

Messenger and Visitor.

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How Murderers are Dealt With in New York.

In reference to the recent conviction in New York of a man named Patrick of a cold-blooded murder and upon evidence which probably leaves no doubt in any unprejudiced mind as to the guilt of the accused, the New York Tribune says: "Patrick is in Sing Sing, but no intelligent human being familiar with the history of murder trials in this State expects that he will be put to death. Judging from past experience, the delays in his case will be kept up for months and years. It is difficult to obtain anywhere in New York a verdict of murder in the first degree under any circumstances, and especially when the accused person is defended by shrewd and ingenious counsel. But even if a conviction is secured it is usually only the first act in a long drawn out drama which ends generally in the final release of the prisoner. . . . The criminal laws of this commonwealth afford so many loopholes for prisoners charged with homicide, the delays are so long, the technicalities are so numerous and the whole system of procedure is so peculiar that the villain who has taken human life is almost without exception hopeful that his own life will not be cut short by the electric current—a hope which is rarely disappointed.

Canada's Mineral Output.

A summary statement prepared by the geological department shows that the total mineral production of Canada for the year 1901 was \$69,407,031 as compared with \$64,488,037 in the year previous or a total increase of \$4,918,994, nearly five millions. In 1895, the total mineral production was a little more than \$20,000,000. The entire gold production is valued at \$24,467,222, of which the Yukon gold fields contributed \$18,000,000. Of copper there was \$6,600,104, pig iron from Canadian ore \$1,212,113, lead, \$2,109,784; nickel, \$4,594,523; silver, \$2,993,668, and iron ore exports, \$762,698. These with the gold production, make a total of \$42,824,698 metallic production. There was \$26,282,333 non-metallic and \$300,000 products not returned which, added to the non-metallic, makes a total production of \$69,407,031. The coal production is valued at \$14,671,122; coke, \$1,264,360; petroleum, \$953,415; asbestos, \$1,186,434, and building material, \$4,620,000. Notwithstanding a decrease in the gold output as compared with 1900, the increase in the total production is equivalent to 8 per cent. There was an increase of more than four millions in the gold output from the Yukon, but in British Columbia there was an increase of \$1,000,000. There was also a falling off in the lead production of more than 20 per cent. Leaving the Yukon district out of consideration the permanent metal mining industries show an increase of nearly 37 per cent, notwithstanding the falling off in the lead production. The increase in pig iron was 133 per cent.; of copper, 115 per cent.; nickel, 38 per cent.; asbestos, 58 per cent.; coal, 10 per cent., and coke 94 per cent. In the production of pig iron in Canadian furnaces an increase of 184 per cent. is reported. This increase is due largely to the operation of the Dominion Iron and Steel Company at Sydney, N. S. In steel furnaces which are not included in the general table, there were made 41,948 tons of steel ingots.

"Kill and Burn"

Publicity has recently been given to facts in connection with the war in the Philippines, which are far from creditable to the United States army. Major Waller, when under court-martial at Manila for executing natives without trial, on the Island of Samar, testified under oath—and his testimony was corroborated by three of his fellow-officers—that his superior

officer, General Smith, had instructed him to "kill and burn" to make Samar "a howling wilderness," and when asked by Waller to state the age which should be the limit for killing replied, "Everything over ten years." Whether or not Major Waller was justly chargeable with cruelty, he seems to have disregarded in some measure the inhuman instructions of General Smith. Major Waller defended his summary execution of Philippine guides on the ground that they had proved treacherous and that the British in Egypt and the Americans as well as other allied forces in China had pursued a similar course. The Court evidently accepted Major Waller's view of the matter as he was acquitted of the charges preferred against him. Major Waller may or may not have been correct in adducing British precedent for the summary execution of treacherous guides, but it is certainly remarkable to find the Boston *Watchman* putting the matter in a way which would lead the reader to suppose that the precedent was quoted in support of such atrocities as General Smith's instructions authorized. No one, however, will doubt that the *Watchman* is correct in saying that such atrocities are to be regarded as casual and not as indicating the general temper of the United States army.

The British Budget.

The Budget speech of the Chancellor of the Exchequer, which had been anticipated by the British taxpayer with a rather painful interest, was delivered on Monday of last week. The speech was a practical demonstration, if any were needed, that the war has been a tremendously expensive business. Apart from the manhood of Great Britain and her colonies, which has been so prodigally sacrificed in South Africa, burdens have been laid upon the English taxpayer, which, even if the war should come to an end now, will be severely felt for many years to come. For, as the Chancellor reminded the House of Commons, war is not only costly to wage but costly to terminate, and after the war is over there will be the expense of bringing home the troops, the increased pension list, the maintenance of the South African Constabulary, and also large expenses connected with the resettlement of the two colonies and the restocking of farms. In the year 1898 there was a revenue of something over £96,000,000, and this was more than enough to meet the national expenditure for the year. For the coming year the revenue on the present basis of taxation is estimated at £147,785,000, while the total necessary expenditure is estimated at £193,109,000, making a gross deficit of upwards of £45,000,000. It would therefore appear that the war means in its present financial aspect that the annual national tax bill has been doubled. In dealing with the situation, Sir Michael Hicks-Beach proposed to suspend the sinking fund thereby reducing the deficit by £4,300,000 and to increase by a penny in the pound the income tax, which would yield an increase of £2,000,000. A stamp duty on sight bills, warrants and checks is expected to yield half a million more. Then the Chancellor proposes to secure an addition of £2,650,000 by an import duty of three pence per hundred weight on all grain with an equivalent tax of five pence per hundred weight on flour and meal. This would bring the increase of revenue up to £5,150,000, and taking into account the suspension of the sinking fund, the pressure upon the Exchequer for the year would be relieved to the extent of £9,450,000. For the balance of the deficit the Chancellor proposes to borrow £32,000,000 and to find the rest by drafts upon the Exchequer.

No doubt Mr. Bull will find the means wherewith to pay his big tax bill, for in spite of all this tremendous war bill and his still more tremendous drink bill, he is able to go on adding to the national wealth many millions every year. But though Mr. Bull will pay, he will certainly exercise his prerogative of grumbling, and he is likely to ask with a good deal of emphasis whether the war is worth all it has cost, and whether a wise statesmanship should not have been able to find means of avoiding an experience of so trying and expensive a character as that which the nation has been passing through. Sir William Vernon Harcourt in his criticism of the Chancellor's budget speech is reported to have said that this taxation of the peo-

ple's food would bring home to the people the lessons of the war, and characterized it as a return to the old fallacy of protection and by far the most objectionable proposal made to the country in many years. He denounced the passion for the expansion of territory and the annexation of independent countries, as involving ruinous expenditures which he believed in this case would have to be defrayed exclusively by the British taxpayer, as the security of the Transvaal would not in any way meet the expenditure. The gigantic fortunes in the Rand, he declared, had not been produced by the mines but by projectors selling worthless mines to the ignorant and the credulous.—The imposition of the bread tax affords a side-light upon the attitude of the people and political parties of Great Britain upon the question of protection or free trade. While Sir Vernon Harcourt and other Liberals denounced the tax as indicating a return to the principle of protection, Sir Michael Hicks-Beach, on the part of the Government, denied that the tax is protective. And no doubt the Chancellor is right, so far as the operation of this particular tax is concerned, since an import duty of three pence a hundred weight on grain would be of no appreciable value to the British agriculturalist.

Still Fighting.

The discussion of peace proposals in South Africa has not been accompanied by an armistice, and while some of the chiefs have been talking peace at Klerksdorp and Pretoria, others have been making war in deadly earnest in other parts of the country. During the week ending April 12, according to Lord Kitchener's report, about 200 Boers were killed, wounded or captured, together with three guns and a large quantity of supplies. The casualties on the British side numbered about a hundred. The most severe fighting occurred on April 11, in the Western Transvaal, where General Ian Hamilton has replaced Lord Methuen in command of the British troops. The Boers attacked Col. Kekewich's force, near Rooi-deval, and fighting at close quarters ensued. The Boers were repulsed, leaving on the field 44 men killed, including Commandant Potgieter and 31 wounded. The British captured 20 unwounded prisoners. The British losses in this fight were 6 men killed and 52 wounded. A force of Boers recently overwhelmed a strong British patrol sent out from Bultfontein (Orange River Colony) to clear distant farms. An officer and two men were killed, fourteen men were wounded, and the remaining members of the patrol were surrounded and captured. Lord Kitchener mentions holding an enquiry into this reverse. A Pretoria despatch of the 18th inst., states that General Ian Hamilton had captured 64 Boers.

Assassination at St. Petersburg.

A high official of the Russian Government has fallen by the assassin's hand. On Tuesday of last week, at St. Petersburg, M. Sipiaguine, Minister of the Interior, was fatally shot in the lobby of the Ministerial Offices. M. Sipiaguine had just entered the office of the Imperial Council when the assassin, who had driven up in a carriage, approached and handed him a folded paper, saying he had been charged to deliver it by the Grand Duke Sergius. The Minister stretched out his hand to take the document when the assassin fired five shots at him. Three of the bullets struck M. Sipiaguine and one wounded his servant. The assassin did not resist arrest. He said that his name was Balshanski, and that he was a student at Kieff, when he was sentenced to compulsory military service for participating in the riots of 1901. He said that he was subsequently pardoned, but that he had not been reinstated at the university, and that he therefore revenged himself upon Sipiaguine. The deceased minister is represented as not having been a man of great ability, but as being in a measure representative of the reactionary party in Russia as the tool of men really responsible for the prevailing situation. His assassination accordingly, it is said, has been hailed with joy in radical circles. The St. Petersburg correspondent of the *London Times* says that the assassination of M. Sipiaguine is considered to have been the result of a well organized conspiracy, and anxiety prevails as to whether other victims are marked for removal. Disorders among workmen are said to be increasing and especially in the provinces. From the southern manufacturing districts serious riots are reported, but details are difficult to gather.

Baptist Mission Work Among Foreigners in Manitoba and the Northwest.

BY PASTOR H. G. MELLICK, EMERSON.

A very interesting and instructive book might be written on this subject. Fiction could not awaken the emotions and sustain them at such a pitch as the recital of the experiences of the real life of the foreigners of this country. This letter will therefore be cramped and stiff. "The bed is shorter than that a man can stretch himself in it," and the wrappings altogether too narrow.

I will divide the subject into three parts: 1. The Field. 2. The People. 3. Baptist Mission Work.

The readers of the MESSENGER AND VISITOR are sufficiently familiar with the geography of this country to know that Manitoba and the Northwest comprise a large portion of our great Dominion. Our mission operations are confined to a portion about 1,000 miles long, by 400 miles wide. Nearly 2,000 miles beyond our most northerly station would bring us to the Klondyke. Along this route and in this rich gold field are multitudes in deep need of the gospel. But these are to us yet "regions beyond" both our means and the scope of this letter.

The importance of this "great Northwest" is beginning to dawn upon the people of the East and the Empire. "Westward the course of Empire takes its way." These wide prairies offer comfortable homes to millions, and the easy conditions under which they may be obtained and the forms of government under which they may be enjoyed attract people of many lands to settle here. Here there is no Ultilander nor slave nor serf. This is a land of civil and religious liberty, where equal rights are offered alike to all. "One law . . . to the native and the stranger . . . among us."

One need not put his ear to the ground to hear the

The Mennoites are mostly in southern Manitoba where they occupy a block of land about 40 x 20 miles.

We have now in this mission field 85,000 Germans and Mennonites all speaking the German language, 7,500 Doukhobors, 12,000 Icelanders, 12,000 Scandinavians, 30,000 Galicians and Bukowiner (Austrians). There are also a great many other foreigners, and all these are only the vanguard of the coming mighty host.

Some of these people, like the Icelanders and the Austrians, left their native land because they were overcrowded or the land too poor to yield them a fair support even with hard toil. Others like the Mennonites, Doukhobors, Stundists and Baptists were driven from their native land by persecution. To hear these tell the story of their sorrow and suffering would awaken pity in any ordinary heart. Yet even the infliction of these sufferings does not move the hearts of the priests and rulers at whose hands they have suffered, and where many of their friends still suffer. They endured unutterable grief and sought refuge in different lands, and only after they had lost all hope of securing liberty at home did they leave their native land to seek homes in this "land of the free." Like the Pilgrim Fathers many of them left their native land with prayer for its enlightenment.

On the boundary between Russia in Europe and Asia, and on the general route exiles are taken to Siberia, there is a rude monument called the "monument of weeping." On one side is chiselled the one word "Europe" and on the other "Asia." Here the exiles are permitted by their guards to take a last farewell of their fatherland before starting their long march to Siberia from which death only can release.

Multitudes of our brethren are exiles in Siberia and elsewhere now. The story of Evangeline is not as pathetic as the story of the parting of loved ones and the breaking of family ties that take place yet in those lands

sometimes has twenty or more meet with him where he boards to whom he reads and speaks. We have Joseph Yakus, a Baptist from Hungary, a prosperous settler, living among his people and preaching to them. A young Hungarian has also applied to me to go to college at Brandon to prepare himself for the work. If he proves a worthy man, this will be a splendid investment for some of the Lord's money. The Hungarians are an excellent class of people."

We have one Icelandic mission, and one missionary amongst the thousands of French. "What are these among so many," and what of the multitudes of others we are unable to make any move to reach with the word of life.

We are unable to meet the requirements or grasp the opportunities open to us. Our lamented Bro. Alex. Grant was one day standing on the platform of the station in Winnipeg as great numbers of these foreigners poured from the trains. A friend who saw him approached so speak to him. He found him with his face bathed in tears. Upon inquiring the cause of his trouble he replied, "I am wondering how we are to get the gospel to all these people." He grasped the situation so fully that it overcame him.

This work is full of promise. The tyranny these people suffered in their native land has soured many of them on the forms of religion under which they suffered, and now that they are cut loose from their old masters they are free to hear the truth and embrace it and become servants of Christ. While they are taking their first breath of the air of freedom and are adapting themselves to our ways we have an opportunity of reaching them. To neglect them now will be to miss the wave that has brought them so near us and will bear them away from us unless we grasp them at once.

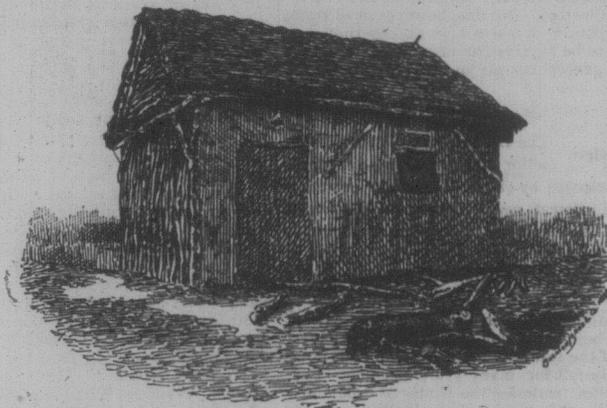
Their needs are great, but this gives us a better chance to approach them. They are poor and struggling for homes. Our work and customs and language are strange to them. To help them now will gain their friendship and confidence for the future and give us access to them with the gospel which is their greatest need, and to bring them this all our efforts must be directed.

