out in thickest darkness groping,
And tear-dimmed eyes seek light.

All the unwoven threads of human thought
I carry straight to Thee,
The pattern Thou hast set me in life's loom
I can but dimly see.

And yet I work upon the unseen web
Sure I am tracing still
Mid doubt and darkness, sorrow, joy or hope
My Heavenly Father's will.

This much is given me to understand;
Naught else I know,
But I can work and wait, can trust and pray
While this is so.

I cannot read the pages of my life
Aright for one brief hour,
I leave it all to Thee,—thine is the plan
Thine the unfolding power.

I find it sweet to leave it thus to Thee,
To say when mystery grows—
I cannot tell what this or that may mean,
My Father knows.

Hantsport, January, 1900.

Messenger and Visitor

The Maritime Baptist Publishing Company, Ltd
Publishers and Proprietors
TERMS \$2.00 PER ANNUM.
\$1.50 IF PAID 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.

Printed by PATERSON & CO., 105 and 107 Germain St

Wealth and its Perils.

The century which has just closed has been marked, among many other characteristics, by a vast increase in the world's wealth. While wars have been less frequent than of old, the minds and the hands of men have been constantly active in peaceful pursuits. In industrial labor the field of human activity has been greatly enlarged, and through discoveries and inventions the productiveness of labor has been marvellously increased. Countries of vast area and resources have been opened up to civilized settlement, trade and commerce have been immensely enlarged, and the material wealth of the world has been multiplied almost beyond the power of the human mind to comprehend. Nowhere has this process of transmuting natural resources into actual wealth been more active than on this North American Continent. The United States with only a century and a quarter of history behind it, and in spite of a civil war of almost unparalleled destructiveness, has outstripped, in respect to the acquisition of national wealth, all the countries of the old world. Canada is as yet a comparatively poor country. But with the steady development of its great natural resources there is a corresponding increase of wealth, and if the country shall be preserved from war its wealth will doubtless go on accumulating at an increasing ratio. And in spite of the fact that, whether by fair means or otherwise, a great proportion of the fruit of the wealth-producing forces of the world finds its way into the hands of a comparatively few individuals, it is true also that luxuries which in former generations were the possession only of the very wealthy are now much more widely distributed, and also that there are an increasing number of persons to whom the acquisition of wealth is a possibility.

Speaking generally, the people of this age place a very high value upon material possessions. A haste to be rich, induced by the thirst for the power, the sense of superiority which the possession of wealth gives, and for the luxurious, fashionable life to which wealth ministers, is generally more characteristic of the present age than any the world has seen. In what are called Christian countries Mammon worship exercises a widely corrupting and withering influence upon the Christian life. It is not only over those who are in possession of wealth, that this influence makes itself felt, but over countless thousands of those whose desire and determination to be rich, or at least to live as if they were rich, leads them to sacrifice to the god of this world the things which are of supreme value. Whether the worshipper of Mammon does or does not obtain the answer to his prayer, and acquire the wealth which he makes the supreme object of his desire, is, so far as the moral aspect of the matter is concerned, a matter of comparative indifference. The thing of terrible significance consists in a man's being a worshipper of Mammon.

Wealth is not indeed to be regarded as in itself an evil. It is not the possession, or the use, but the love of money that the Scriptures condemn. Wealth is often a gift of Providence, and it may be so used as to promote the glory of God and the welfare of humanity. As the gold, the silver and the brass, the costly stones and timber, which David and Solomon gathered, went to build a house for the God of Israel, so also, in these days, the wealth which men gather by the blessing of Heaven may be used to promote the glory of God in enterprises still greater and more beneficent than the building of that holy temple in Jerusalem. But connected with the getting (or the attempt to get) and the use of wealth, there are great temptations. The haste to be rich involves moral ruin for many. It prompts the desire and the determination to acquire wealth

by means which God cannot sanction, and sooner or later the penalty connected with the breaking of His laws must be paid. There are also temptations, perhaps still stronger and more subtle, that come with the possession of wealth,—temptations to pride, arrogance, indolence, luxury, and all that vanity of fashionable society which tends to overgrow and to smother the diviner life within the souls of men. And thus, too frequently, a man's wealth, instead of being in his hands an instrument for the service of God, becomes enshrined as an idol in his heart, before which he bows himself to the degradation of his manhood and the destruction of his soul.

China.

A meeting took place between the representatives of the foreign legations in Peking and the Chinese plenipotentiaries, Prince Ching and Li Hung Chang, on February 5th, and according to a Peking despatch the result of the meeting was somewhat encouraging in reference to an adjustment of existing difficulties between China and the Powers interested. Li Hung Chang is said to be still very weak, as a result of his recent illness, so that he is still unable to walk, but his mind seemed as clear as ever. Respecting the names of twelve persons, submitted by the representatives of the Powers for punishment, the Chinese plenipotentiaries are said to have given assurance that it was China's earnest desire to carry out in full the demands of the Powers in that respect. Two of the persons named are however reported to be already dead, and in the case of certain persons nearly connected with the throne, the plenipotentiaries held that the punishment should be banishment and not death. It was agreed however, that the foreign envoys should draw up a full list of all accused officials, both national and provincial, with indictments specifying the guilt of each and the nature of the punishment required, which list should be presented to the plenipotentiaries for definite action. To the question of Prince Ching whether, if China manifested a disposition by every means in her power to carry out the terms of the joint note, the foreign troops would leave Peking, the envoys replied that they could not discuss this matter beyond saying that, if everything were satisfactory, they believed the Powers would begin to withdraw the troops in the spring. The plenipotentiaries also desired to be informed in respect to the places where it was proposed that foreign guards should be placed for the purpose of maintaining connection with the legations at Peking and the sea, also as to whether it would be considered necessary to destroy the forts, and what provision would be made to control the foreign guards in Peking and prevent their creating disturbance. To the first and second questions the envoys were not prepared to give definite answers, but as to the last the plenipotentiaries were assured that the guards would certainly not be allowed to interfere with any avocations of the Chinese, but would be merely kept to guard the legations in case of necessity, and as to their conduct in the city, would be required to conform to such regulations as might be agreed upon, under heavy penalties.

Editorial Notes.

—Dr. Joseph Parker of London recalls that the first time he saw the Queen was in his twenties. The State procession was in full progress and his resolution was firm not to take any part in the public shouting. "I was then," he says, "a stern Republican. Democracy culminated in my obstinacy. On came the cheering procession; shout after shout rent the air. Then the Queen! And where at that moment was my Republicanism? Gone! Evaporated! No man of my size and years shouted more lustily. To hear about Her Majesty was one thing; to see her and to see that sweetest of all smiles was another. Her Majesty had such a way of looking—such a broad and generous way—that every man was firmly convinced that she was looking at him only, and went home and told his family so."

—In the Independent, Bishop Potter of New York says: "Nothing so impressed me in Ceylon, Burma and the British Colonies in China as the love of the people for the Queen. I do not mean among the British residents of those countries, I mean among the natives. These Oriental peoples are much more intelligent than we of the Occident generally credit them with being. They read, study, think and draw their own conclusions. Their deep affection for the Queen could not fail to strike anyone who entered their houses, saw her pictures in the honored places there and heard them speak of her. One of the mightiest sources of Great Britain's power among these peoples lay in the absolute faith that

on the throne of the Empire was one who possessed all the virtues of a good woman—wise; loving, kind, compassionate, merciful—who would protect the weak, who would right the wrong, who would prevent injustice. They had a great sense of pride in her."

—The Christian people of Great Britain are in some degree at least alive to the tremendous evils connected with the prevalent use of intoxicating liquors by the people and the menace therein involved to the nation's virtue and strength. The simultaneous evangelistic work now in progress among the Evangelical churches is to be followed by a Temperance Crusade. This, the Baptist Times says, is to be emphatically a religious movement. The Established Church too, it is said, is arranging for a similar crusade. The State Church and the Free Churches have their differences, but it is well if they can provoke one another to good works in this great and very necessary reform. In our opinion, more of religious effort and instruction is greatly to be desired in connection with the temperance cause in our own country. "Vote as you pray" is a motto often heard in this connection, but if there were on the part of Christians that measure of prayer and prayerful effort to get men to take the high moral ground of Christian doctrine on this subject the result would be seen in the voting. If a man does not vote as he prays, there is likely something wrong with his praying.

—Recent despatches tell of some bloody engagements in South Africa. Lord Kitchener reports that on February 6th the Boer Commandant, Louis Botha, with 2000 men attacked General Smith-Dorrien at Orange Camp, Bothwell, but was repulsed after severe fighting, in which the British loss amounted to 24 killed and 53 wounded. The Boers had their General Spruit and two field cornets killed, General Randmeyer severely wounded, and left 20 dead and many severely wounded in the hands of the British. Between Bloemfontein and Small-deel, Major Crewe with seven hundred men was ambushed by the Boers, but succeeded in rescuing his force after severe fighting and considerable loss, winning praise from Lord Kitchener for his achievement. There are indications that the Boers are being severely pressed. A despatch of General Kitchener's of the 9th inst. says: "Our movement to the east is reported to have thoroughly upset all the enemy's calculations and created a regular panic in the district." The temper of Commandant Christian De Wet continues, it is said, to be very stubborn and bitter. A letter from Piet De Wet, a member of the peace commission, to his brother, the commandant, in which he expostulates with his brother on account of the folly and madness of his continued resistance to British authority, has been recently published in a Pretoria newspaper. The British Government is sending large reinforcements to South Africa, and it is intimated that there is to be no relaxation of the efforts to bring the Boers to submission.

—The Halifax Morning Chronicle quotes the MESSENGER AND VISITOR'S remarks in reference to Mrs. Nation's smashing of saloons in Kansas, and states that it indicates "evident approval of Mrs. Nation and her hatchetade." We think the Chronicle displays a wonderful agility in reaching its conclusions. Our remarks were not intended to express any approval of Mrs. Nation's methods of accomplishing her purpose, nor do they. But there is a distinction between method and purpose, and in this one a very important one. Mrs. Nation's purpose is the very proper one of securing the enforcement of the prohibitory law against the liquor saloons, but her method is bad, because she has no right to appoint herself an executor of the law or of the popular will. At the same time it should be remembered that the people of Kansas have pronounced the legal doom of the liquor saloons in the enactment of a prohibitory law. The saloon has no legal right of existence in the state, and if the officers appointed and sworn to carry out the law will not enforce it, the people of Kansas have a moral right, in the interests of law and order, to smash every saloon in the state. The reason that Mrs. Nation has not that right is not that the saloons of Kansas ought not to be smashed, but that she is not the people of Kansas. We do not see that the Chronicle illuminates the subject or the minds of its readers by asking whether it would be "an edifying and profitable show" if "such a woman" were to engage in a similar crusade in St. John? In our opinion it would be both edifying and profitable if the St. John liquor saloons were annihilated beyond all possibility of restoration. But for the present they can claim the protection of the law, which is just what they cannot do in Kansas.

—The congregation of the Carleton church reoccupied the main audience room of their house of worship last Sunday, after having it closed several weeks for repairs. Special services appropriate to the occasion were held. In the morning Rev. Alexander White, of the Main St. church, was the preacher; in the afternoon Rev. A. T. Dykeman, of Fairville, addressed the people, and in the evening Pastor Nobles preached, being assisted in the service by Rev. J. H. Hughes. The congregations were large, that of the evening taxing to the full the seating capacity of the house. The repairs which the house has received are of quite an extensive character, involving an expenditure of about twelve hundred dollars. The inside has been greatly improved. The walls and ceiling have been covered with steel sheathing, with an under sheathing of wood, electric lights have been put in sufficient in number and power to make the church one of the best lighted rooms in the city, and the audience room has been repainted and recarpeted. The general effect of these changes is to give the church a very bright and attractive appearance. Besides the noted improvements, heating apparatus has been introduced in connection with the water supply to the baptistery to give the desired temperature for baptismal purposes. The outside of the building is also to be painted. The contributions received on Sunday amounted to about \$500, and other considerable sums are promised. Pastor Nobles and his fellow-workers are to be congratulated on the completion of these improvements, and we trust that to pastor and people the future may bring experience in keeping with the now bright and cheerful appearance of their house of worship. Pastor Nobles, we regret to say, has been suffering for a few weeks past with some affection of the throat, which is causing him some trouble but which it is hoped will prove but temporary.

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Dr. George W. Northrup.

BY REV. A. C. CHUTE, B. D.

In view of the recent translation of this great teacher and preacher I feel moved to pay a brief tribute to his memory. The first students to go from Nova Scotia and the Maritime Provinces to the Chicago Baptist Union Theological Seminary were the late Rev. B. F. Simpson, (Dr. Northrup's son-in-law) and Rev. C. R. B. Dodge, now of Bellows Falls, Vermont. Others followed in subsequent years. It was through letters from my College friend, Mr. Simpson, that I was led to go west one year after this esteemed fellow-student went thither.

From the first we were all drawn to Dr. Northrup, the President of the Seminary and Professor of Systematic Theology, and recognized that in him we had an extraordinary teacher and a man of remarkable mental grasp. This conviction was deepened upon longer acquaintance. Accompanying it all, too, though less apparent, there was deep spirituality. Behind the great intellectuality there was prayerfulness and rare warmth of heart. It took longer to discern and appreciate the spiritual power, but succeeding its discernment the teacher was beloved: it never before.

After my first year in Theology I came east to Newton, where I was overtaken by sickness. During the year in which I was laid aside I had a very sympathetic and brotherly letter from President Northrup. It was my purpose, upon recovery, to return to Newton to complete the course of study; but Dr. Northrup otherwise determined it, so that there was a return to Morgan Park, and then after graduation nine years were spent in the pastorate in Illinois. Such kindness was there in the words he wrote me, such encouragement, such understanding of my situation, such feeling for me in what I had been coming through, though the letter took not long to express it all, that I was left in no doubt as to the point toward which my face should be set. At the very thought of Morgan Park there comes to view again the commanding figure of the President. I imagine myself once more in that class-room of his, there incited to the best thinking under his inspiring leadership. How much alive he always was in his teaching, and how much alive he expected his students to be, and prompted them to be, if there was in them what could suitably respond to his earnest bearing.

Who that knew him could fail to accord him high honor for the thoroughness of his work. With haste and superficiality he had little patience. Anything like carelessness or lack of application in a student he could not well brook. It was business of the most vital importance that he himself had in hand, and he was pleased to see downright earnestness and faithful endeavors on the part of the young men before him. He much respected in his students, and cultivated in them, a jealous searching for truth, and a doing, in the most efficient manner possible, the tasks assigned. This surely was valuable guidance in preparation for the Christian ministry. Just now I recall an occasion when one who had some untrained facility in extemporaneous speech delivered a sermon before the body of students as a homiletical exercise. The young brother was disposed to flatter himself too much upon his absence of manuscript or notes, and to think too well, when he had finished, of his performance. There was in the discourse a want of analytical work, of close dealing with text or theme, and there was nothing like precision of utterance. Evidently the speaker required a lesson that would not soon be forgotten, although the circumstances might operate against his getting it right there and then. However, the lesson was immediately forthcoming. Dr. Northrup made the random shooting to appear in distressing distinctness and duly exposed the inexactness of speech and looseness of the sentences. Then followed the advice rigidly to make use of the pen in careful writing for a year at least, lest natural volubility prove a snare and hindrance. So we all dispersed that day with a deepened impression that our important work demanded the utmost thoughtfulness and the choicest efforts of which we were capable. Though the lesson started in the falling short of one of our number, it was extended and distributed to all who were privileged to be present.

Back to mind now come those examination times, when, with class before him and visiting pastors from the region round about, our honored instructor tested us upon what we had been wrestling with in preceding months. Now and again in the ordeals relief came to the students themselves by little bouts between professor and visiting theologians, resulting sometimes, to the amusement of the young men, in the flooring of the unfortunate person who ventured to set forth and to vigorously defend some pet theory. Occasionally perplexed preachers would deem it their opportunity for drawing from what they knew to be large stores of highest thinking, so that any youthful theologues who knew their hold to be inadequate upon some of the matters to be discussed in the hour or two, would reckon the time at such seasons to be passing auspiciously. They were more than willing that strangers should get the attention.

