

# Messenger and Visitor.

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**Ontario Prohibitionists Discuss the Referendum.**

A great convention of Ontario Prohibitionists was held in Toronto on Tuesday last. It is reported that 1200 delegates were present. The principal if not the only matter considered was the Prohibitory Liquor Bill now before the Legislature, especially the referendum feature and the conditions under which it is proposed to be taken. The task of the President, Rev. Dr. A. W. Mackay of Woodstock, was not an easy one, for the convention was under high pressure, the demand for expression was tremendous and sought relief in resolutions which delegates insisted on reading in order or out of order. Finally the convention settled to a discussion of the subject on the line of two resolutions or sets of resolutions, the first presented by Mr. F. S. Spence as the report of the Executive Committee of the Alliance, and the second moved by Rev. Dr. S. D. Chown as an amendment to that moved by Mr. Spence. Mr. Spence's "report" condemned the bill before the Legislature on the ground of its "making prohibition conditional upon difficult, unreasonable and unjust requirements," declared that it could not "be accepted as a fulfillment of the Government's pledges," and expressed deep regret that the Government had not "carried out the simple definite promises of Sir Oliver Mowat, reiterated by Hon. A. S. Hardy and Hon. G. W. Ross, to introduce a bill to prohibit the liquor traffic to the limit of the declared power of the Province." The report further especially objected to the provision that the Act must be supported by a majority exceeding half the number of those who vote in the general election, and declared that "any condition that would permit the opinions of a minority of the voting electorate to prevail would not be considered by the prohibitionists of Ontario as a fulfillment of the Government's promise nor as entitling members of the Legislature who voted for it to their confidence and support." Objection was also urged on the ground that, according to the proposed conditions of the referendum, Prohibitionists must poll a large vote in order to secure the legislation they desire, while anti-prohibitionists may succeed without taking the trouble of voting. The report, however, did not advise the rejection of the referendum, but on the contrary called for the appointment of a deputation to wait on the Government and "ask for a removal from the bill of the unfair conditions complained of." Dr. Chown's resolution differed from that presented by Mr. Spence in that it asked the convention to condemn the referendum as "an evasion of responsibility," and "a breach of faith," and to call upon the Legislature to "amend the bill by striking out the provision for a referendum." Other amendments were offered but obtained little consideration. The main arguments used in support of Dr. Chown's amendment was, that faithfulness to pledges given demanded on the part of the Government acceptance of direct responsibility for a prohibitory law without recourse to a referendum, and that in order to any valuable assurance that the law would be enforced it must be a Government measure, having the strength of a political party behind it. On the other hand it was urged that though the action of the Government deserved censure, yet the thing to be principally kept in mind was the interests of prohibition and, in the words of Mr. Spence, "The temperance people had not a case on which they could go to Parliament and object to a law that only required the ratification of the people for its enforcement." He was therefore in favor of accepting the referendum under fair conditions as specified in the resolutions. This view prevailed with much the larger part of the Convention. The resolutions moved by Mr. Spence were carried and a deputation appointed to wait on the Government with a view to obtaining the changes sought for.

**The Delegation Meets Premier Ross.**

The delegation, appointed by the Toronto Prohibition Convention to urge the demand for changes in connection with the proposed referendum on the Prohibitory Liquor Act, waited on the Ontario Government on Wednesday. Members of the Temperance Alliance were present to the number of about one hundred, with other persons including some representatives of the liquor trade, as spectators. The interview was of course marked by courtesy on both sides, but also by the utmost frankness. Dr. MacKay as spokesman for the delegation said that although the Alliance had not approved the principle of a referendum, they had agreed to accept it under protest, and they were there to ask for a fair referendum—that was, as they considered, one in which the majority of those voting should determine the issue, and that the vote should be taken at the time of the municipal elections. Dr. MacKay's presentation of the matter was supported by remarks from Mr. Spence, Mr. C. J. Miller, Mrs. Thornley of the W. C. T. U., and Dr. Carman. Mr. Spence questioned the constitutionality of the referendum. Mr. Miller said the country was ripe for the partial measure of prohibition which the bill before the Legislature embodied and that the Convention just held showed that the sentiment of the Temperance people was against the referendum. Dr. Carman warned the Government that the course it had proposed would arouse on the part of the prohibitionists indignation which would make itself felt when the proper time arrived. In his reply to the delegation, Premier Ross called attention to the necessary character of the present law, which one of the speakers had correctly characterized as "partial prohibition." The country had of course spoken somewhat emphatically in favor of total prohibition, but it had never spoken on the question of partial prohibition, and he therefore justified the referendum on the ground that the people had not declared their will in reference to such a measure of prohibition as the proposed law could give. The referendum was but an extension of the local option principle as practiced in connection with the Scott Act, and the high parliamentary authorities which he had consulted had assured him of its constitutionality. Mr. Ross proceeded to discuss the terms of the referendum. As to the date, he said it would be changed, and intimated that the proposal to make it coincident with the municipal elections would receive favorable consideration. But as to the majority required to bring the Act into force, the Premier stood firmly by the terms of the bill. The enforcement of the law would be no easy task, and the Government at first had decided in favor of a three-fifths majority, but that had been objected to as too large. The present proposal meant that if three out of every eight persons on the electoral lists should vote for the law it would be carried. That, he considered, was a fair proposition, and was as far as the Government would go. If the temperance people could not succeed in getting a majority of votes on the basis agreed on, they did not deserve to be successful. If this popular endorsement were secured for the Act, the Government by proclamation would make it the law of the land, and would give its whole effort to make the law effective. In conclusion Mr. Ross said to the delegation that he would like them to think over the matter for a while as if they were in his own place, to look at the matter from the standpoint of a man whose views were in accord with theirs on the fundamental principles of temperance, and who had the additional responsibility of having to put them into legislation.

**Lord Rosebery and the Liberals.**

The reappearance of Lord Rosebery as an active force in British politics has evidently done nothing so far to improve the condition or the immediate prospects of the Liberal party. On the contrary it has emphasized the causes of division and apparently made harmonious action between the discordant elements the more impracticable. The course being taken by Sir Henry Campbell-Bannerman, the present leader, appears plainly to indicate that Lord Rosebery's policy is not his policy, and that he is not prepared to become one of his lordship's lieutenants. While Lord Rosebery has said that the party must cut clear from the past and has definitely declared against home rule for Ireland,

Sir Henry has as definitely declared for home rule. In reference to the South African war too the position of the two leaders lacks much of agreement. Lord Rosebery is distinctly imperialistic in his views, while Sir Henry Campbell-Bannerman shows much consideration for those who condemn the war as unnecessary and unjust and insist upon peace on terms which would recognize more or less the contention of the Boers. Whether or not the Irish Nationalists will show any practical gratitude toward the Liberals for Sir Henry's recent re-endorsement of their cause remains to be seen, but a party from which is eliminated those Liberals who are opposed to home rule and those who adopt Lord Rosebery's view in reference to the settlement of the South African difficulties can hardly hope to present an opposition which the Government will feel it necessary to consider very seriously. This is the more to be regretted because the Government, both for its own good and that of the nation, is greatly in need of a vigorous and well generalised opposition. The London Correspondent of the New York Tribune attributes Lord Rosebery's failure to accomplish any practical results at this time to his lack of constructive ability and administrative originality. He has taken away all the Liberal principles at one swoop, and has not set up anything to replace them. He has represented a species of political agnosticism. Something besides the levelling process is required if the old articles of the Liberal faith are to be expunged. A new democratic creed must be formulated. Until this is done Lord Rosebery cannot reunite the distracted party.

**Compensation.**

With the discussion of the prohibition of the liquor traffic as an immediately practical question, comes the question of compensation. A good deal that is plausible may be urged in favor of compensation, and it may be admitted that, if the liquor traffic can be effectually ended by prohibition, the country could well afford to pay something handsome in order to secure so great a boon. But we think that a fair examination of the subject will show that the claims of the liquor traffic to compensation are of the slimmest character. The business cannot pretend to stand on the same basis as that of legitimate and useful industries. It is a business in reference to which the principle of restriction has long been applied. It has existed on sufferance of the Government from year to year. Its rights to existence have constantly been challenged and its sphere of operation from time to time curtailed. Moreover, a constantly growing public sentiment has continually demanded its abolition, and the liquor traffic has had many warnings to set its house in order since it must die and not live. If those engaged in the liquor business have turned a deaf ear to these warnings and have failed to transfer their capital and their energies to other industries, have they any right to complain and demand compensation if Government, reflecting the will of the people, finally pronounces the doom of the liquor traffic and declares it to be illegitimate and outlawed among the industries of the land? But if there is to be compensation why should not both sides of the account be considered and a balance be struck? If the liquor business has been a wholesome industry, continually adding to the wealth of the country, like agriculture or mining or the fisheries or manufacturers, then let the loss to be incurred by its promoters in its abolition be paid for. But if it has been a kind of industrial vampire, fattening upon the life-blood of the country, it has surely no claims to consideration. Who is to recompense the country for all the loss that it has suffered at the hands of the liquor traffic during all these years of its existence? If the men who have grown rich by manufacturing and selling liquor and those who have had their living by retailing it, are to be so kindly considered that they must have compensation for any loss to be suffered by the abolition of the liquor traffic, what about the men and the families and the communities which have suffered loss incalculable and irremediable by the operation of the same traffic? Let the liquor business square its own side of the account and then come and talk about compensation.

## Knowledge Through Prayer.

Sermon preached at Wolfville on The Day of Prayer for Colleges, Feb. 9th, 1902.

REV. H. R. HATCH.

Ps. 119: 18:—"Open thou my eyes that I may behold wondrous things out of thy law."

The 119th Psalm may be entitled, "The Praise of God's law." In every verse but one—the 122nd—there is a direct reference to the law of God under some one of the various terms in which that law is described. The particular term in this verse—the Torah—while it came to be used in the technical sense of the law of Moses, in its earlier history had a more general meaning and referred to every instruction which God gave to men, either directly through his spirit, or indirectly through some medium or messenger. Thus the law was God's message or God's will for men. We might translate the verse of our text thus: "Uncover thou my eyes that I may look upon the wonderful things of thy teaching." And this means, evidently, that the Psalmist prayed that he might have the ability to understand God's messages. The point that I wish to make is this, to the devout Hebrew mind and heart God was continually speaking his message, giving his instruction, not in one way merely but in all ways, and his chief desire was to understand this message of his God. So the Psalmist prays his prayer to God: "Open thou my eyes, that I may behold wondrous things out of thy law."

That prayer almost looks as if the Psalmist expected God to show him these wondrous things without effort on his part; but a careful reading of the entire Psalm will correct that impression. The law of God was his constant meditation; God's word was laid up in his heart; God's statutes were his delight; God's testimonies, his rejoicing; and in God's commandments he walked. His prayer then is that he may have spiritual discernment so that he may see the law of God in its wonderful beauty and activity and especially in its relation to his own life and his life in relation to it. The author of the 119th Psalm was a great student, and the object of his study was to find out the wonderful things of God, and so as he studied he prayed that God would enlighten his understanding.

Our theme this morning is "The Relation of Prayer to Study." To define the two leading terms in our theme—prayer and study. What is it to pray? What is it to study?

Comprehensively stated, prayer is communion with God, the object of which is fellowship with God in all his will and purpose for our life. Or we may put it this way,—prayer is the outgo of a human soul to the Supreme Being and seeks that companionship with that Supreme Being which will mean perfect union between the soul and him. Doubtless you can state it more briefly and in a much better way; but I trust that my meaning is clear. Let me emphasize especially the object of prayer—it is to come into fellowship with God in all his will for us.

On the other hand study is the earnest application of the mind to gather knowledge of any or of all kinds and its ultimate object is wisdom. But truth, be it expressed in science, in art, in morals, or in religion is only the expression of God's mind. Certainly no one can deny that everything expresses an intelligence of a matchless and supreme order; and intelligence, we know belongs to personal being. The marvellous adaptation in nature, the wonderful harmonies of color and in relations, the accurate operation of the laws of physical and chemical activities, all are evidences of a creative intelligence of a supreme order with infinite resources. But the same and greater marvels in law, in adaptations, in beauty we find in the world of moral and spiritual being; all, we believe traceable to the same supreme intelligence and infinite power. Learning is simply finding out these wonderful things which are written in God's universe and in the constitution of our humanity, and also revealed to us in the book of revelation, all written and revealed for our instruction and the training of our lives towards their destiny. To stop short of God in our learning is still to remain in ignorance and folly; while on the other hand to accept the conclusion both of our own reason and of revelation and to live in accordance therewith is to find wisdom and to get understanding.

These remarks may help us to see something of the relation between prayer and study. Prayer in its last analysis being communion with God in order to know and to do his will; and study in the last analysis being the attempt to learn the mind of God as he has expressed it in the various and multitudinous forms of creation and facts of human experience so that we may know life in all its relationships and live in accordance with the intent and purpose of our being, then prayer has a direct and vital connection with study, which no earnest student should overlook, and by student I mean not only the young men and maidens who may gather in halls of learning but also men and women everywhere who in the various walks of life are seeking to find out the value and meaning of existence. We are all students more or

less. The students in the schools have the special advantage.

There is an old Latin proverb which reads thus: "*Bene orasse est bene studuisse.*"

Translated it would read as follows: "To have prayed well is to have studied well." That proverb is worthy a place beside the proverbs of Solomon. We believe that it sets before us a most profound truth. It tells us that there is a real sense in which prayer is study, and that the object of prayer and study are one. In the thought of the Psalmist prayer supplements study. And after all the unveiling of any truth depends upon whether God chooses to unveil it. So study ought always to be pursued and at all points supplemented with the prayer, "Open thou my eyes that I may see." For it is possible for us to have eyes, yet see not; to have ears, yet hear not. How often have we gone forth among the beauties of nature, seeing, yet not seeing, hearing, yet not hearing. But one day there came a change, and the sun was warmer, and the skies were brighter, and the beauties of nature were more charming than ever they had been before. What made the change? Two things, perhaps; one thing, certainly. The two things were knowledge and sympathy, the one thing was sympathy. There was a fellow feeling with it all, which related us to it and it to us. If there was new or special knowledge it simply enhanced the sympathy. This brings us to our first point in the relation of prayer to study.

1. Prayer begets and develops sympathy, to which Truth unlocks her secrets, and so leads to the discovery of the wondrous things of God.

This sympathy involves two elements, chiefly, reverence and love.

(a.) First consider reverence. By reverence we mean that profound respect and esteem for the truth which leads us to honor it above all things else. Such reverence may be ours only as we apprehend that all truth is the expression of the mind of God, and should therefore bring our minds into direct touch with deity. Prayer puts God in his proper place in relation to all manifested truth and accordingly fills the heart of the student with the devout and reverent attitude. Indeed the Bible tells us that the fear of the Lord—that is, reverence for the Supreme Being—is the beginning of wisdom. And as the end of true study is to make us wise unto the perfecting of our life, then the fear or reverence of him who is the truth is the first step towards becoming wise. Prayer helps us to take that step.

Go back with me 3,000 years or more to the desert of Midian. For forty years a man had been tending sheep in that desert until he must have known every bush and rock and ravine. On this side the bare and rugged peaks of Sinai climbed to the clouds, and all around, the horizon was hemmed in by precipitous mountains, and the world beyond was shut out. There in those dreary wastes, for forty years, Moses kept the sheep of his father-in-law, and meditated on the things of God and man. One day something happened, we know not what, whether it was that the eyes of Moses were opened so that he could see what always had been, or that some unusual manifestation took place before the ordinary eye. In any event he saw, and what he saw, was a bush aflame with fire but unconsumed. All at once the reverent devotion of years reached a full measure of strength and made it possible for God to speak to Moses in clear and ringing message. Moses was a praying man. Prayer had brought his soul into intimate union with God and therefore God spoke to him out of the flaming bush. Hundreds of shepherds before and since Moses have kept their flocks in the wilderness of Midian, but to none has the bush been aflame with deity. For among them there has been only one Moses with his mighty spirit searching the depths of life and the universe to find God. And yet Mrs. Browning tells us truly,

"Earth is crammed with heaven

And every bush is aflame with God;"

and out of every bush God speaks—only so many of us having eyes see not, and ears hear not. Soon, over these hills and dales will flow what Lowell calls,

"... the high-tide of the year,  
And whatever of life hath ebbed away  
Comes flooding back, with a rippling cheer,  
Into every bare inlet and creek and bay;"

and this valley will be filled with the glad acclaim of a world's teeming life; and the praise of earth's thousand voices will ascend to God. In front of my study window is a large apple-tree, to day trunk and limbs bare, apparently cold and dead. But some fair morn in "the flood-tide of the year" I will look out and see that tree covered with the glory of leaf and blossom, and out of all that glorious beauty the God who made heaven and earth will speak to me of blossom-time and fruitage, of life fulfilling its mission, of death and then of the resurrection beauty and joy. Could that tree ablaze from ground to topmost bough with a bright but unconsuming glory tell me more of God and of life's mission? Indeed, if I have gotten hold of right things in life, is it not thus that the floescent tree and the tree fruit-laden and also the tree in the mighty grasp of these northern frosts is literally aflame with the glory of the invisible but infinite Creator? So we believe. And to him who

has a heart to understand, the words of Lord Tennyson are pre-eminently true,

"Flower in the crannied wall,  
I pluck you out of the crannies,  
I hold you here, root and all, in my hand,  
Little flower—but if I could understand  
What you are, root and all, and all in all,  
I should know what God and man is."

Men call this an irreverent age. Whether that be a true characterization the future must declare. But this we know, that while the profane and irreverent crowd may linger in the porch of the temple of truth, they who would enter the holy of holies must approach thereto with reverent and devout spirit. Ay! indeed, it is only to such spirits that there is seen to be a most holy place. Men with skilful hand but unsympathetic spirit may dissect the living or the dead body and fail to discover anything except matter nervously organized; but to him whose heart is reverently attuned to the eternal realities, in all the delicate and intricate mechanism of this body of ours is revealed the masterful will and wisdom of the divine creative energy. Prayer is the golden key that unlocks the gates of reverence and lets the spirit of man soar away to the infinite Father, God, in the search for truth.

(b.) Secondly, consider the other element in sympathy of which we spoke, viz.—love. God is love. Prayer opens the heart of man to love God, and therefore to love the truth. This much is as certain as any demonstrated proposition in geometry,—no man will ever enter very far into the truth without a deep and sincere love for the truth.

In the book of Proverbs in the 8th chapter, wisdom is personified and cries out, "I love them that love me," If we would apply our hearts unto wisdom and get understanding, we must love the truth. In short—to use the words of another—"we must love, to know."

Surely we are all familiar with this principle. At least every teacher is. There are lower motives which may lead one to apply himself to study. It may be the wish of his parents, or the pride of his own heart to make a fair showing amongst his fellow students. But it is only when the whole affectional nature of the student is given to the study pursued and the object to be gained, that he makes rapid progress and finally reaches the goal. The men who stand out prominently in any department of human knowledge are the men whose life has become absorbed in the studies which they pursue, and whose greatest glory is their enthusiastic love for the truth they are seeking. This is the uniform testimony of human history, and we must accept it. The most precious treasures of truth are hidden to all, except those who have enshrined truth in their hearts.

In the experiments of Marconi with wireless telegraphy, we are informed that the chief difficulty has been in perfecting an instrument, called the coherer, for the receiving of the electrical waves which the transmitting machine may set in motion. The transmitter and the coherer are made to correspond by a process called tuning so that only a coherer attuned to a transmitter can receive the message sent out by that transmitter. For example, if a transmitter is radiating a half million vibrations per second, the corresponding coherer will be able to receive only a half million vibrations. This process of tuning, we are told, are still open to very large improvements, but the principle is generally accepted. This illustrates what I am trying to say about love and sympathy for the truth and the receiving of the truth. Prayer is the process by which our hearts and minds are attuned to love and sympathy for the truth. And this love and sympathy for the truth is that necessary correspondence between us and the truth that renders it possible for us to receive the message of truth which the Great Transmitter sends out in electrical truth-waves to the earth. Is it too much to say that the whole spiritual ether is vibrating with these electrical truth-waves, and that whenever the heart of man is properly attuned to receive these waves Truth floods the soul with her divine light?

Just as a child placed in the midst of a group of merry, romping children catches at once their spirit of gladness and laughter, because his own heart is in sympathy therewith, so a human soul set in all this wonderful truth of God in God's universe, if his heart is attuned to love and sympathy therewith, catches the spirit of Truth and he worships in her Temple. Prayer is the homage of our hearts to Truth, and keeps the channels of communication open between us and the Truth.

II. Secondly, Prayer, besides attuning one's soul to sympathy for the truth, brings the spirit of the student into obedience to the truth. Truth locks her temple against the disobedient soul. Just as the mathematician in order to solve the more difficult problems of equations must be obedient to the primary laws of numbers; so the student in all department of knowledge in order to understand the mysteries which remain to be uncovered must at every step be obedient to the laws and principles already mastered. Truth wherever found is reality, and therefore is vitally related to highest personal well-being. Accordingly, if I would enter fully into the deepest and holiest realities and understand myself in all my rela-

tions, I must at all times be fully obedient to all the light which Truth sheds on the meaning of life, and follow her guiding as she gently leads me on until my soul rests serenely and lovingly in the Supreme and Omnipotent Truth. Thus you see, inasmuch as God is Truth and real prayer is unto God and is communion with him, prayer leads the spirit into obedience when once the truth has been discovered, and consequently aids to a larger discovery of the truth.