The difficulties of the work are great and many. The great variety of languages that must be used in communicating with these foreigners is a serious difficulty in the work. They must hear us speak in their own tongue the wonderful works and words of God. We have not now the miraculous gift of tongues, nor have we the means to support men while acquiring these languages. We must get missionaries belonging to these various nationalities to speak to their own countrymen. This will require many men even to give one to each nationality. God has sent us some, as Bro. Burgdorff, who can speak in several languages, and so can preach to as many different people. Some of our Eastern brethren have thought that we should get all these foreigners to come to English-speaking churches. That is quite impossible, so no further discussion is needed. We must employ similar means to those employed among the French in Quebec and Nova Scotia. We must go to them with the gospel in their own language. The writing on the cross was in the languages spoken by the people so that all could read it, and we must tell the story of that cross and explain its meaning in the languages of the people to whom we tell it, and we must provide them with Bibles and good literature in their own languages. Some time these people will know English speech and customs and will require English-speaking pastors. There are cases of this kind now in the States. Like the children of Gaelic-speaking people in the Eastern Provinces, the English has taken the place of the language of their fathers. But we cannot wait until generations pass away and their descendants exchange their language for English before we will give them the gospel; by that time our opportunity of reaching either the fathers or their children would be past.

It is difficult to get good men, with the language, who will or can endure the hardships of this work. The conditions under which they must labor are very trying. Bro. Burgdorff, for instance, has had to reside in Emerson and drive sixteen miles to his German appointment, as no house could be secured for him nearer.

He has had to endure cold and privation few could stand. The houses of the Galicians are very small and ill-kept, and the food coarse and poorly cooked. In two days Bro. B. had three meals, two of which were sauer kraut. Before the chapel was built he preached in private houses, the hens and dogs and hogs mingling with the congregation. The difficulties of presenting the Gospel in such circumstances are indescribable. Refined and educated men, who will labor in such conditions exercise great self-denial. Bro. D. Q. McDonald baptized the first Galician convert in this country. Bro. Burgdorff has baptized seven since. The first Galician Baptist chapel in Canada was dedicated at Stuartburn, near Emerson, last summer. The Baptists are endeavoring to preach a pure Gospel and proclaim the whole truth to these foreigners, and God is blessing our efforts.

"COME OVER AND HELP US,"



A GALICIAN HOUSE IN MANITOBA.

tramp, tramp, tramp, of peoples from afar. The steady tread of the incoming host awakens the sleepers from dreams of "a nation yet to be" to the fact that a nation is already born, and in its veins is the blood of the sturdiest peoples of the earth.

Its possibilities like its territory have not yet been surveyed, they reach beyond the most distant horizon of our present point of view.

The Toronto Globe says: "Those who want to be in touch with the really great movements of the day should keep their eyes on the Canadian west, where settlers are coming in at an unprecedented rate."

THE PEOPLE.

The foreigners include English-speaking people coming here from the United States, but we do not speak of them as foreigners. This letter has to deal with all those settlers who speak a foreign language, and the variety of those peoples and languages is very great. In one public school in Manitoba there are seventeen different nationalities represented. A friend has just told me he was shown people of fourteen different nationalities in one short walk on the streets of Winnipeg.

Yorkton is the most cosmopolitan town in Canada. It is said that thirty-three different languages are spoken on the streets. It is easy to count upwards of twenty which are in common use. It has a colony of 5,000 Doukhobors, and another with as many Galicians, all of whom talk Russian. There is also a colony of Highland Crofters, and also a large colony of Hungarians. The Germans have taken possession literally of whole townships. All of them together, with the settlers from Ontario, United States and England, are to be found scattered all the way to Prince Albert. In Yorkton we have a Doukhobor village with gray mud colored houses with sod roofs. Also Hungarian villages, with neat log houses, white as lime can make them.

These foreigners are settled mostly in colonies or settlements at different points over the whole country. In walking the streets of their villages or in a drive through the colonies one could easily imagine himself in a foreign land.

from which our persecuted foreigners come. It is joyously pathetic to see the family re-unions that take place in this country ever summer as those long separated meet again. The principal beliefs of these escaped exiles, though foreigners among us, are: Mennonite, of which there are several divisions: Old Mennonite, Modified Mennonite, Reformed Mennonite, Holdermann branch, Mennonite Brethren, (Baptist, with some customs such as foot washing added) and Mennonite Baptist. Most of the Germans are Lutheran in belief, so are the Icelanders and Scandinavians. The Galicians are mostly Roman Catholics of a very low type, and the Bukowiner are mostly Greek Catholics. There is practically little difference between them. But many of them are dissatisfied in their present state and are seeking the truth and salvation. Some of our brightest Christians are from amongst these peoples.

BAPTIST MISSION WORK.

I can say very little here of our work amongst these peoples.

Until very recently there was no evangelical work done amongst the Germans and Mennonites in this country except what was done by Baptists, and very little is done amongst these or the Galicians or Bukowiner yet except what we are doing; and very little is being done among any of the other nationalities by any evangelical body. So that Baptist mission work amongst these people is nearly all I have known of being done amongst them.

We have seven German missionaries and a colporteur doing work amongst Mennonites and Germans and Galicians. The Mennonites are only touched by two or three of the German missionaries. All our German members number 600. We have only four missionaries amongst the 12,000 Scandinavians and only two amongst the 20,000 Galicians, Bro. Geo. Burgdorff and S. T. Muscho. The former gives half his time to German work and the other half to about 5000 Galicians. Of the latter Bro. McLaurin writes from Yorkton: "We have Sylvester T. Muscho, a Russian, an unmarried man of about forty-five years, working among the Doukhobors and Galicians. He meets them in their houses, and

From Heart to Heart.

BY PASTOR J. WEBB.

Dear Afflicted Sisters and Brothers: I have come to you with a message of hope; David said, "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God." Is not this exactly your experience? Have you not very often found yourselves down in this deep, dark valley?

"Why art thou cast down?" Apparently there is no real cause, at least, you cannot find it, but there is a reason; there are physical and mental as well as spiritual causes. Gloominess, loneliness, irritableness, and fero-bodings are often the effects of a weak body, overstrained nerves, insomnia, and ceaseless, gnawing pain; what a miracle it is that the soul does not give up in despair under such severe trials!

"Hope thou in God." The soul is exhorted to look up away from these disturbing elements to one who can lift it out of this dark valley of earthly sorrow up to the mountain-peaks of heavenly joy.

God is the hope of the quickened soul; the ungodly have no hope; they want to hide from God; you are looking and waiting and longing for him who is your life and joy. Is it not strange that you are not afraid of God? The reason why you do not flee from him is because you have been brought in touch with him through his son Jesus Christ. God is to you a loving and merciful Father. You came to him as a poor lost sinner; you received your pardon; you felt the quickening power of the Holy Spirit and you became a child of God by adoption.

You are sick and cast down now. It may be that there is no hope for you in this world, but do not despair, hope thou in God: by-and-bye you will have your health restored. A dear saint who had suffered much and long, when he was dying said in answer to a question that was asked him: "I am getting better now—soon I shall be quite well." Look up, desponding one, help is at hand for, "God is our refuge and strength, a very present help in trouble."

Will earthly parents neglect and slight their sickly or crippled children who cannot skip around like others? Will they not rather imprint kisses on their cheeks, and give them a hundred little love-tokens every day? The children's hope and life and joy are all depending, hanging upon the faithfulness and love of their parents. Our Heavenly Father has many dear children who are shut in away from the privileges of the house of God, and who cannot walk out, like others, in the beautiful sunshine, and breathe the balmy spring air—Do you think that he neglects any of them? Do you imagine that it is possible for him to forget any of them for one single moment? The sickly or crippled child finds much pleasure in thinking about its father, and in waiting and listening for his return. How welcome is the sound of his steps and the sound of his cheery voice! In like manner God's afflicted children find much comfort and joy in thinking about the goodness of their Heavenly Father; their hope is not in man, or in themselves, but in God. Hope grows weak when they look to their gloomy surroundings, or within their own sinful heart, but when they look away to Christ and behold him as the Sinner's Friend, and as the Covenant Head of the Church, and when they can gaze upon the perfection of his work, and the completeness of his salvation, and the unchangeableness of his love, hope grows strong; then they can sing:

"My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name."

You are shut in away from a good many friendly associations and Christian privileges, but you are not shut in away from God; you know what it is to enjoy fellowship with Christ; you have felt the comforting influence of the Holy Spirit; and then you have your Bible. You do not hear the gospel preached from the pulpit but you can read about Jesus. Our Lord said in the 40th Psalm, "In the volume of the book it is written of me." Sometimes while reading the Bible you get glimpses of the beauty and preciousness of Christ, such glimpses of the Son of God that you are constrained to cry out with Thomas, "My Lord, and my God!" All this is with a veil between; all this is at a distance; what then shall it be when we come face to face, when heaven's gates shall be flung wide open, when Christ is manifested in all his resplendent glory! Yes, the Bible is full of Christ. The prophecies, the sacrifices, the law, the priesthood and the promises all pointed to him for fulfillment and satisfaction. Then, how beautiful is that story of the Father's love! What a change comes over you when you read of the agony in the garden, and the bloody sweat, and the cup which could not pass from him, and the mock-trial, and the scourging, and the crown of thorns. Then, what glories open up before your eyes as you look through those bleeding wounds! You behold God as a loving Father; you hear his voice, not as the loud thunder of Sinai, but as a gentle stream of loving words and loving thoughts,

What a beautiful river of life is this! All these manifestations are present joys, foretastes of heaven's bliss. Yes, God gives his afflicted ones love-tokens, and songs to sing in the night season. You can depend upon God; you have his word for it; you have the experience of prophets, psalmists, apostles, and your fathers who have passed through great tribulations; and then you have your own experience; like Paul you can say, "I know in whom I have believed."

Heaven's sun is shining, "But," you say, "There are dark clouds, I cannot see the bright rays." Yes, but the clouds will soon pass away. In God's garden there are beautiful flowers, "But," you say, "It is night, I cannot see them." True, but the night too will soon pass away. There are green pastures and still waters, "But," you say, "I am imprisoned in this lonely chamber, and in this poor feeble suffering body." Yes, but your spirit can follow the Good Shepherd, and presently, in a little while, your soul will flee as a bird from its cage, and then it will spread forth its snowy wings and soar upward to the city of God. Hope on sisters and brothers.

"These checkered wilds, with thorns o'erspread,
Through which our way so oft is led—
This march of time, with truth so strong
Will end in bliss, 'twill not be long."

The Joys of a Pastor's Life.

BY REV. THEODORE L. CUYLER, D. D.

It is a lamentable and portentous fact that the number of candidates for the gospel ministry is steadily decreasing. In one of the leading Protestant denominations they have decreased from 1,508 to 917 within the last five years! At a quite recent graduation of a class of over 200 from one of our greatest universities, about fifty declared their purpose to enter upon commercial business; about the same number were looking to the legal profession, others to the medical and scientific pursuits; but out of all the Christian students in that class only eleven announced their intention to become ministers!

Various reasons may be assigned for this falling off of candidates for the pulpit. These I will not discuss; nor would I minimize the difficulties which a faithful, earnest, evangelical minister has to encounter. Some of these difficulties are arguments for multiplying rather than diminishing the number of the right kind of gospel preachers. My purpose is to present the golden side of the shield and to tell young men of brains and culture and heart-piercing what solid and substantial joys they forego when they turn away from a calling that an angel might covet. I do not underrate the need or the usefulness of godly laymen; but there are peculiar satisfactions and honors and spiritual rewards to be won by the preacher who preaches God's glorious messages to men, and the pastor who gathers and feeds and leads the Master's flock.

In the first place, he is in a close and covetable partnership with the Lord Jesus Christ. His work is on the same lines with him who came to reveal the mind of God to sinning and suffering humanity and to "seek and to save the lost." Christ's great commission to the band of men who were in the most intimate relations to himself was, "As ye go, preach!" They were to be his witnesses, his representatives, his heralds and his ambassadors; and that is the very same commission given to-day to every man whom he calls into his ministry. If you ask me, "What is a call to the ministry?" I would answer that it is both the ability and the intense desire, with God's help, to preach the Gospel of salvation in such a way that people will listen to you.

Think, too, of the glorious themes and the sublime studies that will occupy your mind as a minister of God's Word. If human science is elevating, how much more is the science of Almighty God and of man's redemption, and of the unseen realities of eternity! Your themes of constant study will be the themes that inspired the mighty Luthers and Wesleys and Pascals and Chalmers; you will be nurturing your soul amid those pages where John Milton fed and amid the scenes that taught Bunyan his matchless allegory and Jeremy Taylor his hearse-like melodies. Every nugget of fresh truth you discover will make you happier than one who has found golden spoils. The study in which a devout pastor prays and pours over God's Word becomes an antechamber of the king, for he hears the cheering voice of the infinite love, "I am with you always."

If the high range of his studies and the preparation of his discourses are so stimulating to an earnest, soul-winning pastor, he finds even richer satisfaction in his pulpit and in his labors among his flock and the surrounding community. John Bunyan voiced the feelings of such pastors when he said: "I have counted as if I had goodly buildings in the places where my spiritual children were born. My heart has been so wrapped up in this excellent work that I accounted myself more honored of God than if he had made me emperor of all the world or the lord of all the glory of the earth without it. He that converteth a sinner from the error of his ways doth save a soul from death, and they that be wise shall shine as the brightness of the firmament." The young man who enters the ministry with this hunger for souls

has "meat to eat that the world knows not." His purse may be scanty, his parish may be obscure; difficulties and hard work may often bring him to his knees; but while his master owns his toils and blessings, he would not change places with a Rothschild or an Astor. Every attentive auditor is a delight; and when a returning and repentant soul is led by him to the Saviour there is not only joy in heaven, but a joy in his own heart too deep for words. It is full measure, pressed down, running over.

Converted souls are jewels in the caskets of faithful pastors; they will flash in the diadem which the righteous Judge will give them in that great day. Even here in this world it is far better "pay" than any salary for a pastor to be told, "that sermon of yours helped me," or "that one brought me to Christ." During my fifty-five years' ministry, I have had an immense correspondence; but the letters that I embalm in lavender are those which express gratitude for a soul-converting sermon, or for words of uplifting consolation spoken either in the pulpit or elsewhere. Happy the minister who is thus helped while he is helping others! He gets a small installment of heaven in advance.

Far be it from me to pronounce the ministry a bed of roses or a hammock of luxury. A faithful, courageous pastor has trials, and not a few temptations; they often attest his fidelity, they sinew his faith and drive him closer to Christ. A winning minister is a disgrace to his calling and an abomination to the Lord. The man who finds that he has mistaken his calling ought to demit at once. If the ministry were "weeded" tomorrow, it would be the stronger.—Herald and Presbyter.

One Mother in Israel—How Her Prayers Were Answered.

There is no richer solace to the human heart than the assurance that our Heavenly Father hears and answers our prayers. "I love the Lord because he hath heard the voice of my supplication"

Thirty-one years ago, we were living in Illinois. Our two children were stricken with the scourge of that climate, cholera infantum. Having laid our eldest in the grave, the only child was spared, contrary to the opinion of the most skillful medical attendant. This the mother felt sure was in answer to her prayer, and that the child was spared to preach the gospel. This conviction she carried in her breast during all the 24 years up to the time he decided to forsake every other calling and devote himself wholly to the ministry. Then she said when the letter arrived bearing this tidings, "I knew he would come to it, for that was the answer of my prayer."

When this same boy was 18, he was at Acadia, and wrote home to his mother, "I have given my heart to God and am starting out for Christ." The previous day, his mother had been in an agony of prayer for him, and felt the answer so strongly, that she sat down and wrote to him, "I expect your next letter to tell me that you have given your heart to God." These letters from son and mother crossed each other, conveying the intelligence of prayer and its answer.