It was always a delight to hear Dr. Northrup preach. There was power in his preaching, unusual power, just as there was in his teaching. There was mastery in it, mastery of subject and audience. In the most magnificent and uplifting fashion did he handle great themes. What a flood of light would his expositions throw upon a host of minor questions that were vexing our callow minds. He gave a mountain outlook, with atmosphere the clearest, and sent us on our way enriched. In an address which I heard him deliver at the May Anniversaries, while he was President of the American Baptist Missionary Union, I remember well with what emphasis and pungency he spoke of the heresy of inaction. Heresies of various sorts were being assailed by press and pulpit, but the heresy which he wished on this occasion to confront was the heresy of not doing the works which God enjoined. What boots it, he led his hearers to inquire, to be the possessors of a sound system, an orthodox creed, if the exactions of the Great Commission are disregarded? That address, in this feature of it, will never leave me. "If ye love me, keep my commandments," was the purport, in Scripture language, of what our now departed prophet was teaching the great audience in his message that day. If Baptists hold the truth in special

purity, as they claim to do, it is to their dishonor if they are not in the van in publishing everywhere, by Christian lives and labors, the gospel of peace and salvation.

We, Dr. Northrup's students and admirers, used to look forward eagerly to the publication of his System of Theology. Is it not about completed? we were often asking. Will it not shortly be given to the publisher? But for my own part I came some time since not to look with much assurance for its arrival. His mind, in unusual degree, was kept open to the reception of new light upon the old world, so that his former statements were ever being revised. A less progressive man would have published long ago. Had there been more men like him, countless volumes would never have fallen from the press. There would have been gain in this and also much of loss. We cannot but wish that our revered teacher had been more like the ordinary writer in readiness to publish the fruits of his prolonged studies and meditations. Like enough he was somewhat deterred by the very abundance of immature productions. Capable, as few were, of comprehending the vastness of what was little understood, there was dissatisfaction with what had already been formulated by him, so that his whole life went by without the appearance of the hoped for book. Volumes, however, may be put upon shelves, volumes even of solid worth, and yet do no great execution. Men, wrought upon by their teacher sent from God, catching his spirit, seeing from his height, inbreathing his docility, his teachableness, his undying hospitality to fresh light from any and every source,—such men may be, indeed they really are, the most potent and valuable forces, under God, for establishment of the everlasting kingdom. Not easy is it to trace the workings of the human worker who works through other men rather than through the printed page. He may not be mentioned as he might be if his name were appended to ponderous tomes; but what matter about the mention or about the distinct tracing by human ken of active agencies and sure results? The chief thing, the essential part, is to be somehow the force for righteousness; and infinitely better to live on effectively, though the ministries of blessing are not all readily distinguished, than to be less effective while better known through some outstanding monument of industry. Men like Dr. Harper, President of Chicago University, and Dr. Hulbert, Dean of the Divinity School in that University, themselves vastly indebted to Dr. Northrup, understand something of what has been set agoing for good in Chicago and the great West by the faith and heroic endeavors of this servant of God. They know, as few others can, what this majestic man has been to the world. Yet at best there can only be a partial comprehension, even on their part, of what the Great Head of the church has made and will continue to make of this long, thoroughly consecrated and eminently useful life of one so exceptionally endowed.

May the Lord help all the pupils in these Maritime Provinces, and everywhere, who survive their dear teacher, to that devotion to the divine will which the recollection of his spirituality, his profound convictions, his child-like trust in the world's Redeemer, is adapted to produce. Devoutly, as one who sat under him, would I render praise unto God, as I write this poor word of tribute; that I was permitted to receive instruction from that great and good man—George Washington Northrup.

Halifax, N. S., February 8.

New Books.

The Religion of Democracy. By Charles Fergusson. 12mo, cloth. Price, \$1.00. New York and London: Funk & Wagnalls Company.

Here is a notable book that has a message surcharged with dynamic power both for those within and those without the churches. A man, writing strong, clear English—the idiomatic, compact English of one who values time and attention, is speaking of things that really concern us. The book has the simplicity and directness that belong to a work of art. There are no explanations. It goes straight to the mark. Yet the book is underlaid with an intelligent structure that is evidently the work of a specialist, the work of a man who has given his life to the historical and philosophical study of the social problem. The book is a protest against much that is, and a plea for all that ought to be. It is a plea for a strenuous life. It is a ringing call for the race to move on to its higher destiny. The author of "The Religion of Democracy" is a man in his thirties, a minister of the Protestant Episcopal church. For a young man he has contemplated his problem from a considerable variety of angles. He is a member of the New York bar, has traveled in many lands, and with companions of many conditions. He knows something of Washington politicians and of Nebraska cattlemen. He has had parochial charges in Chicago, Boston and elsewhere, and is now writing books at Tucson, Arizona, among ranchmen, miners and Papago Indians. His chosen work, however, is not that of a writer but of a preacher, and he is planning a preaching tour in the East in the near future. The book has already attracted much attention and has received high commendation in various quarters. Dr. Phillip Moxom of Springfield, Mass., says of it: "It is a great book. I speak advisedly. It is great in that it clearly belongs, as do few books in a century, to the prophetic literature of the world. The groundlings will not understand it; the elect will recognize the divine voice that speaks in it. I rejoice that such a book has come to the light, and bringing light on the deepest problems of life, in the closing days of the nineteenth century."

Christian Life and Theology, by Frank Hugh Foster, Ph. D., D. D., Professor of Theology in the Pacific Theological Seminary.

The sub-title of the book, which is more definitely explanatory of its character is—"The Contribution of Christian Experience to the System of Evangelical Doctrine." It comprises the Stone Lectures at Princeton for 1900. These lectures—six in number—were also delivered at Crozer Theological Seminary and the United College, Bradford, England. The author sympathizes to a degree with the German Evangelical school of theologians, as re-

presented in Schleiermacher, Frank Ritschl and Kaftan, but though he lays emphasis upon Christian experience, he is not thereby led away from the Scriptures as a ground of authority, for he interprets Christian experience so broadly as to include the Scriptures either as a part of Christian experience or as verified by it. He differs also widely from Ritschl in the value which he places upon systems of theological thought and credal statements. Prof. Foster while expressing a degree of sympathy for the views of Ritschl and Kaftan, and recognizing some light as coming from those sources, maintains still essentially the orthodox point of view. His discussion of the themes with which he deals is able and suggestive. It is a book to provoke thought. A part of its value consists in the insight which it indirectly affords into the more essential features of the Ritschlian theology. If the reader cannot always accept Professor Foster's point of view, he will at least find himself helped toward clearness of thought by having that point of view clearly presented in contrast with others which are commanding much attention at the present time.

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

Edward Blake: College Student, By Charles M. Sheldon, Author of "In His Steps, etc."

Mr. Sheldon combines in one the functions of preacher and story writer,—that is he attempts to do so, by reading what he calls sermon-stories to his congregation on Sunday evening. We cannot say that the plan is one to be commended for imitation, although there are many people doubtless who would prefer a story to a sermon. However Mr. Sheldon's sermon-stories seem to find quite an extensive market when published. Considered as literature they cannot be said to take very high rank in realm of religious fiction, though the stories are pleasantly told and have a good purpose. The story of Edward Blake is that of a student who was endowed with a conscience and who very rightly insisted upon following it. Published by Fleming H. Revell Company, Toronto. Price 50 cents.

The Life and Death of Richard Yea-and-Nay, by Maurice Hewlett.

This work of Mr. Hewlett, published last year has found many deeply interested readers, having already run up to its twentieth thousand. It is a historical novel with the Angevin Richard long ago surnamed the Lion-Hearted, as its principal character. The old surname of Richard was not inappropriate, for according to all accounts he was a masterful spirit and a mighty man of valor. But if Mr. Hewlett's interpretation of Richard is true the surname of Yea-and-Nay fits him still better. The story reflects the manners and customs of the time to which he belonged. Among the stronger spirits of that fierce and warlike age, Richard is made to appear as a kind of demi-god, masterful in personality, mighty in war, but afflicted with a certain inconstancy of passion and purpose, which wrought ruin in his enterprises. It has been truly said by Mr. Feunside that Mr. Hewlett is a great master with the brush of English, and has made such warm colored, such rich, such glowing portraits of at least two people, that a memory of them will always be a gladness to recall. Apart from the high excellence of the story there is the value of the historical facts woven into it, and a picture of the times and the people far more vivid and perhaps more true to life than that which is to be found on the pages of prosaic historians.

Published by the Clark, Copp Company, Ltd., Toronto. Constructive Studies in the Life of Christ, By Ernest D. Burton and Shaier Matthews, Professors in the University of Chicago.

Students of the sacred Scriptures will find in this work a most valuable aid to the acquisition of a thorough knowledge of the life of our Lord. In its preparation the authors have had especially in mind the needs of students in Academies and Colleges and in the advanced classes of Sunday schools, and their aim is to promote the historical study of the gospels along such lines as are ordinarily followed in constructive historical work. The order of treatment is that of the Stevens and Burton "Harmony of the Gospels," and the book constitutes a compendious commentary on the gospels as thus arranged. The purpose of the book is expressed in its title. The aim is not merely to present the facts connected with the life of our Lord with reflectiveness thereon, but to guide the student in the construction for himself of a life of Christ derived directly from the sources as they exist in the New Testament. The plan of study is to present the best attained results of biblical scholarship, employing the best modern pedagogical methods. The studies contain: (1) an analysis of the gospel narrative; (2) concise notes of information on matters about which accurate knowledge is not easily obtained; (3) brief interpretation of difficult passages; (4) geographical and chronological explanations; (5) specific directions for study, and for the construction of a short life of Christ by the student himself; (6) questions which lead the student into an understanding of the gospel history. The work cannot but be of great value to pastors, theological students, and to all who are seeking either to acquire for themselves or to lead others into, a thorough knowledge of the New Testament.

Published by The University of Chicago Press Price \$1.00. Sent postpaid by the Publishers on receipt of price.

The Kingdom of Song: A collection of songs for Sunday Schools, Young People's Societies, and all Religious Services. Edited by T. M. Bowdish.

Since the proof of a song book is in the practical use of it, one might well hesitate—even if furnished with a much larger stock of musical knowledge than the present writer—to pronounce a definite opinion upon a new work of this kind. However the book before us contains a number of the old favorites sufficient to secure for it, apart from its new features a kind reception, and as to the excellence of what is new in it, we are willing to accept the assurance of a brother's of well known ability in the department of church music, Mr. G. A. MacDonald of the Book Room, 130 Granville St., Halifax, who is agent for the work in these Provinces.

* * * The Story Page * * *

The Foot of the Ladder.

BY FANNY A. COMSTOCK.

"Now, Reub, you don't mean to say it took you two hours to find those cows, and one of 'em with a bell, too! Cows are bigger than grasshoppers, and I'll venture to say you found enough of these."

Having a choice collection of bugs of various sorts in his handkerchief at that moment, Reub did not stop to argue the point. And, indeed, no argument that he could muster would change his reputation for a heedless, blundering fellow. So looked Reuben Clay to the world. And how looked the world to Reuben, fatherless, motherless, fed and clothed by Mr. and Mrs. Brown for charity's sake till such time as he could take care of himself?

Ever since he could remember, the boy had had an eager interest in everything that crept or flew. Though his zoological tastes were frowned upon, they strove under opposition; and, when one summer a college professor came to the village and encountered Reuben in some of his collecting excursions, Reub's vague wishes grew to a resolve. Some day, if he lived, he would know birds and insects as the professor knew them, and, as a necessary step to that end, he would go to college.

After his district school days were over, Reuben lived on at Mr. Brown's, helping in the regular farm work, and doing, besides, such odd jobs as fortune sent in his way, laying up money for the future, and reciting Greek and Latin to Mr. Alison, the minister.

Reuben had had one cruel accident that would have turned many boys in despair from the chosen path. On a spring morning, he had gone in his boat to the village to deposit the first fifty dollars of his savings, and, on the way, had missed his pocketbook. Whether he had dropped it in the water or elsewhere, or some clever thief had taken it from him, remained a mystery. It was discouraging work, beginning again at the foot of the ladder, but there was no other way. Abandoning his purpose never entered his mind.

The years came and went, and Reuben was eighteen, when, one morning in June, a visitor was announced to Mr. Alison, who was sitting in his study. In the parlor he found a sunburned gentleman in white flannels, who held out his hand, and said:

"I'm here, George, and I've come to ask a favor of the first thing. My coachman gave me the slip at the last minute. Can't you tell me of someone down here that would do?"

And so it came about that, almost before he knew it, Reuben was established as coachman and general helper to Mr. Courtenay, owner of the beautiful cottage on the hill, who chanced to be also a college friend of Mr. Alison.

"He is a boy with a career before him, I think," Mr. Alison had said.

He had not told all Reub's secret, but had felt it right to say that he was an orphan, working hard for money to start in life.

Reuben's skies had never been so bright. Courtenay took the whim to offer him exceptionally good wages, and he had large margins of leisure for study. What he liked best was getting to know Courtenay, who had taken a liking to him, and let him enjoy, for the first time in his life, the familiar companionship of a gentleman. Sometimes he felt as if Courtenay were inviting him to speak of his future hopes, but this he shrank from doing.

One morning they were out in the yacht together. Reuben had improved wonderfully in his new life. He stood straighter and seemed more manly than before, and there was a happier look on his face. As he stood by the mast, in his blue yachting suit, Courtenay looked at him with something like envy.

"If I weren't so fond of myself, I'd like to try being you for a while," he said, at last.

Reuben laughed.

"You'd soon get tired of it. I'm a born plodder, and shall be to the end of my days."

"Plodders sometimes come out best in the end," said Courtenay, wistfully.

He sat silent a moment, with a look that suggested not entirely cheerful memories. Then he said abruptly: "My mother and sister are coming tomorrow. We will meet the boat."

"With Dick?"

"No, with the pair. Why do you ask?"

"We have never tried the new horses on Steamboat Wharf, but we know they are restless," Reuben answered, hesitatingly. "I think Dick would be safer."

Courtenay was on the verge of an impatient reply, but he suppressed it.

"My mother likes spirited horses. You and I will be on the front seat, and I think we can manage the blacks between us."

Clearly Reuben's only course was to obey. Morning came, and the faultlessly groomed horses were brought

to the door. Courtenay took the reins, and the horses trotted steadily over the road to the wharf, and stood quietly while the steamer swung slowly up to the pier.

"You see they are lambs," said Courtenay, as he handed the reins to Reuben, and went to find his guests. He soon returned with the ladies and put them into the carriage.

"I'll hold them while you look up the baggage, said Courtenay, taking his seat and handing the checks to Reuben.

Reuben turned away, and was busily searching for the trunks, when suddenly the shrill whistle of the steamboat sounded. With one fiery leap upward the frightened horses started at full speed, cleared the wharf, and tore down the road, Courtenay's utmost strength being powerless to control them.

The hypothesis of a right-angled triangle is often a great convenience. Reuben sprang from the end of the wharf, and dashed up the bank just in time. He flung himself at the horses' heads, and allowed them to drag him while he clung to the bits. They swerved, but soon slackened, and finally stopped at the summit of a long hill, down which Mr. Courtenay nor the ladies would have greatly relished driving just then.

It was a poor, limp creature that dropped by the roadside when the horses stopped, and one foot dragged helplessly as Courtenay put him in the carriage. The next time Reuben opened his eyes he was in his room, with the doctor bending over him.

And now came a time of lying still, waiting for the injured ankle to grow strong. This was a new experience for Reuben, the hardest he had known. But for Courtenay's sake he tried to make light of it, and to keep a cheerful face, though it seemed as if all his dreams and hopes were hanging in the balance. The doctor would not answer for the result unless the injured foot had perfect rest for an indefinite time,—a sober outlook for a boy with Reuben's plans; and, in spite of his efforts, he grew dull and listless, and lost the elasticity so necessary for a speedy recovery.