But someone may be saying, "I am studying mathematics, or the ancient languages of Greece and Rome. What has prayer to do with these studies, or what may I learn from them of vital importance to my life? Much, every way. Take for example the simple formula

$$2 \times 2 = 4.$$

Yes, you say, I can see that; but what of it? Some of you have heard of the great law of Palaeontology which Cuvier established, known as "the law of correlation of organs," by which palaeontologists, who deal so largely with the fragmentary remains of the flora and fauna of the pre-historic ages, "can often infer from an isolated organ or bone structure the essential features of the remainder of the organism;" just as, given the arc of a circle and by the law of circularity the entire circle may be described. So, friends, the simple statement that

$$2 \times 2 = 4$$

tells us of the whole world of mathematics and of a universe built upon mathematical precision. Nor can we escape the conclusion that that formula describes to a certain extent human life also. This plus that, or that minus this, that multiplied by this, or this divided by that always equal something exact and definite, if not definable in my life and character. Only a perfect knowledge of the truth therefore can fully interpret for me even that simple formula

$$2 \times 2 = 4;$$

so that I may know, not merely that two plus two equals four but also all that implies of God's method in creation and of God's laws of operating his creation. As prayer relates one sympathetically to God and his truth, prayer therefore has an important place in the full understanding of mathematical truth in its relation to God's universe and life, and is also a valuable aid in bringing the soul into obedience thereto in so far as it affects life.

On the other hand take the study of the Latin or the Greek. As we study the orations of Demosthenes, or the poetry of Virgil or of Homer, we do to be sure obtain a more or less definite amount of language, of mythology, of ancient customs and history. But is that all? By no means. At least it should not be all. Those ancient pieces of literature are full of the gropings of the human spirit after reality or truth in life. In their light we may see light; in their darkness we are in the dark. The ancient writings, whether found in Greece or in Egypt or in Nineveh or in Babylon or in Judea, are all "profitable for teaching, for reproof, for correction, for instruction which is in righteousness," if only the student will ask the Spirit of truth to disclose to him their message concerning life. All this study of the ancient literatures and histories should have a direct and expanding influence on the forces of life within us. It would be useless for us to dip into the accumulated history of the race unless we thereby add something to the stock of life-forces within us. God, we believe, has been dealing with the race from the very beginning. Human experience reveals that dealing; and whatever truth the past may bring to us of the meaning and value of existence, it is but a reflection of the divine truth and light which have been shedding their rays on the pathway of the race from the first. The praying student studies science, history, and all other matters not only to know the truth; but also to obey the truth; and it is the student who is obedient to the voice of truth who at the last enters into the deepest and most blessed realities of truth and sees Truth face to face.

In all department of learning, as well as in religion, is it true that "he that willet to do God's will shall know of the teaching, whether it be of God," for all truth is to be tested in human experience; nor indeed can truth be said to be really known until it is thus tested in life itself.

III. Thirdly, Prayer to God on the part of the student brings to his aid the Spirit of truth. This Spirit of course is God's Spirit.

The atmosphere all about us is full of diffused light—at least so we are told. We put a match to a lamp or a candle and the wick bursts into flame and becomes a manifestation-point at which this diffused light gathers and expresses itself. The human spirit is the candle of the Lord: and if a candle of the Lord, then a candle of the truth. The Spirit of truth is everywhere present like this diffused light in the atmosphere. Prayer is the match which sets the candle of man alight with the flame of the divine Spirit of truth. "And when he, the Spirit of truth, (that is the Spirit of divine reality, of life in its perfections and glories, when he) is come he shall guide you into all truth." As all truth centers in God, he will therefore lead us, who seek him, to God. But we are told that this Spirit of truth will interpret the truth for us in the terms of Christ. In other words he will interpret truth for us in the terms of life and eternal

glory; for Christ was the very embodiment of life and eternal glory, and he makes all truth living and personal. Sympathy with the truth means then sympathy with the Christ; obedience to the truth means obedience to the Christ; and being led by the Spirit of truth means being like the Christ in all that is true and holy; and the being like the Christ is heaven here and hereafter.

So my friends' prayer is related to study, and study to truth, and truth to our eternal destiny.

My younger brothers and sisters I appeal to you, not with the words of youthful enthusiasm but with the words of earnest, serious-mindedness: I appeal to you who are to be the makers of Canada in the next twenty-five years, to you who are bound to wield a mighty influence in shaping national and even world-wide policies and who are to leave your heritage to the sons and daughters of the future—and this is my message:—your study will be of advantage, of highest advantage I mean, to yourselves, to your country and the world, only as through it you find God and his truth for your life and he endows you with a double portion of his spirit. You in these Christian schools, under Christian teachers, have exceptional advantages for the finding of the truth, and so of building up your lives in the truth. With the light of divine truth flaming from each star and flashing from all God's handiwork, not only in heavens above but also in the earth beneath, transfiguring the universe into a glorious manifestation of God's love and purpose, shall your candle remain unlighted, your spirit remain unresponsive, and you go on your way unheeding and so divert your God-given powers from him—who wishes to be glorified in them? God grant that it may not be so. But rather may you be among those who pray, "Open thou my eyes that I may behold the wondrous things of thy truth," and who, knowing the blessed reality of life in God through Christ, will thus be enabled out of the abundant Christ-life within you to give life's immortal riches to your needy brothers and sisters all around you; and so bring God to them and them to God.

"For what are men better than sheep or goats,  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of prayer  
Both for themselves and those who call them friends?  
For so the whole round earth is every way  
Bound by gold chains about the feet of God."

### The Twentieth Century Sunday.

At a legislative hearing on a question of legal restriction of Sunday trade, a gentleman favored wider liberty because we are at the opening of a new century, implying that Sunday laws are a relic of the dark ages. Not of the darkest ages, he should reflect. They do not prevail now in "Darkest Africa," or in any dark and savage land, nor ever did. Sunday observance is not a mark of rude unenlightened life. Only enlightened Christian nations observe Sunday rest, and protect the civil rest day by law, as a wise provision for the good of society. Not only savages, but bad men everywhere do without Sunday. Either they are not able to see that it is a necessity of wise living, or they do not wish to live wisely. Just in proportion as men advance in enlightenment, and in a desire to live according to the best light, they keep Sunday. There are exceptions, but on the large scale, and in the long run, exactly as men gain in spiritual insight, attain breadth of view, and a comprehension of the forces and tendencies which govern human life, if they also are wise enough to conform their conduct to their increased knowledge, they will prize Sunday, and keep it with all their heart. This is absolutely sure. How do we know it? On the word of him who cannot err, who is the truth, for he said "The Sabbath was made for man"—for man as man, always and everywhere; not for Jews alone, not for certain centuries only, but for all the centuries, for the twentieth and the fortieth, for all those blissful and prosperous ages when human progress shall have lifted man to the high vantage ground of enjoying the blessings a kind Providence makes ready for his use. And of all these blessings, one of the richest in value in itself, and most prolific of other blessings is the day of Sunday rest and worship. And when God made the Sabbath for man, he thereby declared that the Sabbath is something man needs in every age and land. It is indispensable to his prosperity. Therefore a kind Heavenly Father will see to it that this precious gift shall not always be as pearls cast before swine. He will educate men and train them up to see what is good for them, and will give them wisdom enough to take what is good for them. Many men spurn it now, for they are like very young kittens,—they have not got their eyes open yet. But the day of vision and of wisdom will come, if not for them, for the "coming man," the man who will not fly in the face of Providence, and trample its best gifts under his feet.

Through the voice not of written revelation alone, but through the cry of man's entire nature, body, soul and spirit, by the examples of Christ, and by the Providential favor shown to Sabbath keeping in its good results, God has made known his will, that man should take one day in seven, so far as the claims of necessity and mercy allow, to rest the body and train the soul.—(The Defender.)

### The Challenge.

JOB XXXVII.

Out from the whirlwind God did answer Job,  
And said: Who darkens counsel now with words?  
Gird, like a man, thy loins and answer me.  
Where wast thou when I laid foundation deep  
For earth, and knowest thou on what it rests?  
Or knowest thou who laid the corner stone  
Thereof, while gladly sang the morning stars,  
And all the sons of God did shout for joy?  
Who brought the ocean forth and gave it bounds?  
Behold I made for it of darkest clouds  
A swaddling band, and set it bars and doors;  
And said, Be stayed, no further come proud wages.  
Canst thou command the morning bright or teach  
The dayspring how to grasp the earth and shake?  
Hast thou passed through the gloomy gates of death?  
Hast thou searched out the fountains of the deep,  
Or knowest thou the breadths and bounds of earth,  
And wast thou born when these were made to know?  
Hast thou beheld the treasures of the hall  
And snow reserved for troubled days of war?  
Or seen the ways the winds are scattered east  
And north on earth? Who made the rivers deep  
For overflow of waters, and the paths  
For storms, for lightning and for thunder loud?  
Who sends the rain up in the wilderness  
Where no man is, to satisfy the waste  
And cause the tender herb to bud and bloom?  
And hath the dew a father or the rain?  
And who unwombed the ice and hoary frost?  
And canst thou bind the sweet influences  
Of Pleiades or loose Orion's bands?  
Who gave thy spirit light to see and know?  
Knowest thou the ordinances of heaven,  
Or canst thou send the lightning forth to smite  
The earth, or call the waters from the clouds?  
The lions howl and roar for prey, their young  
Are fierce with hunger, wilt thou hunt them meat?  
Who feeds the ravens young? All day they cry  
To me for food, and I provide for them.

ARTHUR D. WILMOT.

### Pew to Pulpit.

DEAR MR. EDITOR:—Kindly allow one who sits in an inconspicuous pew to say a few words to some who stand in conspicuous pulpits, they are uttered in a loving spirit, and for the honor of our Lord and King.

Let the ministers be more reverend in God's house, then the congregations will be more likely to be reverent. Bow in prayer on entering the sanctuary. Stand and smile in the singing of the hymns. Read the Bible as if you felt it was God's message to yourselves, as well as to us in the congregation, and with correct pronunciation; be not affected and erratic; giving a word one sound in one verse and a different one in the next. The educated pews demand the finest and purest of our English language from the pulpit. Handle the Bible gently, by no means bang and beat it about, as if it were not a sacred book. As to the sermon you need to preach to yourselves as well as to us poor sinners, we can tell how much of yourself you put into your sermon, had we less sermon and more self (that is soul self) hidden in Christ, there would be greater power in our churches. Please do not use slang, or regular phrases. Be not profane. How little you realize how you weaken the effect of your sermons by the harsh, loud uttering of the name of "God," "Jesus Christ," "Devil," "Damn," "Damnation," "Heaven," "Hell," "For God's sake," "For Heaven's sake," and the like. As one who cringes with acute pain on hearing these awfully solemn words, I entreat you, do not be guilty again of such sacrilege, especially for the sake of the children who are brought up in homes of refinement, and who are taught that such words are prohibited by polite people, and that profanity is an awful sin, from which they have taken the pledge to abstain in the "White Ribbon Army." I pray you help them by example, as well as by precept, to keep the solemn pledge they have taken.

Regretfully yours,

EXCLSIOR.

### Fruitful in Works.

"Fruitful in every good work." A life that is full of the knowledge of God, and has a walk worthy of Christ, is certain to be fruitful. Such a life cannot fail to bear good fruit, and there is nothing artificial about it. It is not fruit hung upon the life, but growing out of it. The abundant life produces such fruit. I saw in an exposition some time ago apples, peaches, grapes and oranges made of papier mache, and it looked just like fruit. It was made to fool people with. There was no odor about it and no substance in it. It simply appeared to be. There is much Christian work like the papier mache fruit, not produced by eternal life. The workers are like convicts in a chain gang; they have tasks which they must perform; their motive is to keep up appearance. "Fruitful in every good work" means much fruit rather than great fruit. The world is fed not by the rare specimens which we see at the fair, but by the little grapes and the little grains of wheat and corn. "Herein is my Father glorified that ye bear much fruit." We may be too ambitious to bear big fruit. "Do good unto all men." Let no opportunity pass, and it may be that in eternity we will find that the little deeds were the great deeds in their results.

On the national arms of Scotland is the engraving of the thistle, and it means that one little thistle was the salvation of the nation. During the invasion of Scotland by the Danes, the enemy were advancing in the dark upon them, one pricked his bare foot by a sharp thistle, cried out with pain. The cry was heard by a sentry, who sounded the alarm, aroused the soldiers and gained the battle. If I can be only a little thistle, pricking the foot of evil, I may bear fruit in the glory of God.—A. C. Dixon.

## Messenger and Visitor

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### The One Foundation

The warfare of controversy which for long centuries has been waged between the opponents and defenders of Christianity, has not yet come to an end. The style of armor and the modes of attack and defence change more or less as the centuries pass and as human knowledge is extended into new fields of research, but the inevitable conflict continues indefinitely. In the present age, as in the past, the assault upon Christianity frequently takes the form of a critical attack upon its sacred writings. It should not need to be said that all critics are not of the same complexion and that all criticism is not the same criticism. There is a criticism which is undevout, arrogant and hostile, and there is a criticism which is reverent, modest and subject to the authority of Christ. It must be confessed, however, that it is not easy always to draw the line in this matter between that which is friendly and helpful and that which is inimical and destructive to the Christian faith. Even the critics themselves do not seem always to know what the spirit within them signifies and to what results their work is tending. Men who have been recognized as among the ablest and most eminent of Christian scholars, and who would still seem to regard themselves as holding the essentials of the faith, have nevertheless come to take positions in regard to the interpretation of the scriptures, which seem to other Christian scholars, of equal eminence and ability, to involve a surrender of the very citadel of Christianity. This remark has its application in part in connection with certain articles which have found place in the two volumes so far published of the *Encyclopedia Biblica*, a work which embodies many of the extreme views and tendencies of the newer criticism, and also such a work as *The Historical New Testament*, by Rev. James Moffatt, published during the past year. It was doubtless the appearance of these writings, and the very remarkable character of the views they embody, considered as coming from Christian scholars and ministers of Christian churches, which moved Dr. W. Robertson Nicoll to write a series of articles in *The British Weekly*, which articles, with some additions, have now been published in book form under the title—*The Church's One Foundation*\*. It is comparatively a small book and the author has expressed his thoughts in terms which will enable him to be understood by intelligent persons generally as well as by those learned in biblical criticism. Concerning Old Testament criticism the book has little to say. It is to the destructive criticism of the New Testament, as more immediately and seriously threatening the Christian position, that the author gives attention.

Dr. Nicoll simplifies the discussion by indicating at once the *sine qua non* of Christianity and placing the cardinal emphasis in respect to all criticism of the Christian Scriptures, where it doubtless belongs, on the facts concerning Jesus. "What do they indicate—Whose son is he? If it can be shown that he is a son of man merely, in the ordinary sense, and that he is not Son of God in a unique and divine sense, then the battle must be counted lost and the citadel of the faith must be surrendered. But if the things which the apostles taught concerning the unique and divine personality of their Lord are still to be believed, then the foundation of the church still stands secure and the strongholds of the

faith are as impregnable as of old. As Westcott has said, "Christ the Word, the Son of God is Himself the Gospel." The Incarnation of God in Christ and His the Resurrection, are essential contents of the Christian faith, and that criticism or doctrine which rejects these thereby surrenders the right to be called Christian. Dr. Nicoll has no quarrel with criticism as such. To ignore the work of criticism would be "disloyalty and cowardice" on the part of the church. Criticism has achieved valuable results which are to be gratefully recognized. But "the church is entitled to ask the critic:—Do you believe in the Incarnation and Resurrection of Christ?" If his reply is in the affirmative, his processes and results are to be examined earnestly and calmly. If he replies in the negative he has missed the way and has put himself outside the church of Christ. If he refuses to answer his silence has to be interpreted."

It is but reasonable, too, Dr. Nicoll insists, that we should know the presuppositions of those who, under whatever name, assaults the citadel of Christianity. What *e. g.*, is their preconception as to the miraculous? "If we assume at the threshold of Gospel study that everything in the nature of miracle is impossible, then the specific questions are decided before the criticism begins to operate in earnest. The naturalistic critics approach the Christian records with an *a priori* theory, and impose it upon them, twisting the record into agreement with it, and cutting out what cannot be twisted." It was such presupposition in regard to the miraculous that vitiated the work of such critics as Paulus, Eichorn, Strauss and Renan. The miraculous must be explained away or gotten rid of at any price. The result, as seen in the case of Strauss and Renan, was the utter rejection of Christianity, or at least such an emasculation of it as to rob it of any special value as a revelation and of all power as a redemption. According to Dr. Nicoll's view, some men of the present day, men who hold positions as ministers in the Christian church, men who have recently written books in the line of biblical criticism and articles in the *Encyclopedia Biblica*, are occupying essentially the same ground as was held by Strauss and Renan, and are therefore to be counted among the hostile, rather than the friendly and helpful, critics of the Christian Scriptures. Of some of these in this connection he speaks with evident regret and pain—such men as Canon Cheyne and the late Dr. A. B. Bruce—for his personal relations with them have been most friendly, and their previous contributions to biblical scholarship he regards as highly valuable. The result, however, of such recent criticism as has been referred to is so to discredit the historical character of the gospel narratives that a haze of uncertainty envelopes everything, and so very little indeed is recognized as distinctly historical that it is impossible in such a dim light as these critics would leave us, to form any very definite idea as to the character, the life and the teachings of Jesus, and so the church's faith and hope is made to rest upon uncertainties.

Dr. Nicoll's argument is directed, therefore, not against Biblical criticism as such, but against a criticism which indicates by its destructive results that, whether consciously so or not to its authors, it is really destructive of the essentials of Christianity. Of this criticism he conceives the ablest exponents to be, not the newer critics who perhaps only dimly perceive, if at all, the logical issue of the positions they have assumed, but rather such men as Renan, and especially Strauss, who, with remorseless logic, accepted the results of the destructive criticism. The argument therefore is not along new lines but along the old and well worn lines of Christian apologetics. The author's tone is one of firm confidence in the impregnable ability of the church's defence from all assaults along this line of attack. The arguments presented are, mainly, the argument from the manifest credibility of the gospel narratives in their essential features, the picture which they present of Jesus in his unique majesty and sinlessness (a picture which it were absurd to regard as the creation of the men who wrote the gospels); the argument from the sinlessness of Jesus, with the tremendous alternative of ascribing to him vanity, arrogance and self-delusion if he was not sinless; the argument for the resurrection as supported by credible testimony and imperatively demanded by the results that follow; the arguments from Christian experience and from the transcendent type of human

character which Christianity has produced in its most saintly representatives;—these are the arguments which we find restated here with freshness and with power. Dr. Nicoll's book will not remove all the perplexities which a friendly or hostile criticism raises, but to many a brave but fainting soldier of the King, it will doubtless be as a brook by the way, from which, having drunk, he shall find fresh courage to renew the conflict. Especially valuable perhaps is the insistence upon the possibility and the supreme value to the Christian of spiritual communion with the source of love and life as a defence against all the assaults upon his faith. Those who have "an auction from the Holy One" are those who "know." "We enter into direct communion with God when we continue instant in prayer. No really great theologian, no really great believer has ever lived to whom prayer was not infinitely more important than any mere exercise of the intellect."

### Editorial Notes.

—The tenth International Sunday School Convention, representing the United States, with their Territories and foreign possessions, also Canada and Mexico, is appointed to meet in the city of Denver, Colorado, June 26-30, 1902. The scope of some of the subjects to be discussed is very wide, and doubtless much theoretical and practical wisdom will be brought to bear upon many important questions with which Sunday School workers have to deal. Among the duties with which the Convention is charged, is the election of the American Section of a new Committee to serve, if present plans are continued, for six years, and whose duty it will be to select the lessons of the International Series from 1906 to 1911.

—Dr. Wilbur F. Crafts of Washington, called forth applause at the Prohibitionist Convention held in Toronto last week, by the announcement that negotiations are in progress between the United States and the British Governments, looking toward the extending of an invitation to all commercial nations to unite to prohibit the sale of opium and liquor—beers and wines as well as spirits—to all savage and aboriginal races. Mr. Crafts urged that representations be made in support of this proposition to Hon. Joseph Chamberlain who represents the negotiations on the British side. It may be noted in this connection that the United States Congress has recently passed a bill prohibiting Americans from selling intoxicating liquors or opium in such Pacific Islands as are not under the rule of any civilized power.

—The *Watchman* alludes to the middle-aged people whose earnest, worn faces tell the story of weariness and a too prodigal expenditure of nerve force, and whose faces are going to get more earnest and worn until the silver cord breaks. "What they need," the *Watchman* says, "is not doctors or stimulants, but play. The doctor who would tell his patients how to play would be entitled to the largest fee they could pay." Quite true, for it is not easy for the "Jack" of whom constant work has made "a dull boy" to get himself into a playful mood. And then, if the good doctor would tell us some means of keeping the mill a going while the old horse is turned out to kick up his heels for a while—if he can—in the pasture, he ought to have a double fee.

—Those fistic encounters which have lately occurred in the United States Senate and in the British Columbia Legislature are certainly not pretty things to record or to read of, and deserve to be condemned as entirely uncivilized expressions of a temper that is far from parliamentary. And yet one may well question whether such incidents are indeed the most disgraceful and condemnable features of parliamentary life, and whether in the horrified remarks with which things of this kind are greeted there is not a good deal of unconscious pharisaism of the kind that strains out the gnat and swallows the camel. To our way of thinking the things that really disgrace Senates and Parliaments and which really endanger democratic government are of another complexion, and are managed for the most part without any violation of what are considered the parliamentary proprieties.