As the years flew by, two other boys were given to us. Full of life and energy, their fond mother bent her best and most self-denying efforts toward their training and giving them the highest advantages and education. Coming well nigh the end of their college course they were yet unsaved. A growing anxiety for them came upon us. We looked for their homecoming at Xmas time in '96. One afternoon the burdened mother-heart retired to pour out its great trouble before the Lord. Ere long she entered my study and said, "I have been praying for our dear boys and God has answered my prayer." I said, "How do you know?" Said she, "as I was pleading with God I seemed to hear a voice saying so kindly, 'Why are you so troubled, your boys will both be converted and both become ministers.' I heard that same voice three times as I kept on praying. I cannot tell whether any one else could have heard it but it was clear and unmistakable to me. Now all my burden is gone." And the heart was happy in the thought of coming blessing. Three weeks afterward the boys were with us. Special services were then going forward under Hunter and Crossley. The second night the oldest arose for prayers, the third night they both arose. The fourth night they both testified to their trust in Christ. That night that home was full of parental joy as they both offered prayer at the family altar. The next day the older said, "Why should I trouble myself with my law studies any more? I may as well get at my life work at once." "What is that?" said the mother. "O, to preach, of course." It was but a few days till we knew that they both had decided to preach. Thus the prayer was answered.

That devoted mother who was accustomed to magnify the power and blessedness of prayer as God's great means of blessing, and did so illustrate its reality in her life, has been taken up from among us to see the face of her Redeemer and dwell among the pure. But before she left us she heard all her sons preach, with holy, humble gratitude. She saw them settled as ordained pastors and knew that souls were being saved through their labors. To encourage other parents who have great anxiety and long waiting for the souls they love, is the object of this writing.

E. N. A.

Messenger and Visitor

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"Why Callest Thou Me Good."

It has been contended by a skeptical criticism that the words of Jesus recorded in Mark 10:18 and in Luke 18:19 imply on the part of the speaker a sense of moral imperfection, and are therefore inconsistent with the doctrine of his sinlessness. But such an interpretation is surely as unnecessary as it is inconsistent with the claims of Jesus to a Divine Sonship, his assertions of spiritual authority and the entire absence from the gospel narratives of anything which would indicate on his part a consciousness of guilt or any feeling of repentance toward God. There seems to be nothing clearer than that the evangelists believed that he concerning whom they wrote was wholly free from any sense of moral imperfection and absolutely unstained by sin. It is perhaps the most cardinal and irrefragable proof of the essential truth of those unique biographies that the story which they tell is so entirely in harmony with such a conception. Nothing is more evident than the simplicity of these narratives. What we have is not one narrative constructed with supremely subtle art with the purpose of setting forth the ideal of a faultless being, but several narratives set forth by men of simple minds and unpracticed pens with the common purpose of preserving as much as possible of the record of the words and deeds of one whose personality they were compelled to believe transcended all human limits. What we have is not a great artist's portrait of the Christ, but a series of photographs taken at many different moments and from many different points of view, yet, when studied separately and in relation to each other, giving an idea of a being so unique and transcendent in simplicity, in goodness and in spiritual authority, that no human artist could ever have imagined such an ideal and given it so incomparable expression.

It is a most remarkable fact that, in respect to their testimony concerning the moral character of Jesus, the evangelists should be so self-consistent and consistent with each other. They present him under many different lights, in many circumstances and in relation to the different classes of people with whom his constantly active ministry brought him into contact or into conflict. And yet, whether he walks by the way or sits in the house, whether he converses with his disciples only or preaches to the thronging multitudes, whether it is an hour of peace and calm or whether his soul is wrought upon by some tremendous spiritual emotion, whether he seeks to lead some friendly and honest inquirer into the light, or is face to face with the malignant bigotry and murderous hate of scribes and Pharisees, whether he is in the hands of friends or in the hands of enemies, whether it is in the house at Bethany or the last supper with his disciples, or whether it is the betrayal, the agony of Gethsemane, the ignominy and condemnation of Pilate's Judgment Hall and the final scene of the supreme tragedy,—yet through all and amid all, the evangelists neither by direct statement nor by implication attribute to him aught, in thought or word or deed, that does not go to confirm the apostolic declaration that he was "holy, undefiled and separate from sinners." Granted the Divine Sonship of Jesus and assume that the evangelists were, as they professed to be, men who sought to present a simple record of facts as they had known them or as they had received them from trustworthy eye-witnesses and ear-witnesses, and this picture of the sinless Christ is intelligible, but it is surely intelligible on no other supposition. Could

these men have imagined and painted the picture of this sinless and supreme Personality among the sons of men, whom more and more with the passing centuries the world is coming to recognize as the Son of God? But granted the sinlessness of Jesus Christ, and all is granted. For if the picture of Jesus Christ which we find in the gospels transcends human power then we can have no difficulty in believing that its original was more than human. Then belief in the incarnation and the resurrection become most reasonable, and the possession of miraculous power by the Lord or Life a thing to be expected.

But to return to these words of the Master spoken to the young ruler, "Why callest thou me good? There is none good but One, that is God." Evidently the purpose of Jesus was gently to rebuke a manner of speech that did not sufficiently weigh the import of the most significant words, and at the same time to bring the eager questioner face to face with the profoundest verities. He seems to say to the young ruler, "You come eagerly to me, you call me 'Good Master.' You desire to be shown the way of eternal life. You are right in connecting goodness and life. For God who is the source of all life is the embodiment of all goodness. His commandments are good, they reflect his nature and declare his will, they therefore minister life. You have kept the commandments? Yes. And still you have not that full assurance of eternal life which you desire, and you have come to me for something which you could not find even in the holy law. Come, then, you have called me 'Good Master,' I will put your confession to the proof, and I will not put it to shame. Receive my command. Go sell what you have and give to the poor, and you shall have treasure in Heaven, and come and follow me." Surely this was no shrinking back on the part of Jesus from the appellation GOOD as applied to himself. It was telling the young ruler that he had spoken more wisely, more truly, than he knew, and bidding him have the faith and courage to act upon the word that he had uttered, the confession that he had made, that in Jesus there was a revelation of God richer and more authoritative than was contained in the Mosaic commandments.

And these words of Jesus—WHY CALLEST THOU ME GOOD? have for men today a meaning as true and as important as they had for the young Jewish ruler. How many there are who call Christ GOOD, who never pause to ask themselves, with any searching analysis of mind and heart, what they mean by the appellation or consider seriously whether they are ready to accept the logical results which their professed attitude to Christ involves! Does one believe that Jesus Christ is in any unique and supreme sense the GOOD MASTER, then certainly there is nothing for him to do but accept His commands, however hard they may seem to be, there is no alternative for him but to become a follower of Jesus. If he were not worthy to be worshipped as Lord, He could never be the Saviour of men. Keep your fine speeches for sinful men who can be pleased with flattery. Jesus Christ does not ask for compliments but for the heart and the heart's truest homage. Still to a vacillating, half-hearted confession the response of Jesus is—"Why call ye me Lord, Lord, and do not the things that I say?" Nothing is plainer in the gospel narratives than that Jesus sought from men that in the fullest and most absolute sense they should recognize and acknowledge Him as the Good Master. His authority is none the less absolute and compelling, because it is not the authority merely of supreme power, but the authority of SUPREME GOODNESS and INFINITE LOVE. Does any man dare to say that Jesus Christ was not good? And if he was good in any real sense, how can it be denied in the face of what the evangelists declare of Him that he was good in that supreme and divine sense which demands the utmost homage of the human heart?

Editorial Notes.

—The biography of the late Rev. James Chalmers who, a few months ago, met death at the hands of the natives of one of the cannibal islands of the southern seas, should be a book of remarkable interest. Mr. Chalmers was a man of noble and attractive personality and passed through many experiences similar to those related by the venerable John G. Paton in his famous autobiography. The life of Mr. Chalmers is shortly to be published by the Revells.

—The fact that Dr. Martin who, owing to reactionary influences in China, had been deposed from the presidency of the Peking University, has been invited by the distinguished Viceroy Chang Chi Tung to return to Peking is taken to indicate that the reform element is again gaining ground in China. Chang Chi Tung is the author of a book of liberal tendencies, which has had a large circulation in China, entitled *China's Only Hope*. Dr. Martin is a missionary of many years standing. He is intimately acquainted with Chinese affairs and deeply versed in Chinese learning, as his two very notable books entitled respectively, *A Cycle of Cathay* and *The Lore of Cathay*, abundantly testify.

—A note received from Mrs. Churchill dated at Bobbili, India, March 18, says, "Mr. Churchill is away on a long hard journey by ox-cart to the feverish, tiger-infested country of Jeypore, to interview the Maha Rajah, in regard to land at Rayagadda for a mission compound. Also to see if anything can be done to prevent him from taking the lands away from our Christians at Chekpegorda, which is determined on, by his Ameen at Rayagadda. We are all continuing in prayer here at Bobbili, for his safe return, and successful visit and interview with the Maha Rajah of Jeypore. Writing to him would be of no avail, seeing him in person was the only thing left to be done, so Mr. Churchill started on the 10th." Mrs. Churchill reported the heat at time of writing to be 99° in the shade.

—According to the statistical tables contained in the American Baptist Year Book for the current year, recently published by the American Baptist Publication Society, the number of Baptist churches in the United States is 44,453, a gain for the year of 494. The total membership is 4,269,063, a gain of 35,837. The baptisms for the year were 207,515, or 10280 more than in the previous year, there were added by letter 101,213 and by experience 50,397. The losses were, by death 42,571, by letter 83,711 and by exclusion and erasure 83,711. The number of Sunday schools is 27,211 a gain of 2,011 and the number of scholars 1,843,463, a gain of 48,649. The value of church property increased during the year from \$88,146,386 to \$89,389,992. The contributions for church expenses, missions, etc., increased from \$13,790,299.63, in the preceding year, to \$14,138,195.28. The amount contributed for state missions was \$364,422.79 for home missions \$356,669.39, for foreign missions, \$462,402.92, for Bible and publication work \$53,519.81, for ministerial education \$210,637.91, and for miscellaneous purposes \$1,063,092.01. The amount contributed for church expenses was \$10,958,371.95 and for Sunday school expenses was \$548,007.48.

—The late Dr. T. DeWitt Talmage, who died Apr. 12, at the age of seventy, was a man of conspicuous, rather than of eminent, ability. In respect to popularity at least he was one of the great lights of the American pulpit. With the exception of Beecher, no American preacher, we suppose, has attracted larger congregations, and, without any exception, none has commanded a wider audience for his published discourses. Dr. Talmage's preaching was largely upon evangelical themes, it was graphic, ornate, eloquent, forceful and did not depart from the paths of traditional orthodoxy. But the impression of his preaching and of his ministry in general lacked much of that which belongs to the best preaching and the most influential ministry. In respect to qualities that make for popularity Talmage may be classed with such men as Spurgeon and Beecher and Brooks, but his impression upon the mind and conscience of his time was by no means such as theirs, and when hereafter the roll of the great preachers of the last half of the nineteenth century is called the name of Talmage will scarcely be found among them.

—It is interesting here to note some things which leading religious journals have to say of Dr. Talmage in connection with their notices of his decease. *The Outlook* says: "Dr. Talmage's most noticeable gift was his pictorial power; the intellectual element in his sermons was not marked, his spiritual insight was not profound and his ethical standards were seriously questioned. His sermons were singularly graphic in illustration, and their pictorial vividness secured for him wide hearing wherever he chose to speak."

The Independent speaks of Dr. Talmage as "the typical sensational preacher in America." "He possessed the merits and faults of his class. He was doubtless earnest in his faith and in his desire to bring men into the Christian life. He had unusual power of description, with a free control over both the humorous and pathetic elements of oratory. He could make people laugh and cry. By an infirmity of his mind, of which he took sufficient advantage, he was unable to see the value of the verities, and he felt under no obligation to investigate the truth of what he could use to effect in an address. He was brought to trial for falsehood and was successfully defended before his presbytery by Dr. Samuel T. Spear, then an editor of *The Independent*. He was a lovable, kindly, brilliant, irresponsible man who said many good things and doubtless did much miscellaneous good, but who left behind him no permanent influence of value."

The Watchman says: "From the very beginning of his career Dr. Talmage had detractors, but whatever could be said against him the fact remained that he uniformly and under the most diverse conditions attracted and held immense audiences. He was a man whom people liked to hear and read. There was a magnetism about his public discourses, a hearty good cheer and unconventionality of phrase and manner that attracted and interested. We at least are not disposed to minimize these qualities. And, though his character and methods have for many years irresistibly reminded us of the late Phineas T. Barnum, we wish that many more preachers who are far his superiors in learning and fibre of character, had a good deal more of his imagination and fire and enthusiasm, and power to draw people of all classes to the sanctuary." The Watchman remarks upon the comparative lack of results from Dr. Talmage's ministry, and concludes that, on the whole, he was greater as a lecturer than as a preacher.

The Hastings Dictionary of the Bible.*

Whatever opinions we may hold as to the character of modern criticism as applied to the Scriptures of the Old and New Testament and whatever may be the final results of that criticism, it is certain that, thus far at least, its influence has not been in the direction of destroying or impairing interest in those Scriptures. On the contrary there has never been a time when the Bible was so generally studied and with so deep an interest as at present.

At the present time two works of a monumental character and covering the same general field as Encyclopedias of Biblical knowledge are being issued. Of the *Encyclopedia Biblica* a work embodying immense learning and research (of which two volumes have now appeared and a third we believe is about being issued) notice has already been taken in these columns. The other work alluded to is the Hastings' *Dictionary of the Bible*. In several respects these works are quite similar in character. Necessarily they cover much the same ground, and they are constructed on the same general plan.

There is however this important distinction between the two works,—the *Encyclopedia Biblica* is strongly dominated by the advanced criticism of the day and many of its articles represent the extreme positions of that criticism. The Hastings Dictionary occupies much more conservative ground. While modern Biblical criticism and its fruits are by no means ignored there is no haste to accept radical conclusions, and the more extreme views of the critics are either explicitly or by implication rejected. For this reason, and because in point of scholarship and ability it is probably fully equal to the *Encyclopedia Biblica* and distinctly superior to any other work of the kind which has appeared in the English language, the Hastings Dictionary will doubtless be wisely preferred by Bible students generally, will probably stand forth for some time to come as the work *par excellence* in its particular field and will be judged indispensable to every well-furnished library.

This work may be described as an encyclopedia dictionary of the Old and New Testaments, together with the Old Testament Apocrypha, according to the Authorized and Revised English Versions and with constant reference to the original tongues. In no other so convenient form can the student obtain such scope and fulness of information combined with accuracy and authoritativeness of interpretation. Articles are given on the names of all Persons and Places, on the Antiquities and Archaeology of the Holy Scriptures, on their Ethnology, Geology and Natural History, on Biblical Theology and Ethics, and even on the obsolete or archaic words which sometimes darken the significance of the English versions. These articles, of which there are about fifteen thousand in all, range from mere dictionary definitions, to critical monographs of fifteen or twenty thousand words on such subjects as the Chronology of the Old Testament, Assyria, Babylonia, Eschatology, Isaiah, the Hexateuch, the Logos, Jesus Christ, Prophecy, and the like. The introductions to the different Books of the Bible constitute a very valuable feature of the work.