Courtenay's remorse and uneasiness were increased by this state of affairs. One evening, as he stood by Reuben's sofa, he said, "There's no use denying it; you have something on your mind, young man, and you must tell me what it is."

Reuben could not easily tell his plans, even to so kind a friend as Courtenay had proved; but, having made a beginning, it was a relief to go on, and he told all, from his first boyish dream of an education down to the present moment, not omitting the loss of the fifty dollars.

"So that is all that troubles you," said Courtenay. "Why, that is a matter that a stroke of the pen can set right. I was afraid it was something serious."

"But I don't want to borrow," answered Reuben. "It is easy and interesting laying up for by and by, but a debt fastened round your neck is a different thing."

Courtenay sat down by Reuben. "Nobody said anything about borrowing," he said. "But you are just going to college as soon as you can possibly fit; and you are going to be man enough to let me help you, and throw your scruples to the winds. You know why you are lying here. You are something to me."

In a few days a college tutor took up his residence in the house; and, when he had examined into Reuben's acquirements, he said there would be no difficulty about getting ready by October. Greatly to Reuben's satisfaction, the doctor thought the ankle would be strong by that time, if all went well.

So Reuben worked on his sofa in good cheer. The hope and will that had been wanting before were now thoroughly awake, and from the day of his opening his heart to Courtenay he seemed a new creature.

One sultry afternoon in August, Mr. Brown appeared at the Courtenay cottage. He had with him a queer bundle wrapped in a newspaper, which he handed Reuben, saying:

"Perhaps you can throw some light on this. I can't. I was harvesting potatoes this morning, and I found this in one hill. It doesn't belong to any variety that I'm acquainted with, and I brought it over as a curiosity to show you."

And there, in the nest of potato rootlets lay the lost pocketbook. With eager fingers Reuben opened it. The stout leather had guarded the treasure well. Discolored and damp the bills certainly were, but quite recognizable and fit for redemption.

"Come out very well this time, Reub, and no mistake," said Mr. Brown, when he had heard the story of the loss. "But I wouldn't risk it again. Next time you have fifty dollars to take care of, I wouldn't deposit it in the potato field; for the chances are you might not always be so lucky."

Courtenay walked down the avenue with Mr. Brown as he went away, and they spoke together of Reuben's plans.

"I'm glad you're going to give him a lift," said Mr. Brown. "It'll save time for him; but Reub would have

done it himself, somehow. It's in him. When he once made up his mind, it was never any sort of use to contend with him; and, when he'd once tackled anything, whether 'twas a tough stump in a pasture or a contrary horse, or what not, he never gave up till he'd mastered it. I've seen considerable many sorts of boys in my time, he concluded, "and Reub is the sort that gets there. You mark my words; the world will hear from Reub one of these days."—Christian Register.

* * * A Dog Story of St. John, 1847. * * *

"Yes, my dear child, this is Christmas eve." The people were astray in the crowded streets, caring but little for the poor unfortunates.

"Oh, mama, I'm so hungry and in pain here," placing his thin hand on his hollow stomach. There was no food in the house, (if a hovel could be called such,) to satisfy the piercing cry. The careworn, emaciated mother thought of the happy home of twenty-five years ago in Fredericton, which she willingly exchanged for a cosy cottage on Charlotte St., in St. John, and of the happy hours spent with the husband of her choice, and the bright happy children who, all but little Willie, had come to years and, like the over-grown birds, had flown from their nests to shift for themselves. It was long ere the patient wife and loving mother realized that a dark cloud was hovering over the home, at first not bigger than a man's hand, but it was destined to burst in all its fury on their household.

The terrible liquor habit was forming and danger was at hand. The curse of Christian lands had stealthily crept into the once happy home; first a mortgage, and later what part of the home this did not swallow up was soon squandered by the now reckless, dissipated husband; thus was the cosy cottage exchanged for the apology of a home in "Cooper's alley," where we found the sad mother and hungry child.

All the household effects which could be converted into drink were sold or bartered, and at last the family ten dollar Bible went on its mission and may have done some good.

The poor drunken set had lost a good situation some time before the date of our story.

Said the almost frantic mother to Willie, "Come, my child, let us take a walk to see the Christmas decorations," (with a view to begging food for dear Willie,) Oh, thought she, is it possible, have I come to this, a beggar in the street with a drunken husband, made such by the city laws which permits for "blood money" a demon man to sell that which brings such misery to mortals. How long, oh Lord, how long shall this "death work" continue, and under the sanction of laws.

Calling at the door of a respectable looking house she said in substance:

"Oh, pity the sorrows of a poor old woman, whose starving child has brought her to thy door, oh, give me food, and God will bless you ever for your Christmas gift and add much to your store."

As the door was closing against her she heard the cutting words, "Go work as we do for your food."

Their next call was to a bakery on Germain street, kept by two fine old men, who owned a large black Newfoundland dog. These men were busy serving their customers, and scarce noticed the shivering form of the starving woman and child. The faithful old curly Carlo kept gazing wistfully at the buyers as they took their turn at the counter. The lad Willie, patted him on the head. Finally Jimmie, a lad of nine, stepped up to make his Christmas purchases, (he lived at the head of "Cooper's alley" in a brick house,) and as he had often done before, gave "Carlo" a penny to buy a cake with. The dog, as was his habit, put his fore paws upon the counter, with one he rapped, whilst between his teeth he held the coin. He would drop the coin, cover it with one paw till the cake was within reach, then raise his paw and push the penny to the store-keeper. Carlo came over to the hungry lad who had petted him and dropped the cake into his hand.

"Oh, mama, see what the dearie dog has given me." Then in a ravenous manner the famishing child began to eat, offering his dear mama a part.

Jimmie, who took in the situation, slipped his two and sixpence, "Christmas money," into the woman's hands. "May the dear Lord bless you, my sweet boy, for your kindness to the poor."

The good bakers, after the rush was over, made up a parcel of Christmas goodies. The mother and child then wended their lonely way to their empty rooms in "Cooper's alley."

The mother hid the balance of food for future use. Had this woman lived later when "Beautiful Joe" was written, and read the passage, "I don't know whether there are any dogs in heaven, but I do think heaven would be happier if I knew my beautiful Joe was to be there," would have said: "No, there are no dogs in heaven, because the spirit of the beast goes downward

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The Young People

At the spirit of man goes upward, yet I do think Carlo would have a better chance to secure an entrance to the abodes of the blessed than would the cruel woman—perhaps a professed Christian—who drove a starving mother and child from her door on that dark and cold night.

As Carlo and Jimmie and the kind bakers so kindly and silently deposited their Christmas gifts in the hands of the needy, she thought of the loving Father feeding Elijah through the ravens, and her thanks went upward to the source of all good.

After midnight a loud knocking was heard. With trembling hand she opened to admit her drunken husband, brought there by his less drunken companions. After sleeping off his drunken stupor, he as usual commenced his tirade of abuse. The much abused wife made her brutal husband as comfortable as she could for Christmas in such a hovel.

This was in A. D. 1847. During the previous summer, the reformed J. B. Gough had visited St. John through the "Y. M. Total Abstinence Society," and assisted by such men as Pitts, Keane, Leonard Tilley, Kitley Smiler and others, with a host of Christian women, had done a noble work among the drunkards of the city, he also formed his famed "Gough's Cold Water Army" of 1000 boys and girls in the old "Mechanics Institute."

Among the rescued was the drunken Wilson referred to. The Sons of Temperance which had been recently organized through their visiting committee, induced Wilson to join the order.

Joy once more entered the lonely home, the cloud lifted. A light from heaven shone into heart and home, for the erring husband and father had become an earnest Christian. Little by little comforts were added, a situation was secured with Mr. Bustin, a butcher, a kind-hearted, benevolent man, who did all in his power for the reformed man. Many years after this James visited the city, went to the old bakery and saw the same dog but getting feeble. Said he, "Carlo, can you still buy cakes, here is a coin buy a cake for yourself." And sure enough up hopped Carlo.

This act renewed the old acquaintance, and resulted in a pleasant chat on the by-gones. James is now in easy, comfortable circumstances in his advancing years. Willie, too, still remembers with thankfulness, to the Giver of all mercies, the dog of "long ago."

The old folks have "laid their armor by," as have most of the Christian temperance workers of those days. Gough lived to bless the homes of thousands, and reap his rich reward in the Eden land.

Oh! the sorrows which come to the hearts and homes of our people through the accursed drink traffic, and still in this advanced Twentieth century, those in authority sanction the curse by licensing the vendors of this liquid death, heedless of the sad, sad consequences.

Will voters, Christian voters, ever come to the rescue and be no longer abettors in this death work.

The sad case referred to is but one of thousands, who are suffering more than tongue can tell or pen describe, and yet a Christian country and a Christian government permits this liquor curse to continue, and even protects the wicked business under the black cloak of Law. Shame! shame! ye voting men of fair Canada.

AUNT MARY.

The Dewdrop and the Sun.

It was a summer's morn, dawning brightly after a dewy night. The sun rose joyously, and shone over the fields. And nestling on a leaf, as yet shadowed from the light, lay a little drop of dew. Then spake the sun, and said:

"Open thy heart, thou little dewdrop, and let my beams enter and shine within thy bosom!"

"And what, O great sun," said the tiny thing, "wilt thou give me or do for me if I open my bosom to receive thee?"

"I will light thee up," said the sun, "with my rays, till thou shalt sparkle like a jewel or a star, and at length I will draw thee softly away up to the heaven!"

So the dewdrop gave consent, and as the sun shone upon it, lo! it became a gem, and the passers-by wondered to behold its diamond beauty. But, as they looked, the glittering drop lessened until it disappeared. Yet they mourned it not, for they knew it had gone far away up, on unseen wings, into the skies.—Dr. Edmond.

Integrity.

The great Duke of Wellington was noted for his rigid integrity. Here is an instance which occurred in reference to his large estate. Some farm adjoining his lands was for sale, and his agent negotiated for him for the purchase. Having concluded the business, he went to the duke and told him he had made a capital bargain. "What do you mean?" asked the duke. "Why, your grace, I have got the farm for so much, and I know it to be worth so much more." "Are you quite sure of that?" "Quite sure, your grace, for I have carefully surveyed it." "Very well, then, pay the gentleman from me the balance between what you have already given and the real value of the estate.

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

Prayer Meeting Topic. B. V. P. U. Topic.—Confessing Christ. Matthew 10: 32-40.

Daily Bible Readings. Monday, Feb. 18.—Psalms 116, 117. Reasons for loving the Lord, (116: 1, 2.) Compare 1 John 4: 19. Tuesday, Feb. 19.—Psalm 118. Fearless with the Lord on my side, (vs. 6.) Compare Ps. 23: 4. Wednesday, Feb. 20.—Psalm 119: 1-24. "Open thou mine eyes," (vs. 18.) Compare Luke 24: 45. Thursday, Feb. 21.—Psalm 119: 25-48. "Confirm thy word unto thy servant," (vs. 38.) Compare 1 Cor. 1: 6-8. Friday, Feb. 22.—Psalm 119: 49-72. Thy judgments are my comfort, (vs. 52.) Compare Ps. 119: 137. Saturday, Feb. 23.—Psalm 119: 73-96. "Thy law is my delight," (vs. 77.) Compare Rom. 7: 20, 21.

Prayer Meeting Topic—February 17. Confessing Christ. Matt. 10: 32-40.

In speech. There is need for witnessing for Christ in a most definite way, when you from choice confess him; when honor demands that you "stand up for him." There is much spoken directly against him, against his people, against the teachings which he brought into the world. We are to contend earnestly for the faith in us, and by so much acknowledge him to be our Lord and Saviour.

It is a mistake to suppose that by confessing him you declare your perfection of character, and assume that you are better than other people; this is such a common error that it ought to be thoroughly exploded. If one rises and declares that he loves Christ, owns him as Saviour, it is quite possible that he takes a lower place than the one who keeps silent; for it is a confession of the need of a Saviour, and an acknowledgement that Jesus fills this need; there is no exaltation of self about it; the really proud heart is the one that keeps silent. See to it that you never deny him by silence.

Actions. There is a great opportunity for confession of Christ in deliberate choice of conduct, sometimes taking second place in order to witness him. There is a story told of two little girls who were competing for a prize by memorizing verses of Scripture; the one learning the greater number was to get the prize. On the day when the prizes were awarded, the brighter girl failed by just one verse, to the surprise of everyone. Afterwards, when asked how it came about she said: "I could easily get ahead of her, but when I came to the verse, 'In honor preferring one another,' I made up my mind to let her take the prize, so I kept a verse behind her all the way." It was a deliberate choice of second place that she might the more honor the Master whose word she was studying.

Keeping silent, even when you have right on your side, yet yielding for the sake of the kingdom—is another way of confessing Christ. How often we stand up for our rights, and demand them in quite vigorous language; when, simply to bear the injustice might bring greater honor to the Master; in such simple conduct we might often win men to Christ who may be brought in no other way.

Let us be free from coarse speech; from polite swearing; from saying anything but "yea" and "nay." That which is pleaded for is the sound speech which no man can gainsay, a pure conversation which in itself will declare one to be a disciple of the most perfect man the world ever knew, whose speech was tempered with salt, showing us to belong to the refined aristocracy—the King's own circle. "Thy speech betrayeth thee," said the maid to Peter. So it ought to have done, in more senses than the Galilean accent; it ought to betray us all. It is a pity when one takes to speech strange and questionable in order to show that he does not belong to the Lord, when he really does, and wants to!

There is the unconscious confession of Christ in one's actions. Somehow it seems to me that the most effective way of witnessing in actions is to do it unconsciously. We cannot always be on our guard; indeed, the true man is never on his guard because he is never off his guard. He ought to be a true disciple everywhere, always. Witnessing for Christ is dealing with employees, with servants, with masters; what large room there is for a true Christian character!

It is a great pity that some of us are forever needing others to explain our conduct and language, saying that we do not mean things as they seem to others, etc. Well—you see this subject has many sides to it; think out a number of them besides those here mentioned.

REQUIREMENTS. What is necessary in order to constant faithful confession of Christ?

A healthful sense of loyalty to him. If he has owned us, saved us, gone to prepare a place for us, will confess us in the presence of the Father and the angels—how small it is to think of ever being disloyal to him!

We must keep up a close relationship with him; if we are only passingly acquainted with him, it is not likely that our acknowledgment of him will be other than passing.

There must also be a longing to spread the good kingdom of our Master among all men. That spirit alone will make a soul full of love, a burning desire to tell it out among the nations "that the Lord is King."

A readiness to suffer for him. This is clearly indicated in the Scripture selection. But he who is afraid to suffer for Christ can hardly endure the joy that will be given to God's own, by-and-by.—W. H. Gristweil, in Baptist Union.

Sydney, C. B.

A Young People's Society was organized at the Pitt St. Baptist Church, Sydney, N. S., on December 21, 1900. Name: The Young People's Society of the Pitt St. Baptist church. Purpose: Of bringing soul's to Christ and of building up souls in Christ, and for the training of the younger members of the church for future workers in the church. Officers for the present term: Wilbur Borgal, president; Edward V. Floyd, vice president; Committees: Devotional, Mr. A. Haggal, Albert Jewett; Reception, Miss Hattie McQuarrie, Miss Olive Richardson. This Society has been growing in numbers and in interest since its organization and we hope to help along the good work now carried on by our beloved pastor, Rev. A. J. Vincent. ALBERT JEWETT, Cor. Sec'y.

Box 85.

First Baptist Church, Halifax.

Our Junior Union was one year old last November. We meet every Friday afternoon at four o'clock and have about thirty regular members. At Christmas we dressed dolls and gave them, with candy, fruit and toys, to children who have very little to make Christmas bright. We also made scrap-books which we sent to Miss Archibald, Chicacole, India. Our Junior officers for this year are Belle McDonald, president, Edith Trafry, treasurer, Winnie Fraser, secretary, Rita Fraser, organist.