—The report, noted last week, of the release of Miss Ellen M. Stone, missionary of the American Board in Turkey, after having been held for some five months in captivity by brigands, has been confirmed. It seems to be generally accepted that Miss Stone's captors were the agents of a political organization working for the liberation of Macedonia from the Turkish yoke and that the ransom was sought in order to promote this object. According to such meagre reports as have so far been received from Miss Stone, neither she nor her companion in captivity, Madame Tsilka, appear to have suffered any violence at the hands of their captors. But at times they felt keenly the need of occupation, and sometimes suffered from the cold which in the mountains was quite severe, considering the small protection from it that was available. Madame Tsilka's child was born under circum-

\* THE CHURCH'S ONE FOUNDATION: Christ and Recent Criticism. By Rev. W. Robertson Nicoll, M. A., LL. D. Editor of "The Expositor" etc. etc. Toronto: Fleming H. Revell Company. Price \$1.25.

stances which would seem to have afforded little hope for the survival of either mother or babe, but Madame Tslika's previous training as a hospital nurse and her native strength stood her in good stead, and both she and her child survived their captivity. There is no complaint of lack of food, but the brigands who at first prepared the food grew tired of the service and left the ladies to cook for themselves. The United States Government may be expected to make a vigorous effort to have the perpetrators of the outrage discovered and punished, but probably they have so well covered their tracks that it will be impossible to trace them. Miss Stone will doubtless be able to turn her experience to good account in a literary way. It is said that an American Magazine has already offered her £7,000 and a royalty for six articles.

### Precedence.

The matter of ecclesiastical precedence at state functions was brought up in the Dominion Parliament some days ago. The Premier spoke of the matter as one which, while not perhaps of great intrinsic importance, involved considerable difficulties as a practical question. He recognized the claims of all religious bodies to consideration in the matter and intimated that he would be glad to have the opinions of the members of Parliament as to what would be most satisfactory. The following remarks by the *Presbyterian Witness* are entirely in accord with our own views on the subject and we accordingly commend them to our readers: "We trust that Parliament will not rashly legislate on the matter of ecclesiastical precedence. All that is really required is not legislation but a precedent made by the Government ignoring altogether ecclesiastical distinctions. In the eye of the State ministers of religion are citizens entitled to be treated as citizens. Distinctions of rank within the churches are not matters for civil recognition. Precedence is a matter of course where there exist established churches. In Great Britain the Archbishop of Canterbury is regarded as first in rank among ecclesiastics; and bracketed with him is the Moderator of the Church of Scotland. In Ireland precedence is enjoyed by the prelates of the Roman Catholic and Anglican churches, but by none others. This the Presbyterians warmly resent. In Canada there is an old order which ought to be withdrawn, because it is not suited to present conditions and not capable of improvement. Suggestions have been made to the effect that seniority might be made a basis of priority, or that extent of territorial jurisdiction might be taken into account. There is another proposed basis of priority, namely population. These bases or conditions are all more or less objectionable. The simple and practicable measure required to be taken is the cancelling the old order of precedence. Then let Governors and others whom it may concern take the responsibility of making arrangements suited to all occasions that may arise, and when they arise. We have heard of no troubles in the United States over ecclesiastical precedence. Why should it be otherwise with us?"

### Home Missions in New Brunswick.

In connection with our Home Mission work in New Brunswick, we have seventeen fields comprising thirty-six churches. These fields last year, were under the pastoral care of seventeen most devoted and faithful servants of Christ. Our plan is to keep these fields supplied by consecrated men of God, and to be ready to enter open doors as God may direct and the contributions of the people shall permit. In order to foster our work in these Mission churches, we need the prayers and offerings of our people. Our brethren who are toiling on these difficult fields are only poorly paid when we send them the amounts that have been promised by the Board; but these amounts small as they are cannot be sent unless our churches respond to these appeals which we make in the Master's name. More than half of our convention year is passed, and only a mere pittance has been raised by our churches for Home Mission purposes.

Dear Brothers and Sisters will you make an offering at once to this work? Think of the needs of these home mission fields; of the small salaries of these pastors; and the blessings of gospel privileges which we enjoy! And then for His sake, who was the first Great Home Missionary, send us help. Will not some of our friends to whom the Lord has entrusted large means send us donations for this important work? Here is an opportunity to serve Christ and "lay up treasures in heaven."

W. CAMP.

### From Halifax.

By Mr. Freeman's article in the MESSENGER AND VISITOR of this week I see that Rev. H. F. Waring has discoursed to the people of St. John on the ever living subject of "Heaven and Hell." The Archbishop of Halifax has done the same thing for the people of this city, with this difference—the Bishop delivered his views in the secular press. It was a lenten circular for the

congregations of his diocese, and its appearance in the secular papers was intended, I suppose, to emphasize the pastoral in the minds of his own people and to give Protestants the opportunity of reading it.

There appears no disposition on the part of any preachers to omit the word, heaven. It is a sweet and refreshing word. But hell makes its appearance but seldom in the sermon of today. Sugar-coated phrases do duty in its place. It is an ugly, disagreeable noun. Well, the Archbishop and the most metaphysical Baptist preachers now in the Maritime Provinces, have stepped to the front in their respective cities to talk plainly on this doctrine—dogma of Scripture.

The prelate of the Roman Catholic church treats the doctrine as an unquestionable fact of revelation; and says to all contradictors, Who are you that you should dispute the word of the living God? He has revealed the terrible fact of Hell in his word. From the beginning to the end of Revelation, the doctrine is taught, Christ himself confirming it again and again in his teachings. All who deny this dogma are held up by the Archbishop as rebels and infidels. This note from the church in which it is believed so much heresy is domiciled, has a clarion ring of warning to Protestant preachers to beware lest by smooth and veiled phrases they cover up the word, hell; and so interrupt its mission of warning the godless and of stimulating the Christian, and the Christian minister to be earnest and faithful in the performance of their part of rescuing souls from hell. Whatever may be the errors of Roman church, it is certain that on the matter of the trinity, heaven and hell, it stands four-square to every wind of opposing doctrine. But these truths, and many more held by that ecclesiastical body, do not save it from the calamity of outstripping all other bodies, bearing the Christian name, in producing infidelity on a large scale. The masculine part of France notably, and much of the same element in Italy and other countries, have plunged into rank infidelity and to some extent into atheism. The walls of doctrine so valiantly defended by the Roman hierarchy have not been sufficient to keep the faithful within the enclosure of the ancient church. There is, however, a breeding of infidelity to a greater or less extent in the fold of every religious denomination. A Presbyterian minister's family gave the world Robert Ingersoll.

The Halifax Bishop uses the secular press, no doubt, owing largely to the enterprise of this estate, for a pulpit. A sermon on prayer, preached in the Cathedral, was a little time ago reported for the benefit of the readers of the dailies. It would have passed current from a Baptist pulpit. Evidently the Archbishop is a man of prayer. But a pastoral for Lent came out in which the people were taught what they might eat and what they might not eat, and the days on which this and that of diet might be used, and might not be used. This is religious and must not be ridiculed; but it is certain that this is its only defence from the shafts of the humorist. To those who see in it nothing but fiction, it is hard to think of it, or to treat it seriously. The Archbishop does not go to the Bible for its justification as in the case of the doctrine of hell; but must fall back on the authority of the church for its justification and support. The discussion in the House of Lords of the position of the clergy of the English church in public worship, whether back or face to the people, the color of their uniform, or the distance above the "altar" to which it is lawful to raise "the symbols," is equally childish and frivolous to those who regard these things as mischievous figments of morbid imaginations. But the religious beliefs and practices of others, are not to be subjects of jest; if dealt with, Scripture and reason are the lawful means to be employed. Elijah did ridicule Baal's prophets. But this is a dangerous example for uninspired men to follow.

It is satisfactory to note that Mr. Freeman characterizes the lecture of Mr. Waring as "profoundly reverent in tone, and distinctly evangelical in spirit." "The lecture," says Mr. Freeman's report of it, raises the questions of future probation, purgatory, restitution and the millennium, "the last does not seem to the lecturer to have any firm standing ground in the Scriptures." The other doctrines—future probation, purgatory, and restitution, "if they are to be held at all, must be reached by inference."

To think continuously of hell, is horrifying, especially to Christians in advanced life. So a time when Canon Farrar, Henry Ward Beecher and other men of note were giving the world their lax views on this subject, I asked the late Dr. Cramp in his study what he thought of the matter. He shook his head sadly, and with oppressive gravity said, "I believe God." No more was then said on the subject.

I must not close without noticing the resignation of the Rev. G. W. Schurman. The work at the Tabernacle is prosperous. Mr. Schurman has been laboring hard both in his study and in his church. The extra services held of late have resulted in unity and stimulating the church. General regret is expressed that Mr. Schurman has felt it his duty to close his labors in Halifax. An active, efficient pastor is now liberated, and I suppose

would accept a call to another field. Some progress has been made in getting a pastor for the first church. In the mean time, Mr. Morse's time has been extended to the first of April. The West End church will at that date be without a pastor.

The work goes on hopefully in the other churches. The Rev. Mr. Marpel is going to St. Margarets Bay this week to hold a series of meetings at Dover and French Village; and perhaps at the Head and West side of the Bay. A letter from Rev. G. A. Lawson informs us that he will soon vacate the Isaac's Harbor pastorate. A fall over a sea-wall has compelled him to give up work for a time. He has so far recovered as to be able to preach.

The committee appointed by the boards of governors of Dalhousie and King's college to consider the mooted scheme of university federation met in conference at the Church of England Institute on the 26th. Mr. J. V. Payzant was chairman.

There were present representing Kings:—J. Y. Payzant, Rev. Dr. Willets, president of Kings; Rev. W. J. Armitage, of Halifax, Rev. C. D. Schofield, of Hampton, N. B.; C. A. Symonds, of Fredericton, N. B.; J. Roy Campbell, of St. John; R. J. Wilson and A. Deit. Tremaine.

Representing Dalhousie:—President Forrest, Rev. Dr. J. McMillan, Mr. Justice Graham, J. F. Stairs, H. McInnes, Rev. Robert Murray, Charles Archibald and Dr. A. H. McKay, superintendent of education.

The committee arrived at a satisfactory basis for the proposed amalgamation, which basis is to be submitted to the respective boards of governors for ratification.

It was practically agreed that King's college would have a divinity school and that a new corporation to be known as the "University of King's and Dalhousie" would be established. The federal institution will have a new board of governors and a new constitution, very simple in its outline, was adopted. It is intended that the new university shall be located in Halifax.

REPORTER.

### The Gifts of the Spirit.

No one can read the Bible without being struck by the variety of gifts which are bestowed by the Holy Spirit. It was he, for instance, who in the beginning of the world moved like a dove on the face of the waters, and it may well be by slow and gradual processes, wrought out for us that world which in its beauty and in its order was pronounced to be very good. It was that same Holy Spirit who, in the language of Holy Writ, breathed into man's nostrils the breath of life, so that man became a living soul. I believe in the Holy Ghost, the Lord and Giver of life. Wherever we see life—life in the plant or in the bird that sings to us, or in the little child that is playing in our nurseries; life natural or life spiritual, there we see the handiwork of the Holy Spirit of God. He also spake by the prophets. Prophecy came not in the old time by the will of men, but holy men of old spoke as they were moved by the Holy Ghost. That same Holy Ghost makes men able to seek out cunning inventions, and gives us a so what is beautiful and wonderful in art. We are told that it was the direct inspiration of the Spirit which wrought in the artisans of tabernacle and temple, and made them cunning architects to build up houses for God, fragrant with cedar, and beautiful with color, and bright with ornaments of gold; and that same Spirit which gives us our treasures of art, gives also what is beautiful in action. It was he who inspired in David his courage, and who gave to Samson his strength, and filled Gideon with his spirit of patriotism, and gave to Solomon his understanding heart. There are diversities of gifts. To some men God gives to be able to work miracles of healing; to others he gives the power of great inventiveness; to others skill to interpret for us and discover the secrets of nature; to others eloquence; to others perhaps the best gift of all, the pure and simple heart. But in all these worketh the one and the self-same Spirit, dividing to every man severally as he will. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variation, neither shadow that is caused by turning.—Watchman.

### New Books.

FRIENDSHIP. By Hugh Black, M. A.

This is a beautiful book. As a specimen of the book-maker's art it is worthy of the highest praise. The tasteful binding, the excellent paper, the superlatively clear type and the wide and ornamented margins are altogether a delight, and would entice one to read the book even if the quality of its contents were not worthy the setting which has been given them. But in respect to excellence of thought and grace of style the book is worthy of its mechanical setting, and no less of the noble subject with which it deals. An idea of the general scope and tenor of the book may be gathered from the titles of its nine chapters, which are as follows: The Miracle of Friendship; The Culture of Friendship; The Fruits of Friendship; The Choice of Friendship; The Eclipse of Friendship; The Wreck of Friendship; The Renewing of Friendship; The Limits of Friendship; The Higher Friendship. One finds in its pages many beautiful reflections and many counsels of wisdom. On such a subject one hardly expects to read thoughts that have not found expression by other pens, but the thought has been given here that chaste and elevated expression which is the fruit of a highly cultured mind, a sincere spirit and a deeply religious faith. "Friendship" is not indeed so strong and rich a book as Mr. Black's more recently published work, "Culture and Restraint," reviewed in these columns some weeks ago. It fully merits, however, all that we have said of it. It would make a most appropriate birthday gift for a young man or woman. It is a most wholesome book to read, and no one can peruse it without gaining a larger view and a higher appreciation to the great subject with which it deals.

—Published by Fleming H. Revell Company, Toronto, Price \$1.25.

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

### A Deferred Call.

BY BERTHA GRUNNAUX WOODS.

It was at the close of the mission meeting. A pause had followed some pleading work of the young leader, and then all eyes had turned to the solitary figure that rose in response. It was a young woman, and the hands that clutched nervously at the bench in front were red and coarsened with work. Just an instant she stood, then dropped back into her seat, her weak little chin seeming to lose itself in the not very fresh neck ribbon.

"Nearer, my God, to Thee." What tenderness and love the girl in white seemed to put into that little piano! Then, as the soft soprano voice rose, the woman hid her face in her hands.

A few minutes more and the room was almost empty. Arabella was alone with the young man who led the meeting, the girl in white and the rough-spoken, but kindly, superintendent of the mission.

She looked at them with a little hysterical laugh and eyes reddened by gathering tears. The cheap red roses on her hat shook in unison with her quickened breathing. Just what had moved her to rise she only dimly knew. She had never felt before to-night that she cared particularly to be prayed for, and what she expected to follow the prayers she could hardly have told. She only knew she was shaken by this strange, new emotion. Perhaps mixed with it was a bit of almost unconscious elation at the nearness of this tall, slim creature in white, whom she had sometimes passed on the street with half-envious admiration, feeling to what a different, unattainable world she belonged.

Now the fair, high-bred face was looking into hers, with tender solicitude, but there was a touch of embarrassment in it, too. The young leader of the meeting said something to her in a low tone, and then they all knelt, and each in turn prayed for Arabella. The superintendent came first. He was a "convert" of the mission himself, and his words came with great earnestness. Then the young leader of the meeting prayed, and, after a few moments' pause, the girl in white, in a hurried, embarrassed voice, that told of unaccustomed effort, Arabella, who had waited tremblingly for that one soft voice, hid her face in her red, benumbed hands with a quick, choking sob, and in the silence that followed the soft prayer of the girl in white she prayed for herself in a voiceless way. There was a strange mixture in her mind of the vague and the real, and her heart, reaching out faintly to the unseen Presence, at the same time clung to the sweet nearness of the seen.

They all took her hand as they arose, and the girl in white held it for a moment, touched by the wistfulness in the reddened eyes. "I'm coming to see you," she said, impulsively, "some time this week, if you'll tell me where you live," and in a moment more Arabella had slipped quickly out into the warm summer night.

The young man who had led the meeting and the girl in white walked slowly homeward.

"You won't forget to go to see her, will you?" he said, rather insistently; "it is so easy for one to slip away from the influences of a meeting like that, and you could see she was all nervous and over-wrought to-night. Yes, of course, it was perfectly genuine, but I don't imagine any of her impressions are very deep ones—with that sort of a face. She is one of those who need to be looked after and encouraged."

"Yes," the girl assented. "Of course I'll go to see her." Somehow she was feeling miserably tired and shaken, and under it all was a little irritation that she had been so wrought upon in that mission meeting. It was a close, unrefreshing air that blew from the heated asphalt. Squalid families were gathered on the sidewalk in front of their wretched dwellings, and barefooted children, knowing no other playground, chased each other over the heated bricks. A clam man drew up his cart under one of the dirty gas lamps, and was speedily surrounded by boisterous children fortunate enough to have a copper grasped in their grimy little fingers. Now and then a rasping voice from the wooden chairs on the pavement called out a command or threat or a small, wailing voice from an inner room told the whereabouts of some tiny struggler for existence.

A sharp-faced little cripple was making his toilsome way down the street; his whole attitude drooping and dejected. They could hear his hoarse breathing as they passed. What a world it was, thought the girl, and clinched her hand till the nails pressed painfully into her palm.

"Do let's walk faster," she said, almost irritably; "I want to get home; this air chokes me."

He glanced at her in surprise, and a few moments later they had passed into another street, a narrow and very humble one, but the fragrance of honeysuckle came to them from fences hidden by the thick greenery, and the tinkle of an old piano floated to their ears.

"There!" she said, "this is a little better, isn't it? That girl lives somewhere on this street—only a block

further up. Poor thing, I won't forget about her." Then, in a moment, "I came perilously near being cross a few minutes ago, didn't I? But it wears me all out to see unhappy people."

It was the second week after that evening at the mission, and it was Saturday.

In the hot little "parlor," on a narrow street, Arabella sat stiffly upright. "She's had time to miss me," she was saying to herself. "She's got my number, and two weeks ain't long enough to forget all about a person." There was bitterness in her thought, but under it all a wistful, hurt feeling. "I guess she'll come to-night when she sees I ain't there," she assured herself; "why, she—she prayed for me." She had not yet gotten over the wonder of it. "She'll likely be along after the meeting—her and her beau."

Her eyes roved again over the stiff, tawdry little room which she had put in such careful order.

The bell rang shrilly. "That can't be her," she whispered, as she hurried to the door, and they were two very different faces that met hers—high colored faces under flaunting hats, not bad, but weak and silly.

"Well, Bella," they said, in noisy greeting; and then, "where've you kept yourself? We ain't seen you for an age."

Arabella murmured some answer, not very audibly. "We're gettin' up a party for Webber's Garden," one of them continued; "we want you to go along. Jim and Charley 're goin', an'—there comes Will now. We was to meet him here." They laughed gayly, in Arabella's face as a young man in a plaid suit came up the low steps. "Come right in," they called out, "she's to home."

He accepted the invitation, hurrying up to Arabella's side with the exaggerated low bow that she had often found so fascinating. Why was it that he and these two girls seemed somehow different now? The young man in the plaid suit fingered his showy gilt chain and scrutinized her closely under that outward air of easy carelessness while he told her the evening's plan. "You'll come, won't you?" he said. "The music was real good last Saturday, but you took such a notion against going. What ailed you, anyway?"

"It's—it's Saturday night," faltered Arabella.

"Well—what if it is?"

"But we— we stay so late—it's morning before it's over, and to-morrow's Sunday."

"Well, I declare," said one of the gaily dressed girls, "what if it is? Your wings ain't sproutin', are they?" and Arabella joined helplessly in the laugh following this sally, while the young man in the plaid suit looked at her with puzzled eyes.

He hitched his chair a little nearer. "You'd better come along," he said; "it'll be real nice, and it won't be a bit pleasant without you."

"Well, I like that," and the women callers giggled, but with evident amusement, and with a consoling vision of "Jim an' Charley" doubtless looming up in the background.

Arabella made one more helpless effort. "I—I can't decide right off," she said; "I was expecting somebody—a lady," with a glance at the young man in the plaid suit. "Can't you come around just a little after nine, and if— if she ain't come—then I'll go."

The other girls looked at him and laughed. "Seeing it's a—a lady, I guess you won't mind leaving it that way, will you?"

"No," he said, but glancing at her a little doubtfully, "that's the way we'll leave it," and, under cover of the giggles of the two damsels, who preceded him down the steps, he added: "Now don't go back on it, Bella," and his face was bent anxiously toward her for an instant.

"All right," she said, and then the door was shut and her friends went up the street, the girls still giggling, but a little of the jauntiness seemed to have departed the young man in the plaid suit. Arabella, looking from the window, could see them jostling him facetiously, and once a high-pitched, rallying laugh floated back to her.

She looked at the clock on the shelf. They must be about half through the meeting at the mission now. Did they miss her, she wondered, and was anyone praying for her to-night? She guessed not, it all seemed so sort of far away now—all she had left in the mission room two weeks ago. "I guess I wasn't converted," she said to herself, "only sort of wanted to be, and—and—but I ain't a-goin' again. Some way I don't want to unless she asks me to."

Several blocks away, too far off for her to hear it, they were singing, "Throw Out the Lifeline," and a girl in white moved restlessly on the hard bench. "When I come back in the Fall I'll go," she said. "I know I ought not to have put it off, but—of course I won't have time now before I leave."