As a rule the aim has been to present the necessary facts concisely and to avoid speculative generalities along with the personal opinions which have not yet won general acceptance; and the careful editing has given a strong tone of dignified conservatism to the new matter which figures so prominently throughout the volumes. This scrupulous restraint and accuracy of statement is still further guaranteed by the fact that in the case of all except the very short and comparatively unimportant articles, the names of the authors are appended to their writings, and the most casual inspection

of their signatures will show the unique standard adhered from beginning to end. Among the names found in the department of special Old and New Testament articles are: Prof. Sanday, of Oxford; Canon Taylor; Prof. Thayer, (lately deceased,) of Cambridge, Mass.; Prof. Beecher, of Auburn, N. Y.; Prof. Francis Brown, of New York; Prof. Batten, of Philadelphia; Rev. R. Charles, of Oxford; Prof. A. B. Davison, (lately deceased,) of Edinburgh; Principal Chase, of Cambridge; Prof. Curtis, of Yale; President Harper, of Chicago; Prof. Lock, of Oxford; Prof. McCurdy, of Toronto; Prof. Peake, of Manchester; Prof. Porter, of Yale; Prof. Price, of Chicago; Dr. A. Robertson, of Durham; Prof. Ryle, of Cambridge; Prof. Salmund, of Aberdeen; Prof. Strack, of Berlin; and Bishop Westcott, of Durham. In the Theological articles a similar breadth and eminence of scholarship are represented. The articles relating to the Geography of Palestine, and the Historical Articles, are for the most part by eminent specialists. As a guarantee of accuracy, we are told that all the proof sheets have passed through the hands of three distinguished scholars—Prof. Davidson, Canon Driver and Prof. Swete,—in addition to the editorial supervision of Dr. Hastings and his assistant editor, and no possible effort has been spared by which the chances of error could be minimized.

The earlier volumes of the Hastings Dictionary have now been some time before the public, and the work has received the most cordial endorsement and praise from scholars possessing recognized ability to express an opinion as to its merits. Dr. Robertson Nicoll, in the *British Weekly*, says: "We have here all that the student can desire, a work of remarkable fullness, well up-to-date, and yet at the same time conservative in its general tendency, almost faultlessly accurate, and produced by the publishers in a most excellent and convenient style. We can thoroughly recommend it to our readers as a book which should fully satisfy their anticipation." Principal Salmund in the *Critical Review* speaks of it as "A timely, trusty, and most valuable guide. . . . It represents the best type of scholarship. . . . No English Dictionary of the Bible can compare with the new one in the department of Biblical Theology." In reviewing Vol. I. *The London Times* said: "If the other volumes come up to the standard of the first, this Dictionary seems likely to take its place as the standard authority for biblical students of the present generation." *The London Speaker* says: "There has been no Dictionary of the Bible produced in any modern language up till now that can, on the whole, be so unreservedly commended as this, for it is remarkable that as much care has been taken with small articles as with large." We very confidently commend to pastors and other Bible students the Hastings Dictionary of the Bible as a work which in spirit, scope and thoroughness will very adequately meet their needs, and one which is not likely to be superseded for many years to come.

Our Twentieth Century Fund.

H. F. ADAMS.

THE FIRST TEN THOUSAND.

For sixty days my pen has been silent, but not my voice. In this time I have delivered sixty addresses and received pledges for sixty hundred dollars. Over rough roads, through mud a foot deep, through rain and snow, I have fought my way to fulfill my appointments. Some I had to postpone till roads are better. Yet in all this touring I have not taken one cold, and my throat seems stronger than ever. A great joy came to my heart when I covered the tenth thousand, and the assurance that the victorious end will be achieved. Now let all doubts be gone and a triumphant optimism reign throughout our churches.

THE WORKERS.

While I have been the conspicuous agent in this work, I wish to honor those noble pastors who made this result possible. I have learned that some of our pastors are of fine quality, for they prepared their people for my coming, co-operated with me on their fields, and followed up the work after I left. I shall keep my eye on those brethren, for I expect great things from such men, with breadth of vision, power of leadership, and of unselfish purpose. On the other hand the tenth thousand would have been reached before but for the indifference of some pastors to this great movement. They neither prepared the people for my coming, nor did they seem to care whether I succeeded or failed.

ARE MARITIME BAPTISTS LIBERAL?

It is not time to give a list of the churches and their subscriptions, but when it does come we will do so. There will be some great surprises in that day, that will forever silence the doubt as to the liberality of Maritime Baptists. I have been amazed by the wonderful responses of our people, and know now, as never before, that they are a loyal and liberal people. The responses of our New Brunswick churches are simply phenomenal and rank them among the noblest of the noble for a living interest in Home and Foreign Missions. WHEN? when they are informed, instructed and roused to a sense of the greatness of their opportunity and responsibility.

WHY A DEPLETED MISSION TREASURY?

I have made it my business to enquire if pastors have presented our Denominational Works to their churches, and where it was done regularly, my work was easy; where not done, I had hard work and little fruit. That there is no need for an empty missionary treasury my first three months' canvas has abundantly proved. Only let our pastors inform themselves on the true condition of the world, and get their people to see it from the viewpoint of Calvary, and an enthusiastic interest will be created. This will translate itself into beneficent forms

of Christian endeavor, that will enlighten those in darkness, and by reflection, will give strength and beauty to an otherwise narrow and dwarfed Christian character.

SPASMODICAL VERSUS EDUCATION.

Pitiful pleading from missionary boards, and screaming appeals from missionaries can never do the work of the pastors. No more than an occasional banquet can take the place of regular meals. If our pastors would take in more missionary literature, and give their people a monthly sermon on the vast work of the church of Christ and relate the glorious triumphs that occasionally forecast the reign of Immanuel from the rivers unto the ends of the earth, they would witness a new order of things among their people. For the church must grow by exercise, and she shrivels through its lack. "The church that is not a missionary church, will one day be a missing church."

A SNARE OF THE EVIL ONE.

Some pastors seem fearful that to ask their churches to give to missions means to endanger their own salary. Illustrations of the fallacy of this idea abound among our churches. And especially so in this canvas. Pastors whose churches have given liberally to this fund are invariably those who have been trained to lift their eyes above the horizon of their own circle, and see a thousand millions of heathen waiting for the light of the gospel. And these pastors receive their salaries in full. But ministers who are afraid to preach on missions for the reason assigned, they and their churches dry up together. One woman said to me this year: "Our minister has been here two years, and has not preached once on missions." I did not get one red cent from that church.

DR. O. P. GIFFORD'S COW.

This brilliant Buffalo preacher tells the following, illustrating this point. A young Presbyterian minister got married, set up housekeeping, and among his daily needs bought a quart of milk every day. His congregation desiring to make him a useful present that would furnish milk, cream and butter, proposed a cow. He was consulted and consented to accept the gift. This noble cow had the possibility of yielding eight to twelve quarts of milk daily, but the minister thought one quart was enough, so he drew just one quart daily, no more, no less. After a while a neighbor being short of milk, ran in to ask if the pastor could spare a little. He replied "No, and I am sorry to say that we cannot get enough for ourselves. We began by drawing a quart every day and now she will not give that." Soon after the cow dried up altogether. Of course you smile at the pastor's stupidity, for had he milked her daily till she was dry, instead of a diminishing quart of milk, he would have had milk, cream and butter in rich and ever-increasing abundance.

What is true of cows is true of churches. The less our churches give for missions, the less they will give for salaries, until they dry up. Pastors work up your church member's benevolence and they will work up your salaries.

THE UNWISDOM OF ALLOTMENT.

My canvas is proving that the most unwise step ever taken was to allot a proportion of this fund to churches. This is a great disaster, and has crippled many churches by stifling individual gifts. Of course this plan was a complete success in the raising of a million dollars each by both the Presbyterians and Methodists of Canada. Because they perfected an organization of pastors, elders, Sunday Schools, and Endeavor Societies, and churches were visited by paid agents to see that they did their work. The allotment plan is all right in itself. So is a plough, but both need a force in front to lead, and a hand behind to guide. For eighteen months we had neither and so our plan fell through. I know a few churches are working on the allotment plan, but as so many are not there will be a great deficit. I have sent to every pastor in N. S. cards enquiring what is being done, and the answers so far reveal a very unpromising state of things in most of the churches to whom allotments were made.

I am glad that no allotments were made in New Brunswick, as I have a free path unhampered by any such limitations. When I get through with my canvas in New Brunswick I will have a little more to say on this. Just now comparisons between the sums pledged by churches to whom allotments have been made, and churches not so allotted might injure my work. But two churches that I will not name to whom no allotments were made have pledged the first a town church \$1,708; and the second a country field \$465. I can name another town church fully as able that has been allotted \$475; and another country field fully as capable that has been allotted \$150. Together not one third the other two.

PATIENCE AND PERSEVERENCE.

Now, my brothers in the ministry, if you and your churches are working out your allotment all right, keep at it and complete your task. But if you are not and cannot, be patient, and hold I will be with you by and by and give you some help. But don't lose heart, and keep on preparing your people for this work, by regular sermons on the onward march of the Kingdom of Christ.

SUNDAY SCHOOL ARMY.

In a few days every S. S. Superintendent will receive a packet of envelopes, one for every scholar and officer in the school. We want that this Twentieth Century Fund canvas shall accomplish more than mere money raising. We design to educate our S. S. scholars in the great work of world-wide evangelization. To the end that in days of fuller growth the habit formed in youth shall abide, namely systematic beneficence and a permanent interest in the salvation of the heathen. I plead with my brother workers in the Sabbath School to heed the circular I am sending to them, and make one great effort to complete this Forward Movement in Missions,

*A DICTIONARY OF THE BIBLE. Dealing with Language, Literature and Contents, including the Biblical Theology. Edited by James Hastings, M. A., D. D., with the Assistance of John A. Selbie, M. A., and (chiefly in the revision of proofs) of A. B. Davidson, D. D., Litt. D.; & R. Driver, D. D., Litt. D.; H. B. Swete, D. D., Litt. D.; In four Imperial Octavo Volumes of about 900 pages each, with maps and illustrations. Sold only by subscription. Price, bound in cloth, \$5.00 per volume; in Half Morocco, \$8.00 per volume. Delivered free of all charges. Charles Scribner's Sons, publishers, New York.

The Story Page

"A Little Child Shall Lead Them."

BY R. M. COOK.

On a bleak day in early December, a child of perhaps six or seven years sat shivering over a fire which was slowly dying out. The room was bare and destitute, the only furniture being a table, a dilapidated stove and a straw bed in one corner. The child was scantily clothed and half-famished. Its face, old beyond its years, with dark rings under the large blue eyes, had such an appalling look that it made one's heart ache to see it. As it sat by the dying embers, it talked to itself in low, plaintive tones:

"If papa would only come and would not beat poor Jessie as he did yesterday! O mamma, mamma! Why did you die and leave your little girl all alone? I am so hungry and cold!"

After vainly trying to warm herself at the dying fire, and searching fruitlessly for a crust of bread, she crept to the bed in the corner, pulling the rags over her for warmth.

As twilight came on, a man, only half recovered from the drunken carouse of the previous night, noisily entered the room. "Hi, you Jess, where air ye? Gone and burned up all the wood, and now I'll freeze, I reckon. Wake up, won't ye?" going over and shaking her roughly. But the eyes did not open, nor the happy smiling expression on her pinched face, change to one of fear and dislike at the sight of the father she so dreaded. Never again would she creep cowering into a corner, when her father's step was heard on the stair. She had gone to meet her mother, in the land

"Where the wicked cease from troubling,
And the weary are at rest."

As a realization of the fact that his daughter was dead dawned on the father's clouded brain, he sank, weeping, on his knees beside the body. "Jessie, little Jessie!" he moaned, "come back to me, and I will never touch drink again!" But the figure on the bed made no sign.

Kneeling there in the deepening darkness, phantom voices seemed to whisper to him, "You have killed your wife and child! You have killed your wife and child! How shall you atone for the wrong you have done?" Over and over again, they chanted the same words, till his brain seemed nearly bursting. What should he do? What could he do? First the mother, and then the child taken, and it was all his fault—all his fault.

Memories of the past came thronging before him, and he seemed again a little child, kneeling at his mother's knee, while she taught him to repeat "Our Father." Alas! how far he had wandered from her teachings! A half-forgotten verse, that in days gone by, he had so often heard her repeat came to him—"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." In the agony of his soul he cried aloud, "O God, I have sinned against Thy most holy laws! Forgive me, Father, and I promise, with Thy help, never to touch liquor again." And who shall say that God did not hear and answer that prayer?

When at last he arose from his knees, his haggard face seemed to have aged ten years, but in his eyes there was a light that was new to them—a sense of God's forgiveness and a determination to keep his vow. He did keep it, and when temptations came, as they often did, the memory of that little face, lying so still and cold, gave him strength to overcome the tempter. Thus, what One spoke long centuries ago, was once more fulfilled, "A little child shall lead them."

Fredericton, N. B.

Roy Arnold's Pattern.

BY KATE S. GATES.

Roy Arnold was going to the city. A friend of his father's had offered him a place in his store. "It is at the bottom, to be sure," Mr. Duncan wrote, "but if the boy has the right stuff in him, he will work his way up all right." Roy, confident of his own capabilities, was hopefully building innumerable air castles.

It would not be long before he should be sending home money to help father pay that dreadful mortgage, and mother should have that black silk she had wanted so long.

"Yes, dear, I know that you will do all that you can for us," said his mother, as they talked together the night before he went; "but remember more than anything else we want you to be a true and faithful follower of Christ. All the money and prosperity the world can give is worthless, absolutely worthless, if you have stained your soul to get it. Oh, my boy, I wish I could make you feel that the only thing worth living for is to grow like Christ. And now I want you to make me one promise. I hope you will never neglect to read a chapter in your Bible every day, but perhaps in the morning you will not have time for it, and we need something to take

with us as we go forth to the struggles of the day, so I have gotten a little text book, and I want you to learn a verse every morning, will you?"

Roy promised, and then after a little further talk he said good-night.

It was hard to say good-bye the next morning, and for just a little while Roy felt almost tempted to give it all up, and stay at home, but soon his courage revived, and he encouraged himself by planning what he would do.

At first his new life was so entirely different from the old that he found it very interesting; but soon the novelty wore off, and then came the struggle. "It gets awfully tiresome doing the same little things over and over day after day," he wrote to his mother, "and there isn't as much chance for a fellow as I thought there was. You've got to be a No. 1 if you expect to rise, for there are crowds waiting for the best places. I didn't know there was so many folks in the world. But I'm trying to be worth so much to Mr. Duncan that he will feel he cannot get along without me."

Roy had been in his new home several months when one gloomy, rainy morning, he over-slept. That put him out of sorts to begin with. He was so late that he was tempted to neglect his verse, but the little book lay open on the bureau, ready for use.

"I haven't missed a morning yet, and I won't begin now," he said to himself. "If I make a break, I'll be sure to make others, and mother would feel so disappointed." So, as he brushed his hair and fastened his tie, he was saying to himself: "See thou make all things according to the pattern shown thee in the Mount."

"Oh, dear!" he thought, with a sharp twinge of remorse, "I don't believe I'm getting to be the man I meant to be or that mother wants to have me. But she doesn't know how much easier it seemed to be good and true and noble up there than it does down here. I've done things now, I know I have, that I never supposed I should. I'm sure I don't see how I can help it."

Just then the last bell rang, and Roy rushed down to the breakfast table, but the words of his text followed him. "See thou do all things according to the pattern shown thee in the Mount."

That was what he ought to be trying to do. As his mother said that last night, it was far nobler and grander to be a Christian than to be worth millions. Roy felt perfectly convinced of that in his heart of hearts; but still the riches and pleasures of this life were very alluring.