LILLIAN SPENCER, Cor. Sec'y.

India's Desperate Need. BY GEORGE H. BROCK.

"Let the heathen alone." "If they live up to the light they have."

One would think to hear some people talk of the "heathen" that they live in a state of innocence; that they don't lie, steal, cheat, deceive nor commit adultery, in fact, that they could not if they tried; or, that if by some strange accident they did some of the above, they would not be conscious of wrong.

The voices of over 2,000 missionaries who have labored for years among the people, and who might be called specialists on the subject, are joined as one in regard to India's millions, in testifying that they are a sinful people. Never have they met even one Hindu who is "living up to the light he has." A Hindu lies and knows that he lies; when he steals he knows it to be theft; he has, in fact, a conscience even as we have. He knows right from wrong and deliberately chooses the wrong, knowing it to be wrong. In this the Hindu is no worse than the rest of the sin-cursed human race. What I desire to say is that he is no better.

India's awful moral, social and religious degradation are the terrible testimony that we ought not to leave her alone. Her very gods are immoral. India is shameless in her hideous, "religious" debauchery. There is absolutely no hope for anything better in India unless it comes through the gospel.—Baptist Union. Hyde Park, Mass.

Sound the Alarm! BY F. W. LOCKWOOD.

About five o'clock the other morning the village of Sing Sing and smaller towns for seven to ten miles around were awakened. The hoarse, deep voice of the whistle of the Sing Sing prison announced that a prisoner had escaped. During a temporary burst of steam he had dashed through the cloud, evaded his guard, scaled the walls, crossed the ice and made his escape. The great whistle sounded for two hours, telegrams and descriptions were sent to intercept and re-capture him. The object was that he might be replaced in his prison to fill up the measure of his penalty.

Will the instance serve us? Not from prison but from many of our young people's societies, one or more has slipped away. Sound the alarm! Not by the great coarse voice of condemnation, but by the gentle, persistent invitation to return, to respond to roll-call, to take some part in helping others. The world is repeatedly illustrating to us methods of haste, persistency, care for those under our charge.

We seek them not to fill up the measure of desert, but to enjoy the unplumbed depths of grace. Shall we be less eager for our greater purpose?—Baptist Union.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR FEBRUARY.

For Kimey, its missionaries and native helpers and Christians that God's Spirit may work through them in saving souls. That the work among the women may be greatly blessed.

Notice.

The treasurer of W. B. M. U. states that \$388.02 less has been contributed for Foreign Missions and \$83.64 less for Home Missions than at this time last year. How is this, who has proved unfaithful? Do not leave this until the last quarter when your members are scattered, but let each one enquire of their own Society. The falling off seems to be from the larger Societies.

The Women of the Church

are needed as never before. Women may not only pray, they often control wealth and may turn it into the Lord's treasury. More than once Christ used a woman's gift to teach a lesson to men. May be again at this opening of the century find us not with alabaster box to anoint him for burial, but with gold to crown him as King of all nations. \$50,000 at least, we desire to bring to him as our twentieth century offering of love. In addition to this let us use our influence to stir our churches to a sense of the need. Our appointments have gone out asking fifty per cent more than last year. When yours reaches you, ask God to help you meet it, remembering that this little extra offering from women is the only definite recognition by Baptists of the world's need and the Saviour's claim in this opening of the twentieth century. Shall we fail? Assuredly we shall unless by united prayer and untiring effort and generous giving, we meet the crisis. Can we succeed? Easily, if we will take our Lord's standard of giving and make it a test of our loving. In the final triumph, we assuredly believe, but, oh, the bitterness of wasted lives on unwon battlefields; the shame of refusing our call to victory and becoming deserters. Yes, the Master shall triumph, but shall it be because of our faithfulness or in spite of our selfishness.

Women of the Baptist Denomination

study the question on your knees and tell us what you will do. Do not ask God to hear your prayers for your own unless you have heard the prayers of starving millions and have "given them to eat" as he commanded. This means immediate, definite action. Will you first increase your own gift, not a little, but as much as you possibly can? Will you begin an active campaign in your church, for the church as a whole and your women in particular? Will you do personal work with individuals as God directs you? Will you meet February 14 for a day of fasting and prayer such as you have never before known, and then follow the light which God will surely give? Will you stop making the needs at home an excuse for denying the knowledge of Christ to the nations? Realize that if we are to save America we must save the world. Twenty-five thousand women receive this paper and, we trust, read it. If these words are untrue or overdrawn, throw them aside. If they are true, then has not the time come for us to arise in the full strength of our glorious twentieth century womanhood and prove our love to Christ and our sympathy for his cause. Bring out those unused envelopes and half-filled thank-offering boxes. Go over that bank account, remembering who gave you power to give. Consider your schedule of expenses and see what proportion you have devoted to Christ and his suffering world. Revise your shopping list, and compare the wedding or birthday or Christmas gift with the amount you have given this year to foreign missions. Share the gift to your son and daughter with some suffering child in India, or Africa, and remember, oh, remember that for many of us the time is short. As Baptists we now average less than a cent a week each for foreign missions. Where does your church stand before God? How do you stand as a steward? Shall we not make a mighty effort and rise to the height of at least two cents a week from one million American Baptists for the evangelization of the world.—L. W. W., in Helping Hand.

Conference came—the first Saturday of the month. We had a grand time that afternoon. The Lord had done great things for us, whereof we were glad and we entered into his gates with thanksgiving, and into his courts with praise. Somalingam rejoiced that his only sister had come into the light and hoped that the time was not far distant when she would formally renounce

heathenism and make one of our number. Among those who bore witness to the goodness of God, that day, was Adamama, the youngest of the women to whom reference has been made. She testified to the Lord's saving grace, and requested to follow her new-found Master in baptism. When the subject was taken up for consideration, our hearts were made joyful by several things. Her clear comprehension of the truth evidenced by her answers to the many questions asked her, delighted us and gave confidence in the genuineness of her profession. The carefulness of the church before coming to a decision was equally gratifying. A pure, rather than a large church, evidently was their desire. So cautious were they in their action that darkness overtook us, and the matter was postponed until the following afternoon. When resumed, after a most careful examination, it was the opinion of all that there had been the new birth in the heart and with joy this sister was accepted for membership in the church militant.

Our time during the month of October promised to be fully occupied in preparing for our Annual Conference and Telugu Association to meet with us the first of November. Mr. Gullison had arranged for daily classes to study the subject of "Prayer" and to seek a blessing upon the coming meetings. In view of this we had decided to omit the Bible class for women for the present, but when hope was kindled that the Lord's time for favoring us had come, it seemed best to meet these seeking ones at least for a half-hour daily. Thus we planned; but what a change we found! The women came with manifest hunger to learn. Their attention was riveted upon me. They were responsive. They began to ask questions and there was a marked improvement in their ability to remember what had been taught. The half-hour was always lengthened into an hour, and the hour was often overran, yet there was no sign of weariness. The work spread. Each day added fresh evidence that the Lord was in our midst. Oh, it was grand beyond the power of tongue to tell or pen to express to hear one and another for the first time lift her voice in prayer! And the way in which the need of the present hour was grasped and presented to the Father, assured us that prayer was not a mere form with them. Nor did their attending these afternoon meetings prevent their being present at the Bible classes later. The evening meal was taken earlier than usual, the little ones brought and put to rest either on the verandah or in my study, and together we sat down to study in the "School of Prayer."

"Ever since the Doragaru gave us the lesson on the necessity of having a secret place for prayer, I have been praying in secret," was the testimony of one as we were telling the changes that this new life had made in our lives. "I used to tell untruths and think nothing of it, but now I am afraid of a lie," said another. "We want to be baptized, too, but after hearing all the questions that Adamama was asked, we are afraid that we never shall have the courage to go through such an ordeal. We wish to talk with the Doragaru about it first, won't you come with us?" was the united plea of four.

It came to our notice that there was a little disagreement between two of these women. "Not a quarrel," they assured me, "we had no words, only just do not speak." We talked with each separately, shewing what the Bible teaches regarding such things. That same evening reconciliation was effected. "When do you think I would better go talk with her?" said one. "Now or after I have done my cooking? I did try to speak with her one day. The Ummagaru told us in our Sunday-school lesson not long ago, that if we loved Jesus we must love one another. That day I attempted to talk with her but she drew away." Since then I've kept still too." "When do you think Jesus would have you go?" "Now": so saying, immediately she went and the two became friends. We wondered if the aunt would realize that the new life in Jesus Christ meant making restitution for the past so far as was in her power. Learning that she was going to Polepilly to spend a day, she was called and the teaching of Jesus explained to her. It was a joy to find that she already had thought of the matter and felt that although the dark past could not be undone, she should at least make a fitting confession and seek forgiveness from her whom she had so cruelly wronged. It was not an easy thing for her to do; but next day on her return, she came to me and said, "Ammah, it came to pass as you prayed yesterday. Do you understand what I mean?" Being assured that I did and was thankful that it was so, she went away with a smiling face. "Surely her countenance is being transformed, we thought, as we looked upon her and loved her, while we remembered how repulsive that same face once was to us.

But try as I may, there is much and the best of the experience of those days that cannot be told. The heart to heart talks, the prayer with one and another over some matter that was being considered, the sweet Christian fellowship with those women, made our hearts burn within us and made us feel that it was good to be just

where we were. You would hardly have a true idea of that month, however, were I to omit telling you that all was not sunshine for us even at that time. The Lord was not only in our midst, but our adversary who is ever walking about, seeking whom he may devour, was there as well. We realize that we could not say "The prince of this world cometh and hath nothing in us." There were days and hours when we were tried and saddened by sin in our midst. There were times when we felt we needed all we were seeing of the work of the Lord to keep us from fainting by the way or looking back after having put our hand to the plough. But he that had said, "Come now therefore, and I will send thee," had also said "Certainly I will be with thee," and he was pleased to give us a visible token that he had sent us by calling five souls from darkness into light. "O give thanks unto the Lord, for he is good: for his mercy endureth forever."

Yours in Him,
IDA M. NEWCOMBE.

In camp, Bogapuram, December 31, 1900.

North Brookfield.

No doubt the readers of the MESSENGER AND VISITOR would like to know something of our W. M. A. Society of North Brookfield. We are a Society of seventeen sisters with our pastor's wife, Mrs. J. H. Salcom as president, who manifests great interest in the work.

With the kindly invitation of our president, we hold our monthly meetings at the parsonage. Although our gatherings are small we go to our homes feeling strengthened and encouraged to go forward with the work of trying to give the blessed "gospel to every creature." Sunday, Dec. 30, we held a public missionary meeting. Being the holiday season our pastor could not be with us. Meeting opened with devotional exercises, conducted by Mrs. W. C. McPherson, after which Mrs. A. G. Murton read a report of the Woman's Convention held at Windsor, written by Mrs. Alice Crabb, (our former pastor's wife), which proved very interesting. An appropriate address given by Bro. Sobra Freeman was listened to with great interest. Following this was a paper written by Mrs. McPherson. Subject—"Missionary situation in China?" giving a graphic as well as a historical description, showing something of the great difficulty that awaits the servant of God. "If God is for us who can be against us." Collection, \$4.35.

Mrs. CARMAN HENDRY, Sec'y.-Treas.

Amounts [Received by the] Treasurer of the W. B. M. U. FROM JAN. 22ND TO FEB. 5TH.

Point de Bate, F. M. \$5.50; St. Stephen, F. M. \$9.37; Tidings, 25c; Goldboro, F. M. \$10.25; Tidings, 25c; Upper Stewiacke, F. M. \$2; St. George, 2nd Falls, F. M. \$6; De Bert, F. M. \$10; Arcadia, F. M. \$10.75; H. M. \$4.10; Reports, 5c; Cambridge Narrows, F. M. \$4; Reports, 10c; Douglas Harbor, F. M. \$1; Halifax Tabernacle church, F. M. \$4.25; H. M. \$15.52; Reports, 30c; Tidings, 25c; Boston, Flora Estelle Lees, support of G. Luggana on the Bobbitt field and to constitute herself a life member, \$40; Dundas, F. M. \$4; Tidings, 25c; Report, 5c; Chelsea, F. M. \$3.40; Diligent River, F. M. \$2; Tidings, 30c; Jacksonville, F. M. \$9.95; H. M. \$2.80; Billtown, F. M. \$6.50; H. M. \$3; Amherst Shore, F. M. \$7; Mite Boxes, H. M. \$2.14; Tidings, 25c; Mt. Hanley, F. M. \$6.50; Reports, 10c; Centreville, F. M. \$4; H. M. \$1.80; Miss Newcomb's salary, \$1.25; Tidings, 25c; Reports, 10c; Belmont, F. M. \$5.53; H. M. \$2.57; Reports, 30c; North Brookfield, F. M. \$5; Reports, 30c; New Canada, F. M. \$5.75; Tidings, 25c; Causo Tidings, 50c; Steeves' Mountain, H. M. \$3.60; Kingston, F. M. \$4.25; H. M. \$1; Reports, 25c; Brookfield and Forest Glen, F. M. \$5; Pughwash, F. M. \$7.90; Tidings, 25c; Reports, 15c; Hebron, F. M. \$10.30; H. M. \$1; Springhill, F. M. \$3.50; H. M. \$1; Tidings, 25c; Bear River, F. M. \$4.07; N. W. M. \$1.25; G. L. \$2.75; H. M. \$1.50; Tidings, 25c; Clarence, F. M. \$15.35; H. M. \$5.15; Dartmouth, F. M. \$6.76; H. M. \$2; Canard, F. M. \$7; 1st Elgin, F. M. \$4.80; Reports, 20c; Halifax, 1st church, F. M. \$20; H. M. \$5; Reports, 45c; Tidings, 25c; North Sydney, F. M. \$19; H. M. \$1; Westport, F. M. \$12.38; Hopewell Cape, F. M. \$5.90; St. John, Germain Street, F. M. \$16; H. M. 45c; Report, 5c; Amherst, F. M. \$20.75; Salem, F. M. \$3.80; result public meeting, F. M. \$3.65; Lakeville, F. M. \$7.25; H. M. 80c; Moncton, F. M. \$23.56; H. M. \$15.69; Reports, 75c; Great Village, F. M. \$3; H. M. \$1; Onslow West, F. M. \$6; Lower Economy, F. M. \$5.50; H. M. \$1.50; Report, 5c; Cumberland Bay, F. M. \$6.75; Reports, 40c. MARY SMITH, Treas. W. B. M. U. Amherst, P. O. B., 513.

"To Be or Not to Be."

That is the question that concerns every mortal; whether it is better to be half ill, nervous, worn out, or to be well, strong, cheerful and useful. The latter condition will be yours if you take Hood's Sarsaparilla.

Erysipelas Sores—"After scarlet fever a running sore was left on my face. I took Hood's Sarsaparilla and it cured me. My brother was also relieved of erysipelas sores on his face." Ella Courser, Barden, N. B.

Hood's Sarsaparilla
Never Disappoints

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

Bad Coughs

There are hundreds of cough medicines which relieve coughs, all coughs, except bad ones! The medicine which has been curing the worst of bad coughs for sixty years is

Ayer's Cherry Pectoral

Now you can get a trial bottle of Cherry Pectoral for 25 cents. Ask your druggist.

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

If your druggist cannot supply you, send us \$1.00 and we will express a large bottle to you, all charges prepaid. Be sure and give us your nearest express office.

J. C. AYER CO., Lowell, Mass.

Personal.

The Germain St. pulpit was supplied on Sunday last by Rev. Ralph Trotter, of Columbia, B. C., who spoke to good congregations and was heard with deep interest.

Mr. A. H. Chipman, formerly of the MESSENGER AND VISITOR, is in St. John for a few days on business. His many friends here are glad to see him in good health.