Arabella sat at the open window all those minutes after 9 o'clock. She was watching the people as they passed

under the sickly light of the street lamp. Once she caught her breath sharply as a slender white figure turned the corner on the opposite side of the street. She was only vaguely conscious of all that that pretty grace and purity meant to her; she merely knew that she held her breath while she waited. The girl was with another man to-night. "She must have more'n one beau," thought Arabella. They were going very slowly down the street; once the girl's eyes turned for an instant toward the little house where Arabella sat in the window, but—she passed on.

Just a few minutes later and the garden party were at Arabella's door.

"Yes," she said. "I'm a-comin', just wait till I get my hat."

And the young man in the plaid suit looked after her curiously, there was such a high, hard note in her voice.—Congregationalist.

### How He Won Out—A True Story.

The Indianapolis News of recent date tells the following singularly effective story, the truth of which, the News says, is vouched for by Oliver D. Loucks, a well-known millwright of North Indianapolis, as a genuine page out of his autobiography. He is a man who has rescued himself from the drink, and his climax of the fight with his appetite is here described:

It was two years ago the seventh day of June coming, my little girl Esther's birthday. I was getting ready to go to my work, when she came into the room where I was.

"I am ten years old to-day, papa," she said.

"Yes, I know it, little girl, and I've got just fifteen cents in my pocket. What will I get you?"

"I don't want you to get me anything, papa."

"Oh," I answered.

"But I want you to promise me something, papa," she said.

"Well, go ahead; let's hear it."

"I want you to promise me you won't drink any more. That will be my birthday present," she said.

"Oh, run along, little girl," I answered; "your mother has been talking to you."

I heard her go outside, and I slipped into the kitchen where my wife was and asked her why she had been talking to Esther about my drinking. She said she had not, and burst out crying. Then I got a little rattled. I never suspected that my children knew I drank. It is true that I reeled home many a night and that I scarcely ever drew a sober breath, but they were in bed, and by morning I was always over the worst effects of the liquor. I do not know how she learned it; possibly by instinct. But it was a shock to me and unnerved me. I went back into the sitting room and began to choke up. I tried to clear my throat by swallowing, but couldn't do it. My eyes were filling with tears, although I couldn't cry. I threw myself full length on the lounge and blubbered out a sort of prayer: "Lord, if you'll help me, I'll never touch liquor again." In a little while Esther came running in, saw me and said:

"Papa, you've made up your mind to promise, haven't you? I know it."

"Yes, I have, little girl. I am going to try never to drink again, and more than that, I am going to put a penny in your bank for every time I refuse a glass."

Do you know that in seven weeks I had two hundred and seventy-seven pennies in that bank? But election time came on, and one morning I found that some one during the night had rolled a keg of beer to my door. "That settles the penny proposition, Esther," I said, when I saw it. "I guess there are more glasses in that keg than I have pennies. Children, roll it over there on the commons." They did so, and it remained there a couple of days, but was gone the third morning. My old boon friends have given up trying to get me to break my promise. When I saw that man there in a saloon, last April, one of the men at the bar, to test me, put a \$10 gold piece in the bottom of a glass and told the bartender to fill the glass with beer.

"Do you mean it?" he said.

"Of course I do. Go ahead."

He did, and then my friend turned to me and said: "O! drink the beer and keep the gold."

"Not if you filled my pockets with gold," I answered.

Not long ago my five children were attacked with diphtheria. I lost a sweet little six-year-old girl. Before she died she threw her arms around my neck as I sat at the bed and said: "Papa, you kept your promise, didn't you?"

Will any sane man tell me I'll ever drink again?

Dickie's Second Thought.

BY SALLIE CAMPBELL.

Dickie had just come. So, of course, he had to look at everything on the place. It took him the most of the day, for there were the chickens and the geese, and the turkeys, and the pigeons, and the bees, and the pigs. There was old Dan in the stable, and there were the plow horses, and the frisky colts in the meadow.

Late in the afternoon Dickie, his tour of inspection ended, sat down on the side porch to rest.

"Well," asked Uncle Jack, "what do you think of 'is'?"

"I think everything is splendid," said Dickie, "except—" He paused. He did not wish to be impolite.

"Except what?" said Uncle Jack. "Not me?"

"Oh, no!" answered Dickie quickly. "Not you, Jonas."

Grandmother, who was looking over the top of her knitting-needles, and grandfather, who was looking over the top of his newspaper, both smiled.

"Jonas is not pretty on the outside," said Uncle Jack; "but," picking Dickie up, and swinging him to the rail of the banister, "let me give you a piece of advice, youngster. It doesn't always do to make up our minds too fast,—about human beings or other things."

Dickie thought of the big, awkward, hired man in shabby blue overalls, with a fringe of wild hair under his wide, broken straw hat. He had a great beard, too, and there was a long scar beside one eye. Dickie said nothing, but he did not believe that he would change his mind.

Next morning, after breakfast, Jonas stopped his horses outside the kitchen window in the lane.

"I thought p'raps," he called in, "the boy'll like a ride atop of my load."

"Will you go with Jonas?" Uncle Jack asked Dickie, with a twinkle in his eye.

Dickie hesitated only a minute. What boy could refuse the lofty seat on all that mass of sweet-smelling hay, even though Jonas was his companion! He went.

They had not got far up the road when they overtook a little bent old woman, who walked with a limp along the dusty side path.

Jonas pulled in his horses.

"Good-morning, Mrs. Green," he said. "What's that you've got,—a letter? I'm going past the office, if it'd be any accommodation to you."

Every wrinkle on the old face smoothed out a little.

"Well, now, if that ain't good!" she cried. "I can get right back to my work."

Big Jonas lumbered down off the hay, and took the letter.

"Don't you worry, Mrs. Green," he said, "I'll be careful of it."

The little old woman chuckled.

"I won't worry," she promised,—"not a mite."

After the horses had started again, Dickie stole a side-wise look at Jonas. The ugly scar was toward him.

Jonas caught the look, and said in a tone of apology:

"Mrs. Green is too old and too poorly for such walks in the sun. She's getting up in her years, Mrs. Green is, and she hasn't any of her folks around to do for her."

Dickie told this to Uncle Jack later in the day.

"I suppose," said Uncle Jack, "Jonas didn't tell you who it is that chops her kindling, and carries her coal, and 'does' for her, without being any of her folks."

"No, he didn't say," answered Dickie.

"I suppose not," said Uncle Jack.

Then he walked out of the room, and left Dickie wondering who it was he meant. Could he mean Jonas?

When Dickie came into the house at supper time, he said:

"I asked Jonas how he hurt himself on the eye."

Uncle Jack laughed.

"Did you? Well, no doubt I asked a few questions myself when I was a boy."

"You did," said grandmother.

"What did Jonas say?" asked Uncle Jack.

"He said that something fell on him there once when he was running away from a barn that was on fire."

"Did he tell you that the barn belonged to a man who had cheated him out of his money, and told means lies about him, and that he was saving that man's horses and cows from the fire when the beam struck him?"

"Why, no!" said Dickie. "Was he?"

"Jonas is a foolish man," said Uncle Jack. "He has a bad habit of leaving out the best part of his stories."

After Dickie had been a week on the farm, he announced, one day, rather shyly:

"I think Jonas is an awfully nice man."

"You do!" said Uncle Jack. "I thought you said that he was the one thing in the country that wasn't nice."

"But that was when I first came,—that was the first day. You know a good deal more in a week than you do the first day."

"Very true," said Uncle Jack; "still, Jonas is not a beauty."

"But it doesn't matter," protested Dickie eagerly, "what you look like, whenever people think about you, they just think about being kind, and watching out to help everybody. I guess God likes to look at Jonas, anyway, and so do I."—Sunday School Times.

The Young People

EDITOR,

J. W. BROWN.

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

Daily Bible Readings.

Monday, March 10.—Acts 28:30, 31; Philippians 1:1-11. "Until the day of Jesus Christ" (vs. 6.) Compare Phil. 2:16.

Tuesday, March 11.—Philippians 1:12-20. "For me to live is Christ" (vs. 21.) Compare Gal. 2:20. "Lights in the world, holding forth the word of life" (vs. 15, 16) Compare John 1:5, 8.

Wednesday, March 12.—Philippians 2:1-18. "Thinks in the world, holding forth the word of life" (vs. 15, 16) Compare John 1:5, 8.

Thursday, March 13.—Philippians 2:19-30. Seek the things of Jesus Christ (vs. 21.) Compare Rom. 15:1.

Friday, March 14.—Philippians 3. All things loss for Christ (vs. 8.) Compare John 3:16.

Saturday, March 15.—Philippians 4. "Think on these things" (vs. 8.) Compare Romans 14:18, 19.

All will be glad to come in touch with Dr. Trotter this week, through his first article on the "Sonship of Believers."

Prayer Meeting Topic—March 9.

Moses: The Secret of Endurance. Heb. 11:24-27; Exodus 33:9-22.

The extraordinary powers of the men whose names are enrolled in the eleventh chapter of Hebrews were not due to natural causes. To read the record in this way is to miss the point of the teaching. The illustrious men differed from others in one respect, and that one characteristic was common to them all—they saw the Invisible. This is the secret of their endurance. It is true that Moses was a man among men. He was versed in all the learning of his age; but his success was due to the fact that his soul was linked to God.

This was the secret of his endurance.

1. In separation. When he came to the maturity of his powers he occupied a leading position in the royal court. Josephus says that the Ethiopians had invaded Egypt, defeated the army, and threatened Memphis. Moses was chosen as commander of the troops. He took the field, surprised the enemy, and returned laden with honor and spoils. But in the midst of his prosperity he left it all for the sake of his own people. Had he followed reason he would have said: "I'll use my influence on behalf of my people and remain where I am." According to human judgment his position at court would have seemed providential; but to the surprise of all he exchanged honor for shame, riches for poverty, pleasure for hardship, the palace for the hovel, and the society of the elite for the doubtful friendship of the ignorant. Why did he do so? He saw the Invisible. He not only closed his eyes to his prospect in Egypt, but he opened them to something better. It was the same steadfast gaze into the face of the Invisible that led another to say that the things he once counted gain now he regarded loss for "the excellency of the knowledge of Christ Jesus our Lord." A vision of it cannot fail to lead to self renunciation.

This was the secret of his endurance.

2. In patient waiting. From the brilliant court of Pharaoh he went into the lonely life of the desert. There he remained forty years. What a discouraging wait! Many men have faith in God but have not faith in God's methods. But here is a man who endured, knowing that the God who had called him into his service would some day, when the work of preparation was complete, lead him into his proper sphere. "Lord give us such a faith as this."

The discipline of life is in its endurance. "Blessed is the man that endureth temptation." We grow strong thus. Only thus we gain experience. Not otherwise will life open its secrets, and great nature that governs and endures, admit us to her mystery and fellowship.

J. H. MACDONALD.

The Sonship of Believers.

I am to write four articles on this interesting and important subject. They will cover the following topics:

- 1. The Fact of Sonship.
- 2. The Privileges of Sonship.
- 3. The Discipline of Sonship.
- 4. The obligations of Sonship.

It will be well to recall at the outset the substance of that pertinent and instructive article which appeared in connection with the recent discussion on the Fatherhood of God, entitled "The Figure of Fatherhood." In that article it was pointed out that the term Father as applied to God is figurative, and as a figurative term, is very elastic in its meaning. The same sort of commenting is in place when we begin to discuss the Sonship of Believers. A man is literally the son of his earthly father and mother by natural generation. When the Scriptures call him a son of God, they designate a spiritual relationship which has been established between him and God, by the use of a figure borrowed from the literal human

relationship before described. The natural earthly sonship is not more real than is the spiritual sonship in the case of a believer, but the resemblance between the two is one simply of analogy at certain points. The purely human relationship which we call sonship, though at its best a rich and blessed relationship, shadows forth but faintly and imperfectly the dignity and blessedness of that sonship which is spiritual and divine. In the present study we are to consider

THE FACT OF SONSHIP.

I. Note, first of all, that the Sonship of Believers is a New Testament truth. True believers there were in the Old Testament times and many of them, but they were not called sons. In the Old Testament the sonship of believers lay in shadow. If God is named Father it is of the collective Israel, not the individual unless in one or two instances. "The promise of this blessedness had never been explicitly given under the Mosaic Covenant. The assurance quoted in II Cor. 6:18 is pieced together from scattered hints of prophecy." The Old Testament saints were not conscious of sonship; that is not the conception under which they thought of their relation to God. They were "His people, the sheep of his pasture," his "servants." The sonship of believers is one of the glorious disclosures of gospel times; the filial consciousness is a distinction of the church of Jesus. "The apostolic writers," as has been said, "are full of it. The unspeakable dignity of the relationship, the boundless hopes which it inspires, have left their fresh impress on the pages of the New Testament. The writers are men who have made a vast discovery. They have sailed out into a new ocean. They have come upon an infinite treasure." (See Gal. 4:4, 7; Rom. 8:14, 15; I John 3:1, 2.)

II. Note, secondly, how this great privilege of Sonship was brought into the experience and consciousness of men.

1. "God sent forth his Son," Gal. 4:4. That is how. It was the coming of the Son of God, revealing and redeeming, that unveiled this glorious privilege of sonship for men.

(a) The advent of Christ furnished an actual instance of manhood lifted up into divine sonship. Christ was the eternal Son of God. Coming to earth he took upon him a human body and a human soul, making these the organ of his life, as the manifested Son of God, and this human nature glorified he cried with him into the skies. Of course there is something unique about the Sonship of Christ, something quite alien and incomprehensible to us; but while His Sonship transcends that which is possible to us, he makes common cause with us as far as this is possible, and is in a real sense "the firstborn among many brethren" (Rom 8:29). And if he has lifted up human nature into identity with his higher sonship, how much more is this fact a demonstration of the possibility of human nature being lifted up to that lower sonship which is set forth in the gospel for men.

(b) The advent of Christ also furnished the ideal of the life of a human son of God. If men are to be called sons of God, what is the ideal life for such? There it is in the thoughts, the speech, the spirit, the choices, the doings of the man Christ Jesus. (Phil. 2:4; I Peter 2:21; I Cor. 11:1.)

(c) Still further, Christ came that he might be the ground and source of sonship for believing men. "God sent forth his Son . . . that he might redeem them that were under the law, that we might receive the adoption of sons," (Gal. 4:4, 5.) His mission was a mission of redemption. So long as men were under the broken law, their conscience burdened with its condemnation and curse, there could be no consciousness of sonship. They needed redemption from bondage and doom. This redemption Christ wrought by his death, (Gal. 3:13.) His mission is also a mission of self-impartment. Christ stands ready as the Son of God to give to men of his life, making them also sons of God with him (John 10:10; Col. 1:27; Eph. 3:17).

2. To bring this privilege of sonship into the experience and consciousness of men, God not only "sent forth his Son," but also "sent forth his Spirit," (Gal. 4:6.) Christ has brought sonship into the world of men, the blessed Spirit brings it into the hearts of men. He takes of the things of Jesus and shows them unto men, (John 16:13-15).

- (a) He convicts of sin, etc. (John 16:8, 11).
- (b) He imparts the new life, the life of the Son of God, to the soul, making men new creatures in the sphere of the affections. (John 3:5-8; II Peter 1:4)
- (c) He produces in them the sweet consciousness of sonship, (Gal. 4:6; Rom. 8:16), and all the gracious fruits of the new life. (Gal. 5:22, 23).

3. In bringing this privilege of sonship into the experience and consciousness of men, God also imposed a condition on men—the condition of personal faith in Christ. This, of course, is a necessity in the case, men being the free moral beings that they are. The condition is constantly insisted upon. (See John 1:12, 13; Gal. 3:26; I John 5:1.)

And as it was in the beginning of the gospel, so is it to-day; the unspeakable blessedness of sonship is open to us through the revealing and redeeming work of Christ, applied to our hearts by the Holy Spirit, as we in humble penitent faith cast ourselves upon the Saviour's grace. T. TROTTER. Wolfville, N. S.

## Foreign Mission.

### W. B. M. U.

"We are laborers together with God."

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

#### PRAYER TOPIC FOR MARCH.

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

#### Chicacole.

DEAR SISTERS:—We had an eclipse yesterday and you cannot imagine what a time the Hindus make over such an event unless you should see them with your own eyes. At about seven a. m., Balaram came over from the school saying not one of the Hindu boys had put in an appearance. The head teacher was there but he wished to join his fellow-men in a bath in the sea. Every good Hindu ate nothing but repaired to the sea—carts, carriages and men and women on foot hurried along so that they might receive great blessings as the sea is quite a distance; the old and the weak and the halt had to content themselves by flocking to the river. They began to gather about ten, and sat there looking through dark glass for the first sign of the eclipse. When it came with a howl they sprang into the river and repeated over and over their mantras keeping up a deafening noise until their strength failed, then they slowly one after the other crept out and sat on the sand to rest, the eclipse did not disappear until after three so they had to wait all that time, then take a final bath. When it was all over then only was it safe to go home and cook their food. You ask, What castes did it? All even the outcasts have that privilege? Why? is the next question. Each tell a different story. I will tell you what one of my boys in Sunday School the day before said in a most awe-struck voice: "A snake tries to swallow the sun, and all the people by their prayers and noise must scare him away." This is written in some of their old writings. Some know better? O, yes, B. A.'s are among the bathers but you must remember their ancestors did it so must they.

Another version I heard yesterday was that two outcasts with a dirty cloth were trying to cover the sun, the shadow polluted everything it fell on so they must stay in the water to escape pollution. With my Bible, hymn-book and hand I gave the boys an object lesson. They said our teachers have never told us this so how were we to know that it was only a shadow on the sun. This month is what they call the month of lights. For two nights we have been treated to fireworks in the town and every house front is lit up with countless little lights. This morning the Brahmin widows and all who wish to gain special merit were down at the river long before daylight, making little boats of plantain leaves and in them putting a little oil with a lighted wick. I got up to see them as they floated down the river. These lights are supposed to help their dead friends find their way to heaven.

The darkness is indeed appalling and they know not that one great light came into the world to light all men to the home above. Sunday evening, because of the noise of fire-crackers, etc., (a real Chicago fourth of July), the Christians suggested we have service here as no outsiders would come. Our subject was "Why should we love Christ and how show love." We as our Master's representatives here must shine with no uncertain light. Pray for us that our lamps may be always trimmed.

A note to-day from Miss Archibald who is in town was full of praise because many were hearing the word with joy. The Lord has given us a great victory over self and helped her to say "Thy will be done" even when he called her dear mother home. We know you are remembering us at a throne of grace so thank our Father and take courage. Yours very sincerely,

MARTHA CLARE.

#### Mission Band Concert at Clyde River, P. E. I.

The Mission Band of the Clyde River Baptist church gave a concert in the church building on Wednesday evening, Feb. 12. A drifting snow storm did not prevent the presence of an audience that completely filled the edifice. The singing by the choir, the young people and the children, proved to be of excellent quality, while the numerous recitations were of a very high order. If there is another lot of children that can excel the boys and girls of Clyde River in this phase of entertainment, they are in some place that the writer has never visited or heard of. Some fifteen dollars was realized for missionary purposes. At Clyde River the Aid Society and the Mission Band, under the able direction of Mrs. Hugh McMillan and Miss Jennie Scott, respectively, are doing excellent work and constituting a very important element of the church. A. F. BROWN.

A Mission Band was organized at Hartland, Carleton county, Jan. 26, with 38 members. Pres. Mrs. G. C. Watson; Vice President, Mrs. P. Boyer; Secretary, Miss Edith Kennedy; Treasurer, Miss M. Curtis; Auditor, Mrs. M. Corey.

#### Apple River.

Our W. M. A. S. was reorganized in 1883 with a membership of five. Since then our members have been increasing and decreasing alternately. Three sisters have moved to other places, and two have gone to "That Better Land." We now number thirteen. Since reorganizing we have raised one hundred and thirty-five dollars for mission work, and fifteen dollars toward a church building fund. We have had much to discourage us but are not cast down, and are looking for better things in the coming days. "O, for a faith that will not shrink." Our meetings are held on the first Thursday in every month, from house to house. At our last meeting (which was held at the home of Mrs. Callahan) one of our sisters read a very touching letter from Miss Archibald, and we would echo her closing words:

"O, ye saints! arouse, be earnest!  
Up and work while yet 'tis day,  
Ere the night of death o'ertake you!  
Strive for souls while yet you may."

M. A. M. Sec'y.

#### Received from W. M. A. Societies.

FROM FEB. 5TH TO 24TH.