It was a busy, tedious day, and something came up at noon that made his life seem all the more monotonous and unendurable.

"There's a fine concert in the City Hall to-night," said one of the other clerks. "Two or three of us are going; don't you want to go with us? We will have a jolly good time."

Want to go? Of course Roy wanted to go. It was weeks and weeks since he had had a bit of real fun, and he was fairly hungry for a good time. But the tickets would be seventy-five cents. Cheap enough, surely, only it was all he could do now to make both ends meet. He wouldn't run in debt, and he must have a new pair of shoes that would take almost his last cent for this week.

No, his going was out of the question. He wished as he dragged wearily along with his work that they had not asked him.

"Roy," said Mr. Duncan, "I want you to collect some bills for me this afternoon."

It was a relief to get out of doors, and Roy brightened up quite a little as he hurried round from one place to another. He had gotten through, and was waiting for a car, and took his money out to be sure it was all right. He looked it over carefully, then suddenly the blood surged up into his face. There was just one dollar two much! He was sure of it, but he counted it again and again, and there it was, and Satan promptly suggested that it would make it possible for him to go with the boys as he wished.

It seemed strange with his Christian training that he should be really tempted to take what was not his, but he was, only of course he did not call it taking it. He did not know who had overpaid him, he said, and all the men were worth their thousands and thousands. What was one little, paltry dollar to any of them?

How much it meant to him, though. The fun he could have if it were only his! And he had earned it, surely; he had worked faithfully and hard. He would not deliberately take money that did not belong to him, of course, but this was put right in his hand, so to speak, just when he needed it. Besides, he did not really know to whom it belonged, and very likely they could not tell if he asked them. If only he might keep it, and then have one good time, he would never do such a thing again. Oh, you know just as well as I do how plausibly Satan can argue that it is right for us to do as we wish. But right in the midst of all this false reasoning came the

memory of his morning text, "See thou do all things according to the pattern shown thee in the Mount."

Roy started as if he had been shot. That made the matter look very different. He had caught a glimpse of the Pattern that night when his mother was talking. He remembered even now, with a thrill of awe, how solemnly grand and beautiful it looked to him and how earnestly he had resolved to fashion his life after it. How could he for one instant think of doing any such thing as this. He hated himself for it, and yet it was a sharp struggle for just a few minutes.

In a dim way he realized that his decision meant a great deal. His whole future might be resting on it. Would it pay to take the wrong turn just for a few hours' amusement? No! a thousand times no. Roy turned suddenly and marched down the street as fast as he could go. He would wait no longer, not even for a car. He dared not trust himself. He must get rid of this dreadful money, every penny of it, as soon as possible. He would give it to Mr. Duncan, and let him find the rightful owner.

That night he wrote a long letter to his mother.

"I am so glad you made me promise to learn a verse every day. It has helped me to-day more than you can think. I want to tell you that I've asked God to-night to help me be the kind of a man you want me to be. It is harder to be good here than I thought, and then I found that I'm wickeder than I supposed I was. But you will pray for me, I know, and I'm praying for myself now as I never did before. So I hope that I will succeed."—Christian Intelligencer.

* * *

Uncle 'Lijah's Opinions.

BY JUDSON KEMPTON.

One who could really appreciate the old saint might have inferred from his rapt, far-away expression that Uncle 'Lijah was "seeing visions and dreaming dreams" as he gazed toward the top panes of the store window. But the groceryman only observed that his leisurely customer had finished his survey of the Chicago paper.

"What's new this mornin', Uncle 'Lijah?"

By way of answer, Uncle 'Lijah looked at his questioner, folded up the paper, and handed it over to the grocer, first giving it a premonitory wave toward the window at which he had been gazing.

"I was watchin' the motions of that spider up there. He sot me to thinkin' 'bout our minister."

The grocer gave a sidelong glance at the right-hand top window-pane, saw a lanky insect presiding over its geometrical silken web, and remarked that he didn't "see anything out of the way about that spider except that he was mighty lean, considerin' the amount of flies that's a-buzzin' round this shop, spite o' screen-doors and fly-paper."

"Well, now, that's jest where it comes in," said Uncle 'Lijah, taking up his parable. "There ain't nuthin' unusual about that spider. That's where him an' our preacher has p'int in common. Not that I've got anything agin the preacher, far I ain't. An', ef I had, I wouldn't say so here. Our preacher's jest as good as any that comes to this town, an' I hope they'll hire him agin next year; but that spider's more or less like all the preachers I ever see."

"You see that miller on the winder-pane, jest inside the web, walkin' an' floppin' up 'n' down the glass? He goes with'n haf an' inch of the spider two or three times a minute; spider's most starved t' death, as you can see by the yell in his legs; and yit he don't make any move to catch him. Says the spider: 'I've took a lots of pains, an' gone an' spun this here web. This web is all right in every particular. Every mainstay is as firm as a tight rope. It's all in repair, and the hull thing's as taut as a drum.' Says he, 'If that ole miller will jest get through with walkin' up an' down that winder-glass and get mixed up with this trap a mine, he won't get away very quick, I'll promise you that.' Says he: 'This web is something I set a lot a store by. It's drawn on the same general lines my father worked on, an' he could ketch more flies 'n he know'd what to do with. I reckon,' says he, 'that I've got pretty much the same identical fly-catchin' patent that my great-great-great-grandfather had ten million years ago. I'd have you understand,' says he, stampin' his front feet down on the centre of the pattern, 'that this web's as orthydox as the book of Genesis.'

"It don't never occur to that spider that there's any other way to catch that miller except by jest stayin' there on his web and waitin' fur him to 'walk into his parlor,' as the poet said. If he had sense, like a human being, he would think of something else beside that old web scheme. He'd invent a new kind of a trap, or he would get off the web, and pen the miller up in a corner the pane somehow. But there he works away at his old web just as the first spider did that ever was made. No improved method of fly-catchin'. No advance in a mil-

lion years. Now the preacher—er p'raps I shouldn't lay it all to the preacher, fur I don't know that it's his fault any more than the rest of us ; I'll say the church—for the most part acts a good deal like that spider. There we set in our old meetin'-house, and wait, and wait, and wait for people that never come, though they go right past the door within hollerin' distance by the thousands. We have no new plan, we are satisfied there is only one way ; an' we allow that the folks that won't come to church, there's no hopes fur 'em nohow."

"I see," said the groceryman, as he handed back the paper, "that the Christian Endeavors are a-going to hold an open-air meetin' in the court-house park next Sunday night."

"That's so?" said Uncle 'Lijah. "Then I'll take back a good 'eel o' what I said jes' now. They're a-gittin' off the web.—In Christian Endeavor World."

The Miller's Story.

Permit me to repeat a story my pastor, Duncan Dunbar, used to tell for the benefit of certain churches.

A worthy miller was once pained by hearing that the minister was going away for want of support, the church having decided they could no longer raise his salary. He called a meeting, and addressed his brethren, very modestly, for he was one of the poorest among these comfortable farmers. He asked if want of money were the only reason for this change, and if all were united in desiring the services of the pastor, could they still keep him. There was but one voice in the reply. The pastor was useful and beloved ; but the flock was so poor !

"Well," replied the miller, "I have a plan by which I can raise the salary without asking one of you for a dollar, if you will allow me to take my own way to do it. I will assume the responsibility for one year. Have I your consent?"

Of course they could not refuse this, although they expressed surprise, knowing the miller to be but a poor man.

The year drew to a close. The minister had been blessed in his labors, and no one had been called on for money. When they came together, the miller asked the pastor if his wants had been supplied and his salary promptly met? He replied in the affirmative. When the brethren were asked if they were any poorer than at the beginning of the year, each one replied "No," and asked how they could be, when their church privileges had been so mysteriously paid for. He asked again: "Is any man here any poorer for keeping the minister?" and the reply was the same as before.

"Then," he said, "brethren, I have only to tell you that you have paid the salary the same as you always did, only more of it, and with greater promptness. You remember you gave me permission to take my own way in this matter ; and I have done so. As each one of you brought his grist to mill, I took out as much grain as I thought your proportion, and laid it away for the salary. When harvest was over, I sold it, and have paid the minister regularly from the proceeds. You confess that you are no poorer ; so you never missed it, and therefore made no personal sacrifice.

"Now I propose that we stop talking about poverty, and about letting our minister go, and add enough to his salary to make us feel that we are doing something."

Mr. Dunbar used to say, with a sigh, "Oh, for a miller in every church!"—G. F. Love, in the Examiner.

Enrichment of the Soul.

Wherefore, dear friends, let us remember to keep our eye on the things that are unseen, and not be taken too much with the things that are seen. There are people to whom the world has been very kind, and has given them everything; we hear of them, we envy them, and when we pass them in the street in their glory, we say, How fortunate ! They have the world at their feet, we say. On the contrary, the world has often gripped these people's hearts and made them slaves. There are other people, and we say, How hardly they have been used ! And behold, they took hold of the world, and used it like a chariot, and made it bring them faster to the heavenly kingdom ! Such a man was St. Paul. He did not use his birth, his parentage, education and nationality, but he used his suffering, his immense and unparalleled sufferings, wherewith to enrich and strengthen his soul.

I always like to see a good picture : I do not know anything except a good book that does a man more good, and some years ago, when I was in Paris, I went into the Salon. One picture represented a man, a king, lying on his death-bed. He was just dead ; his face had the appearance of life, and his servants, who a moment before would have flown at his word, were engaged in rifling his caskets and his wardrobe. What do you think was the legend beneath? "William the Conqueror." Such a victory ! Just a moment dead and his own servants were spoiling him ! The other picture represented a man lying in a rocky tomb, also dead, but the angels were keeping watch, and to that tomb, now empty, all ages and all generations are coming. He was the Conqueror, and this is the victory given unto every man that is of Christ Jesus ; this is the victory, our faith, which overcometh the world.—John Watson.

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, April 28.—Hebrews 1. Angelic ministering spirits (v. 14). Compare Psalm 103 : 20, 21. Tuesday, April 29.—Hebrews 2. "Able to succor them that are tempted" (v. 18). Compare Heb. 4 : 15. Wednesday, April 30.—Hebrews 3. Exhort one another day by day (v. 13). Compare Heb. 10 : 24, 25. Thursday, May 1.—Hebrews 4. Boldness at the throne of grace (v. 16). Compare Heb. 7 : 18, 19. Friday, May 2.—Hebrews 5. Christ offered up prayers (v. 7). Compare Luke 22 : 41, 42. Saturday, May 3.—Hebrews 6. Let us press on unto full growth (v. 1). Compare Eph. 4 : 12, 13.

Prayer Meeting Topic—April 27.

Home Missions. 2 Tim. 1 : 14

This should mean, especially to the young, first of all, godliness in the home. In fact all true mission work begins there. No one need fear that it will end there. Light radiates. Sweet odors are diffusive. Leaven hidden in meal is very effective in its operations. The one only glimpse we get into the early years of our Lord while on earth is very suggestive. He went from the temple back to Nazareth with his parents, and "was subject"—obedient—to them. Luke 2 : 51. He came to do the will of God, but not by disobeying his earthly parents while a child. If we are surprised, as we are, that the Holy Spirit has given us so little of the earthly life of our Lord, let us observe carefully how much there is in the one thing given. He was obedient to his parents. In so doing he was accomplishing the will of God—doing home mission work. Of all the work most needed in this poor, weary world this is most so. Fill all so-called Christian homes with godliness, and all other good will have been effected.

In connection with this fact of his early life, note his condemnation of the doctrine that a child may be, and is, released from all obligations to parents by devotion to God. See Matt. 15 : 5

No one need fail to see how home missions were to be executed in Old Testament times. Deut. 6 : 6-9

St Paul is very emphatic in urging the practice of piety as a home as well as a heart matter. Eph. 5 : 23-33 ; 6 : 1-4, and elsewhere. Of Timothy he says, that from childhood he has "known the Holy Scriptures," yet he strangely urges him to "give attention to reading," etc. I Tim. 4 : 12-16, that his "profiting may appear unto all." To keep the vineyard of others while our own is neglected is exceedingly profitless, Cant. 1 : 16. See also Prov. 24 : 30-34.

"Let me not plan some high and lofty work For future glory, while the simple thing Next to my hand today I meanly shirk And thus my precious moments idly fling Away. Do with me as Thon wilt Till each today my character has built."

Apr. 4th, 1902. S. B. KEMPTON.

IV. Rewards of Service.

The rewards of service must be carefully distinguished from the privileges of sonship, so clearly explained by Dr. Trotter in the March 12th issue of the MESSENGER AND VISITOR.

As sons of God we come into possession of very great blessings. (See above mentioned issue of MESSENGER AND VISITOR), but as servants of God we are entitled to a specific class of rewards. A son of God may abuse his privileges, he may become disobedient and unfruitful and thus lose the reward that might have been his had he been a faithful servant, though he may not forfeit eternal life. I Cor. 3 : 10-15 ; John 10 : 28.

Though a distinction is to be made between sonship and servanthip, (if I may use the word), yet they are closely related. A true appreciation of the significance of sonship must always stimulate activity in service, which should ever be the outcome of this filial relationship to God. II Pet. 1 : 4, 10, 13 ; 3 : 14, 17, 18.

Service too is an evidence of sonship, Matt. 7 : 16 ; I John 3 : 9, 10, and on the other hand, sonship is fundamental to service, Rom. 8 : 16. An unregenerate man cannot serve God acceptably, Heb. 11 : 6.

While the true motive to service is love to God, growing out of the consciousness of sonship, in which the thought of reward is as much out of place as it would be in connection with a service rendered to an intimate friend, yet God has ordained that no service, even the smallest should go unrewarded. Matt. 10 : 42 ; Rev. 22 : 12.

Rewards of service may be classified as subjective and objective.

By subjective rewards are meant those that pertain and are applicable to the inner life, the character, the personality of the servant of God.

It is said that virtue is its own reward. This means that every virtuous act whether recognized by other men or not, reflects a blessing on the one who performs it. Such a blessing would be a subjective reward. The most exalted and important rewards of Christian service are of this character. Among them may be mentioned. (a.) An increased power to serve. Service if faithfully performed always begets an increase in skill giving the one who serves power to do additional work. Inevitably the man who is faithful over a "few things" is made ruler over "many things." Work, carrying with it responsibility and honor gravitates naturally toward the man, who through service is constantly enlarging his capacity

to serve, for "to him that hath shall be given." Spurgeon tolling enthusiastically in the small country parsonage, at Waterbesch, was unconsciously preparing himself for the Metropolitan Tabernacle in London.

(b.) An increased knowledge of God and insight into his purposes. "If any man will do his will, he shall know of the doctrine." Every act of service for God becomes a stepping stone by which we rise toward a fuller realization of his wisdom, power and love. God reveals his purposes to us in their grandeur and beauty only as we seek to aid him, in so far as we may, in their fulfillment. Thus it frequently happens that it is not the abstract thinker, the theologian who knows most of God, but rather the active worker in his cause, Luke 10 : 21. God hides often from the wise and prudent and reveals himself unto the babes, because the latter are willing to believe and obey.

(c.) Satisfaction from consciousness of co-partnership with God in service. If as Emerson says, there is companionship in a purpose, how glorious must be that companionship where God himself is the author of the purpose, and with us working toward its fulfillment. What dignity, what worth, what joy is reflected upon our service when we realize that "we are laborers together with God." I Cor. 3 : 9

(d.) Sense of harmony with the will of God. Nothing contributes more to the happiness of a loving child than the thought that he is doing just what his father wishes him to do. The sense of being in harmony with the father whom he loves brings him the keenest satisfaction.