One of our Maritime men at Rochester writes us concerning President Trotter's visit to that institution as follows: Dr. Trotter has been here, preaching twice in the Second Baptist church on Sunday, Feb. 17th, and lecturing before our "Robinson Rhetorical Society" on Monday evening, on "The Oxford Movement." He created an unusually favorable impression on Faculty and students and on the general public. On the Monday evening a most unusual thing occurred, when a formal vote of thanks for the lecture was moved by Prof. Silvernail, who declared that he had just had his greatest literary treat. The motion was seconded by Dr. Strong and passed by the audience rising en masse. Dr. Strong has entertained him and he expresses himself as delighted with his visit to Rochester. The Acadia men here have been justly proud of our President, and have personally enjoyed his visit very much.

Home-Cure Treatment for Worry.

To cure worry the individual must be his own physician he must give the case heroic treatment. He must realize, with every fiber of his being, the utter, absolute uselessness of worry. He must not think this is commonplace, a bit of mere theory; it is a reality that he must translate for himself from mere words to a real, living fact. He must fully understand that if it were possible for him to spend a whole series of eternities in worry, it would not change the fact one jot or tittle. It is a time for action, not worry, because worry paralyzes thought, and action too. If you set down a column of figures in addition, no amount of worry can change the sum total of those figures. That result is wrapped up in the inevitability of mathematics. The result can be made different only by changing the figures as they are set down, one by one, in that column.

The one time that a man cannot afford to worry is when he does worry. Then he is facing, or imagines he is, a critical turn in affairs. This is the time when he needs one hundred per cent of his mental energy to make his plans quickly, to see what is his wisest decision, to keep a clear eye on the sky and on his course, and a firm hand on the helm until he has weathered the storm in safety.

There are two reasons why men should not worry, either one of which must operate in every instance. First, because he cannot prevent the results he fears. Second, because he can prevent them. If he be powerless to avert the blow, he needs perfect mental concentration to meet it bravely, to lighten its force, to

get what salvage he can from the wreck, to sustain his strength at this time when he must plan a new future. If he can prevent the evil he fears, then he has no need to worry, for he would, by so doing, be dissipating energy in his very hour of need. If a man does, day by day, the best he can by the light he has, he has no need to fear, no need to regret, no need to worry. No agony of worry would do aught to help him. Neither mortal nor angel can do more than his best.—The Kingship of Self-Control.

Lord Jesus take care of my temper, whether I remain at home or go out into the world this day. Keep my feet when I am tempted to walk on a forbidden path. Give me strength when I am about to shirk my duty. Begin each day with that prayer, and it will help you in making the days happy and prosperous.

Live in Christ and you are in the suburbs of heaven. There is but a thin wall between you and the land of praise. You are within one hour's sailing of the shore of the new Canaan.—Rutherford.

Notices.

The Yarmouth county Quarterly Meeting will hold its next session with Temple church, Yarmouth, Feb. 25th and 26th. The meetings will open as follows: Feb. 25th, 7.30 p. m. Feb. 26th, 10 a. m., 2 p. m., 7.30 p. m. The W. M. A. S. will occupy the hour from 4 to 5 p. m. on Tuesday. The proposed character and purpose of this session is "missionary," having direct reference to our Twentieth Century Fund. An excellent programme is in preparation. It is hoped that every Baptist church in Yarmouth will be well represented in this important gathering. Temple church will be glad to entertain all who come. All offerings for 20th Century Fund. Exodus 35:4, 5, 21, 22.

W. F. PARKER, Sec'y.

Notice is hereby given that the officers of the N. S. Western Baptist Association have accepted the invitation of the Paradise and Clarence church to hold the next session of the Association at Clarence on June 15-18 next.

By order of the Moderator,

W. L. ARCHIBALD, Clerk of Association.

The Albert County Quarterly Meeting will meet with the Albert section of the Hopewell church on Tuesday, the 5th day of March. Rev. C. W. Townsend is to preach the sermon, Rev. M. Addison to speak on Temperance, Rev. W. E. Fletcher on Missions and Rev. H. H. Saunders on Education. We hope to see a good representation from the churches.

F. D. DAVIDSON, Sec'y-Treas.

The next session of the Queens County Baptist Quarterly Meeting will be held with the church at Liverpool Tuesday and Wednesday, February 19 and 20. First meeting on Tuesday evening at 7.30. Special business to be expected at these first meetings of the 20th century.

SAMUEL H. FREEMAN, Sec'y Queens Co., N. S.

COLDS

The quickest relief, for a cold, is by Scott's emulsion of cod-liver oil.

We all have colds, you can try it and see. You will find the edge taken off in a night; and, in three or four days, you'll be wondering whether that cold amounted to anything anyhow.

That's relief. If you tackle it quick, the relief is quick and complete, if you wait till the cold is in full possession of head and lung, why, of course, the relief is quick if it comes in a week.

A little emulsion won't clear and restore your whole breathing-machine in a minute; don't be looking for miracles.

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



Misdirected Energies.

The Roman Catholics teach that the bread and wine used in the Lord's Supper are the real body and blood of our Saviour. As an illustration of the length to which this fanaticism goes, the Catholic Standard and Times gives an account of how an Italian priest of St. Louis, named Spicardi, almost lost his life in a fire that consumed the church of which he was pastor. The paper says: "The priest, when notified of the fire, was in his study. His first thought was of the Blessed Sacrament. Wrapping his cassock about his head, he went into the church and took up the ciborium. He then tried to escape, but lost his way and fell, bewildered and nearly suffocated from the smoke and heat. The firemen, learning that he was inside, risked their lives to save him, a task accomplished with great difficulty. If these misguided people would turn their energies to a sensible and practical direction, they might do a great deal of good in the world.—Baptist Standard.

They are not Jews.

This is a good time to call attention once more to the fact that in the United States none of the trust builders, stock market manipulators or monopoly creators are Jews. The Jew money power in our country is purely Christian, and many of its members are prominent in the churches—American Israelites.

What Shall We Eat

To Keep Healthy and Strong?

A healthy appetite and common sense are excellent guides to follow in matters of diet, and a mixed diet of grains, fruits and meats is undoubtedly the best, in spite of the claims made by vegetarians and food cranks generally.

As compared with grains and vegetables, meat furnishes the most nutriment in a highly concentrated form and is digested and assimilated more quickly than vegetables or grains.

Dr. Julius Remousson on this subject says: Nervous persons, people run down in health and of low vitality should eat plenty of meat. If the digestion is too feeble at first it may be easily strengthened by the regular use of Stuart's Dyspepsia Tablets after each meal. Two of these excellent tablets taken after dinner will digest several thousand grains of meat, eggs or other animal food in three or four hours, while the malt diastase also contained in Stuart's Tablets cause the perfect digestion of starchy foods, like potatoes, bread, etc., and no matter how weak the stomach may be, no trouble will be experienced if a regular practice is made of using Stuart's Dyspepsia Tablets because they supply the pepsin and diastase so necessary to perfect digestion, and any form of indigestion and stomach trouble except cancer of the stomach will be overcome by their daily use.

That large class of people who come under the head of nervous dyspeptics should eat plenty of meat and insure its complete digestion by the systematic use of a safe, harmless digestive medicine like Stuart's Dyspepsia Tablets composed of the natural digestive principles, pepsines and diastase, which actually perform the work of digestion and give the abused stomach a chance to rest and to furnish the body and brain with the necessary nutriment. Cheap cathartic medicines masquerading under the name of dyspepsia cures are useless for relief or cure of indigestion because they have absolutely no effect upon the actual digestion of food.

Dyspepsia in all its forms is simply a failure of the stomach to digest food and the sensible way to solve the riddle and cure the indigestion is to make daily use at meal time of a safe preparation which is endorsed by the medical profession and known to contain active digestive principles, and all this can truly be said of Stuart's Dyspepsia Tablets.

All druggists throughout the United States, Canada and Great Britain sell them at the uniform price of fifty cents for full treatment.

Business Men's Backs.



Too much rush and bustle, work and worry fall to the lot of the average business man. Kidneys can't stand it; they fail to filter the poisons from the blood properly. Urinary trouble, general languor and pain in the back are the natural results. A man can't attend to business properly if his back aches—no use trying.

Only one sure remedy that never fails—

DOAN'S KIDNEY PILLS.

Take a hint from business men who have used them:

"I have taken Doan's Kidney Pills, which I procured at the Medical Hall here, for rheumatism and pains in the small of my back, with which I have been afflicted for the past six years. They did me so much good that I heartily recommend them as an excellent medicine for rheumatic troubles and backache." CHAS. G. FRISKY, dealer in agricultural implements, Orillia, Ont.

Doan's Kidney Pills cure backache, lame or weak back, Bright's disease, diabetes, dropsy, gravel, sediment in the urine, too frequent risings at night, rheumatism, and weakness of the kidneys in children and old people. Remember the name, Doan's, and refuse all others. The Doan Kidney Pills Co., Toronto, Ont.

LAXATIVE LIVER PILLS

work while you sleep without a grip or pain, cure flatulency, constipation, sick headaches and dyspepsia and make you feel better in the morning. Price 25c. at all drug stores.

A NEW BOOK JUST PUBLISHED

KINGDOM OF SONG

The new Sunday School Book for the Twentieth Century 1901. NOW First Edition of READY 25,000 Copies. Edited by the gifted author T. M. Bowditch, assisted by many other prominent Sunday School Song writers.

192 pages, 5 1/2 x 8 inches, handsomely printed on fine book paper, the strongest binding and has an attractive lithograph cover.

PRICE TO SCHOOLS: \$25 per 100; \$3 per dozen; Single Copy, 30 Cents.

If you have had "Search Light" you will want this book. Send 30c. at once for sample.

Geo. A. McDonald,

120 Granville Street, Halifax, N. S.



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

ARE YOU LIKE JONES? If you are in business you haven't time to write well with the pen. If you do not write well you are liable to expensive errors, and an American Typewriter may save its cost the very first week. It does the best of work, and is as well made as the highest priced machines—\$3.00 now in use! Catalogue and samples of work free.

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For entering than just now. Large classes of clever and ambitious students all working like beavers. Everything running as smoothly as a well-oiled machine.

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Business Practice: Exclusive use of the best system.

SEND FOR CATALOGUES. S. KERR & SON.



Hood's Pills

Are prepared from Nature's mild laxatives, and while gentle are reliable and efficient. They

Rouse the Liver

Cure Sick Headache, Biliousness, Sour Stomach, and Constipation. Sold everywhere, 25c. per box. Prepared by G.L. Hood & Co., Lowell, Mass.



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

USE THE RELIABLE **GRANGER** Condition Powder

A DAUGHTER'S DANGER.

A Chatham Mother Tells how Her Daughter, who was Troubled with Weak Heart Action and run Down System was Restored to Health.

Every mother who has a daughter drooping and fading—pale, weak and listless—whose health is not what it ought to be, should read the following statement made by Mrs. J. S. Heath, 39 Richmond Street, Chatham, Ont:

Some time ago I got a box of Milburn's Heart and Nerve Pills at the Central Drug Store for my daughter, who is now 13 years of age, and had been afflicted with weak action of the heart for a considerable length of time.

These pills have done her a world of good, restoring strong, healthy action of her heart, improving her general health and giving her physical strength beyond our expectations.

They are a splendid remedy, and to any one suffering from weakness, or heart and nerve trouble I cordially recommend them.

Milburn's Heart and Nerve Pills are 50c. a box or 3 for \$1.25, at all druggists.

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

Hall's Harbor, May 31, 1900. G. GATES, BOX 430, Middleton, N. B.

Question: About two years ago I was taken sick with typhoid. My head pained excruciatingly, no matter how I rubbed it, when any vile wrung cloths from hot water and held them on my head I could not feel the heat. I obtained a bottle of your ACADIAN LINIMENT and used it on my head, and took some in hot water internally, according to directions. As soon as I drank it I felt better and it made a cure in a few days.

I afterwards advised a neighbor to use it and it cured him also. Mr. John McDonald, of Cass Street, spent six months in bed and persuaded him to try your Liniment. He, too, was cured and says that he will never be without GATES' ACADIAN LINIMENT in his house.

For men and beast, external or internal, regard it as the best. Yours truly, ALEXANDER THOMPSON.

Sold Everywhere at 25 Cents per Bottle.

Don't Be Handicapped

all through life for want of a Business Education. A few months spent in attending

FREDERICTON BUSINESS COLLEGE

will be worth many times the cost.

Don't wait till you feel the need of it. It may be TOO LATE.

Write for a Catalogue. Address W. J. OSBORN, Principal, Fredericton, N. B.

The Home

Worry and its Antidote.

If asked to state in a single word the prime cause of their sleeplessness, nine out of ten would say, "I was worried." What is worry? Anxious thought out of place; at times when it bears no fruit in definite plan and practical action. Worry is extremely complex, but its conspicuous elements are perplexity and indecision, coupled with dread of contingencies; for, if one can grasp the situation and decide what to do, does not worry vanish? The man who can settle overnight his exact plans for to-morrow, goes to sleep. Study the way in which worry operates, and you discover its elements. Its perplexity wanders over the field of vague possibility; its decision moves from point to point, uncertain where to drive the first stake; while its apprehensiveness diverts the mind from even these flighty surveys by its suggestions of failure or disaster in whatever might be attempted. In this train of speculation, without beginning and without end, the brain is like an engine running under full head with the power transferred to the "idler." It is this kind of meditation that produces morbid mental activity and the nervous wakefulness that, long continued, becomes habitual insomnia.

Mental anxiety often leads to neglect of health, and a depressed physical condition in turn reacts upon the mind. Many persons when worried or grieved retire, nominally to rest, but actually to bury hot faces in smothering pillows and weep hysterically until eyelids are inflamed and the whole body feverish and wretchedly uncomfortable. This is the worst thing that they could do, mentally or physically. "A good cry is now and then quite a solid comfort," as Tom Hood has declared; but only under certain conditions, and those not tragic. Rather, it is an excess of tender emotion that thus finds wholesome relief. But when assailed by stern anxieties, beware of tears. If you feel them starting, drive them back with a smile: Instead of letting sleepless worry make you ill, take a soothing refreshing bath, and attend to every hygienic and aesthetic detail of the toilet; then clothe this physical perfection of daintiness in the daintiest linen and the most stylish and becoming outer garments. The effect is conscious dignity sustained by physical presence. In thus pausing to adorn the temple, you have done honor to the soul. To be well groomed and well dressed is one expression of that self-respect without which no character is strong. Add to the mental benefit the physical effect of the bath, and the conditions for restful sleep are largely attained. When mind and body are in a normal state, the giant worry seems to dwindle. And when, refusing to vanish altogether, it threatens you with a sleepless night, you can look it in the face and say, "I know just what you are, and the extent of your power to harass me: since you have nothing new to divulge at present, I will banish you and go to sleep." It is an audacious worry that hangs around after a philosophical dismissal.—From "The Moral Aspect of Insomnia," by Agnes H. Morton, in the January Chautauquan.

A Word to the Guest.

When paying a visit, absent yourself in your own room or out of doors a part of the day; affect an occupation if you have it not, and invent an excuse if necessary, for leaving the family to seek the refreshment of solitude or their regular work. Above all, do not wear a "What next?" expression, as if you constantly expected some entertainment to be offered. A hostess should not be expected to be on demand all the time.—N. E. Farmer.

Butter as a Laxative for Children.

H. Doerfler, in the Muencheuer Medicinische Wocheuschrift, discusses the use of butter in the constipation of infants and children. Acting upon the theory that the torpidity of the intestine in such cases is caused by excessive feeding, and is not

a disease, he uses the butter as a mechanical laxative. He names as the advantages that children never refuse it, and that pallid cheeks grow rosy under its use. It has little effect after six years of age. From one-half to one teaspoonful is given to a child up to three months of age, and when regular bowel action is established, it is then used only every second or third day. A child of five months to a year should have one to three tablespoonfuls per day. The butter must be sweet and fresh, and it is important that it is not melted, since this changes its character.—Popular Science News.

Stuffed Spanish Onions.