Halifax North Church, F. M. \$10, H. M. \$14 Reports, 60c.; Advocate, leaflets, 31c.; Springhill, F. M. \$4, H. M. \$1, 35c.; Tidings, 25c.; Fairfield Tidings, 25c.; Paradise, F. M. \$8.50, H. M. \$2.50; Bonshaw, F. M. \$5, Tidings, 25c.; New Canada, F. M. \$3.60; Greenville, F. M. \$4.75, H. M. \$2.65; Annandale, F. M. \$2, H. M. \$2; Glace Bay, Tidings, 25c.; Port Maitland, F. M. \$10; Lower New Castle, toward support of Martha Appalume, \$9; Tan-cook, F. M. \$1; Yarmouth, Zion church, F. M. \$8, H. M. \$4.50; Upper Stewiack, F. M. \$1; West Jeddore, F. M. \$6; Yarmouth, Temple church, F. M. \$2.70; Glace Bay, leaflets, 15c.; Clementsvalle, F. M. \$7.85, Reports, 15c.; St. John, Tidings, 50c.; Truro, Immanuel church, F. M. \$5.17, H. M. \$3 Reports, 50c.; Clarence, F. M. \$18, H. M. \$5; St. Stephen, to constitute Mrs. W. W. Grimmer a life member, F. M. \$15, H. M. \$10; Havelock, F. M. \$10.50, N. B. H. M. 39c.; Lawrenceton, F. M. \$11, H. M. \$3.50, Reports, 20c.; St. John, Main St. F. M. \$2.3, Reports, 80c.; Springfield, F. M. \$5; "A friend," toward Miss Harrison's salary, \$25, G. L. Building Fund, \$25, North West Missions, \$50; Mt. Dennis, F. M. \$3.75, H. M. \$3, Tidings, 25c. Reports, 10c.; Farmington, F. M. \$2.50, H. M. \$1.50; North Kingston, Chicacole Hospital, F. M. \$16, H. M. \$6; Brookville, F. M. \$3.50, proceeds of meeting, \$3; Kentville, F. M. \$9.55; Aylesford, F. M. \$16; North Tupper, F. M. \$6.55, H. M. 92c.; Ohio, F. M. \$7.70, H. M. 83c.

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

Amherst, P. O. B. 53.

#### Notes By the Way.

After strict investigation I am compelled to believe that some few people read these notes. Some fewer again have seen and remembered the name appended, while a very few have made a shrewd guess as to what the writer's business is. Shall I tell them again? Not this week. Perhaps some will have solved the problem for themselves before next week's Notes appear. It will be unnecessary also to correct the printer's errors which always manage to creep in, and no doubt the poor printer is not alone to be blamed. These corrections can all be made by the exercise of the reader's intelligence and imagination.

After spending the Sabbath in preaching at Round Hill, Granville Ferry, and Annapolis, the writer reluctantly left that interesting place and kindly people, and started once more eastward.

#### BRIDGETOWN

was soon reached, and a warm welcome was received from Pastor Daley, with a pressing invitation to use the parsonage as headquarters during my stay in town. While in Baptist circles there is nothing special to report quiet progress is being made in all departments. During the past year the church debt has been largely reduced and a few years more will see it wiped out. In Pastor Daley the Baptist church has a man who, if he does not suit everybody, comes about as near to it as is consistent with moral health and spiritual vitality. Yet we must not praise him too much lest he become unduly puffed up. The statement of one enthusiastic member that they have in Bridgetown the best preacher in the Dominion may need to be qualified somewhat.

Two days were spent in Bridgetown. As our denominational paper is already widely circulated among the Baptist families there was not much opportunity of largely increasing the subscription list. Yet some new names were added, and arrearages were easily collected. But there are still, even in this place, some Baptist homes which are filled with other and inferior papers to the exclusion of our Baptist organ.

#### PARADISE AND CLARENCE.

The next station above Bridgetown on the D. A. R. is Paradise. A former conductor used carefully to distinguish its location by always adding as he called out the station the letters "N. S." Whether the place deserves its celestial appellation I may be scarcely competent to judge after an experience of only two days. But even a limited observation will show that in the general diffusion of the comforts and even luxuries of life it is surpassed by no section of even this favored province. In respect to intelligence and appreciation of education, the churches of Paradise and Clarence take no second place. Barring Wolfville, no two churches in the Maritime Provinces have sent more students from among their membership to our denominational schools. Apples and Baptist students are the principal products of the place. It has given us an Attorney-General of Nova Scotia, a Professor of Acadia, a Principal of Horton Academy, while the ministers, teachers, doctors, lawyers, etc., are almost without number. Among the attractions of the place we can scarcely name the roads, at least at the present time of year. In length and breadth they may not differ much from the ordinary, but their depth is certainly worthy of remark. But for this the recent thaw is largely responsible, and at another time of year the visitor would not even find this drawback.

For nearly five years Rev. E. L. Steeves has ministered to these churches wisely, energetically, and acceptably. No large ingathering has been enjoyed of late, for the good reason that but few in the community are not already members of the church. All departments of the church are in a state of health, and pastor and people are working zealously together for the advancement of the Redeemer's Kingdom.

Of my own work here there is need for but few words. As in other places there are those who enjoy and appreciate the strong mental and spiritual food which the MESSENGER AND VISITOR affords from week to week, and these make the work pleasant and profitable. And if here as in other places there are those who 'care for none of these things' the proportion of such is not so large as in some places. And the short stay here has been made more pleasant by the abounding hospitality enjoyed at the home of Bro. I. M. Longley, whose son with myself was a member of the class of 1901 of Acadia College. Bro. Longley is the honored principal of the public school at Paradise, and is himself a B. A. and M. A. of Acadia. Our Baptist college has given many good men to the public school system of Nova Scotia, since that system was first organized by an Acadia graduate. I might say that at Bridgetown also the principal is an Acadia man, E. H. Cameron of the class of 1900.

If this letter has grown to undue proportions, the editor is an adept in the art of removing useless embellishments, and I trust he will not hesitate to exercise his skill.

R. J. COLPITTS

Paradise, March 1.

Canon Gore, recently made Bishop of Worcester, is not a man to prophesy smooth things. In summing up the nineteenth century, he said: "It closed with a widespread sense of disappointment and anxiety among many of those who cared most for righteousness and truth in the world. In all departments of life there was a lack of conspicuously leading men. There was a great diffusion of popular education, but it was doubtful whether it had promoted thought, or character, or skillfulness."

A correspondent of the Presbyterian is right in these needed words: "The longed-for revival will never come until the lost come to have a proper realization of the holiness and justice of God, and the exceeding sinfulness of sin, and, that unless God, out of his infinite mercy, saves, there is absolutely no hope for the sinner. When the unsaved begin to realize this, then they will begin to call on God for help."

## Rheumatism

No other disease makes one feel so old.

It stiffens the joints, produces lameness, and makes every motion painful.

It is sometimes so bad as wholly to disable, and it should never be neglected.

M. J. McDonald, Trenton, Ont., had it after a severe attack of the grip; Mrs. Hattie Turner, Bolivar, Mo., had it so severely she could not lift anything and could scarcely get up or down stairs; W. H. Shepard, Sandy Hook, Conn., was laid up with it, was cold even in July; and could not dress himself.

According to testimonials voluntarily given, these sufferers were permanently relieved, as others have been, by

## Hood's Sarsaparilla

which corrects the acidity of the blood, on which rheumatism depends, and builds up the whole system.



The Messenger and Visitor

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

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

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

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

Quarterly Meeting.

The Shelburne County Quarterly Meeting convened with the church at Jordan Falls, Tuesday, Feb. 18th. A severe snow storm the day before had made the travelling very difficult; as a result the attendance of delegates was not so large as usual. But the best of fellowship prevailed and all the services were characterized by a spirit of earnestness and devotion. Tuesday afternoon the B. V. P. U. had a session at which carefully prepared and interesting papers, on different phases of young people's work and life, were presented. The session was a very helpful one. Tuesday evening Pastor Coldwell preached an impressive sermon from Acts 4:12 in which he set forth the necessity and way of salvation. His message was a strong presentation of divine truth. Wednesday morning the routine business of the Quarterly was disposed of and reports were heard from the churches. These reports showed that a spirit of hopefulness exists in our churches and that earnest, faithful work is being done. Following this we listened to a stirring address by Pastor Woodland on "The Present Needs of our Churches." Bro. Woodland is always heard with delight and never with greater delight than on this occasion as he made an earnest plea for every member of the church to be a personal worker in the Master's vineyard.

The Conference meeting on Wednesday afternoon, led by Pastor Coldwell, was a delightful and refreshing service. Wednesday evening, on behalf of the Baptists of Shelburne County, President Coldwell extended a welcome to Rev. W. S. Martin, who has recently settled as pastor of the Shelburne group of churches. Bro. Martin has come to an important field where there are large opportunities for work. We believe the Lord has sent him and our prayers unite with his for God's blessing to crown his labors. The sermon on this evening was preached by Pastor Martin who chose for his text Matt 6:10. It was a time for thorough heart searching as he set forth God's will for (1) the sinner, (2) the Christian. The sermon was listened to with keen interest and could not fail to do good. An evangelistic service in which a good number bore witness for Christ brought the Quarterly to a close. The kindness and hospitality of the good people at Jordan was unbounded and we shall be glad to visit them again at an early date. S. S. FOOTER, Sec'y.

Yarmouth County Quarterly Meeting.

Notwithstanding the stormy weather and the consequent bad roads there was a good attendance and excellent interest in all the meetings of the recent session of the Yarmouth County quarterly meeting at Hebron, February 18. The Lord is blessing with conversions the faithful labors of some of our churches, and all of them are crying out to Him for reviving grace. "Wilt Thou not revive us again, that Thy people may rejoice in Thee." The Hebron church observed the week of prayer for children called for by the N. S. Sunday School Association and God has already plentifully rewarded their faith, "and still there's more to follow."

At the morning session "Twentieth Century Fund" matters were generally and quite fully discussed. Some of our churches have already laid their plans for it and are at work upon them, others are about to do so, and a few believe that for the present they must wait a little longer before taking it in hand.

At the afternoon session Bro. J. H. Saunders presented a thorough going paper on "The Doctrine of the New Birth in History." No report of it here can do it justice. The brethren, believing that all our churches ought to share with us in the profit and pleasure to be derived from it, resolved that it be published in the MESSENGER AND VISITOR.

The Yarmouth County W. M. A. Society, under the leadership of its president, Mrs. M. W. Brown, held an interesting session of an hour's length. After this came a gospel service for the children, to which both old and young gave marked attention while the Secretary showed from the Word of God that "it is not the will of your Father who is in heaven that one of these little ones should perish."

The evening service was devoted to the ordination of four worthy brethren recently elected by the Hebron church to its diaconate. The sermon by Pastor J. H. Saunders, D. D., from 1 Tim 3:15, was a masterly exposition of the Scriptures relating to deacons, punctuated with telling applications and fitly sayings all through it. The ordination prayer by Pastor Miles, accompanied with the laying on of the hands of the elders, was a tender, earnest supplication for the divine blessing in wisdom, faith, Holy Spirit-fulness to be granted in continuance unto these newly elected deacons. Pastor E. J. Grant tried to gather from the field reaped so thoroughly by Dr. Saunders a few remaining grains of truth wherewith to "charge" the deacons, and he did his part well, as all present will admit. Pastor Price had the yet more difficult task assigned him to follow these brethren with a "charge to the church" and the unanimous verdict was that he succeeded admirably. This ordination service throughout was well conceived, excellently rendered and highly instructive to all in the large audience which was present, and which gave the closest attention throughout the evening. The generous hospitality of the good people of Hebron hungered for more delegates. It was good to meet them again in their cosy, comfortable homes. "God bless Pastor Miller and the Hebron church," so said we all in a hearty vote of thanks as we bought this session of our quarterly meeting to a close. W. F. P., Sec'y.

The department of agriculture, Ottawa, announces that it will be prepared to carry shipments of merchandise from St. John, N. B., to Cape Town, South Africa. Such shipments should be delivered in St. John the last week of every month, beginning on February and until further notice. Those who desire to make shipments should communicate with the commissioner of agriculture and dairying, department of agriculture, Ottawa. Only lawful merchandise can be accepted, goods must be packed in strong cases, each case clearly marked and a statement of marks and contents must be furnished in triplicate and duly certified correct by the shipper. The freight charge from St. John, N. B., to Cape Town, South Africa, including loading on the ships and discharging, will be at the rate of \$5 per ton of 40 cubic feet until further notice. The de-

HARMLESS AS MILK

Look out what you put into the child's stomach! Children are especially sensitive to the action of medicine. But you need never fear Scott's Emulsion. That is one reason why it is so popular as a children's medicine.

"As harmless as milk"—that is saying a good deal. But we may go even further and say that Scott's Emulsion will stay on the child's stomach when milk will not.

A little added to the milk in baby's bottle and a little after meals for older children is just the right thing for the weak and sickly ones.

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

partment will not undertake to collect from the consignee any advance freight charges or any other charges. Shippers are to consign the goods to the consignees at Cape Town and the department of agriculture will accept no responsibility in regard to the storage or care of the goods after they are delivered from the steamship. Any goods not on a through bill of lading from a railway station in Canada may be billed care of the Dominion department of agriculture, St. John, for export to South Africa. A copy of the original shipping bill with the name of the station, date when shipped, car number, etc., should be forwarded when the goods are shipped to the commissioner of agriculture, Ottawa, Ont. Shippers should insure their goods.

Col. Dennison, in his annual address as president of the British Empire League at Toronto, Thursday referred to the necessity of Canadian contributions to imperial defense and stated the greatest point for the proposed imperial conference to consider was the imposition of a special tariff within the empire to be devoted to this end. The league decided to recommend that all newspapers and periodicals should pass between Canada and the mother country at the lowest rate. Hon. Mr. Tarte was one of the principal speakers.

"My tooth aches awful," said Willie. "Don't you think I'd better not go to school to-day?" "No, you needn't go to school; I'll take you to the dentist instead," said his mother. "I think—I guess—I—I'd better go to school after all," rejoined Willie. "The tooth aches, but—it don't hurt any."—Myrtle.

Notices.

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

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

The next session of the Queens county, N. B., Quarterly Meeting will convene with the Lower Wickham Baptist church, McDonald's Point, beginning on Friday evening, March the 7th, at 7.30 and continuing through Saturday and the Lord's day. Feb. 10th, 1902. J. COOMBS, Sec'y.

Quarterly Meeting. Carleton, Victoria and Madawaska Co's. Quarterly Meeting will convene with Florenceville Baptist church the 2nd Tuesday in March (11th) at 2.30. Rev. Carey Barton will preach Tuesday evening, and Rev. Z. Fash Wednesday evening. The W. B. M. U. will have Wednesday afternoon for their session. We trust every church in the quarterly Meeting will send an offering with their delegates, which will receive due credit. Let us not only pray for the session, but make a sacrifice and attend it. R. W. DREMMINGS, Sec'y.-Treas.

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

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

The next session of the P. E. I. Baptist Conference will meet at Alberton on Monday and Tuesday, March 10th and 11th. All who intend to be present will kindly notify Rev. A. H. Whitman, O'Leary, P. E. I. G. P. RAYMOND, Sec'y.

The next session of the Quarterly Meeting of the counties of Colchester and Pictou will be held at Belmont, Colchester county, March 17th, 18th. Introductory sermon by Rev. W. A. Birch, D. D., on Monday 17th at 7.30 p. m. Will all the churches in the district appoint delegates? A. R. BURMAN, Sec'y.

A RAILROAD OFFICIAL'S WISDOM.

Strictures on the drinking man, especially in the railroad business, are growing every year, and the man of convivial habits is having his field of usefulness narrowed very materially. All great railroad systems have stringent rules against employees, especially trainmen, drinking intoxicating liquors during working hours, and now one road has come to the front and declared against its employees using liquor at any time or any place. W. A. Edwards, superintendent of the eastern division of the Chicago Great Western railroad, with headquarters at Dubuque, Ia., has issued an order prohibiting the men under his charge from using liquor at any time or place.

Oh! "zebra" is a funny word, And so 't will be away! Because while it begins with "z" It ever ends with "a"!

NATURAL.

Mrs. Sheep—Does the baby talk yet? Mrs. Goat—"Talk? I should think he does. Why, he says ma-a-a' as plainly as possible."—Judge (copyrighted.)

CANADIAN PACIFIC RY.

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

SPECIAL COLONIST RATES To North Pacific Coast and Kootenay Points.

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

Proportionate Rates from and to other points.

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

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

Fast Growing Children, especially school children, whose brains are much exercised with study and whose strength does not keep pace with their growth, should be given

PUTTNER'S EMULSION

This preparation contains phosphorus and lime, in palatable form, and just in the best condition to be taken into the system, and supply what brain and nerves require, and to build up the bodily structure; and the codliver oil supplies the much-needed fat food.

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

Of all dealers and druggists.



PURE GOLD TOMATO CATSUP

"It's like mother's" Natural color Natural thickness Natural flavor. Tomatoes and crushed spices only.

## Catarrh and Consumption

I have spent nearly 50 years in the treatment of the above named troubles and believe I have effected more permanent cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice. Free and post-paid to every reader of this paper who suffers from these loathsome, dangerous and disgusting diseases. My treatment will positively give prompt relief and cure in the worst cases. This is a sincere offer which anyone is free to accept. Address, PROFESSOR J. A. LAWRENCE, 114 West 33d St., New York.

## CONSTIPATION INDIGESTION TORPID LIVER

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

### Whole Story

## Pain-Killer

At Police Station No. 1 frequently use PERRY'S PAIN-KILLER in the stomach, aches, frost bites, chilblains, and all ailments which afflict the human body. I have no hesitation in saying that PAIN-KILLER is the best remedy for all ailments, internally and externally. Price, 50c. and 10c. bottles.

## OH MY HEAD! HOW IT ACHES!



Nervous  
Billous  
Sick  
Periodical  
Spasmodic

## HEADACHES.

Headache is not of itself a disease but is generally caused by some disorder of the stomach, liver or bowels. Before you can be cured you must remove the cause.

## BURDOCK BLOOD BITTERS

will do it for you. It regulates the stomach, liver and bowels, purifies the blood and tones up the whole system to full health and vigor.

*The D. & L. Emulsion*  
of Cod Liver Oil  
(Trade Mark.)  
For Lung Troubles,  
Severe Coughs, Colds,  
Emaciation, &c., &c.

Few systems can assimilate pure Oil, but as combined in "The D. & L." it is pleasant and digestible. Will build you up; Will add solid pounds of flesh; Will bring you back to health.  
50c. and \$1.00 bottles.  
DAVIS & LAWRENCE CO., Limited.

## The Home

### A QUESTION OF DIET.

Meat eating, according to the experts, lies at the root of three-fourths of our physical ills. One of England's greatest physicians attributes to it the alarming increase of cancer in England, and supports his theory by an able article in the London Lancet. Meat eating is one of the chief causes of the presence of uric acid in the blood, and uric acid lies at the root of cancer, gout, rheumatism, and kindred ills. "White meat" is not so bad—lamb, veal, etc.—and the white meat of game and poultry may be eaten in moderation with impunity. But no human being, except possibly a wood-chopper, should eat meat three times a day—and it will require all his vigorous exercise to save him from its ill effects.

If you wish to try an interesting experiment, try this one: Live for a month on fish, fruit, salad and all kinds of cereals and vegetables. Eat meat only once a week, or do not eat it at all if you can be content without it. Eat a great many apples; drink plenty of hot water; take exercise—and it is safe to predict that never before will your head have been so clear, your nerves so steady, your physical and mental joy in living so great—The Examiner.

### THE DUTIES OF A GUEST.

We live in an age of good breeding, in an atmosphere of kindly courtesy and tactful manners, and yet any hostess who has had the slightest experience has sometimes wished that she might draw up a code of laws for the conduct of guests.

A guest's obligation begins with the reception of the invitation. It should be either readily and courteously accepted or promptly and courteously declined.

Nothing is more trying to the patience of the hostess and to the temper of the cook than a belated dinner guest. Perhaps no invitation, once accepted, should be more strictly kept than this one to dine. A guest should be at the hostess' house five minutes before the hour appointed, and, to use another expression, "Nothing but death should hinder."

We should go to any function resolved to be entertaining, and easily entertained. An appreciative, responsive animated guest lifts part of the responsibility from a hostess. If our dinner partner bores us we can pretend to be interested, and thus show our good breeding, and compliment both him and our hostess.—February Woman's Home Companion.

### ROCKING BABES TO SLEEP.

For myself, I think it is a very stupid baby that he does not cry when he gets what he cries for. It is a long step toward peace in the family when mothers come to understand that a little firmness exercised at first will save them years of trouble and sorrow later; when fathers can be persuaded not to demand "that the little rascal be made to stop that noise at once, no matter how." A baby a few weeks old will very soon stop crying if no attention is paid to him. If the mother has made sure that there are no pins pricking him, or no clothes wrinkled under him or otherwise annoying him; that the baby is "warm and dry and full," and if she then goes away and leaves him he may cry hard for a minute or two, but if he has not been spoiled already, he will soon become quiet and go to sleep, or lie and kick and coo. If he has heretofore been humored of course he will cry longer, but if one is absolutely firm about it two or three times, even quite an experienced baby will give it up; and no mortal can learn too young that nothing is gained in this world by crying.—Healthy Home.

### DUTIES OF A HOSTESS.

There are homes in which you are always conscious of your bounden duty to conform to rules. You feel that you must get up to a 6 o'clock breakfast when you

have been accustomed to indulge in morning naps until 9; you cannot don your wraps and saunter out to enjoy an hour or two in an art gallery or a library of rare books, where one wants to invite one's soul for companionship, without your too solicitous hostess urging you to wait till she has ordered luncheon so that she may "go with you and tell you all about them."

There are homes where the rules are not flexible because the makers of them are cast-iron people, but there are others where they lack elasticity simply from the family's want of tact in pleasing those whom they are anxious to please.

The really hospitable house is the one where the guest has been asked to come in order that she may be given an unusual pleasure, and where, for the time being, all the uncomfortable requirements of her individual home are set aside for a bohemian freedom and unaccountability.