This reward was the portion of Jesus when he could say "I do always those things that please him." John 8 : 29. How perfect the harmony here, and what joy must have been the outcome !

This too, though in a lesser degree, is a reward of every faithful servant of God.

(e.) Honor of God. Jesus said, "if any man serve me, him will my father honor." What this honor is, is not explained, but it will be in keeping with the character of the giver. In Luke 12 : 37, Christ represents the faithful servant as the recipient of the extraordinary honor of being served by the master of the house.

(f.) The joy of the Lord. This joy is promised to those who faithfully reflected the Christ life in the midst of toil, care and discipline. Matt. 25 : 21. What that joy is we do not know, but we know it was so great a joy, that for it our Lord "endured the cross despising the shame."

(g.) The harvest joy. For every worker in Christ's service there will be a reaping time. "In due season we shall reap if we faint not." Oh the joy of the moment when we shall be permitted to reap the sheaves grown from the good seed !

"In harvest when fields were white, A reaper went forth in the light, And the radiant morn And the golden corn Filled his soul with a strange delight. There was no weeping In his glad reaping But won'er at wealth Which had come as by stealth— For his sheaves were great. Then his heart, eate, Asked the angels, Why? And their low reply Was heard by his ears alone— Thou art reaping what thou hast sown."

(h.) Consciousness of Christ's presence. It is in the midst of active service that the Christian experiences the choicest moments of communion with his master. It was to the tollers, those who were about to undertake the most gigantic task of the age, that Christ said, "Lo, I am with you always." And here is the working Christian's greatest reward, the realization of the presence of him, whom having not seen we love, rejoicing with joy unspeakable and full of glory, I Peter 1 : 8

(i.) Development of Character. Service implies the exercise of purpose, fidelity, patience and other virtues. Continued service therefore results in a character strengthened at all points. Just as the veteran who has served through the long campaign becomes the perfect soldier, to the Christian who has borne the burden and heat of the day is rewarded at last by the consciousness of moral and spiritual power developed through service.

(2.) Objective Rewards. As distinguished from subjective rewards which are confined both as regards their possession and enjoyment to the inner life, objective rewards are external to the individual as, (a.) Temporal blessings. Christ distinctly stated to Peter that even in this life the servant of God who had given up cherished objects for his sake, would receive an hundred-fold return. Mark 10 : 28-31. That the laborer is worthy of his hire is a truth applicable to the present as well as to the future.

(b.) Persecutions. It may seem strange that Christ placed persecutions among the rewards of service. And yet there is a profound reason for this. Some of the greatest blessings that Christians have ever experienced have come through persecutions.

The disciples learned to rate this reward at its true value. They rejoiced to suffer shame for his sake. Christ in Matt. 5 : 10-12, attaches much importance to the enduring of persecution and speaks of it as meriting a "great reward."

(c.) Unexplained rewards for alms-giving, kindness to the poor, secret prayer and fasting. Matt. 6 : 4, 6, 18 ; Luke 6 : 35 ; 14 : 14

(d.) An abundant entrance into the Kingdom. This reward of service is mentioned in II Pet 1 : 10, 11

(e.) Rule or Authority. In the kingdom of God service is ever the road to authority and power. He that would occupy the highest place must be "servant of all." To the faithful are promised hereafter positions of importance and responsibility. It is even said of those that "overcome" and "keep the works" of Christ unto the end that they shall have power over the nations and rule them. Rev. 2 : 26, 27. They shall also inherit the crowns (symbols of authority) spoken of by Paul, James and Peter. I Pet. 5 : 4 ; James 1 : 12 ; 2 Tim 4 : 7. Kentville, N. S. C. H. DAY.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR APRIL.

For the work at Grande Ligne and our own missionary among the French. For the officers and members of the W. M. A. S., that they all may feel their responsibility in this Mission Work and plan for its development and success.

Notice.

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

The Present Need.

The great mass of Christians are too apt to look at what has been accomplished, or "what we are going to do later on." They do not sit down and look things squarely in the face as they are.

If they would only do this there would be a radical change for the better. No true-hearted disciple could regard the present situation unmoved. The lines seem to be very sharply drawn between three classes of Christians: first, those who love the work of foreign missions, and toil for its success; second, those who are calmly indifferent; third, those who are openly opposed to the work for "various reasons," which simmered down, are nothing but excuses. When we are told that only "one-fourth" of all our Baptist women in this country are positively identified with our work, isn't it time to rouse this careless host with a voice of loving warning and earnest entreaty? It is not the mission workers found in the "one-fourth" whose hopes and wishes are thus ignored, but the Great Head of the Church, whose express commands are set aside as unworthy of obedience. Is it any wonder revivals are few; that some churches are cold, and others feeble, and some actually dying; that Satan seems bent upon stirring confusion amidst the Lord's host? And these facts apply to the men in our churches as well as the women. "Three-fourths" of the entire membership are at ease on this mighty subject. O dear workers, who stand linked in missionary effort in the "one-fourth," step to the front! With burning hearts and God-given messages rouse the complacent "three-fourths" to see their duty, responsibility, privilege in the light of God's truth and commands, as they have never seen it. This is no time for brilliant discussions and reformatory measures. "If half the breath thus vainly spent, were to heaven in supplication sent," it would be more to the purpose. Think of the churches with no Mission Societies or Mission Bands. They are saved themselves, but they have forgotten to "Go tell!"

I believe a good number of them, honestly, do not realize the desperate need, and their obligation to meet it. Then you who do know, hasten to set them straight.

I know of several churches where just one blessed good woman does it all herself. How lovingly the Master must regard her. Some day her heart will bound with gladness as she hears him say, "She hath wrought a good work." Just a word of encouragement to the "one-fourth." Everything depends on you; if you fail all is lost. So nerve yourselves more steadily, pray more fervently, study more eagerly, love more ardently, importune more persistently, visit more frequently, hold the Master's hand more closely, and you will be cheered by a response from unexpected quarters; and other dear women seeing your earnestness, will be kindled into enthusiastic effort, for "no labor in the Lord is in vain." The next few months mean untold blessing if the outcome is successful. Much is at stake. Let everyone who loves this cause be upon their knees. He says, "Ask of me." Will you not do it?

The W. M. A. Society of the Baptist church aided by the Mission Band gave a very successful Easter concert in the audience room of the church on Sunday evening, April 6th. At eight o'clock our President, Mrs. J. W. Brown, took the chair, and the opening music, "Easter Bells" was rendered by the choir. Scripture, Mark 16th was read by President. Pastor Brown led in prayer, after which a lengthy and well prepared programme was carried out. The singing by choir and Mission Band was excellent. The many recitations and exercises were

well performed, some of which are worth of more than passing notice, such as "The Motion Song" by eight little girls; "The Flower Song," by four, all between the ages of five and eight years. A solo by a little girl of eight, "Telephone Give me Heaven," was well rendered. A reading, "The Last Hymn," by Miss Mamie Keith, was given in her usual attractive manner. Among all the interesting features of the evening the most pleasant was the presentation of Certificate for Mission Band Life Membership to Miss Mamie Keith and Pearl Mallin. This pleasant task was lovingly performed by Mrs. Brown. The recipients acknowledged in fitting words their appreciation and happy surprise in being thus remembered. In the arduous task of preparation for this meeting much credit is due "The Committee," Mrs. J. W. Brown, Mrs. F. H. Alward, Miss Mamie Keith and the organist, Mrs. Keld Keith. The silver collection at the door, \$10.25, is added to our missionary fund. The interest in our society is steadily deepening under the efficient and earnest leadership of our President (pastor's wife.) We pray for a richer blessing in our work.

S. H. ALWARD, Sec'y.

Havelock, Kings Co., April 9th.

Report of "Cup Bearer's" Mission Band.

Our Band is progressing favorably under the able leadership of our President, Mrs. D. Corkum. The other officers are, Vice-Pres., Mrs. W. Letson, Treas., Miss H. Durland, Sec'y., Carrie Parker. At present there are 51 members. We hold the meetings on the second Sunday of each month. We use the lesson leaflets and find them very interesting. Not long since the Band held a concert at which we realized \$30. Each year \$1.7 is sent to India for the support of Sarugast, who is one of the boys in Miss Archibald's school. We are doing the best we can at present, and trust that we may do better in the future and that our interest may be increased.

C. P. Sec'y.

The ladies of the W. B. M. A. Society of the St. Stephen Union Street Baptist church gave a delightful missionary social in their vestry, Wednesday evening, April 2nd. Rev. Mr. Goucher, Pastor, occupied the chair. Meeting opened with singing followed by prayer by Pastor. After singing Rescued the Perishing, the Pastor gave an address in which he urged that we as Christians should take a wider view of the needs of humanity, not confining the needs merely to ourselves, or to Europe but to all lands. Mrs. W. Grimmer sang a beautiful song of Trust which was appreciated by all. Miss Price read a paper on "What we have to be thankful for in the Home land." One point in particular which could be taken home to us all as a lesson in thankfulness was the fact that we take too much as a matter of course the many blessings and privileges we enjoy under the law which in reality we owe to God who brought these blessings to us through the blood of his Son, Jesus. Miss A. Robinson read an "Easter Poem." Miss A. Wry sang a solo. Marion Strand gave a recitation on "Generous Giving" which must have impressed the audience, as the generous sum of \$15 was realized from the collection. Carey Vaughan recited in his bright manner "I am so glad Salvation is free." Our President, on behalf of the Secretary, presented Mrs. W. H. Grimmer a Life Membership Certificate, and wishing her many more years of active service for the Master whom she so dearly loves. Mrs. Grimmer though taken by complete surprise responded in a manner which won the love and sympathy of all. Thanking the society for the honor conferred upon her. Mrs. Parker Grimmer sang a solo full of power and sweetness, "Not Ashamed of Christ." The programme was brought to a close by a social half hour which was spent in pleasant conversation and refreshments. After expressing their delight in the programme and their enjoyment of the social part, every one left feeling that it was good to have been there.

MRS. R. WILBUR, Sec'y.

Boundary Creek, Westmorland Co., N. B.

Our Aid Society is still getting on well considering our small numbers. Our Society was organized three years ago by Mrs. Cox, and we now have eight members. On an average about five get to the meetings. Only one meeting was omitted last year and that was on account of sickness. Last year we made our President a life member, and we hope to make our Secretary a life member this year. Mrs. L. A. Wilnot is President, Miss M. M. Wilnot Treasurer, and Mrs. W. W. Corey, Secretary. Jan. 6th, 1902.

Foreign Mission Board.

NOTES BY THE SECRETARY.

The Unrepealed Commission.

There it stands. It is as fresh as potent, as obligatory

as on that momentous day when it was proclaimed by Him who is the Head of the Church and the King of Kings. You have often read it, read it again—"All authority hath been given unto me in heaven and in earth; go ye therefore; preach the gospel to the whole creation; disciple all the nations," "and lo, I am with you alway to the end of the age." It is unrepealed and irrevocable, Godless men may wish to annul it; it is the character of her existence, the pledge of her perpetuity and triumph. To forget the Commission is to forget the reason of her origin, her election, her equipment, her work in the world.

God will not annul the Commission, for it is His eternal purpose in pursuance of which He built the universe and created man. If anything reveals the changeless will of God, the Commission does.

Times change but the Commission does not. No man dare erase a syllable or modify the force of a phrase. Go—preach—disciple—teach—baptize—trust in the ever-abiding presence.

It is not for us to say whether we will or will not evangelize the world. All we can do is to decide with what means and by what methods we shall obey our Lord's command. When the spies were sent to explore the promised land, they were not authorized to discuss the question whether they could enter in and take possession or not. All that was determined for them by the Lord who sent them. When therefore the majority returned and discouraged the hearts of the people by saying that they were not able to conquer the Canaanite inhabitants, they transgressed their commission and disobeyed God. They were simply told to examine the land, to survey its extent, and to take note of the difficulties which they were to meet, through God's leadership, and of the results which they were to secure. And so with us, our Commission is a command. It is not for us to ask whether or not we shall obey it. We may use all our wisdom in understanding the work given us to do, in exploring the land and ascertaining the condition of the people's of the earth; but whether by easy methods or hard methods, in little time or in much time, our one duty and our one high privilege is to carry the gospel of Jesus Christ to all the nations of the earth and to every creature.

The Baptists of these Provinces have felt the force of their obligation to their risen Lord. They have tried to do his bidding in this respect. Their interest in worldwide missions is a growing interest. This is evident from the work which has been done from the men and women who have been sent to the front, and by the place which the work fills in the hearts of the people. The progress which has been made is not rapid, but there has been steady growth. Take for example the last ten years. The staff has been enlarged by the addition of 12 new laborers—men and women. In that time five have withdrawn who had previously been appointed and two have died—one of whom had begun her work previous to 1892. This has been an average of more than one each year. While the needs of the work are so great, the workers seem to be painfully few, and yet we do not need to decry what has been done, in view of other and pressing demands which are made upon the churches and the prosecution of which they are to a large extent responsible—still we ought to do more for the multitudes who are in the dark. That Commission of our Lord is yet in force—and the cry for more laborers is borne across the sea by every breeze that blows.

Horton Academy.

DEAR MR. EDITOR:—Work at the Academy is going on as usual. None, so far, have dropped out of classes, and we hope to keep our ranks practically unbroken until the end of term.

The Academy closing exercises will be held this year on Monday evening instead of Tuesday afternoon. We trust that this change of date will not keep away any friends of the Academy.

The canvass for funds to erect the much needed classrooms for the Academy has met with some measure of success. We believe that the Board will proceed with the work if \$200 more can be obtained. Pledges payable in a year will be acceptable. Should anyone have in his or her heart the purpose to help in this work, the undersigned would be glad to hear of it.

Yours very sincerely,

H. L. BRITTAIN, Prin. H. C. A.

Wolfville, April 16th, 1902.

King's Evil

That is Scrofula.

No disease is older.

No disease is really responsible for a larger mortality.

Consumption is commonly its outgrowth.

There is no excuse for neglecting it, it makes its presence known by so many signs, such as glandular tumors, cutaneous eruptions, inflamed eyelids, sore ears, rickets, catarrh, wasting and general debility.

Children of J. W. McGinn, Woodstock, Ont., had scrofula, sores so bad they could not attend school for three months. When different kinds of medicines had been used to no purpose whatever, these sufferers were cured, according to Mr. McGinn's voluntary testimonial, by

Hood's Sarsaparilla

which has effected the most wonderful, radical and permanent cures of scrofula in old and young.

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.

Notes by the Way.

Sunday, April 13th, was spent at Port Elgin. This field extends from Bale Verte to Cape Tormentine, and since last October has been under the pastoral care of Bro. Percy Christopher. But the man would need to be a marvel who could minister to a whole parish, and it is not surprising that Brother Christopher's health has suffered under the strain. At present he is taking a rest for a few weeks, and at his request the writer spent the Sabbath on the field. However, the lateness of the announcement and the state of the roads prevented any services being held outside of Port Elgin.

The Baptist cause in this place is small, and further weakened by a heavy debt upon an otherwise excellent church property. But the workers, though few, are courageous, and with some little outside assistance have kept the work moving.

For the future the best hope seems to be in a re-arrangement of the churches in this part of the country. As all who are acquainted with the conditions know the present grouping is a most unfortunate one. Port Elgin and Bale Verte should be united with Pt. de Bute, as they formerly were. That would still leave enough for a good field from Bayside to the Cape, while at present there is too much for one man, and not enough for two men. Under the suggested arrangement there would be two self-sustaining fields. Who may have been responsible for the separation of Port Elgin and Pt. de Bute in the past the writer does not know nor does it make much difference, and it may be difficult to fix the responsibility for the continuance of the present state of affairs. Undoubtedly both churches are suffering by the division, and if they could have the whole time of a settled pastor the Lord's work in this section would be mightily advanced.