Peel the onions, cut off a slice around the top, scoop out a portion of the centre, leaving a wall of uniform thickness around the shell. Cover them with boiling water, and let them cook gently about ten minutes, then skim them out and invert them on a dish to drain. Take equal parts of cold boiled chicken, or veal, or calf's liver finely chopped and fresh bread crumbs. Chop the onion which was removed from the centre, and cook it gently in hot butter, then mix it with the meat and crumbs, add melted butter and a little hot water to moisten, and season with salt and pepper. Fill the onion shells with the mixture, pack it in closely, sprinkle buttered cracker crumbs over the top, and set the shells in a pan. Add about an inch of hot water or stock from the meat used in the filling, cover and cook slowly in the oven until the onions are very tender. It will take about an hour. When tender, remove the cover and let the crumbs brown slightly. Dish them and serve as an entree or course at a luncheon.—R.x.

Fads About Food.

It has never been scientifically demonstrated that fish and other phosphoric foods can appreciably improve the brain and mind. Fishermen, for example, and fishermen, who may be supposed to live largely upon fish, have never shown themselves to be in any measurable degree more intellectual than their neighbors. Indeed, it may be plausibly argued that they are a little less so. The truth is that that particular food which best agrees with the particular individual, and which best maintains his general health at a high level, is the best for the brain and every other organ of the body; as well as for the whole man. Common experience has long ago formulated the saying that "what is one man's meat is another man's poison." Science now comes forward to tell us exactly the same thing, and to impress upon every one of us the necessity of finding out the diet best suited to ourselves, and sticking to it.—London Hospital.

For a Rusty Stove.

If a stove has been neglected until it has become rusty, or if the blackening has all burned off, leaving it red, it is difficult to obtain a permanent polish. By lightly rubbing its surface over with a cloth dipped in vinegar, and applying the blackening immediately, it will take better polish and last longer than if the vinegar is not used.

Sensible! Reliable!

PAIN'S CELERY COMPOUND.

The True Health-Restorer.

Paine's Celery Compound has done more to heal the sick and relieve suffering than any other medicine in the world. Being pure, palatable and powerful, it is the medicine indorsed by our best physicians as a true cure for all nervous diseases. Sickly children, weary women and tired men have found in this wonderful Compound, health, strength and happiness. For all those diseases which are the result of weakened nerves, as dyspepsia, headache, rheumatism, neuralgia, kidney and liver troubles, Paine's Celery Compound is the only sensible and reliable remedy. It strikes at the root of the disease, and makes a permanent cure. Beware of substitutes; get "PAIN'S," the kind that "makes sick people well."

Depressed?

And is it not due to nervous exhaustion? How can you have courage when suffering with headache, nervous prostration, and great physical weakness?

Would you like to be rid of this depression of spirits?

How? By removing the cause. By taking

Ayer's Sarsaparilla

It removes the cause of your suffering, because it removes all impurities from your blood.

\$1.00 a bottle. All druggists.

To keep in good health you must have perfect action of the bowels. Ayer's Pills cure constipation and biliousness.

Price 25c. a box.

Write the doctor freely all the particulars in your case. You will receive a prompt reply. Address, Dr. J. C. AYER, Lowell, Mass.

13 Running Sores.

Mr. Stephen Wescott, Freeport, N.S., gives the following experience with Burdock Blood Bitters.

"I was very much run down in health and employed our local physician who attended me three months; finally my leg broke out in running sores with fearful burning. I had thirteen running sores at one time from my knee to the top of my foot. All the medicine I took did me no good, so I threw it aside and tried B.B.B. When one-half the bottle was gone I noticed a change for the better and by the time I had finished two bottles my leg was perfectly healed and my health greatly improved."



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I have a beautiful Bible, Teacher's edition, with new illustrations, size 327, only \$1.50.

Send for Catalogues for Sunday School libraries, an offering special discounts.

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From the Churches.

Denominational Funds.

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

ST. FRANCIS, ME.—We had special meetings during the week of prayer-taking the subjects for texts. Several have expressed an interest in their salvation...

HOPKINSON, N. B.—We have been holding a few special meetings at the "Cape," and the Lord has greatly blessed us. On Sunday, Feb. 3rd, we baptized seven happy believers...

BRUSSELS STREET, ST. JOHN.—Baptized one Feb. 3rd. Our Young Men's Association is manifesting a good deal of energy. The rooms in the rear of the church have been fitted up for reading, games, exercise meetings, etc., and are open every evening...

SMITH'S COVE, DIGBY CO., N. S.—Under date of Feb. 6th, Rev. M. C. Higgins writes: I have been here since the first of January, engaged in special services. We have had a gracious time and the cause has been greatly strengthened...

FREDERICTON.—The reports submitted at the annual church meeting were of a most encouraging nature. All departments of work reported progress and several recorded unprecedented prosperity. The Sunday School continues to grow in power and the missionary societies have steadily gained ground...

CENTRAL CHEBOQUE—This church has recently experienced a season of blessing. During November and December the interest in our regular meetings constantly increased. During the first month of the new year we held some special meetings, which by the blessing of God, have resulted in much spiritual quickening to the whole active membership...

DALHOUSIE, N. S.—I spent a very pleasant time during Christmas vacation, holding special meetings in West Dalhousie. Notwithstanding the fact that a great number of the men were away in the woods and the weather was unfavorable, still we had very good meetings. The power of the Holy Ghost was with us. I found a few earnest, consecrated workers in Dalhousie and I have been drawn nearer to Christ, by seeing how earnest some of them were in the service of the Master...

KENTVILLE, N. S.—The Rev. C. H. Day, M. A., who quite recently assumed charge of the Kentville Baptist Church, has already endeared himself to his people and is highly spoken of by all who have in any way come in contact with him. His previous educational training has been of such a character that he brings to bear on all his utterances a well trained mind; his discourses are well thought out, clothed in beautiful language, and illustrated with historical events of such a nature that he rivets the attention of his hearers...

AMHERST.—On the evening of Thursday, Feb. 7, a few friends of Mr. and Mrs. G. B. Smith of Amherst gathered in an informal manner at their home on the anniversary of their wedding, twenty-five years ago. A few choice gifts were presented in a neat address by Hon. T. R. Black, Dea. M. D. Pride, Dea. W. M. Read, Rev. Ralph Trotter of British Columbia and the pastor of the Amherst Baptist church (the church which for so many years has received the varied and abundant labors of both Mr. and Mrs. Smith) and others followed in brief sincere words of appreciation and expression of good will and best wishes. Characteristic were the few words of response from both the bride and groom. The best feature of this whole affair was the fact that these hearty words of affection and interest were not post mortem. That God may long spare, use and bless these loving, loyal souls is the wish of hundreds of hearts.

CANSO, N. S.—A largely attended roll call was held on the evening of Jan. 30th. Responses came from one hundred and two of the members, either in person or by letter. It was a refreshing time. The annual business meeting was held at the close of the roll call. The treasurer's report showed good work done during the past year. A few extra bills, coming in towards the close of 1904, were met in January. A delightful spirit of harmony and hopeful anticipation seemed to pervade the meeting. Measures were adopted, looking to the earliest possible extinction of the church debt. Great credit is due Pastor Beals for the indefatigable energy spent in erecting a small chapel two miles from town and a very convenient and commodious vestry in town, each of which which was opened free from debt. Our great desire at present is for a deep work of grace through the spirit of the living God.

SECOND SABLE RIVER, N. S.—The work of the Lord is moving hopefully forward, and of late we have enjoyed many tokens of divine favor. We have just closed a series of special meetings which have resulted in much good. Christians have been refreshed and revived, and a large number have sought and found the Saviour. On Sunday, January 27th, it was my privilege to baptize three young men just in the prime of life. Five others have been received for church-membership after baptism, and we are looking for others to follow the Master's example in the near future. In all departments of church work the interest is well sustained. Congregations at the preaching services are large and attentive, and a deep spiritual tone is manifested at all the prayer services. The people are kind, sympathetic and appreciative, best of all they are Christians whose lives bear out the testimony of their lips. With the Psalmist we can say, "The lines are fallen unto us in pleasant places."

CARLETON, N. S.—While we cannot report additions to the church, yet we are trusting that the Lord has a rich blessing for this noble little band of church workers in the near future. A Christmas tree was held on Christmas eve in behalf of the Sabbath school. Music, readings and recitations were given and then the tree was brought into view. The tree itself was a magnificent sight. The church had been beautifully decorated and the tree trimmed by one who is an expert in this line. It was simply beautiful. A genuine Santa Claus stripped the tree and found presents for superintendent, teachers and every scholar. Last Christmas eve is an evening long to be remembered by the members of the Carleton Sabbath school. On January 14th, a Tea Social was held at the home of Deacon T. H. Uhlman, all the denominations of the village were well represented, some sixty persons were present in social conversation and music. Mr. Fred Ryerson presided at the organ with his usual urbanity. A very enjoyable time was had. The pastor was presented with a nice purse of money for which he is very thankful. May the Lord bless the donors for a kinder people never existed.

KENTVILLE, N. S.—The Rev. C. H. Day, M. A., who quite recently assumed charge of the Kentville Baptist Church, has already endeared himself to his people and is highly spoken of by all who have in any way come in contact with him. His previous educational training has been of such a character that he brings to bear on all his utterances a well trained mind; his discourses are well thought out, clothed in beautiful language, and illustrated with historical events of such a nature that he rivets the attention of his hearers. Although the weather during the past few Sundays has been quite stormy the congregations have been excellent and are constantly increasing. On Sunday evening, February 3rd, the church was packed with a representative congregation of all the denominations in the town to listen to what proved to be a powerful discourse on the life of our lamented sovereign Queen Victoria. Mr. Day's many friends will be glad to learn that his health which has been impaired during the past few years has greatly improved since he came to this town. Thus the outlook is here bright for the cause he represents. Evangelist Gale is expected here about the first of next month.

3RD YARMOUTH BAPTIST CHURCH.—We have just concluded a few special services at Deerfield and Pleasant Valley. The Lord has been with us. Since the first of December it has been our happy privilege to receive thirty-one into church fellowship, twenty-six by baptism and five by letter and experience. During December we held a few special meetings at Brazil Lake. The Lord blessed our efforts and eight happy converts were baptized. The week of prayer was observed at Deerfield and Pleasant Valley and the meetings continued. Results, deep spiritual blessings, eighteen baptized, five received by letter and experience and we trust that there are more to follow in the near future. The holiday season was extremely pleasant to us. On Xmas eve we had a Xmas tree and concert for the Sabbath School which was very much enjoyed. Presents were given by the School and classes to superintendent and teachers. Pastor, wife and daughter are among that class and were very kindly remembered. On New Year's day they came from all parts of the field with loads of wood and young men came to manufacture it into stove wood. In the afternoon ladies of all ages and sizes came and took possession of the parsonage, the consequence was a magnificent supper for a magnificent representation of the 3rd Yarmouth church. The evening was very pleasantly spent in social conversation, games, music and addresses, after which the pastor led them in prayer asking the Giver of all good gifts for a prosperous year both temporal and spiritual. The company then retired to their homes feeling that they had had a good time and leaving their pastor's family richer by a winter's supply of good hard wood, also potatoes and all kinds of vegetables, sugar, tea and spices and a nice purse of money for which they are very thankful and praise the Lord for placing them among such a thoughtful Christian people. It is only fair to remark here that this stream of kindness does not flow on New Year's day only but it begins there and goes on right through the year. Hardly a week passes but we receive some token of appreciation. May the Lord bless them abundantly is our prayer.

CHURCH GIGGLERS. Choirs, who generally have to face the congregation while singing, often complain of people's grimacing, and trying to put them out in their singing. A soprano in New York was obliged to call upon the church authorities to protect her from one young clown, who was not satisfied with her work, and whispered, giggled, and made faces at her. I once saw two young "ladies," who had formerly sung in the choir, but were replaced temporarily by talent from abroad, sit and laugh all through the song part of the service, evidently ridiculing it in every way possible. But the choirs are often sinning, as well as sinned against. I have seen them point out certain people in the congregation, so palpably, that the people themselves could not but know it; laugh at each other when solos and duets were being sung; laugh at odd costumes among the people present; laugh at the clergyman's slips of the tongue or lapses of grammar. One woman, who sat directly in the centre of a little orchestra-choir, and in front of the organist, grinned, whispered, and fluttered the leaves of her singing-book while a voluntary was being played to which all the rest of the people were eagerly listening. "Were you not put out by her conduct?" was asked the organist, afterward. "No," was the reply: "I can't afford to let such people as that keep me back."—Everywhere.

NOT TIRED OF RELIGION.

The tendency to fall in with what is supposed to be the spirit of the age is very marked in many of our religious exchanges. It is believed that the people are tired of religion. Therefore substitutes for religion are sought for with an eagerness that bodes no good for the next generation. One may find everything now in a religious paper, from novels to war news and political essays. The reaction from the old dogmatic narrowness and stiff doctrinal discussions is natural enough, but there is danger of mistaking the real meaning of the so-called spiritual decline in America. Those who have identified religion and theology, and especially those who have regarded the old theology as sufficient and final, may not understand that the objection of the people is not a revolt from religion, but a revolt from the doctrines and systems which obscure religion. The preachers and the teachers who shall be happy enough to preach and teach religion pure and undefiled in a way to feed the mind, the heart, and the conscience of the people, will have no reason to complain, no matter what the statistics may show concerning the decline of the church in America.—Christian Register.

ROYAL Baking Powder Made from pure cream of tartar. Safeguards the food against alum. Alum baking powders are the greatest menaces to health of the present day.

From Journal of Education, Nova Scotia. SHORTHAND "The Education Department does not at present propose to issue certificates for proficiency in this subject. The certificate issued by the Business Educators' Association of Canada on the Sir Isaac Pitman System will be accepted." The only College in the Province having authority to issue this certificate is the MARITIME BUSINESS COLLEGE, Halifax, N. S. Kaulbach & Schurman, Proprietors.

McLEAN'S VEGETABLE WORM SYRUP Safe Pleasant Effectual AGENTS WANTED. The Queen is Dead And we have in preparation a memorial volume covering the whole field of Her Majesty's remarkable Life and Times. It will be a complete and authentic biography of the greatest sovereign who ever graced the throne of the world's greatest Empire. This book will be entirely new and can be depended on for accuracy of record throughout. Elegantly bound, beautifully illustrated and price exceedingly low. Canvassing outfit will soon be ready and mailed for 25 cents, which will be credited on first order. We want agents everywhere to handle this work. Best terms guaranteed. No doubt of this book selling rapidly. Write at once for outfit and full particulars. Address R. A. H. MORROW, 59 Garden Street, St. John, N. B.

NOTICE Application will be made at the next session of the Legislature of New Brunswick to revive the Charter of the St. John Canal and Dock Company, adding thereto the Charter of the Courlesay Bay Bridge Co., amending them, and further adding provisions for providing facilities for establishing a "free port" in or near St. John. Also facilities for promoting the above objects. J. S. ARMSTRONG, for applicant.

Agents Wanted for the life of Queen Victoria and story of her reign; one hundred illustrations; five hundred pages; price \$1.75; outfit free. Address—The John C. Winston Company, Toronto.

GRAV Jan. 24th B. Gray money, A NICHOL Aylesford Read, Q well, bo PINN Feb. 7 Pineo, Strong county. HAIG sonage, Beals, as Lee Hall North R RIDG February year. HITCH County, Marshall PARK, Feb. 2nd Park, ag SISSON whooping daughter 5 months MURRA County, 37 years children. GILBR Lewis G Josephine 7 months SEVERA Dan Arth H. Severa 22 days. reaved, b that of su DIXON, Dixon die 13 years. well when and died of the symp great loss family ha covered an LAYTON parted this 26th, aged married; precious m auque at to the late Village a godly w the church with since Israel." LAYTON away Jan Hopewell brother w His hope of need. I beside a la tives. His cemetery buried a fe TINGLEY life Jan. well Cape for more t ferer. He ance that b was better several br funeral w sympathy has no rela HICKEN after a lo W., the bel aged 58 ye ens was co age of 15, Aaron Coq tist church maine a While livin of the "li land, she d suffering o from wreck two years o house alm months sh peace, she desire of h was that t She leaves daughters great comf NOBLE, Sunbury co the 82nd ye was born i and emigr in his moth

MARRIAGES.