The young married hostess may chaperon without monopolizing the callers of her girl guests. She sees these callers frequently in general society, and on many occasions for a chat, while the visitor, of whom they are also old friends, is only in town for a brief stay, and often groans inwardly at having to sit in enforced silence while her hospitable hostess rattles away the precious moments.

The visitor, like the editor, can stand a good deal of letting alone. Of course, if she be what is called a "born sight-seer," one who must be taken from the crown or the Liberty statue to the roof garden crushes, she will not want to be let alone, or to let any one else alone.

To be indifferent about a guest's enjoyment is the grossest evidence of ill breeding and callous feeling, after extending an invitation, but far too few people understand the exquisite spirit of hospitality underlying the greeting of the Spanish hostess, when she so graciously says, "The house is yours, senorita."—New York Herald.

Mrs. Manhattan—"I suppose you people in Boston were somewhat alarmed over the prospect of a visit from a Spanish fleet a few months ago."

Mrs. Backbay—"Indeed we were. Why it was too horrible to contemplate." Think of the humiliation! Seventy per cent. of those Spaniards are unable to read or write."—Judge.

### A TRYING SEASON.

Little Ones Are Subject to Colds and the Result is Dangerous Unless Prompt Remedial Steps Are Taken.

The little ones are apt to take cold, no matter how carefully a mother may try to prevent it. While colds may affect children in different ways, the main symptoms usually are that the child grows cross, the skin hot, the appetite fickle and the child quite feverish. Unless something is done at once to relieve a simple cold, the result is often very serious—so serious that many a child's life has been lost. There is no remedy that can equal Baby's Own Tablets in cases of this kind. These tablets promptly break up colds and carry off the poisonous matter that has been retained in the system. By doing that they reduce the fever; the pulse becomes normal; the appetite is restored, and the child is again well and happy.

Mrs. O. E. Earle, Brockville, Ont., says: "I always use Baby's Own Tablets for both my children, aged three and five years, when they are at all unwell. When my little girl was a few months old, she had a bad attack of whooping cough, and I found the tablets very beneficial. Since that time I always keep them in the house ready for use. When the children are troubled with biliousness, any derangement of the stomach, are peevish or fretful, or when they have a cold, I always use the tablets, and am always pleased with the results."

These tablets are a certain cure for such troubles as colic, sour stomach, indigestion, diarrhoea, constipation, simple fever and colds. They prevent croup and allay the irritation accompanying the cutting of teeth. They are sold under an absolute guarantee to contain no opiate or other harmful drug. May be had from druggists or will be sent post paid at 25 cents a box, by addressing The Dr. Williams' Medicine Co., Brockville, Ont.

## Shiloh's Consumption Cure

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

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

Karl's Clover Root Tea corrects the Stomach.

## ALLEN'S LUNG BALSAM

Cures Deep-seated Colds, Coughs, Croup, Bronchitis. LARGE BOTTLES \$1.00 MEDIUM 50c TRIAL SIZE 25c

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

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

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The transport Manhattan, from Halifax with the first section of the Canadian Mounted Rifles on board, has arrived at Durban from Cape Town.

# The Sunday School

## BIBLE LESSON.

Abridged from Peloubeta's Notes.

First Quarter, 1902.

JANUARY TO MARCH.

Lesson XI. March 16. Acts 8: 29-39.

THE ETHIOPIAN CONVERTED.

### GOLDEN TEXT.

With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.—Rom. 10: 10.

### EXPLANATORY.

I. AN EXAMPLE OF PROVIDENTIAL GUIDANCE.—Vs. 26, 27. Deacon Philip has done a good work in Samaria, and its success was so great that the Christians there could wisely be left to grow by themselves. Sometimes too much help is worse than none.

26. AND THE (better "an") ANGEL OF THE LORD. Whether he appeared in some visible form, or by some inward communication, or by vision, is not revealed. SPARK UNTO PHILIP. The deacon or evangelist, not the apostle. AND GO TOWARD THE SOUTH. "With his face to the south," from Samaria. This would lead him directly across the different roads from Jerusalem to Gaza and to Africa. THAT GORSE DOWN FROM JERUSALEM. Both because Jerusalem was on high land, and any road toward the coast must be a descending one, and also toward Jerusalem is always up, as in England it is always up to London and down from London, without any regard to relative position. UNTO GAZA. A Philistine city. The scene of one of Samson's feats, and one of the oldest cities in the world. At present it contains about sixteen thousand inhabitants. WHICH IS DESERT. That is, wild pasture lands, uncultivated, and thinly inhabited. Opinion is still divided as to whether the adjective "desert" belongs to the way or the city.

27. AND HE AROSE AND WENT. Apparently under sealed orders, as so often in life, not knowing the object of his journey. Where the two roads from Samaria and Jerusalem unite, or while he was walking along the road common to the two journeys, he met, by the ordering of Providence, a MAN OF ETHIOPIA. "Ethiopia" was a vague term for the lands south of Egypt "but in this case we are able to identify it with the ancient Ethiopia kingdom of Meroë by the name of its queen, Candace." "The kingdom of Meroë lay on the right bank of the Nile from its junction with the Atbara, as far as Khartoum, and thence to the east of the blue Nile to the Abyssinian Mountains. AN EUNUCH. A chamberlain or a servant of the bedchamber. The word "denoted the condition of a man who was chosen to watch over the women's apartment in great houses." UNDER CANDACE. Not the name of an individual, but of a dynasty, as Pharaoh in Egypt and Caesar in Rome. QUEEN OF THE ETHIOPIANS. The kingdom of Meroë was governed by queens in the time of Augustus, and, according to Eusebius, even to his time, three hundred years after Christ. CHARGE OF ALL HER TREASURE. He was at the head of the financial department of the kingdom, chancellor

### ANY ONE CAN

Prove the Value of Scientific Food.

A good straightforward test of food is worth much to humanity. The following is interesting:

Mr. T. K. Durboraw of Greenfield, O., says: "After three months' sickness with grip, I found I had lost 42 pounds, with little appetite and almost no digestion. Wife finally put me on Grape-Nuts and I actually lived on this food, taking it three times a day, and a cup of Postum Coffee at each meal for about four weeks.

When I began I was so nervous and weak that my strength was exhausted even by dressing, and, of course, I was unable to do the work loaded upon my desk, but I hammered away without any tonics or medicines, only my diet of Grape-Nuts and Postum three times a day. I found at the end of 23 days my nervousness gone, strength greatly increased and that I had gained 16 pounds.

Finally, after getting back to good health again I, of course, took on different kinds of food, and, as a change, began using— for breakfast. After a while some peculiar spells began to appear in the morning with deathly sickness and nervous lassitude. I took treatment for biliousness but that did not avail.

About a month ago I gave up the— for breakfast and took on Grape-Nuts again. These morning attacks left me entirely in a day or two and I feel that I have had sufficient evidence of the scientific value of Grape-Nuts as a vitalizing, perfect food, that does not require the heavy work of the stomach occasioned by the use of starchy foods we use so much nowadays.

lor of the exchequer, secretary of the treasury. It is regarded as improbable that he was a Jew or a full Jewish proselyte, for Eunuchs were not permitted to join the congregation (Deut. 23: 1.) but he may have been a "proselyte of the gate," or one who in general adopted the worship of the Jews without being a Jew.

II. SEEKING THE LIGHT THROUGH RELIGIOUS MEETINGS AND THE SCRIPTURES.—Vs. 27, 28. First: Through great meetings of religious people. Jews were scattered over nearly all the world, and doubtless had a synagogue in Candace's capital. This man, being devout and religious, had been drawn to the true God whom the Jews worshipped, and had come to JERUSALEM FOR TO WORSHIP. Having tasted of the stream, he sought the fountain. Having seen some rays, he sought the source of light.

III. THE ETHIOPIAN FINDS AN INTERPRETER.—Vs. 29-31. As Bunyan's Pilgrim found Evangelist when he was seeking to find the gate to the heavenly city. 29. THEN THE SPIRIT SAID, by some inward impulse, influencing not merely his feelings, but his judgment; producing not merely an impression, but wisdom. 30. AND PHILIP RAN THITHER, not only showing the eagerness of his obedience, but from necessity, if he would join the company of travellers. And while running beside the chariot he overheard HIM READ THE PROPHET ISAIAH. Greek for "Isaiah." UNDERSTANDEST THOU WHAT THOU READEST? The Greek there is a play upon the word for understand ("Ginôskais," to know), and read ("Anaginôskais," to know again, that is, to read, because the letter characters being permanent enable one to know again and again what they say.)

31. HOW CAN I, EXCEPT SOME MAN SHOULD GUIDE ME? The passage in Isaiah was a very difficult one for a Jew to understand. It seemed almost impossible to put together the idea of Christ as a sufferer, as despised and slain, and the promise that he should be a glorious king, triumphing over the world. Only the facts could solve the problem; and these facts were familiar to Philip. AND HE DESIRED (besought) PHILIP. This is stronger than merely asking him to do so.

IV. NEW LIGHT ON OLD SCRIPTURE.—Vs. 32-35. 32 THE PLACE OF THE SCRIPTURE. This section which he was reading contained the following passage, which was its central theme. The passage is quoted from the Septuagint, or Greek version of Isaiah 53: 7, 8. HE WAS LED AS A SHEEP TO THE SLAUGHTER. He unreluctantly went to his sacrificial death on the cross, as the lamb for the evening sacrifice to the altar. The chapter from which these verses are taken contains no less than eleven distinct references to the vicarious character of Christ's sufferings. 33 IN HIS HUMILIATION HIS JUDGMENT WAS TAKEN AWAY. "His judgment,—the judgment (justice) due to him. A fair trial was not accorded to him, as is plainly seen in the account of the trial of Jesus. WHO SHALL DECLARE HIS GENERATION? Glog, Hackett, DeWette, Rendall, M'yer, Alford, understand this as equivalent to: Who can describe his contemporaries? Their wickedness is so great, it is beyond words to express. Schaff renders it as follows: "But though so lowly, so mean, so poor, was his semblance on earth, who shall declare his generation? It is ineffable! for he is the eternal Son of God, begotten from everlasting of the Father. HIS LIFE IS TAKEN. The Greek word expresses that it was done by violence.

34. OF WHOM SPEAKETH THE PROPHET THIS? The earlier Jewish authorities all understood chapter 53 of Isaiah to refer to the coming Messiah. Later, some applied it to the nation, and some to the prophet himself. OF HIMSELF. The Ethiopian may have been acquainted with the tradition that Isaiah was placed between the halves of a split log and sawn asunder.

35. THEN PHILIP . . . BEGAN AT THE SAME SCRIPTURE. Which was fulfilled in Jesus and has been fulfilled in no other. AND PREACHED UNTO HIM JESUS. Literally, "Announced to him the glad tidings, Jesus."

V. THE ETHIOPIAN CONFESSES CHRIST IN BAPTISM.—Vs. 36-39. 36. SEE, HERE IS WATER. Or simply, "Behold water!" This was saying, "I believe in Jesus I accept him as my Saviour, and now I wish to confess him by baptism," as all other Christians had been doing. Without doubt Philip had told him about baptism as the Christian way of acknowledging Christ.

37. IF THOU BELIEVEST, etc. This verse is wanting in the best manuscripts, and was probably inserted from some marginal note made to keep readers from error. But the words are exactly true, and are found in other Scriptures, and are implied in the fact of baptism. It is precisely that believing with all the heart which is the condition of a profession of faith.

38. HE COMMANDED THE CHARIOT.

He ordered the chariot-driver to stop, and of course the whole retinue would see what took place, and they may certainly be regarded as the nucleus of a congregation to be established in Ethiopia. HE BAPTIZED HIM. Without waiting further to instruct him, or delaying for a public ceremonial.

Note the steps in the progress of a soul from darkness to light, and compare with Bunyan's Pilgrim's Progress as far as the Palace Beautiful, whence he was sent forth clothed in the Christian's armor.

VI. THE PARTING OF THE WAYS: EACH MAN TO HIS WORK.—Vs. 39, 40. 39. THE SPIRIT ON THE LORD CAUGHT AWAY PHILIP. "The expression asserts that he left the church suddenly, under the impulse of an urgent mission from above, but not that the mode of his departure was miraculous in any other respect." AND HE (the eunuch) WENT ON HIS WAY REJOICING. In his new-found treasure, in his conscious possession of Christ and his salvation. Nothing else in the world could bring so much joy.

### For Singers and Speakers.

The New Remedy For Catarrh is Very Valuable.

A Grand Rapids gentleman who represents a prominent manufacturing concern and travels through central and southern Michigan, relates the following regarding the new catarrh cure, he says:

"After suffering from catarrh of the head, throat and stomach for several years, I heard of Stuart's Catarrh Tablets quite accidentally and like everything else I immediately bought a package and was decidedly surprised at the immediate relief it afforded me and still more to find a complete cure after several weeks' use.



"I have a little son who sings in a boy's choir in one of our prominent churches, and he is greatly troubled with hoarseness and throat weakness, and on my return home from a trip I gave him a few of the tablets one Sunday morning when he had complained of hoarseness. He was delighted with their effect, removing all huskiness in a few minutes and making the voice clear and strong.

"As the tablets are very pleasant to the taste, I had no difficulty in persuading him to use them regularly.

"Our family physician told us they were an antiseptic preparation of undoubted merit and that he himself had no hesitation in using and recommending Stuart's Catarrh Tablets for any form of catarrh.

"I have since met many public speakers and professional singers who used them constantly. A prominent Detroit lawyer told me that Stuart's Catarrh Tablets kept his throat in fine shape during the most trying weather, and that he had long since discarded the use of cheap lozenges and troches on the advice of his physician that they contained so much toxic, pitch and opium as to render their use a danger to health.

Stuart's Catarrh Tablets are large pleasant tasting lozenges composed of catarrhal antiseptics, like Red Gum, Blood Root, etc., and sold by druggists everywhere at 50 cents for full treatment.

They act upon the blood and mucous membrane and their composition and remarkable success has won the approval of physicians, as well as thousands of sufferers from nasal catarrh, throat troubles and catarrh of stomach.

A little book on treatment of catarrh mailed free by addressing F. A. Stuart Co., Mich.

### A MONKEY BORN TO COMMAND.

In the Zoo at Chicago, Ill., there is a whistling monkey. He is a greedy fellow, and when the food has been placed in the big cage he has been observed a number of times to put the other monkeys to sleep by whistling and grinning fiercely. When he has stuffed himself and hidden what food he cannot eat he awakes his companions by pinching them.

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## DOAN'S.

### Public Notice.

Application will be made to the Legislature of this Province at the next Session for the passage of an Act to authorize James E. Whittaker, Trustee under the Will of Charles Whittaker, deceased, to convey a certain lot of land situate on the South East corner of Dorchester and Carleton streets, in the City of Saint John by way of Mortgage for the purpose of securing the repayment of a loan not exceeding twenty-five hundred dollars to be applied in the conversion of the dwelling house on said land into two tenements. JAMES E. WHITTAKER, Applicant. January 28th, 1902.

### Wanted Everywhere

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

Address to-day the

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### NOTICE

is hereby given that application will be made to the Legislature of New Brunswick at its approaching session to revive, continue, extend and amend the Act of Assembly, 45 Victoria, chapter 90, entitled an act to incorporate the St. John Canal and Dock Company; also reviving and consolidating therewith the Act of Assembly, 45 Victoria, chapter 87; also the Act of Assembly, 46 Victoria, chapter 29; and the Act of Assembly, 16 Victoria, chapter 60, entitled an act to incorporate the Courtney Bay Bridge Company (the two other acts relating to the same); and any acts in amendment thereof. Giving powers to the Company to acquire, construct, own and operate Canals, Docks, Railways, Warehouses, Vessels and any and all shipping facilities; also with powers in regard to expropriating, acquiring, reclaiming, improving and laying out, leasing, or otherwise disposing of lands for the above and other purposes. And the supplying of power or electricity for manufacturing or other purposes; and to receive any aid that may be granted therefor. J. N. ARMSTRONG for the applicants.

To become like Christ is the only thing in the world worth caring for, the thing before which every ambition of man is folly, and all lower achievement vain.—Drummond.

## From the Churches.

### Denominational Funds.

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

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

**HOPEWELL, N. B.**—A sister was received by letter at our last Conference at Albert, and the hand of fellowship was extended on Lord's Day morning. Three have been excluded for holding false views of doctrine, and following after the "Holy Ghost and us" people.

F. D. DAVIDSON.

**NORTH BROOKFIELD, QUEBENS COUNTY, N. S.**—Agreeably with the appointment of a pound party at the parsonage, quite a large number of friends came together on the evening of Feb. 19th. But the hidden purpose of the gathering was revealed when the pastor was asked to take a seat, and after a few appropriate remarks, Dea. Dalley, in behalf of the donors, presented him with an excellent coon-skin coat. This expression of affection strengthens the bond that has been binding both pastor and people together.

J. H. BALCOM.

**WOODSTOCK, N. B.**—Sunday evening, Feb. 23, five happy believers were baptized. Others are awaiting the ordinance. During the special services which we have been holding, I have been very ably assisted by the Rev. J. C. Bleakney, whose home is here. Bro. Bleakney leaves this week for a short visit to New England. I can very heartily recommend him to the pastorate of one of our churches; and hope he will soon be settled again in the work he loves so much. We continue the special services this week. At our Roll Call in January \$231.25 in cash was cheerfully given. A pledge for \$60 from the B. V. P. U. was received. This goes to pay off part of the church debt.

Z. L. FASH.

**HEBRON, N. S.**—On Monday evening an ordination service for deacons was held in the Hebron Baptist church. J. H. Saunders, D. D., preached the sermon, Rev. J. Miles offered the ordination prayer, Rev. E. J. Grant gave the charge to the deacons and Rev. D. Price the charge to the church. Besides these brethren Rev. W. F. Parker, of Temple church, Yarmouth, and Rev. W. J. Rutledge, of Bay View church were present. The occasion was a very solemn one, and the audience, which was very large, seemed much impressed. The new deacons are Nathan Darkee, Lewis Durkee, Jesse Darkee and Arthur Patten. We have been much encouraged by the presence of the Master and by our recent accessions to the membership. We are confidently looking for more baptisms in the near future. Pray for us.

R. T. MILLER.

**UPPER GACHTOWN, N. B.**—I began work with this church Nov. 1st. Here we have a good meeting house in which to worship and a comfortable parsonage in which to live. Good congregations meet us on the Lord's day, among whom are many faithful workers in the Lord's vineyard. We also have a Sabbath School doing excellent work under the competent leadership of J. W. Travis and his staff of faithful workers. On Lord's day morning, Feb. 16th, we listened to an excellent discourse delivered by the Rev. H. P. Adams in the interest of twentieth century funds. The Committee made no mistake in their selection of a man to plead that cause. On the evening of the 22nd a large number of the members of the church and congregation met in their town hall, spent the evening very pleasantly, and gave their pastor a cash donation of \$40, for which they have our sincere thanks, and best wishes for their present and future prosperity.

R. MITCH.

**TABERNACLE, HALIFAX.**—At the close of the Conference meeting, Feb. 26th, the pastor's resignation was taken up for consideration and was accepted. At the same time resolutions were adopted expressing the regret of the church at the severing of relations which had so happily subsisted for two and a quarter years between them and Pastor Schurman, and placing on record their very high appreciation of the

services he had rendered and his character as an earnest and fearless exponent of the truth, an earnest and strong preacher, stimulating the spiritual life of the church and an energetic and faithful pastor, active in every branch of church work and make the influence of his leadership felt by all. They also express their interest in Pastor Schurman's future, knowing that his labors will always be for the advancement of the kingdom, and praying that he may long be spared to preach the glad tidings of salvation. Pastor Schurman's resignation takes effect May 15th.

**MIDDLETON, ANNAPOLIS COUNTY.**—Union meetings were held here the week of prayer which proved encouraging. These were continued for four weeks longer, the meetings being held alternately in the Baptist and Methodist churches and conducted by Rev. A. B. Higgins, pastor of Methodist church, and myself as pastor of the Baptist church, pro-tem. The results were cheering, several wanderers returned to their Father's home, Christians who were at variance because of ill feeling are now happily united in service, several have professed conversion who will soon unite with the churches who labored together. I hereby wish to express my gratitude for the result of an interdenominational gathering at the Baptist church vestry on the evening of the 18th inst. After some time was spent in social intercourse the company being cheered by good music and refreshed by coffee, cake, and etc., we were called to "attention," when Principal C. P. Goucher in behalf of all assembled presented me with the generous gift of \$110 in cash, or a token of good will from those with whom it has been my privilege to unite in service for the Master during these few weeks.

T. B. LAYTON.

Feb. 22nd.

**GOLDBORO, N. S.**—Since our last report four more have been added making twelve since we began special services. The work is continuing well, two meetings in the week. Last Sunday evening we closed our church and went over and worshipped with Bro. Lawson and his people to whom he was to preach his farewell sermon. The evening was a pleasant one and about five hundred people were present. The several orders to which Mr. Lawson belongs—S. of T., I. O. O. F. and L. O. F., wearing their respective insignias made a handsome appearance as they occupied the centre pews from the pulpit back. After the preliminary exercises in which Rev. Mr. McDonald (Pres.), assisted, we listened with the deepest interest to a powerful discourse on the necessity of "Purpose in Life," Text, "What dost thou here Eajah?" I Kin. 19: 13. And although the preacher was just convalescent from the injuries of a fall sustained a few weeks ago he spoke with a clear, strong voice, which conveyed his thought not only in good diction but carried to the hearer a spirit that testified to the truth of what was being uttered. After the sermon Rev. Mr. McDonald was called upon to speak, and paid a very high tribute to the worth of Mr. Lawson, after which J. L. Churchill, M. D., presented him with a cane on behalf of the Foresters. The benediction being pronounced the entire congregation filed past the pulpit and shook hands with him testifying by word and look their regret that he had not reconsidered his resignation as he had been asked to do. It is not needful to say any church wanting to secure the services of a faithful minister would be fortunate in securing the labors of Rev. Geo. A. Lawson.