On Monday I returned to Dorchester, stopping a few hours at Sackville. The latter church had just enjoyed a visit from Rev. H. F. Adams in the interest of the Twentieth Century Fund. But of his work I do not need to report. Pastor McLachy at Lower Sackville reported the baptism of five candidates Sunday evening. But a loss will be sustained soon by the removal of Judge F. W. Emmerston to Moncton. As Superintendent of the Sunday School, as church clerk, as a leader in all departments of church work he will be severely missed.

DORCHESTER.

Here Rev. B. H. Thomas has been laboring for over a year with untiring zeal and much success. On all sections of an extended field the work has been revived and souls saved. The church property too has been improved without incurring a debt. The church building at Dorchester is at present being repaired and beautified at an expense of about \$250. It will be reopened on Sunday, April 27, the pastor being assisted by Rev. A. T. Dykeman of Fairville. When the present work is completed all the houses of worship on the field will be in excellent repair. The N. B. Eastern Association will meet with the church here in July, and this renovation of the church is the first step in the preparations for the reception of the delegates.

As may be gathered from the above the Baptist interest here is in a flourishing condition. From very small compass the Baptist congregation has grown to be the largest in town by a good margin.

At present the needs of the work here calls for a service both morning and evening. To meet this demand and still not neglect the outstations which have hitherto been attached to the field is a hard problem. Pastor Thomas has been trying to arrange to have an assistant during the summer. Before long, if the present growth continues, Dorchester will require the full time of its pastor and these other interests will require other arrangements to be made for their oversight.

The state of the roads prevented me visiting all sections of the field, but the few days spent in the town resulted in increasing the number of subscribers to our Baptist paper by fifty per cent. Space forbids the mention of some items of interest. An account of a visit with Pastor Thomas to the Maritime Penitentiary might be of interest to some. Others might object to the fact that the MESSENGER AND VISITOR has as its representative a man so recently released from the penitentiary. But Bro. Thomas assured me that for so short a term no disgrace would attach to our incarceration.

From Dorchester I came to Moncton, where my way had been prepared by an announcement on Sunday by Pastor Hutchinson of my coming. An account of the work here will be kept for next week.

Yours in service,
Moncton, April 19. R. J. COLPITTE.

Personal.

Rev. H. F. Adams occupied the Germain St. pulpit last Sunday morning and evening, and spoke with eloquence and power in the interest of the Twentieth Century Fund. The pledges given on Sunday evening, with those secured previously, show that the responsive of the church to the appeal will be a generous one.

Rev. Christopher Burnett who lately occupied the pulpit of the Leinster St. church for two Sunday with much acceptance, has received and accepted a call to the pastorate of the church. Mr. Burnett is a native of England, but comes to St. John from New York where he has been pastor of one of the Baptist churches of the city. He is expected to enter upon his duties here on the first Sunday in May. Mr. Burnett will doubtless receive a very cordial welcome from his brethren in St. John and we trust that a large blessing may attend his ministry here.

Notices.

THE TWENTIETH CENTURY FUND

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

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

M. P. FREEMAN, Sec'y.
The next session of the Westmorland Quarterly Meeting will be held at the

FEEDS ONE—STARVES OTHER

Feeds the body—starves the microbes! That is what Scott's Emulsion does in consumption.

We can't expect to understand all about these germs and microbes the doctors talk of. They say that one kind causes consumption. Consumption microbes feed on weak lungs. Perhaps that's so.

At any rate we know that Scott's Emulsion has a peculiar action on the lungs which gives the lungs new life and vigor. Healthy lungs starve the microbes out.

Life for the lungs and flesh for the body, that is what the consumptive has a right to expect from Scott's Emulsion. An ideal food and tonic for any form of wasting disease.

CATARRH FREE BOOK

ITS CAUSE, ITS DANGERS, ITS CURE

Twenty-six years ago CATARRH was almost unknown and nearly all doctors neglected it as unimportant. To-day CATARRH should be more dreaded than Yellow-fever, Cholera, Small-pox, Diphtheria, or any epidemic disease. Statistics show that deaths from Consumption have increased more than 200 per cent in the last five years. Nearly all of these cases have been traced back to neglected Catarrh. CATARRH IS INCIPIENT CONSUMPTION. I cannot cure it when it develops into Consumption. No one can I do cure Catarrh. Catarrh is a germ disease and penetrates the blood. It can never be cured by nasal balms, washes, snuffs, etc. Catarrh is curable only through the blood, by constitutional treatment. All remedies must be especially prepared for each particular case. No two cases are alike. Some of the most common symptoms are: Spitting up slime. Nose feels full. Nose discharges matter. Nose runs water. Crusts form in the nose. Pain across the eyes. Breath smells offensive. Matter drops into the throat. Sometimes the hearing is affected.

These symptoms increase until the bronchial tubes and lungs are reached. Then the patient takes cold easily; Raues frothy matter; Voice grows hoarse and husky; Feels stuffed up inside; Feels weak and easily tired; Cough increases, Pain in the lung appears. All these symptoms grow worse till at length spitting of blood and death comes on.

CATARRH OF THE STOMACH.

In some cases Catarrh instead of entering the lungs, drops down into the stomach. The poisonous matter coats the lining of the stomach and prevents digestion. The food sours and ferments. This produces symptoms so like dyspepsia that the doctors usually treat it for that, with pepin, sodas, etc. The result of course is failure. Catarrh of the stomach can be cured in only one way—by removing the cause—the Catarrh germs and the thick slimy mucus that coats the stomach. If this is not done in time, the germs will cause great Ulcers in the stomach, producing intense pain and making life unbearable. Some early symptoms of CATARRH OF THE STOMACH are: Variable appetite, Belching up of gas, Heavy feeling after eating, Nausea, Dropsiness after meals, Rumbling of the bowels, Palpitation of the heart, Bad taste in the mouth, Gnawing sensation in the stomach, Pain, etc.

CATARRH OF THE LIVER.

Catarrh frequently attacks and coats the liver. This great organ provides the Bile which is Nature's Purgative. It is the only purgative that always acts, from which there is no ill effect. No pills can ever take its place. A liver clogged with Catarrh cannot pour out this juice. CHRONIC CONSTIPATION is the result. Pills and purgatives only make matters worse. CATARRH OF THE LIVER pro-

duces Chronic Constipation, Yellowish, muddy skin, Pimples, Sick Headaches, Lack of energy, Poor circulation, Low spirits, Bloating after eating, Sleepy feelings in the day, Disinclination to work, etc.

THE KIDNEYS

drain out the liquid waste matter from the blood. Catarrh in the Kidneys prevents this filtering process. Poisons are left within to irritate and injure the tissues of the body. This causes Heavy feeling in the legs, Weakness in the spine, Variable appetite, Depression of spirits, Blurred sight, Specks before the eyes, etc. Catarrh of the Kidneys if neglected, runs into the dreaded BRIGHT'S DISEASE.

MANY OTHER DISEASES

are caused by Catarrh working its way into different parts of the body: Deafness, Heart trouble, General Weakness, Nervous Debility, etc. I have fully explained it all in my Book on CATARRH: ITS DANGERS, ITS ORIGIN, ITS CURE. You can find out for yourself just what your trouble is. I will gladly send this book FREE to any one suffering from any form of Catarrh. My one aim in life is to do the greatest good to the greatest number; to eradicate this curse of Catarrh from the American continent. If you have Catarrh in any form do not delay. Do not wait until your case is incurable.

WRITE TO ME AND SEND ME ALL YOUR SYMPTOMS.

Answer those I have given above. Send me any others that you have. I will diagnose your case ABSOLUTELY FREE. I will tell you just what treatment you ought to have. My opinion will cost you nothing. If your case has gone too far I will refuse to take it. I never accept money where I cannot do good. But I have cured hundreds of cases where all other doctors and remedies had been tried in vain. While other physicians were neglecting Catarrh as unimportant, and letting it spread throughout the land, I was studying its nature and cure. Now when other physicians say Catarrh is incurable, I point to my long list of cured patients. If you have failed with all others, write to me before you give up. Such cases arouse my greatest interest and my deepest sympathy. For SEVENTEEN YEARS I have been curing Catarrh in the Head, Nose, Throat, Ears, Chest, Lungs, Stomach, Liver, Bowels, Kidneys and in all parts of the body. I now treat Catarrh almost exclusively. My method is scientific and constitutional. My cures are quick, but they are always permanent. Write or testimonial. Write for my Free Book. Write for Diagnosis.



CATARRH SPECIALIST SPROULE.

Write before it is too late. Address CATARRH SPECIALIST SPROULE (Graduate Dublin University, Ireland, formerly Surgeon Royal Naval Service), 7 to 13 Doane St., Boston.

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

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

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

P. G. MOSE, 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 SMALL COLLEGE AND THE LARGE.

Mr. Elias Perry, editor of the Atlantic Monthly, discussing recently the function of the small college in preparing men for strictly university work, said that in his graduate work as a professor at Princeton the best thinkers in his classes came from "the little, unknown colleges of the Middle West." He says that he may have been more fortunate than other men at Princeton who had the conduct of graduate work, but that he certainly had an unusually gifted succession of such students from the small college.

This much Mr. Perry has said in a letter to President Thwing, who wrote inquiring as to what he did say. He was reported to have said further: "These men possess a certain power of reflection and of assimila-

ating the few facts which they possess which is not found in the university graduate. The tendency in the university, growing more and more strong, is toward the repression of individual opinion. It takes great courage to stand up and assert yourself against the university mob. The type of men that can do that is what the small college can and should develop."—Pacific.

No man gets rid of a moral obligation by repudiating it and refusing to give it any attention. Our duties are made for us; we do not make them for ourselves. This is true of our duties to men, and it is equally true of our duties to God. If we could put off the claims that our Creator and our fellowmen have upon us by a mere exercise of our personal volition, then the very conception of responsibility would lose all its meaning. Suppose a father should say, "I am tired of supporting my dependent children, and I mean to quit it." would that resolution set him free? As a matter of fact, would not every sane person look upon such a father as a criminal or a crank? But is it not equally foolish for one to say: "I make no pretensions to be a Christian, and therefore I am not bound to heed the commandments of Christ." Those commandments are imperative. Even when they are deliberately rejected and despised, they are still of sovereign authority. Their supremacy depends not on our attitude toward them, but on the fact that they are issued by the Lord to whom we owe the unmix'd service of our hearts and our lives.—Selected.

Mrs. Charles Burtis, wife of a Hopewell Junction, N. Y., merchant, has for nearly two years been under the care of physicians. They were unable to diagnose her case, although she complained of pains in her stomach. A few days ago, at Vassar Hospital, Poughkeepsie, an X-ray was used. It was ascertained that something had lodged in the woman's stomach. An operation was deemed best and she was accordingly taken to St. Catherine's Hospital, New York. When the operation was performed, the physicians found a frog six inches long in her stomach. The frog was alive. It is thought it was taken into the stomach in a glass of water when very small and it had since grown. Mrs. Burtis is recovering.

The Home

HOME SUGGESTIONS.

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

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

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

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

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

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

TO CLEAN ERMINE.

Ermine that is slightly soiled may be cleaned at home without sending it to the furrier, where its handling will be expensive. Naphtha will clean it excellently, but the process is rather a risky one. If undertaken out of doors and on not too cold a day, when sometimes the air is so charged with electricity that a little rubbing will produce a spark, there should be no trouble.

Put a half gallon of naphtha in a foot-tub, and immerse the collar, muff, or whatever it may be, lifting it in and out several times, and rubbing any soiled spots. Dry in the sun—a part of the process which is necessary.—Ex.

MOSS IN HAT TRIMMING.

Moss is winning more and more recognition as an effective hat trimming. One stylish model in chrysanthemum straw is trimmed with two spreading wings, and on either side of the front each wing having at the base a finish of light green moss. Another idea is to have spirals of moss on the crown and brim of a straw hat of tan or white, the green affording a pretty contrast in color effect.—Ex.

HAND BAGS.

Neat little hand bags can be made at home. If there is a gold clasp in the family—it can be attached to a little silken bag made in any shape desired. The work of fastening on the clasp should be done carefully to give a neat appearance. The inside can be in a contrasting color. A bag of violet satin to match or contrast with a tailored suit is very pretty. Let the outside be studded with steel nail heads, or with silver ones, or nail heads of gold. The lining should be a gorgeous

orange satin, and the initial is worked inside the bag and outside.—Ex.

FRUIT CULTURE FOR THE HOME.

There is perhaps nothing which so adds to the charms of rural life and enjoyment, making it attractive for all classes, as an abundance of choice fruits and flowers, yet it is far too often the case that these are wholly lacking on the grounds of what are considered the most progressive farmers. The great ease with which nearly all the hardy fruits may be had in plenty for the home not to enter into the details of comfort obtained from such a supply, should at once be so obvious that not another season should be allowed to pass without considerable progress in this direction. When the argument is advanced by the busy husband that it is cheaper to buy what strawberries are wanted than to be bothered with the planting, let the good housewife obtain his permission to buy all she requires, sending the bill in a lump at the end of the season. This is a sure cure, as I know by experience. The small cost of growing a supply will not reach more than one-third the amount, with liberal allowance for work, manure, etc.

A mistake of many is to plant too extensively of one kind, like strawberries, to the neglect of other kinds of fruits. The best way is to plant only a few of each kind of fruit, that a succession may be had from the first strawberry to the last grape.

One should carefully consider the work before making a beginning, as one may plant the home supply of fruits in say four days, and a lifetime will not suffice to end their testimony, be it good or bad, as to how the work was done.

Never trust to the tempting, highly-lauded novelties of many catalogues, but rather rely on sorts which have a reputation, and add to the list new things as one may think they have merit upon reading the reports which are made in the papers. A large proportion of the novelties placed on the market fail, still, it must not be forgotten that all our most highly-prized things were once novelties. But let them be tested before planting largely. Another important thing is drainage. Fruit trees and plants of all kinds will not be satisfactory investments in cold, wet and undrained soil.—[Wilbur F. Lake.

No volume has so secured, or so endured, translation into the languages of the earth as the Bible. No volume has ever so spoken to every age, class and condition. No volume has been so centrally and vitally related to human thought and to human achievement. Intellectually its contents are of commanding excellence.—President Bartlett.

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Is the Critical Age in the Life of all Little Ones.

During the teething period great care should be taken of baby's health. The little one suffers greatly; the gums are hard and inflamed and any disorder of the stomach or bowels increases the peevishness of the child and often fatal results follow. Mother's greatest aid at this period is Baby's Own Tablets—the surest of all remedies in curing the minor ailments of children. Among the many mothers who testify to the value of these Tablets is Mrs. R. B. Bickford, Glen Sutton, Que., who says:—"My little baby suffered much from teething and indigestion. I procured a box of Baby's Own Tablets and it worked wonders in baby's condition—in fact I believe it saved my little one's life. I sincerely believe that where now many a home is saddened through death of a little one, joy would be supreme if these Tablets had been used. I consider them baby's best doctor and would not be without them."

Baby's Own Tablets when given in accordance with the directions prevent restlessness and nervousness—cure simple fever, diarrhoea, constipation, colic and all stomach trouble. Guaranteed to contain no opiate or other harmful drug. By dissolving a Tablet in water it can be given with absolute safety to the very youngest baby. Sold by druggists, or direct by mail, post paid, at 25 cents a box by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

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It is a sure, safe and quick remedy.