GRAVES-SAUDERS. - At Aylesford, Jan. 24th, by the Rev. J. L. Read, Wallace B. Graves to Helen I. Saunders of Harmony, Aylesford.

NICHOLAS-COSGELL. - At Morristown, Aylesford, Feb. 6th, by the Rev. J. L. Read, Otis H. Nicholas to Carrie L. Cosgell, both of Aylesford.

PINZO-STONG. - At Waterville, N. S. Feb. 7th, by Rev. E. O. Read, Robert L. Pinzo, Esq., of Waterville and Alma Stong of Steam Mill Village, Kings county.

HAIGHT-FOSTER. - At the Baptist parsonage, Digby, Feb. 6th, by Rev. F. H. Beals, assisted by Rev. I. W. Porter, Jesse Lee Haight and Emily Alice Foster, all of North Range.

DEATHS.

RIDEOUT. - At Ortonville, Victoria Co., February 2, Ezekiel Rideout, in his 69th year.

HITCHCOCK. - At Ortonville, Victoria County, January 29, Eliza Jane, wife of Marshall Hitchcock, aged 53.

PARK. - At 10 Baver street, Halifax, Feb. 2nd, Edward B. Park, son of Captain Park, aged 20 years.

SISSON. - At Andover, February 5, of whooping cough, Mildred R., youngest daughter of Elijah and Clara Sisson, aged 5 months.

MURRAY. - At Kinnear, Westmorland County, January 29, Mrs. William Murray, 37 years of age, leaving a husband and six children. Asleep in Jesus.

GILBERT. - At Fourchie, on Jan. 19th, Lewis Gilbert, beloved and only son of Josephine and Alexander McDonald, age 7 months and 7 days.

SEVERANCE. - At Fourchie, on Jan. 22nd, Dan Arthur, beloved son of Annie and W. H. Severance, aged 2 years, 6 months and 22 days. We sympathize with those bereaved, but what a consolation to know that of such is the kingdom of heaven.

DIXON. - Lottie, daughter of Thomas Dixon died of diphtheria, Dec. 27th, aged 13 years. She was thought to be almost well when she took a turn for the worse and died quite suddenly. The family have the sympathy of the community in their great loss. One other member of the family had the disease, but has fully recovered and all are now well.

LAYTON. - Mrs. Catherine Layton departed this life at Great Village, Dec. 26th, aged 78 years. Our sister was twice married; first to Rev. James Reid; of precious memory, a former pastor at Port-au-Prince and Economy - and subsequently to the late Deacon Ezra Layton of Great Village. She was held in high esteem as a godly woman and a faithful worker in the church. She will be long remembered with sincere affection as a "mother in Israel."

LAYTON. - Henderson Layton passed away Jan. 16th, at his brother's home, Hopewell Cape, aged 52 years. Our brother was only sick about twelve days. His hope was strong and sure in his hour of need. He leaves one brother to mourn beside a large circle of friends and relatives. His body was interred in Bay View cemetery, Harvey, where his wife was buried a few years before.

TINGLEY. - David Tingley departed this life Jan. 21st., at his late residence, Hopewell Cape, aged 38 years. He was sick for more than a year and was a great sufferer. He gave his friends strong assurance that he had found a resting-place and was better off. He leaves a widow and several brothers and sisters behind. His funeral was largely attended and great sympathy is expressed for his widow who has no relatives in this country.

HICKENS. - At Barrington, Jan. 30th after a long and tedious illness, Jane W., the beloved wife of Benjamin Hickens, aged 58 years and 4 months. Sister Hickens was converted when very young at the age of 15, was baptized by the late Rev. Aaron Cogswell and united with the Baptist church at Barrington of which she remained a consistent member until death. While living with her husband in charge of the "life-saving station" at Seal Island, she devoted herself to the care of the suffering of many of all nations rescued from wrecked or sinking ships. The last two years or more she was confined to her house almost an invalid, the last two months she suffered much but her end was peace, she died trusting in the Lord. The desire of her heart concerning her family was that they might meet her in heaven. She leaves a husband, two sons, two daughters to mourn the loss. May the great comforter sustain them.

NOBLE. - At his home in Rusignish, Sunbury county, Brother Adam Noble, in the 82nd year of his age. Brother Noble was born in Glasgow, Scotland, in 1819 and emigrated to America while an infant in his mother's arms. Was born again in

1857 and baptized into the fellowship of the New Maryland Baptist church. Finally after 43 years in the service of the king here, his soul was released from its tabernacle of clay to continue that service unfettered in the glory-land. Brother Noble served in the capacity of church clerk for years before his death. Owing to his extreme suffering from cancer on the hip, which was of 30 years' duration, he was not enabled of late to get to God's house very often, but whenever I conversed with him in his home his interest was in the church he loved. Brother Noble leaves behind him 12 children, 27 grandchildren and three great-grandchildren.

SALSMAN. - At Country Harbor, Guys-boro county, N. S., on Jan. 26, at the age of eighty-three, Mrs. Rosanna Salsman, entered upon rest. During her brief but fatal sickness her confidence in Christ remained unshaken. Some thirty years ago she professed faith in Jesus as her Saviour and united with the church at Isaac's Harbor. Her Christian life was a strong and exemplary one and her home was always noted for its generous hospitality. The community in which she lived is greatly indebted to her sterling qualities of faith and character and her memory will not soon fade away. Six sons and two daughters survive her. Three of them are in the home district, while the rest are in the United States, one being pastor of a Baptist church in Montana. May the memory of a good life and the hope of the gospel lighten the cloud of their bereavement!

Digby County Quarterly Meeting.

The Digby county Quarterly Meeting was held at Centreville on Feb. 4th and 5th. No session had been held since 1899. Pastors Morse, Porter, McGreggor, Beals and Rev. J. T. Baton were present. There were no regularly appointed delegates from any of the churches. The sessions were all interesting and considerable important business was transacted. The officers for 1901 are: President, Pastor Porter, Vice Pres., Dr. Morse, Sec'y-Treas., Pastor Beals. The local attendance was good and the presence of the veteran pastor of the entertaining church, Dr. Morse, added much to the interest of the gathering. The next meeting will be held at a time and place appointed by the president and secretary. F. H. BEALS.

Cash for Forward Movement.

Miss Emmie Stuart, \$5; Miss Maude S Brown, \$1; S B Cogswell, \$6; Uriah Young, \$10; Stanley Young, \$2; G W Eaton, \$5; W Wallace Neily, \$2; B Y P U North Brookfield, \$5; G C Johnson (estate) \$5; Mrs R W Ford, \$2; E Oakes, \$62.50; C H Borden, \$10; Rev E C Corey, \$5; Jas Doyle, \$25; Unaccounted, \$2; Miss Fizzie Dickie, \$5; W A Bason, \$2; J C McDonald, M D, \$2; Contribution of "Prairie," 25c.; Frank George, \$5; Ernest Covey, \$3; Mrs E H Van Buskirk, \$1; Smith and Fretcor, \$15; T L Corey, \$5; Mrs Fred C Rand, \$5; Mrs Deborah Clark, \$1; John W Siddall, \$2; Reynolds Harrington, \$25; Elmer Jefferson, \$2; David Banks, \$1; W T Harris & Son, \$12.50.

We have not Mr. Rockefeller's 3rd instalment yet. Friends of Acadia shall we have it or not? Wm K. HALL. Feb. 6, 93 North St., Halifax.

Meeting of Committee on Church Incorporation.

Last year the Associations of this Province appointed committees to prepare and

GOLD MEDAL, PARIS, 1900

The Judges at the Paris Exposition have awarded a

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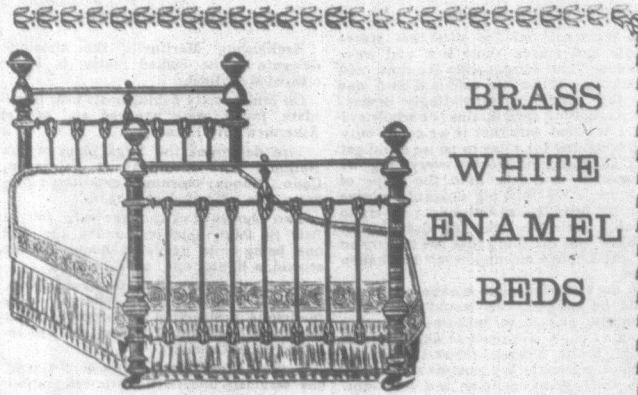
the largest manufacturers of cocoa and chocolate in the world. This is the third award from a Paris Exposition.

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BRASS WHITE ENAMEL BEDS

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Are now coming into greater use than ever, as being most healthy on account of the cleanliness of the metal, and the most popular are those finished White Enamel with Brass Trimmings. We are now showing a great variety of new designs in White Enamel Beds at prices from \$4.75 to \$27.09. Also ALL BRASS BEDS at lowest prices.

Write for illustrations.

Manchester Robertson & Allison

NOTICE.

Notice is hereby given that application will be made to the Legislative Assembly of New Brunswick at its ensuing session to pass an act entitled "An act to incorporate Baptist churches with the New Brunswick Eastern, Southern and Western Baptist Associations." F. W. EMMERSON, Sec'y Com. February 6, 1901.

Messenger and Visitor

A Baptist Family Journal, will be sent to any address in Canada or the United States for \$1.50, payable in advance.

The Date on the address label shows the time to which the subscription is paid. When no month is stated, January is to be understood. Change of date on label is a receipt for remittance.

All Subscribers are regarded as permanent, and are expected to notify the publishers and pay arrearsages if they wish to discontinue the MESSENGER AND VISITOR.

For Change of Address send both old and new address. Expect change within two weeks after request is made.

Ferguson. They lived the rest of their lives at Graigarroch House, five miles from Maxwellton, and when she died Annie was buried in the beautiful glen of the Cairn. Lady Scott Spottiswoode, who died early in the present year, was responsible for the modern version of the song-'S. James' Gazette.

Alone With God.

No great purpose has ever been achieved by any individual until his spirit has first gone out in some wilderness solitude, and there discovered its native strength, its absolute independence, so that it relies upon a help that is that of God. This is the experience of all the great old and new men. They go up from their fellows for a while, like Moses into the land of Midian, or like the Lord himself into the wilderness, or like St. Paul into the Arabian desert, and there in solitary communion with God they come to themselves. From that communion with God, from that highest of all companionships, they drink in strength to fit them for the work of their lives. Alone with God they see visions which fill their souls; visions which never fade afterward, even in the light of common day, but which serve as beacon lights to guide them, through storm and darkness, till the purpose of their lives is fulfilled. -Edwin H. Eland.

An American hostess, on the occasion of a gathering of distinguished people, was endeavoring to add to the pleasure of a Frenchman by talking to him in his native language. Noticing that her lack of fluency was irksome to the lady, and desiring to relieve her embarrassment, with polite courtesy she said: "Pardon, madame, somewhat the French is difficult for you, I am able to understand your mean-ness if you will speak English."

have enacted a Bill to incorporate Baptist churches in this Province. Such committees were summoned to meet at the Foreign Mission Board Room, St. John, on Wednesday, the 6th instant. Only a few met. Rev. J. H. Hughes was appointed chairman and F. W. Emerson, Secretary. The latter was ordered to have notice of such application for said Act published in the MESSENGER AND VISITOR and to forward to the Chairmen of the several Association Committees copies of the proposed Act.

Literary Notes.

A dozen of the wealthiest capitalists in the country-men who wield absolute control over immense business enterprises-will tell the readers of The Saturday Evening Post (February 16) why they remain in the race which they have already won. Each of them writes frankly whether he makes money for his own sake, for the sheer joy of working, or to gain the power with which vast capital invests itself.

Miss Bertha Runkle is the youngest of the American authors whose pens have made them famous within the past few years. "The Helmet of Navarre" is a maiden effort at fiction-writing; but a striking poem, "The Song of the Sons of Baan," appeared over her name in Charles Dudley Warner's "Library of American Literature" some years ago, and is included in Mr. Stedman's "American Anthology" and once or twice in "The Helmet" she shows her skill in the forms of verse-writing popular in France in the sixteenth century. To St. Nicholas for December, 1901, Miss Runkle contributed a short story, "The Sorcery of Hal the Wheelwright" the scene of which is laid in the England of Henry V. As she is in no haste to take advantage of the popularity of her romance, it may be several years before a new work from her pen is published.

THE GRAVE OF ANNIE LAURIE.

It has just been discovered that the grave of Annie Laurie, the heroine of the world-famous ballad, has remained for all these years without a tombstone. Many people are under the delusion that Annie Laurie was merely a figment of the poet's brain, but this was not so. She was the daughter of Sir Robert Laurie, and was born in Maxwellton House, which stands on the "braes" immortalized in the song. Her birth is thus set down in the Barjorg me.: "At the pleasure of the Almighty God, my daughter, Annie Laurie, was born upon the 16th day of December, 1683 years, about six o'clock in the morning, and was baptized by Mr. George, minister at Glencairn." Maxwellton House is still full of memories of this winsome girl, and in the long drawing-room there still hangs her portrait. Her lover and the author of the original song was young Douglas, of Pingland, but whether he, as is common with lovers of poetic temperament, did not press his suit sufficiently or whether she wished a staid husband, she gave her hand to a prosaic country laird, her cousin, Mr. Alexander

The Farm.

The Prosperous All Around Farmer.

First select a good dairy of cows. Feed them grain nine months of the year. Give them plenty of pure water, and salt them every day. Be regular in attending them and keep in a good warm stable in winter. Always be kind and quiet with your cows, as you very seldom see a kicking cow conquered by kicking back at her. Be sure that your milk goes where you get good returns. Keep your farm well fenced and you will not have unruly cows.

Keep good roofs on all your buildings, and as you can see that all other repairs are looked after. Keep a year's wood cut ahead. That gives you dry wood to burn all the time, which is economy, and, besides, makes home more pleasant. Keep as many horses as you can make use of on the farm. Be sure to have a gentle one, safe for your wife to drive. Care for them the same as you do for other stock. Do not distress them with check rein, blinders or overloading. Your horse has the same right to be happy at his work that you have. Unkindness to dumb animals is a certain mark of cowardice and ignorance.

Raise such crops as are adapted to your land. Set out a good variety of fruit trees, such as apples, pears, plums and cherries. Have a little patch well fenced in for berry bushes of all kinds. Set out some shade trees. Keep all loose things picked up around your buildings. Sow plenty of wood ashes on your lawn, which will result in a good thick sod, and keep it well mowed with a lawn mower. See that the stones are kept out of the road in front of your house anyway, and as far as your farm reaches if you can, and you will have a place that people will admire as they pass by.—(Thomas Davidson, is American Agriculturalist.

Horses' Eyes.

Curious mistakes arise in examining a horse's eyes. Some years ago a veterinary surgeon recorded a case in which the horse he was called upon to examine had been rejected by the intending buyer because there was "something wrong" with the animal's near eye—an unaccountable yellow spot which only showed certain lights. The veterinary surgeon could detect nothing amiss with either eye, but knowing the would-be purchaser was a good and careful judge, made inquiry of the owner concerning the circumstances under which the horse's eyes had been looked at, and being informed that it was at the stable door to get a good light on the eyes, the veterinary surgeon had the horse placed as nearly as possible on the spot mentioned. Then, and only then, he saw the yellow spot in the near eye. Convinced by his previous investigation

COFFEE KNOCKED HIM.

Couldn't Move for 4 Hours After Drinking 2 Cups.

When coffee drinking effects a man's health so badly that he has to be put to bed for 4 hours after drinking 2 cups at dinner, it is high time he quit.