O. P. BROWN.

Feb. 26th.

**Nova Scotia King's County Conference.**

The Nova Scotia King's County Conference met at Cambridge, Feb. 25th. No especial movements are reported from the churches, with the exception of Aylesford. Pastor Lewis has baptized sixteen within the month preceding and is now holding special services at Morristown, where the indications are encouraging.

Two young brethren from Acadia desiring to be licensed to preach the gospel, presented themselves for examination—H. B. Killam of the Berwick church and H. I. Perry of Wolfville. The Conference expressed their satisfaction with the state-

ments of these brethren with regard to their conversion, call to the ministry and views of doctrine, and recommended the churches, by whose desire they had come, to grant their request.

Bro. P. R. Foster led in an interesting discussion on the neglected districts within the county. He began with the saying that "no denomination or church can be strong in the centre that neglects the circumference," and proceeded to show how the denomination has lost its hold of important outlying stations through the selfishness of the churches that had neglected to care for their spiritual interests, and that have become sources of strength to other Christian bodies who took them up when the Baptists had cast them off. A number took part in its discussion, none dissenting from the views of the speaker.

Pastor Hatch discussed the question, "Benevolence in the county—Is it increasing?" He preached the results of his examination of the records of the past twenty years. The results are not flattering. For the last five years the average per member for each year was fifty-five cents. This is however exclusive of the amount raised for the Forward Movement.

A 20th Century service was held in the evening. Brethren Cohoon and Foster were the speakers. Pledge slips were distributed, which we may hope, will in due time be returned with what will increase their value written upon their face. This Century Fund Movement lags—I fear we shall have to call Bro. Adams to our aid in this county.

In view of the recent removal from the county of Rev. W. N. Hutchins, after a pastorate of nearly eight years with the Canning and Pereaux churches, the Conference unanimously adopted a resolution expressing its high appreciation of Bro. Hutchins on account of his Christian manliness, brotherly spirit, scholarly attainments and earnest piety, and also of the service which he has rendered during these years to the kingdom of God by his earnest spirit and generous efforts. The resolution also commends Bro. Hutchins most heartily to the brethren of Truro and Colchester county, among whom his lot is now cast, as a faithful servant of the Lord Jesus, approved by the Spirit as a workman who needeth not be ashamed, assuring him of the continued sympathy and prayers of the brethren with whom he has been associated.

M. R. FREEMAN, Sec'y.

A mountain of arsenic is reported to have been found in a range fifty miles southeast of Tacoma, Washington. This is claimed to be the first important body of arsenic discovered in America. The supply heretofore, has come from Cornwall. The United States now imports nearly \$5,000,000 worth yearly.

**Buffalo Express:** Two brace Canadian statesmen are ready to shoulder arms at any time for the purpose of whipping the Yankees. They don't like the way Great Britain treats the United States, and they are willing to take it out of us, even to the extent of annexing the United States to Canada. That would be punishment, all right.

John Feese, of Trevorton, Pa., to relieve a social function in Cameron township, Saturday night, held a lighted match under a dynamite cap, at the same time explaining to the frightened guests that there was no danger. An explosion occurred. Half of his left hand was blown off. Several girls were slightly injured by fragments of the steel.

Professor William E. Ritter, of the University of California, has discovered that Santa Catalina Island, the famous pleasure resort, is slowly sinking into the Pacific ocean. He estimates that the island is now 270 feet lower than it was a few years ago. This movement is apparently going on now, while the main land coast opposite Catalina is slowly rising.

The Frontenac Mining Company, of Kingston, Ont., has received an order for 160 tons of flour for the British army in South Africa. An additional order for 600 tons was refused because the flour could not be delivered at St. John, N. B., this week. Richardson Bros. have also a contract for 1,200 tons of pressed hay, and an additional order for an extra supply had to be rejected for a similar reason.

Apparently crazed by the habitual use of cigarettes, Charles A. Lyle, one of the best known politicians in Passaic county, N. J., ended his life by hanging Saturday night at his home in Graham avenue, Paterson. For years Lyle was an inveterate cigarette smoker. His friends say that he smoked from fifty to one hundred cigarettes daily. He was thirty-three years old.

### Literary Note.

Dr. Thomas J. Bernardo of London tells in the *Missionary Review of the World* for March, the fascinating story of his work for the Waifs of Great Britain. The account of the founding and growth of this great work is unsurpassed for inspiration and interest. In the same number of the *Review*, Dr. Arthur J. Brown gives an exceedingly graphic and illuminating description of "Politics and Missions in Korea." He dwells especially on the character of the Korean Government and the influence which various other nations and internal conditions have on determining the future of this peninsula. An article by Rev. W. L. Swallen on "Types of Korean character" furnishes concrete examples of the transforming process which is going on through the power of the gospel. Well worth reading also are Dr. Butler's paper on "Religious forces in Mexico and Central America" and the account of "The New Reformation in France." Most of these articles are very fully illustrated from photographs which truly illustrate the subjects.

Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York. \$2 50 a year.

In the March *McClure's* Clara Morris writes her reminiscences, not of stage-folk this time, but one of the most honored and noblest of Americans—Henry Bergh, the founder of the Society for the Prevention of Cruelty to Animals. Henry Bergh was one of the oddest of men, and Miss Morris's sketch of him is a delightful combination of reverent affect on and droll anecdote. No gift is more to be envied than the gift of reminiscence and the living portraiture of the old familiar faces; and it is this gift which has in the last year won for Miss Morris a fame with the pen equal to that which she has gained on the stage.

## CONSUMPTION CAN BE CURED.

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

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

## TREATMENT FREE.

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

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

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

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

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

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

## FULL FREE TREATMENT

CONSISTING OF FOUR LARGE SAMPLES to every reader of this paper. You are invited to test what this system will do for you, if you are sick, by writing for a

## FREE TRIAL TREATMENT

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

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

Simply write to the T. A. Slocum Chemical Company, Limited, 179 King Street West, Toronto, giving post office and express address, and the free medicine (the Slocum Cure) will be promptly sent.

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

**BIRTHS.**

**ERR.**—Baptist parsonage, Lunenburg, N. S., to Pastor and Mrs. H. S. Erb, Feb. 12th, a daughter.

**SMITH.**—At Grangeville, Kent county, Jan. 12th, to the wife of Havelock J. Smith, a son.

**MARRIAGES.**

**BROWN-WHALEN.**—At the home of the bride's parents, Woodside, Kings Co., N. S., Feb. 24, by Rev. D. E. Hatt, Jessie Whalen to Frederick W. Brown of Hillaton, Kings county.

**TIBERT-SAUNDERSON.**—At the Baptist parsonage, Digby, Feb. 19th, by Rev. F. H. Beals, Elwood Young Tibert of Central Grove and Lizzie M. Sanderson of Waterford.

**BAIN-TEED.**—At the Baptist parsonage, Digby, Feb. 25th, by Rev. F. H. Beals, George B. Bain and Annie B. Teed, all of Coluden.

**DALEY-ABBOTT.**—At the home of the bride's parents, Marshalltown, Feb. 26th, by Rev. F. H. Beals, Handford C. Daley of Coluden and Edna May, daughter of Alfred Abbott, Ksq.

**PEARL-HEBB.**—At the parsonage, Lunenburg Town, Jan. 13, by Rev. H. S. Erb, W. D. Pearl of Martins Brook to Carminia Hebb of Blockhouse, Lunenburg county, N. S.

**BAKER-EISNER.**—In the Baptist church at Chester Basin, Feb. 19, by Pastor M. B. Whitman, Edos W. Baker of Windsor Road, Lunenburg county to Hermie D., daughter of Jos. Eisner of Marlott's Cove, Lunenburg county.

**DEATHS.**

**SILLERS.**—At River John, Feb. 25th, infant child of James and Asenath Sillers, aged 8 days.

**SHARP.**—At Hampton, N. B., Feb. 9th, Mrs. George Sharp passed away in the 49th year of her age. A faithful Christian, a good neighbor, she was highly respected by a wide circle. A very large and representative gathering assembled at the service held at her late home in her memory. The pastor was assisted by Rev. C. D. Schofield, Episcopalian.

**COLWELL.**—Deacon James Colwell, Northampton, Carleton county, N. B., passed to his reward, Feb. 14. He was born at J. msec, N. B., July 16, 1816. Converted in early life, Bro. Colwell was for many years the honored deacon of the Lower Woodstock Baptist church. He was an upright, consistent, Christian man. A large family mourn their loss. The funeral service was conducted by Rev. Z. L. Pash of Woodstock.

**SMITH.**—Fell asleep in Jesus, Feb. 25th, Deacon Humphrey Smith, aged 83 years, Brother Smith was baptized by Rev. D. Crandall (of precious memory) in 1835, 64 years ago he united with the Hillsdale church. For 48 years he faithfully filled the office of deacon. His church, his family and many friends mourn the loss of one who was faithful.

**HATT.**—At Chester Basin, Feb. 14 after a lingering illness, Sarah, wife of Simeon Hatt, passed away at the age of 66 years. She was a member of the Indian Harbor Baptist church and lived a consistent, Christian life. She leaves behind the splendid testimonial that she was always ready to help in sickness. She was greatly interested in the special meetings recently held although unable to attend. Her husband and one son are left to mourn their loss.

**WOODWORTH.**—Solomon Woodworth, aged 76 years, died at Hopewell Hill, Albert Co., N. B., Feb'y 21st, of cancer of the stomach. He was a member of the Hopewell Baptist church, and had been for many years. The funeral services were conducted by the pastor, assisted by Rev. John K. King, (Methodist), in the Baptist house of worship, a large congregation being present. He leaves a widow, a son, and three daughters; beside a very large circle of friends to mourn his loss.

**FITCH.**—On Feb. 7th, Mary Fitch, aged 79 years, passed away. Miss Fitch had been partially confined to her home for upwards of a year due to injuries sustained by a fall, but having contracted a severe cold her last illness was very brief. During all her afflictions she was patient, trusting in him who doeth all things well. Sister Fitch had been a member of the Aylesford church for many years. Her funeral took place Sunday the 9th, the remains being interred in the Baptist cemetery.

**MCNEIL.**—At his home in Factory Dale, on Monday, the 17th inst., Aaron McNeil aged 75 years, departed this life. Brother McNeil had always been an active, robust man, but since the first of the year his health had been gradually failing. When a young man he was baptiz'd into the fellowship of the Long Point church of which he always remained a member. He leaves a widow, three sons, and two daughters to

mourn his loss. His funeral on Wednesday, 19th was largely attended.

**VICKERY.**—At Chegoggin Point on the 18th of Dec., Sister A. J. Vickery, aged 55, entered into rest, was buried on the 23rd at Darlings Lake, Yarmouth county. The cause of her death was cancer. She was a great sufferer but bore it patiently. She was a bright Christian and was ready to depart. Her last words were "Jesus! Jesus!" She has left no family to mourn her loss except an adopted son who was absent from home at the time of her death. Capt. Vickery, her husband, has the sympathy of a large circle of friends. May the Lord comfort him in his loneliness. Her funeral services were conducted by her pastor, Rev. J. Miles. "Her end was peace."

**SMITH.**—Feb. 23, after a lingering illness, Deacon John Smith of the East Onslow church. In 1860 he was baptized by Elder Scott and two years later was elected deacon. Of late though increasing infirmity prevented him from active church work it could not diminish his interest in the Lord's cause nor wane the influence of his quiet, beautiful life in which in a pre-eminent way has consisted his power for God in the community. His exemplary Christian character will long be cherished as a precious memory. What evlogy more to be coveted than the remark common among the people who knew him, "He was a good man." The lonely widow and the family mourn but rejoice in the gospel hope.

**HARDING.**—At Rockland, N. S., Feb. 6th, of consumption, May K., beloved wife of John B. Harding, aged 32 years and 7 months. Our sister was baptized into the fellowship of the First Sable River church when but a child; about a year ago she united, by letter, with the Baptist church at Rockland. During all her Christian life she was earnest, faithful, consecrated, and kept her eyes fixed on Christ the guiding star. She was strong in faith and instant in prayer. Few, if any, can leave behind a more spotless record. During the last weeks of her illness her sufferings were most intense, but never a murmur passed her lips for she knew it to be the will of her Heavenly Father. As her body grew weaker her faith grew stronger and she delighted to talk of the mansion prepared for her. She was a faithful wife, a tender mother, a constant friend and will be missed in church and community, but above all in her pleasant home which she has left for the home above.

**CUMMINGS.**—At her home, North River, P. E. I., Feb. 22, Katie B. Cummings, third daughter of Jacob and Sarah Cummings, aged 17 years. Katie was a Christian girl—and only the circumstances of the long-continued severe illness, prevented her from following the Lord in baptism. She endured her very trying sickness without a murmur, through it all remaining cheerful, hopeful and ever happy. Her last words were to her mother: "I am going to my heavenly home." She being a member of our mission band, as in the case of another member who recently passed to the Paradise of God, at the close of the funeral service, the sweet singers who belong to this organization, gathered around the casket and sang "There'll be no dark valley when Jesus comes." The pure young voices, in the circumstances, served the Christian's song of victory, and an expression of that faith which in this life shall conquer its way through death into the life eternal.

**MOORE.**—At North Sydney, C. B., on the 16th, Alexander Moore in the 91st year

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

GLOBE-  
WERNICKE  
ELASTIC  
BOOK-CASE

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

An Ideal Book-Case for the Home.



of his age. He was one of the oldest inhabitants and probably knew more of the history of the town than any one living. Having a wonderfully retentive memory, he could talk freely of affairs in church or state as they were seventy or eighty years ago. He was a member of the church for about sixty years and a deacon for about forty, and up to a few months before his death passed the emblems at the Lord's Table. He loved the church, and his presence in the house of the Lord was always an inspiration. For a number of years, being hard of hearing, he could not hear a sermon, but as he frequently said, "I want to show myself on the Lord's side by appearing in the sanctuary." Belonging to the old school he was not troubled with the new theology so his last word to his fellow Christians were, "Tell them that the blood of Christ speaketh better things than that of Able." He fell asleep as the shadows of the Sabbath evening were gathering, surrounded by his family, all but one being present. Six daughters live, not to mourn but to miss a loving father.

**CHIPMAN.**—At her late residence in Church street, Cornwallis, N. S., on Feb. 3, Elizabeth, widow of the late Deacon John A. Chipman, aged 89 years. The deceased was baptized in 1848 by Rev. Ed. Manning and has ever since been a most consistent member of the church at Canard. For over eight years she has been unable to attend services, but had ever shown a deep interest in all church affairs. Through all her suffering the patience of Christ was manifest to a remarkable degree, and a visit to this "valley" was like a benediction. This is the third death to occur in this home within the year, a son three weeks before and his wife less than a year ago. The sorrowing friends have the sympathy of the church.

Death of Rev. Ezekiel Hopper.

Rev. H. S. Shaw of Hampton writes: On Monday evening, February 24, a memorial service was conducted by the writer, assisted by Rev. W. W. Lo'ge, (Methodist) at the residence of Mrs. Wm. March Hampton Station, for the late Rev. Ezekiel Hopper. The remains came by the C. P. R. and were taken to his daughter's, where they were kept till next morning, when they were forwarded to Hillsboro for interment, where Bro. J. H. Hughes by request was to have preached the funeral sermon.

Twentieth Century Fund.

RECEIPTS FROM FEB. 10TH TO 26TH

Mrs Joseph B Freeman, Milton, Queens county, to place the name of her husband on "In Memoriam" roll. \$5; Bass River church. \$17.86; Noel, \$10; "A Sister," Lawrence town. \$2; Rev S B Kempton, Dartmouth. \$5 to place the name of his father Deacon Stephen Snow Kempton on "In Memoriam" roll; Mrs Simeon S

RECOMMENDED BY PHYSICIANS.

**Pond's Extract**

Over fifty years a household remedy for Burns, Sprains, Wounds, Bruises, Coughs, Colds, and all accidents liable to occur in every home.

CAUTION--There is only one Pond's Extract. Be sure you get the genuine, sold only in sealed bottles in buff wrappings.



Kempton, Milton, Queens county \$5, to place the name of her mother, Mrs. Stephen Snow Kempton, on "In Memoriam" roll; Mrs S B Kempton, Dartmouth. \$5, to place the name of her son, Willie Bradford Kempton on "In Memoriam" roll; Rev Geo Taylor, Giddore, \$5; Gabarouse Sunday School, \$5; Frank George and wife, Grafton, \$10; Thomas T Craig, Cambridge, \$5; Lior Granville church, \$2.

REMARKS.

We call attention to the \$5 from the Gabarouse Sunday School. To this little school belongs the honor of being the first Sunday School to send its offering for this work. Bro. McGillivray the Superintendent writes:

"A circular letter came to our Sunday School about four weeks ago from Rev. H. F. Adams in connection with the Twentieth Century Fund asking us to pledge ourselves to pay towards that very worthy object the sum of five dollars a year for four years. I read the letter to the school and it was decided by a unanimous vote to pledge ourselves for that amount. I signed the pledge slip in behalf of the school and returned it to Mr. Adams, and now I enclose you \$5 for this year's payment."

Bravo! for the Sunday School of a little mission church. God bless you! If other Sunday Schools and churches will follow your noble example the closing wish of the letter which runs as follows will be realized. "We hope and trust that the \$50,000 will be raised, yes and a greater sum than that."

We hope that any that have money for this Fund will send it forward at once as all that is received before the 25th of March will be especially helpful to one of the Boards that is to receive from this fund.

A. COHOON,  
Treas. 20th Cent. Fund, N. S.  
Wolfville, N. S., Feb. 26th.

Coughs and Colds Those who are suffering from Coughs, Colds, Hoarseness, Sore Throat, etc., should try BROWN'S BRONCHIAL TROCHES a simple and effectual remedy. They contain nothing injurious, and may be used at all times with perfect safety.

GOLD MEDAL, PARIS, 1900.

**Walter Baker & Co.'s**  
PURE, HIGH GRADE  
**Cocoas and Chocolates.**

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

**Premium Milk Chocolate.**—The best plain chocolate in the market for drinking and also for making cake, icing, ice-cream, etc.

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

TRADE-MARK

**WALTER BAKER & CO. Ltd.**  
ESTABLISHED 1760.  
**DORCHESTER, MASS.**  
BRANCH HOUSE, 12 and 14 St. John St., MONTREAL.  
TRADE-MARK ON EVERY PACKAGE.

News Summary.

Capt. Jacob DeLong and wife, of St. Martins, celebrated their golden wedding at their home Friday, Feb. 14th.

General Kitchener reports that during the past week 30 Boers were killed, 12 wounded, 379 captured and 104 surrendered.

The Earl of Dunsford, in an interview, said that nothing is settled in the matter of his succession as general officer commanding of the Canadian militia.

The Dominion Alliance of Manitoba has asked the Lieutenant Governor to veto the bill introduced in the Manitoba legislature for the purpose of holding a referendum on the prohibition question.

Attorney General Gibson, of Ontario, on Wednesday introduced a bill giving to the Ontario legislature four new members and providing, the northern districts with increased representation.

The Northwest Cattle Company, of Montreal, has sold its great ranch to Gordon and Ironsides, the Fares Company, and Geo. Lane, the consideration being somewhat over \$200,000.

The creditors of the American Tire Company, of Toronto, are moving to have the company wound up. Liabilities are expected to be about \$108,000, and assets not more than \$50,000.

At Moncton Wednesday at a meeting of the Board of Trade it was decided to memorialize the local and Dominion governments for subsidies to the Albert railway, which it is proposed to extend to Moncton.

Suit for \$195,362 in succession duties has been begun by the Ontario government against the estate of the late United States Senator Henry Payne, of Cleveland, Ohio, who died in 1896, leaving property in Ontario valued at \$3,987,248.

The Secretary of the Admiralty, Mr. Harold Foster, in the House of Commons, Tuesday, said that at the approaching colonial conference in London, occasion would be taken to ascertain the views of the colonies on the question of contributions to the strength of the British navy.

The prohibition convention, at a meeting in Toronto on Tuesday, adopted resolutions against accepting Rosa's measure as a fulfilment of the government's pledge, also that the date fixed for the vote is inconvenient, and asking the government to remove the objectionable features of the measure.

The depression in the British shipping trade continues, and freights which began to fall more than a year ago, are now so low as to be almost if not quite unprofitable. Prices for building new steamers have fallen twenty per cent. under the highest figures obtained in 1900.

Mr. James Rourke has invented a farm implement which he expects to launch upon the market this spring. It is a sulky potato planter, which will be capable per day with a pair of horses and teamster of furrowing, dropping and covering four acres of ground.—Globe.

The report from Perth, Victoria Co., N. B., is now fully corroborated that a young man of Swedish extraction had committed suicide by jumping into an air hole in the St. John river at that point. He was book-keeper for the Tobique Manufacturing Co. at Plaster Rock, N. B.

In the attempt made by 600 Boers to break north through the Vrede block-house line, held by the columns under Byng and Simington, the brunt of the fighting fell on the New Zealanders. The British losses were 20 officials and 18 men killed and five officers and 33 men wounded.

The Ontario legislature has granted the privilege to the Ontario Ship and Railway Company to construct a line direct from Toronto to Collingwood. This is thirty-three miles shorter than the Grand Trunk route. The object of the line is to intercept the passage of part of the grain traffic destined for the port of Quebec.

The two socialist members of the lower branch of the Massachusetts legislature, James F. Carey and Rev. F. O. Mac-Cartney, vehemently protested Wednesday against the adoption of an order inviting Prince Henry to appear before a joint session of the two branches of the general court upon his visit to Boston next week.

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

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

# The Twentieth Century Disease.

Causes more Deaths than all other Diseases Combined. How to Avoid being Numbered among its Victims.

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

The way Catarrh develops into Consumption is very simple.

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

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

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

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

If you are wise, and show good judgment enough to decide to have your Catarrh attended to right away, then the next question to determine is what treatment is best to use. Avoid the numerous, inferior and worthless nostrums so freely advertised in many papers. Seek out a man of well-known reputation, whose integrity, straightforwardness and honesty of purpose can't be questioned—whose aim and object in the world is to do as much good as lies in his power to his fellow-man—whose greatest happiness is derived from benefiting his fellow human beings. Such a man Catarrh Specialist Sproule has tried to prove himself to be. His sixteen years' work in the United States and four in Canada have made his worth known to a vast number; and some of his cured patients can be found in almost every village and hamlet all over the North American Continent.

The erroneous idea that Catarrh can't be cured is believed by many Canadians. This belief is fostered by the statements of ignorant physicians, also due to



WHERE CATARRH FREQUENTLY ENDS.

the fact of people trying worthless and inferior patent medicines with no lasting benefit. If you are one of this unfortunate class, don't get discouraged. Keep up hope, just write Catarrh Specialist Sproule for proof that he can cure, after several treatments have been tried to no avail. He will be only too glad to send you absolute proof, free of all charge; how different his course of treatment is from any other, how vastly superior, how lasting and effectual are his cures. Some people have Catarrh and don't know it. Many others don't know its symptoms, which are given below:

**SYMPTOMS OF CATARRH OF THE BRONCHIAL TUBES.**

These symptoms if neglected will inevitably run into consumption.

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

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

**SYMPTOMS OF CATARRH OF THE HEAD AND THROAT.**

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

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

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

**"GO IT, TOM!"**

Tom belonged to a settlement school and the school has furnished most, if not all, the real happiness he had ever known. Here the good in him was developed until somehow he began to forget the bad.

He was a sturdy little athlete and won most of the races and other contests of strength. Through various winsome traits he had found his way to the heart of the teacher and she was always interested in his success. One day arrangements had been made for a footrace. Several boys were to run, although everybody was sure that Tom would win.

The preliminaries were settled, the race was started and the boys were off over the course. Tom lead clear and free for about half the distance; then to the surprise of everyone, Johnny began to gain on him. Jim was just behind Johnny and running vigorously. Tom's feet seemed to grow heavy and Johnny steadily decreased the distance between them, until finally he shot past Tom and, with a sudden spurt, gained fully five yards in advance. Jim was close behind and he, too, sped over the line a little ahead of Tom, but enough to give him second place and to leave Tom out of the race.

"Why, Tom, what was the matter?" asked the teacher, as the defeated boy came toward her with tears streaming down his face.

His only answer was a sob. "Tell me what happened, Tom." Tom dug his knuckles into his eyes to dry his tears and tried to tell his story.

"I started all right, you know—"

**"Yes, you led them all."**

"But when I got half-way there the boys began to call: 'Go it, Johnny, you're second.' 'Hustle, Jim, you're most to him.' 'Run, Johnny, run; you're most to him.' But nobody said, 'Go it Tom,' and somehow it got into my legs and they wouldn't go," and Tom, dropping to the ground in a heap, cried as though his heart would break.—The American Boy.

**DRINK AND THE BRAIN.**

Dr. Clonston of Edinburgh asylum, Scotland, writes to the Health Monthly: "I am safe in saying that no man indulges for ten years continuously, even though he was never drunk in all that time, without being psychologically changed for the worse, and if the habit goes on after forty years the change is apt to be faster and more decided. We see it in our friends, and we know what the end will be, but we cannot lay hold of anything in particular. Their fortune and works suffer, and yet we dare not say they are drunkards, for they are not.

It all depends on the original inherent strength of brain how long the downward course takes. Usually some intercurrent diseases of tissue degeneration cuts off the man before he has a chance of getting old. I have seen such a man simply pass into senile dementia before he was an old man, from mild, respectable alcoholic excess without any alcoholism or preliminary outbreak at all.

"I am sure I have seen strong brains in our profession, at the bar and in business break down from chronic alcoholic excess without their owners ever having been once drunk."

**GIVE ME TO DRINK.**

John 4 : 24.  
O ye who seek the earthly wells,  
To draw the waters to the brink,  
Remember who it is that speaks  
The deathless words, "Give me to drink."

"Give me to drink!" 'Tis a command;  
'Tis one thou should'st not dare refuse;  
But know the Master wills to let  
Thee exercise thy power to choose.

"Give me to drink." He seeks of thee,  
And thou, in turn, canst seek of him;  
Go call thy friends; make haste, make haste:  
The water springeth to the brim!  
Mrs. E. L. Moffatt.

**HIS IDEA.**

She—"I wouldn't marry you if you were the last man on earth."  
He—"Of course not. There would be no one to perform the ceremony."—Ex.

**An Easy Way to Make Money.**

I have made \$560.00 in 80 days selling Dish-washers. I did my housework at the same time. I don't canvas. People come or send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business and expect to clear \$4,000.00 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-Washer Co., St. Louis, Mo. Mrs. W. B.

**This and That**

**WHO HOLDS THE REINS?**

It is related that Mr. Henry Drummond was on one occasion asked to use his influence with a man who had become addicted to the use of strong drink. The habit had gained a firm hold. Mr. Drummond began the interview by asking him:

"Suppose your horses ran away, and you lost control of them, and they turned a steep hill, what would you do?"

The man replied that he could do nothing in such a case.

"But, suppose," added Mr. Drummond, "some one sat by your side who was stronger than you, what would you do?"

The man at once said: "I would give him the reins."

This gave Mr. Drummond the opportunity he sought. He was quick to seize it. He pointed out to the man the peril in which his life stood because appetite and passion had gained the mastery, and, reminding him of the nearness and helpful power of Christ, urged him to put the reins in Christ's hand.

There is no surer way in which a man who is being borne away to destruction by ungoverned passion can recover the mastery of himself than by entrusting the rulership of his life to Christ. Give Christ the reins.—Commonwealth.

**THE REWARD OF GIVING.**

No good deed is ever forgotten. An incident is related of a little girl whose mother was a sick widow and who stopped a young man on the street and begged him to buy her chestnuts. He was poor, but could not withstand her pitiful look. He handed her a coin, and said, "I cannot use your chestnuts, but you are welcome to this." She thanked him and then hurried away. Twenty years passed. The little girl grew to womanhood and became the wife of a banker. Passing the library one day she saw a man with her husband whom she recognized as the man who years before had been kind to her.

When he had gone she inquired his errand.

"He came to see if I would give him a vacant position in the bank."

"Will you?"

"I don't know."

"I wish you would," she said, and then told him the story of her poverty and the man's generosity.

The man sat that night beside his sick wife's bed, when a liveried servant brought him a note.

"We shall not starve," he exclaimed; "I have the position! He opened the note and found enclosed a two-hundred and fifty dollar check, with the words, "In grateful remembrance of the little silver piece a kind stranger gave the little chestnut girl twenty years ago."—The Christian Herald.

be sixteen. It is from a recent novel by Florence Wilkinson:

"Dear Me—I don't mean that I feel badly, but it's because I'm writing to me when I'm sixteen. Oh, how I do wish that I could see you and know where you are and how big you will be. I was twelve years old last November, but it is now January. Fractions is something dreadful. Dear myself, are you doing fractions now when you read this? I s'pose you understand all about them and the queer problems at the end of the book. Do you have to study? Of course not, for you are a young lady, and have dresses with long hems that make a lovely sound when you come down stairs, and little girls behind you have to walk very slow for fear they will step on the trail of your ruffles.

"You can't answer this, I know, for by the time you get it, there will be no I. Your loving self, ALLISON."

Write yourself a letter tonight picturing yourself a year from now, or write a letter to yourself as a boy or young man, or when you become a Christian. Stand yourself up in the corner and look at yourself.

"If thou could'st in vision see Thyself, the man God meant, Thou never more could'st be The man thou art—content." —Standard.

**DO IT.**

Peter Cooper, who founded the Cooper Institute in New York City, had a hard struggle. As a boy his health was of the frailest. He went to school but one year in his life, and during that year he could go only every other day. But when he was eight years old, he was earning his living by pulling hair from the skins of rabbits his father shot, to make hair pulp. He had not "half a chance." It seemed almost literally true that he had no chance at all.

He went to New York when he was 17 years old. He walked the streets for days before he got a place, and then apprenticed himself to a carriage-maker for his board and two dollars a month. He had neither time nor money for what the world called pleasure, but he had the pleasure of hope.

While he was working for fifty cents a week he said to himself: "If I get rich I will build a place where the poor boys and girls of New York may have an education free." And so he did.

William Hunt, the painter, used to say, "Don't talk of what you want to do; do it."—Commonwealth.

**WHO WAS RICH?**

"If I were only as rich as he is!" muttered a boy who had just found a crust of stale bread in a garbage barrel, as he eyed a poorly-dressed boy leaving a baker shop with a basket of whole, fresh loaves.

"If I were only as rich as he is!" said the boy with the fresh loaves, as he saw another boy on a bicycle, munching candy.

"If I were only as rich as he is!" sighed the boy on the bicycle, as another boy rolled past in a pony cart.

"If I were only as rich as he is!" grumbled the boy in the pony cart, as he caught sight of a lad on the deck of a beautiful private yacht.

"If I were only as rich as he is!" this lucky fellow wished, as his father's yacht cruised in foreign waters, and he spied one day a young prince, attended by a retinue of livered servants.

"If I were as free as that boy is!" impatiently growled the young prince, thinking of the boy in the yacht.

"If I could drive out alone with a pony and nobody to take care of me but myself!" thought the pampered boy on the yacht.

"If only I could have a good time like that boy on the bicycle!" longed the driver of the pony.

"How happy that boy with the basket looks!" said the boy on the bike.

"If I could relish my dinner as that boy does his crust!" said the baker's boy. "I'm sick and tired of bread."

Which one was rich?—Christian Endeavor World.

**INEVITABLE.**

Bobby came home one day covered with dirt and bruises, and trundling a broken bicycle.

"What on earth have you been doing, my child?" exclaimed his terrified mother.

"I ran over a big dog and took a fall," explained Bobby.

"Couldn't you see him and give him the road?"

"Yes, I saw him and was turning out, but when I got within about ten feet of him I shut my eyes, and before I got 'em open again I'd run into him."

"For the land's sake, what did you shut your eyes for?"

"Couldn't help it. Had to sneeze. If you think you can hold your eyes open when the sneeze comes, you just try it some day."

If the reader thinks Bobby's excuse was not a valid one let him try it some day "when the sneeze comes."—Youth's Companion.

**Hope for Consumptives.**

**HOW THE RAVAGES OF THIS SCOURGE MAY BE STAYED.**

Statistics Prove That More Deaths Occur From Consumption Than From All Other Contagious Diseases Combined—How Best to Combat the Disease.

The ravages of consumption throughout Canada is something appalling. In the province of Ontario, where statistics of deaths from all diseases are carefully kept, it is shown that 2,286 of the deaths occurring during the year 1901 were due to consumption, or about 40 per cent. more than the number of deaths occurring from all other contagious diseases combined. These figures are startling and show the urgent necessity for taking every available means for combatting a disease that yearly claims so many victims. The time to cure consumption is not after the lungs are hopelessly involved and the doctors have given up hope. Taken in its early stages, consumption is curable. Consumption is a wasting disease of the lungs and at the earliest symptom of lung trouble steps should be taken to arrest the waste and thus stop the disease. Consumption preys upon weakness. Strength is the best measure of safety. Dr. Williams' Pink Pills are the best tonic and strength builder known to medical science. The record of this medicine speaks for itself and proves conclusively that taken when the symptoms of consumption develop they build up, strengthen and invigorate the patient to a point where disease disappears. In proof of this take the case of Lidge St. George, of St. Jerome, Que., who says:—

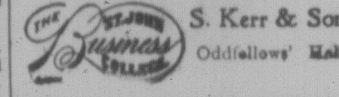
"About a year ago I became greatly run down. I lost color, suffered constantly from headaches and pains in the sides; my appetite left me, and I became very weak. Then I was attacked by a cough, and was told that I was in consumption. The doctor ordered me to the Laurentian Mountains in the hope that the change of air would benefit me. I remained there for some time, but did not improve, and returned home feeling that I had not much longer to live. I then decided to use Dr. Williams' Pink Pills. After using several bottles my appetite began to return, and this seemed to mark the change which brought about my recovery, for with the improved appetite came gradual but surely increasing strength. I continued the use of the pills, and daily felt the weakness that had threatened to end my life disappear, until finally I was again enjoying good health, and now, as those who know me can see, I show no trace of the illness I passed through. I believe Dr. Williams' Pink Pills saved my life, and I hope my statement will induce similar sufferers to try them."

These pills are also a certain cure for the after effects of la grippe and pneumonia, which frequently develops into consumption. Through their blood-renewing, strengthening qualities they also cure anaemia, heart troubles, neuralgia, rheumatism, stomach troubles, kidney and liver ailments and the functional weaknesses that make the lives of so many women a source of constant misery. There are many imitations of this medicine and the health-seeker should protect himself by seeing that the full name, "Dr. Williams' Pink Pills for Pale People," is on every box. Sold by all dealers in medicine or sent post paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.



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

January, 1901, 100 per cent.  
January, 1902, 141 per cent.  
Forty-one per cent. increase of patronage for January, this year, as compared with January 1901, is encouraging, considering the fact that last winter's classes were the largest we ever had. Our Catalogue gives the reason for our success. Send for copy today.



**Your Patronage OF WOODILL'S GERMAN BAKING POWDER**  
is again solicited for the New Year.  
Look for the signature in blue across each package.

**For 60 Years**  
The name GATES' has been a warrant of par excellence in medicine.  
During these six decades GATES' ACADIAN LINIMENT has been in public use with ever-growing popularity. All classes of workmen are now recognizing that it is the handiest and best application they can get in case of accident or colds, and the greatest pain killer in the world. Lumbermen carry it with them in the woods for emergencies. Fishermen and Miners have discovered that they require its aid. Farmers can get no superior liniment for ailments of horses and cattle. Householders should keep it constantly on hand for burns, bruises, cuts, colds, coughs, etc. It should be applied to a cut at once, as it heals and acts as a disinfectant, killing the disease germs which enter the wound. If you have a cold or other use for a liniment, get a bottle at once and you will be convinced that you have got the best. Sold everywhere at 25 cents.  
**C. GATES, SON & CO., Middleton, N. S.**



### Mothers' Help.

Every wearied mother finds in Surprise Soap those qualities which rob wash day of its terrors.

It does the work in half the time of other soaps; it makes the clothes clean and wholesome; it allows the housewife plenty of time to attend to other important duties.

Surprise Soap contributes more to the sum total of domestic happiness than any other article that enters the household.

For best results, follow the directions on the wrapper.

St. Croix Soap Mfg. Co  
ST. STEPHEN, N. B.



These pills are a specific for all diseases arising from disordered nerves, weak heart or watery blood.

They cure palpitation, dizziness, smothering, faint and weak spells, shortness of breath, swellings of feet and ankles, nervousness, sleeplessness, anemia, hysteria, St. Vitus' dance, partial paralysis, brain fag, female complaints, general debility, and lack of vitality. Price 50c. a box.

Mr. Gourley, M. P. for Colchester, who, from his seat in the House of Commons last week proposed cheerfully to sacrifice himself, his wife and family, if necessary, on the altar of the "cruel goddess Bellona," they would all get down in the ditch together, was the way he put it—has received an open letter from Mr. J. Frank Crowell, of Shelby, Ohio, who wishes Mr. Gourley to announce the date on which he intends to capture the Capital of Washington, also the line of march he proposes to take, as Mr. Crowell wishes Mr. Gourley to appreciate the humor of the situation, which would also have appealed to William Cowper, the gentle author of John Gilpin. If all wars were fought with the firing of such paragraphs as Mr. Crowell's, humor would be the best friend and servant of humanity.—Montreal Witness.

"Didn't the grocer send the macaroni?" inquired the mistress, arranging for the dinner.  
"Yes, mum," replied the cook, "but Oh sinst it back. Ivery wan of thim stims waz impy."

### News Summary.

Great floods are reported in the Southern States. There has been no loss of life.

Senators McLaurin and Tillman, of South Carolina, were severely censured by the United States Senate Friday.

Rates on the White Horse Pass are to be reduced. The minimum rate for passengers is fixed at 18 cents per mile.

Driver Forest, of Kingston, Ont., who went to South Africa two years ago, has been recommended for the Victoria Cross.

The meeting of C. P. R. shareholders called for Thursday at Montreal to ratify the issue of \$20,000,000 of new stock has been postponed for a month.

Justice Street ordered the winding up of the American Tire Company Friday. The assets are \$81,000 and the liabilities \$109,000. F. R. Clarkson is liquidator.

The directors of the Sasibo Pulp Company, of Montreal, have decided to issue an additional amount of the preference stock, probably in the vicinity of \$100,000.

The Canada Paper Company's issue of \$275,000 seven per cent. cumulative preferred stock was over subscribed four times. Allotments will be made next week.

Lieut. Governor Tillman, of South Carolina, has withdrawn the invitation to President Roosevelt to present a sword to a South Carolina officer for volunteer services in the Spanish-American war.

The street railway men's union of Kingston, Ont., has disbanded. The strike headquarters in the United States refused to pay the men the money they were entitled to draw while out on strike.

Nearly 300 fishermen are in peril, adrift on an immense ice floe in Saginaw Bay, and the beach is lined with anxious relatives and friends busy with plans for rescue in case a storm should come up.

Little four-year-old Mabel, coming into the room one day and finding the baby with one end of a doorkey in his mouth, exclaimed: "Baby, take that key, right out of your mouth, or the first thing you know you will have the lockjaw."—Glasgow Evening Times.

The most terrible snow slide ever known in Colorado caused the deaths of from thirty to seventy-five men at the Liberty Bell mine on Smuggler Mountain Friday. Nearly all the buildings of the Liberty mine were carried down by the avalanche.

The Montreal street railway directors have decided to issue \$1,500,000 4 1/2 per cent. second mortgage bonds to shareholders on record up to April 15 at par for each eight shares of stock. This is to pay for the Montreal park and island system.

The Quebec branch of the Dominion Alliance met Thursday and a resolution was introduced with the object of offering what assistance it can to the Ontario branch in its contest for prohibition and against the Ross referendum. The resolution has not yet been acted upon.

Private bills committee of the Manitoba Legislature amended the charter of the city of Winnipeg, allowing the city to take a vote on Sunday street cars. The vote must be held on municipal election day and should the majority of votes be against Sunday cars another vote cannot be taken for three years.

Arthur E. Brunet, defendant in the St. James election frauds case, was arrested Thursday on a warrant issued at the instance of H. G. Bergeron on a charge of concealing witnesses and helping them with money to go to the United States. Mr. Brunet pleaded not guilty and was admitted to bail.

The annual report of the Boston Chamber of Commerce shows that the total foreign trade of Boston for the year 1902 was \$197,005,218, and that Boston is the only port among the principal ones along the Atlantic seaboard that shows an increase in its exports or in its total foreign trade during the year.

Major Maude, representing the Governor General, will receive Prince Henry when he sets foot on Canadian soil. A royal salute will be fired by the Welland field battery, the 13th Regiment of Hamilton will furnish a guard of honor, and a detachment of the Royal Canadian Dragoons of Toronto will act as escort.

The Chinese report was presented to Parliament Thursday. The findings of the commission are in favor of the prohibition of Chinese laborers. Commissioners Clute and Foley want an immediate raising of the poll tax to \$500, and Commissioner Munn wants a trial for two years pending a prohibitive treaty, and if \$300 is not sufficient he would approve of raising it to \$500.

## BAPTIST PERIODICALS

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| Baptist Superintendent | 7 cents                | Picture Lessons       | 20 cents per set! per quarter! |
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Good Work (monthly). Price, 25 cents per year! In clubs of ten or more, 20 cents per year!

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### FULL LETTER "A"

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

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

In Corticelli sewing silk there are a hundred strands.

In common silks—about seventy.

Which do you want?  
The prices are the same.

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

**"THOMAS"**

for that instrument will fill the requirements.

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

There is a taint in the New England blood, and you have it, and you must fight it. It is a suspicion of the motives of a good deed which will often poison all the good effect from it.—From The Portion of Labor, by Mary R. Wilkins.

So far as known seven lives have been lost and several persons injured in the storm of Friday on the southeastern states. The damage is enormous, the railroads being heavy sufferers

# RED ROSE TEA

is composed solely of the pure and delicious teas of Ceylon and India.