That was the experience of Mr. Hood, in Geneva, Mich. His wife writes: "I consider that Postum saved the life of my husband. For 2 years he had been troubled with his heart, and kept getting worse. I finally induced him to make the experiment of leaving off coffee and taking Postum Food Coffee, and he improved rapidly, but one day he drank two cups of strong coffee for dinner and had to lie on the bed four hours before he could move, since that time no coffee is used, but Postum altogether. He has entirely recovered his health, has no more trouble with his heart, and says he likes Postum better than he ever did like the old-fashioned coffee.

A number of our neighbors use Postum altogether to the exclusion of ordinary coffee. Once in a while I find a person who has tried Postum and does not like it, but always find, upon inquiry, that they tried to make it by boiling it 5 or 10 minutes which absolutely will not do. It must be boiled 15 or 20 minutes after the boiling begins. Put in a little piece of butter to prevent it from boiling over, and you will have a delicious, palatable, and nourishing beverage." Ada Hood, Geneva, Mich.

that there was nothing wrong with the eye, he looked outside for explanations, and after experiment proved the mysterious yellow spot to be neither more nor less than the reflection of the manure heap in the yard. When a rug of gaudy pattern was thrown over the heap, a minute reproduction of it replaced the yellow spot in the eye, and showed how the would-be purchaser had been deceived.—(German-town Telegraph.

Reasons for Pruning Trees.

If one was asked for specific directions as to how to prune a fruit tree it would be unsafe for him to make answer without having first seen the tree. No dogmatic rules can be given, though a generalization might be ventured. Each tree requires different treatment. Each tree presents a new set of problems to be solved by the pruner. Different reasons exist as to why a certain tree should receive peculiar treatment or pruning different from that given another of the same age, variety and growth. The chief reasons for pruning are as follows:

- First—To modify the vigor of the plant.
- Second—To produce larger and better fruit.
- Third—To keep the tree within manageable shape and limits.
- Fourth—To change the habit of the tree from fruit to wood production or vice versa.
- Fifth—To remove surplus or injured parts.
- Sixth—To facilitate harvesting and spraying.
- Seventh—To facilitate tillage.
- Eighth—To train plants to some desired form.

The trained horticulturist no more thinks of neglecting pruning than omitting spraying. He places a high estimate upon these operations, for he knows what they mean to him in dollars and cents and in the longevity of his orchard's usefulness.—(Mirror and Farmer.

Value of the Angora Goat.

After the removal of trees in clearing land the persistent growth of shrubbery becomes a problem not solvable by the brushhook or the axe. Some Texas genius however, has solved it by means of the goat. Goats, in number proportionate to the area to be cleared, are turned upon the land, and set to work to browse to a successful issue. The much despised goat shows his generous goathood, in not only giving his distant relation the sheep an equal share of the pasture, but magnanimously turns over to the sheep all the rich and succulent grasses. Nor is this all that belongs to its credit. The goat is the sheep's sure protector. No murderous gang of dogs dares invade the friendly community of the sheep and goats, for General Billy orders his male troops to the furious fray. No dog ever escaped alive. The sheep are shy and cowardly. But the guardian rams of the flock incircle the bloodthirsty dogs and butt them to death. In these encounters the goats and rams join heartily, never showing jealousy.

We, as a prosperous people, have never given the goat his right deserts. We have failed to give him credit for his moral worth and his physical usefulness. In Roquefort, France, the dairymen combine the milk of the sheep and of the goat in making the most delicious cheese, which we import at four times the price of our own dairy cheese, however excellent. We also import millions of kidskins tanned, and in French gloves, for both of which we pay high prices, to the detriment of home industries.

But the Angora goat adds both food and clothing of the most superlative quality. In Kansas City I have found a man who is willing to take advantage of the invention and economy of a shrewd Texan. He, too, will clear up with Angora goats a thousand acres of brushwood for the purpose of establishing the largest dairy in the United States. It is his purpose to establish a dairy of the competitive dairy breeds of the world. This enterprising man is one of the Armours, of Kansas City.—(H.

Le Rappel of Paris publishes a despatch from Rome saying "agents of the Italian detective department in the United States report that Calogro, an anarchist, has left for Europe to make an attempt on the life of King Victor Emmanuel, and that he is acting under the orders of the Paterson anarchists. The Italian police are watching the ports and frontier stations."

Doctors Uphold It.

Dr. A. E. SALTER, one of the leading physicians of Buffalo, N. Y., writes the S. C. Wells Co. of Toronto, as follows: "I am glad to testify to the value of your Shiloh's Cure in all cases of throat and lung trouble. From my personal knowledge it is a specific for coughs of every form and I am prepared to say that it is the most remarkable remedy that has ever been brought to my attention. Indeed I believe it is a cure for consumption in its first stages. It is of course out of the common run to give a testimonial of this sort but the value of your remedy is so evident that I, for once, have waived professional considerations and send this hoping it may be received in the same spirit in which it is written."



There is an epidemic of colds in this city. You meet it in the streets—in the shops—at church—everywhere. Very likely you take it home with you—and then wonder when and where you sat in a draught. Act promptly and don't wait till you get Pneumonia, Bronchitis or Consumption. The minute you feel symptoms of cold anywhere take **Shiloh's Consumption Cure**. It will cure the stuffed

Cures a Cough in a night When taken in time

up feeling (the sneeze, the cough, in a night. You mustn't think it's meant only for Consumption because it is called a Consumption Cure. Just for the single reason that it does cure consumption, it is better than anything else for sudden colds and coughs. And there isn't an intelligent mother in the country who doesn't keep it constantly on hand for croup, whooping cough, etc.

Another thing—SHILOH is a preventive as well as a cure. It is a general tonic for the whole body and so builds up and strengthens it; that cold and consumption can get no foothold. This is not idle talk. It is a fact. It has been proved thousands of times, and what is stronger than proof?

Try it on that cold to night, and be cured in the morning.

Shiloh's Consumption Cure is sold by all druggists on a positive guarantee that the purchase money will be refunded in case of failure. 25c, 50c, and \$1. a bottle in Canada and United States. In England 1s. 2d., 2s. 3d. and 4s. 6d.

BE SURE

BE SURE and get our BARGAIN prices and terms on our slightly used Karn Pianos and Organs. BE SURE and get the aforesaid before buying elsewhere. WE MUST SELL our large and increasing stock of slightly used Karn Pianos and Organs to make room for the GOODS WE REPRESENT.

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JAMES P. HOGAN, TAILOR, has removed from 48 Market Square, to **101 CHARLOTTE STREET**, directly opposite Dufferin where he will be pleased to welcome old customers and new.

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DO YOU WISH to know something about our New Form of Insurance? It will pay you to investigate it even if you have resolutely opposed Life Insurance plans hitherto. If you will favor us with your age we will send you in return the details of the best Protection and Investment plan that was ever devised.

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The Church and the Masses.

But are there no masses in our churches, no wage-earners, no poor? Will the world never learn that many of our best-known and most effective churches have none else? We know of churches, and the cases are not exceptional, where every man is a bread-winner, and every woman is active at some duty. The rich man is the exception in the church. There are a few scattered here and there, but no one is ever made unwelcome because of them. In many instances the masses receive their most cordial welcome at their very hands. It is certainly time, and has been for years, when this slanderous report about the church, and good people in general, had met its effective denial. It is untrue, basely untrue, and no one ought to know it any better than the messes themselves. —Presbyterian Journal.

The receipts of the province of Ontario, for 1900 amounted in round numbers to \$4,300,000, while the expenditures were but four millions, leaving a balance on the year's transactions of two hundred thousand. The province now has a cash surplus of a little over \$1,000,000.

The White Plague.

ONE-SIXTH OF ALL DEATHS DUE TO CONSUMPTION.

Its Ravages Spares No Class—Rich and Poor Alike Fall Its Victims—How this Dread Trouble May Be Prevented.

Consumption has been well named the great white plague. One-sixth of all the deaths occurring in Canada annually are due to the ravages of this terrible disease. Its victims are found among all classes; rich and poor alike succumb to its insidious advance. Only a few years ago the victim of consumption was regarded as incurable, and horror-stricken friends watched the loved one day by day fade away until death came as a merciful release. Now, however, it is known that taken in its earlier stages consumption is curable, and that by a proper care of the blood—keeping it rich, red and pure—those who are predisposed to the disease escape its ravages. Consumption is now classed among the preventable diseases, and those who are pale, easily tired, emaciated, or show any of the numerous symptoms of general debility should at once fortify the system by enriching and purifying the blood—thus strengthening not only the lungs, but all parts of the body.

Among those who have escaped a threatened death from consumption is Mrs. Robert McCracken, of Marshville, Ont. Mrs. McCracken gives her experience that it may be of benefit to some other sufferer. She says:

"A few years ago I began to experience a general weakness. My appetite was poor; I was very pale; was troubled with shortness of breath and a smothering feeling in my chest. Beside these symptoms I became very nervous, at times dizzy and faint, and my hands and feet would get as cold as ice. As the trouble progressed I began to lose flesh rapidly, and in a short time was only a shadow of my former self. I had good medical treatment, but did not get relief, and as a harsh cough set in I began to fear that consumption had fastened itself upon me. This was strengthened by a knowledge that several of my ancestors had died of this terrible disease. In this rather deplorable condition I was advised to try Dr. Williams' Pink Pills. I at once procured a supply and had not taken them long when I noted a change for the better. By the time I had taken six or eight boxes I was able to move around the house again and felt better and stronger in every way. I continued the use of the pills until I had taken a dozen boxes, when all my old time strength and vigor had returned, and I was as well as ever. During the time I was using the pills my weight increased twenty-six pounds. Several years have since passed, and in that time not a symptom of my former trouble has made itself apparent, so that I think I am safe in saying that my cure is permanent. I believe Dr. Williams' Pink Pills saved my life, and I strongly advise ailing women to give them a trial."

Dr. Williams' Pink Pills are a tonic and not a purgative medicine. They enrich the blood from the first dose to the last and thus bring health and strength to every organ in the body. The genuine pills are sold only in boxes with the full name, "Dr. Williams' Pink Pills for Pale People," printed on the wrapper. If your dealer cannot supply you send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be mailed post paid at 50 cents a box, or six boxes for \$2.50.

News Summary.

The Italian Ministry has resigned on account of the defeat of Wednesday last.

The early publication of a life of Queen Victoria by the Marquis of Lorne is announced.

The Grand Trunk Railway will establish a weekly service between Portland, Me., and Glasgow this summer.

Mr. F. H. Cunningham of the Marine Department has been appointed head of the fish-breeding establishments of Canada.

Mr. James Dulmage's house and barns in South Gower were destroyed by fire, and two inmates, Mr. Dulmage's nephew and the latter's aunt, lost their lives.

The Duke and Duchess of Cornwall and York will leave England about the end of March or beginning of April, in time to reach Australia early in May.

J. W. Peppett, a miner, who has been staying in Victoria, B. C., and who came to Boston on his way home to Cape Breton, was robbed of \$4,650 in a Berkeley street doorway.

Plague prevails in every part of India, except the central provinces. It is particularly severe in Bengal, where there is a weekly mortality of 2,500. In Bombay the deaths reach 94 per cent. of the cases.

King Edward will open Parliament in full State on Thursday next. Queen Victoria last opened Parliament in person in 1886, but a full State opening has not taken place since the death of the Prince Consort in 1861.

Speaking at the annual dinner of the Canadian Horse Breeders' Association at Toronto Thursday night, Hon. G. W. Ross, Premier of Ontario, strongly advocated united action in bringing pressure to bear on the Imperial government to establish remount centres for army horses in Canada.

King Edward, Queen Alexandria and other members of the royal family arrived in London Thursday afternoon. They drove in four open carriages over the same route Emperor William of Germany traversed on Tuesday. The King was in civilian clothes and the ladies of the party were closely veiled.

The British ambassador called at the White House Friday, and presented to the President an acknowledgment from King Edward of his appreciation of the President's courtesy in attending the memorial services at Washington and of the feeling of sympathy of the people of the United States.

At a meeting of the Toronto Historical Society on Thursday evening, the lady members of the association decided to collect a ten cent subscription from among the women of Toronto and to secure other financial help to erect a memorial hall to Queen Victoria, in which the central figure will be a magnificent statue of the Queen.

A statement was given wide circulation to the effect that Sir William Meredith will resign the chief justiceship of common pleas of Ontario, to enter the firm of McCarthy, Osler & Co., taking the position in the firm rendered vacant by the death of B. B. Osler. The chief justice says the idea is preposterous and he has not the least idea of leaving the bench.

Mrs. G. Bremfeld led twenty women in a crusade at Clearwater, Kansas, Friday. All the joints purchased immunity by promising to abandon their liquor business, which they did. But the women now demand that they give up their billiard and pool tables also. This they refuse to do and the women threaten to smash them. A raid is expected and the town is excited.

Advice from Baku, Russia, announce that the fire has been extinguished. Ten factories and five depots were burned. It is estimated that the losses will exceed 6,000,000 roubles. Nine charred corpses have been recovered. One hundred and sixty persons were injured by burning, forty-one of these severely, and six have succumbed to their injuries. Many victims are still under the ruins and the search is proceeding. It is not known how many of the spectators perished, but a hundred persons are still missing.

Spiritual plowmen, sharpen thy plowshare with the Spirit! Spiritual sower, dip thy seed in the Spirit; so shall it germinate; and ask the Spirit to give thee grace to scatter it, that it might fall into the right furrows! Spiritual warrior, whet that sword with the Spirit and ask the Spirit, whose word is a sword indeed, to strengthen thy arm to wield it! —Spurgeon.

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal souls, if we imbue them with principles, with the just fear of God and love of our fellow men, we engrave on these tablets something which will brighten to all eternity. —Daniel Webster.

The Cold Spare Bed.

When you have a friend to visit you, if she be a welcome guest, You will try to make her happy, and you'll give her of your best; You'll tell her all the story of your varied household cares, And everlastingly you'll prate about your own affairs; But whatever else you do, don't for heaven's sake be led To put that helpless woman in the cold spare bed!

You may tell her of your troubles with your numerous hired girls, And what "she said," and what "I said," till her understanding whirls; You may talk of the servant question till the setting moon's last gleam, And begin again next morning on the same old tiresome theme; But whatever else you do, don't for heaven's sake be led To put that helpless woman in the cold spare bed!

You may tell her of your pains and aches, and what the doctor said, That time you came near dying with neuralgia in your head; Of how you poured down bitters, and drops and patent pills, When you caught the dread malaria, and had such awful cills; You may bore her, you may worry her, till she wishes she were dead; But for heaven's sake, don't put her in the cold spare bed!

—Clara Augusta Trask, in the New England Farmer.

TO A DEAD CHURCH.

God does not usually give tender babes in Christ to the keeping of churches that are cold and dead and low in life. The general life of the church in nineteen cases out of twenty, if not in ninety-nine cases out of a hundred, determines what that of those babes shall be, and that within a few months after their conversion. Churches must prepare the most helpful atmospheres for converts, if they are to have committed to them these tender lives for nurture and growth. It would be as reasonable to expect a loving father to put his babe into a pest house as for God to put his children into the keeping of a church infected with moral inertia and disease.—Canadian Baptist.

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



Ask the girl who has tested it.

Ask any one who has used Surprise Soap if it is not, a pure hard soap; the most satisfactory soap and most economical.

Those who try Surprise always continue to use it.

SURPRISE is a pure hard Soap.

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A Terrible Cough.



If people would only treat coughs and colds in time with Dr. Wood's Norway Pine Syrup, there would be fewer homes desolate.

The severest coughs and colds, bronchitis and croup, and the first stages of consumption yield readily to this powerful, lung-healing remedy.

Read what Mrs. Thos. Carter, Northport, Ont., says: "I caught a severe cold, which settled on my throat and lungs, so that I could scarcely speak above a whisper. I also had a terrible cough which my friends thought would send me to my grave. I tried different remedies but all failed to do me any good until I took Dr. Wood's Norway Pine Syrup, and the contents of one bottle completely cured me."

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