There's only one **PAIN-KILLER** PERRY DAVIS.

Two sizes, 25c. and 50c.

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of the diseases that afflict humanity are caused by the accumulation of impurities in the blood.

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BURDOCK BLOOD BITTERS.

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

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VARIETY MFG CO.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Second Quarter, 1902.

APRIL TO JUNE.

THE CHURCH AT ANTIOCH IN SYRIA.

Lesson V. May 4. Acts II:19-30.

GOLDEN TEXT.

The hand of the Lord was with them, and a great number believed, and turned unto the Lord.—Acts II: 21.

EXPLANATORY.

THE FIRST GENTILE CHURCH—V. 19-21. Antioch was so named by Seleucus Nikator, Alexander's greatest general, who built the city, 300 B. C., in memory of his father Antiochus. It was situated in Western Syria on the river Orontes, sixteen miles from its mouth, as London is situated on the Thames. It was near the northeastern angle of the Mediterranean, and about three hundred miles north of Jerusalem.

Formation of the church at Antioch. 19. NOW THEY WHICH WERE SCATTERED ABROAD. The thread of the narrative returns to the persecution described in Acts 8:1-4, in order to show a new line of influence proceeding from that event. The authorities tried to blow out the gospel fire kindled by the Holy Spirit, but it only made it burn the brighter. They lashed the fire, but it only sent the sparks over the world. AS FAR AS PHENICIA. Phoenicia, the strip of coast between the Mediterranean and the mountains of Lebanon, extending one hundred and twenty miles from a point a little below Tyre, northward to Beirut, from which, in the autumn of 1895, a railroad was opened to Damascus. CYPRUS, a large island in the Mediterranean, sixty miles from the Palestine coast. AND ANTIOCH, the most northern large city on the coast. PRACTICING THE WORD TO . . . JEWS ONLY. According to the practice and feelings of the Jewish Christians when they left Jerusalem. The new impulses broadening the church had not yet reached them (Acts 1:8). They began at Jerusalem, but had not yet begun to practice the rest of Christ's command.

10. AND, rather "But." Contrasting these with those who confined their labors to the Jews in vs. 19. MEN OF CYPRUS. The island opposite Tarsus, which Paul had been making the headquarters of his preaching for several years. AND CYRENE. On the coast of Africa. These were Greek-speaking Jews, who, having lived abroad, were not so intensely Jewish as those who had always lived in Jerusalem, and they had been under the influence of the broad-minded Paul. SPEAK UNTO THE GREEKS. The best manuscripts have "Greeks" as in R. V., and this clearly the correct reading. The New Testament uses "Hellenists" (Greeks) to mean those Jews who had been abroad and spoke Greek; but "Hellenes" (Greeks), for Gentiles who did not become Jewish proselytes. The contrast and the new departure lies in the fact that before this the disciples sought to convert to Jesus only the Jews (including the Grecians who were Jews, but now they began to preach to the Gentiles as such.

21. THE HAND (the symbol of power and of work) OF THE LORD. The hand of the church. Thus A GREAT NUMBER BELIEVED. The Lord proved by his power in touching their hearts and renewing their lives that he wanted these people in his church. They were received apparently without contention or opposition, as the

A BURNING BLACKSMITH.

Changed Food and Put Out the Fire.

Even sturdy blacksmiths sometimes discover that, notwithstanding their daily exercise and resulting good health, if their food is not well selected trouble will follow, but in some cases a change of food to the right sort will quickly relieve the sufferer, for generally such active men have fine constitutions and can, with a little change of diet, easily rid themselves of the disease.

L. E. Overdorf, Vilas, Penn., a blacksmith, says, "Two months ago I got down so bad with stomach trouble that I had to quit my business. About ten o'clock each morning I was attacked by burning pains in the stomach, so bad I was unable to work.

Our groceryman insisted upon my changing breakfasts and using Grape-Nuts Breakfast Food instead of the ordinary breakfast of meat, potatoes, etc. So I tried and at once began to mend. The new food agreed with my stomach perfectly and the pains all ceased. I kept getting better and better every day and now I am able to follow my business better than before in years. I am a thousand times obliged to the makers of Grape-Nuts for the great benefits the food has given."

logical result of their believing and the divine favor of the plan.

Thus was founded the "first Gentile church." The broadening of the church for which previous events had been preparing had now actually begun. This church grew to be a center of religious power and influence next to Jerusalem, and in some respect far greater.

II. THE FELLOWSHIP OF THE CHURCHES—Vs. 22-24. 22. THEN TIDINGS (the report concerning) THESE THINGS CAME UNTO . . . JERUSALEM. They were doubtless received with joy mingled with fears as to what the outcome might be. Some would be prepared for the new regime by the conversion of Cornelius and Peter's vision; others would see in it impending disaster, and the ruin of the new religion.

"A wise movement." Then the church at Jerusalem did a very wise and right thing: THEY SENT FORTH BARNABAS (1) to learn the exact truths about the reports. (2) To prevent any abuses or discord from arising between the Jewish and Gentile converts, of which the sequel shows the real danger (Acts 15:1, 25). The difficult question of eating together could not but arise. (3) To encourage the new disciples in everything that was good. (4) To warn them against error, if error there was. AS FAR AS ANTIOCH. Implying that he visited other churches on the way.

"What he saw." 23. WHEN HE CAME AND HAD SEEN THE GRACE OF GOD AS SHOWN IN THE CONVERTS, their changed character, their numbers, their good deeds.

"How he felt." WAS GLAD. One test of character is what a person rejoices in.

"What he did." EXHORTED THEM ALL. THAT WITH PURPOSE OF HEART With the will and affections, the whole choice of the soul. THEY WOULD LEAVE UNTO THE LORD. The only way to stand firm and strong amid the many temptations of life, and to hold on to the end, is by cleaving to the Lord, as the branch to the vine.

24. FOR HE WAS A GOOD MAN. Not merely honest and sprightly, but generous, kindly, loving, conciliating. This was shown in his joy that Gentiles were converted as well as Jews, and through others as well as himself. FULL OF THE HOLY GHOST. He lived in the Spirit, and was endowed with power from the Spirit. AND OF FAITH. Perfect trust in the Lord, perfect trust that Jesus was the Messiah; perfect devotion to his cause. He preached what he most heartily believed. AND MUCH PEOPLE WERE ADDED UNTO THE LORD. Through the labors of such a good man. All his exhortations had the power of a good man behind them.

III. PAUL COMES TO THE ASSISTANCE OF THE ANTIOCH CHURCH—Vs. 25, 26. 25. THEN DEPARTED BARNABAS. The great success of Barnabas brought more work than he could do alone, more open doors than he could enter, more opportunities than he could use. The fields were white to the harvest, and the laborers were few. TO TARSUS, FOR TO SEEK SAUL. Luke in 9:30 mentions that Saul was sent away to Tarsus; and he now takes up the thread from that point. . . . He implies that the reader must understand Tarsus to have been Saul's headquarters during the intervening period.

26. A WHOLE YEAR THEY (Barnabas and Paul) ASSEMBLED THEMSELVES WITH THE CHURCH (at their places of worship) AND TAUGHT. The young church, just delivered from heathenism, had especial need of instruction.

"Christians." THE DISCIPLES WERE CALLED CHRISTIANS FIRST IN ANTIOCH. Not by the Jews who would not recognize Jesus as Christ, that is, Messiah, but by the people outside the disciples. So "Methodist" and "Puritan" were names first given in ridicule, and then resplended by those who bore them.

IV. THE FAMINE AND THE RELIEF FUND.—Vs. 27-30. 27. IN THESE DAYS. While the church was being founded in Antioch. CAME PROPHETS. Those speaking forth God's message.

28. A GREAT FAMINE. Nothing is known about him, beyond what is told here, and a symbolic prophecy some years later concerning Paul (Acts 21:10). GREAT DEARTH (famine) THROUGHOUT ALL THE WORLD. The term refers to the inhabited world of the Roman Empire. "We have ample evidence as to a widespread dearth over various parts of the Roman Empire, to which Suetonius, Dion Cassius, Tacitus, and Josephus all bear witness, in the reign of Claudius; and in no other reign do we find such varied allusions to periodical famines."

29. THE DISCIPLES . . . DETERMINED TO SEND RELIEF. The prophecy of the famine was made in order to give the disciples time to collect money and food in advance of the need. They believed the prophet, and proceeded to prepare the relief.

30. WHICH ALSO THEY DID, after the famine had begun, and after the persecution by Herod, and Herod's death in A. D. 44. Most of the early Christians at Jerus-

alem were probably poor; and the persecution would be most likely to drive away those best able to support themselves. BY THE HANDS OF BARNABAS AND SAUL. This was Paul's second visit to Jerusalem. Professor Ramsay regards it as the same visit as that described in Gal 2:1-10. McGiffert regards this visit as the same one described in Acts 15 as well as in Gal. 2.

KEEP AT WORK.

(Chauncey M. Depew.)

Shakespeare died at fifty, and I am sixty-eight, with the consciousness of firmer health, fuller powers and keener enjoyment of life than ever before. I believe that Shakespeare died at fifty because he retired from business. He had demonstrated for the glory of the human intellect that "myriad minds" could be housed in one brain, and then retired to Stratford to live at ease. I have observed that health and longevity are indissolubly connected with work. Work furnishes the ozone for the lungs, the appetite and the digestion which support vigorous life; the occupation which keeps the brain active and expansive. When a man from fifty upward retires, as he says, for rest, his intellectual powers become to bid, his circulation sluggish, his stomach a burden and his coffee his home. Bismarck, at seventy-five, ruling Germany; Thiers, at eighty, France; Gladstone, at eighty-two, a power in Great Britain; Simon Cameron, at ninety, taking his first outing abroad and enjoying all the fatigues as well as the delights of a London season, illustrated recuperative powers of hard work. Such men as these never cease to exercise to the full extent of their abilities their faculties in their chosen lines.

A Talk With Girls.

HOW TO OBTAIN BRIGHT EYES AND ROSY CHEEKS.

Pale, Anemic and Restly Tired Girls Often Fall a Prey to Consumption.

In young girls we look for abundant health and strength, rosy cheeks, bright eyes, firm, plump flesh and constant cheerfulness. How often, however, we meet young girls who seem prematurely old, feeble, pale, listless, thin and irritable. These abnormal and dangerous conditions are due to a general weakness of the blood and should be cured just as promptly as possible or the whole life of the patient will be ruined, if, indeed, decline and consumption do not speedily follow. Dr. Williams' Pink Pills for Pale People are the natural, logical and sure cure for weak girls. These Pills make rich, red blood with every dose. They strengthen the nerves, act upon the whole system and bring health, strength and happiness to those who use them.

Mrs. Hiram Rinkler, South Pelham township, Welland county, Ont., says:—"It is with pleasure that I give this tribute to the health-restoring virtues of Dr. Williams' Pink Pills. When my daughter, Lena, began the use of your medicine she was in a most wretched condition. In fact, we were seriously alarmed lest she might not recover. The symptoms were a feeling of languor and weakness, gradually growing worse. She became pale, lost flesh, had little or no appetite and was apparently going into a decline. Finally the trouble became complicated with a persistent sore throat, which gave her great difficulty in swallowing. She was placed under the care of a doctor who said her blood was poor and watery, and her whole system badly run down. The doctor's treatment did not help her much, and then acting on the advice of a neighbor I began to give her Dr. Williams' Pink Pills. The confidence with which this medicine was urged upon us was not misplaced, as I soon noticed a distinct improvement in my daughter's condition. The use of the pills for some weeks completely restored her, and from that time she has been a cheerful light-hearted girl, the very picture of health."

These pills never fail to restore health and strength in cases like the above. Through their action on the blood and nerves they also cure such diseases as rheumatism, sciatica, St. Vitus' dance, indigestion, kidney trouble, partial paralysis, etc. There are many so-called tonic pills, but they are all mere imitations of this great medicine. Be sure that you get the genuine with the full name "Dr. Williams' Pink Pills for Pale People" on every box. If your dealer does not keep them they will be sent post paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

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Best Superior Copper and Tin. Get our price,
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HEART
AND
NERVE PILLS
FOR
WEAK
PEOPLE

These pills cure all diseases and disorders arising from weak heart, worn out nerves or watery blood, such as Palpitation, Skip Beats, Throbbing, Smothering, Dizziness, Weak or Faint Spells, Anæmia, Nervousness, Sleeplessness, Brain Fog, General Debility and Lack of Vitality. They are a true heart tonic, nerve food and blood enricher, building up and renewing all the worn out and wasted tissues of the body and restoring perfect health. Price 50c. a box, or 3 for \$1.25, at all druggists.

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

Dr. Burgess, Med. Supt. of the Prot. Hospital for Insane, Montreal, prescribes it for Insanity, and gives us permission to use his name. Miss Clark, Supt. Grace Hospital, Toronto, writes they have also used it with the best results. 50c. and \$1.00 Bottles. DAVIS & LAWRENCE CO., Limited.

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

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INDIGESTION CONQUERED BY K.D.C.

IT RESTORES THE STOMACH TO HEALTHY ACTION AND TONES WHOLE SYSTEM.

A lady who knew Mrs. Cleveland, quite well met her at the Grand Central Station in New York, recently, fairly laden down with parcels. "You look like a real old-fashioned Santa Claus," she said to Mrs. Cleveland. "Oh, no, not quite that," was the reply. "for I have no toys in my parcels; they are filled with fruit, that I am taking out to where I am staying, because they are very fond of these particular things, and they can't be had out there." When Mrs. Cleveland left the train her friend thought that she would give pleasure to the brakeman by telling him that he had "entertained an angel unaware." So she said, "Did you see that lady on the platform with all those parcels?" "Yes," said he, "what of her?" "That's Mrs. Cleveland." The man refused to believe her. He could not believe that the wife of the President, almost struggling with parcels, would be travelling alone in an ordinary day coach. Such simple democracy passed his belief. —Ladies' Home Journal.

From the Churches.

Denominational Funds.

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

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

IMMANUEL CHURCH, TRURO.—Received two bright young people into fellowship on April 6th. One by baptism and one by letter. M. A. MACLEAN.

HAMPTON, N. S.—Since last reporting I have baptized six converts. Others have accepted Christ as their personal Saviour and thus the good work goes on. L. J. TINGLEY.

NORTH SYDNEY, C. B.—The work in connection with Calvary church is moving along slowly, but we trust surely. Four weeks' special services did not bring the desired results, but good was done. Two young men were baptized on Sabbath 13th. Others are looking towards the church.

ARCADIA AND CHEBOGUE.—The work in these churches moves on quietly and harmoniously. At Chebogue the advance has been steady, if slow. A year ago the church became self-supporting and is doing well. A few special services last month were blessed to the quickening of the membership. Two bright young sisters were baptized on the 13th and we are hoping that others will come ere long. E. J. G.

BRIDGEWATER, N. S.—On last Sunday morning one more was added to our number by baptism. Others are expected to follow soon. Since our last meeting the Mission Band gave a very excellent missionary concert, which was highly appreciated by all who were able to gain admission to the church. The offering amounted to \$9 10. Work has already begun on our church which is to be remodeled and enlarged to meet the demands of our work here. CHAS. R. FREEMAN.

CLEMENTSPORT, ANNAPOLIS COUNTY, N. S.—Three were baptized Sunday afternoon, the 13th, and in the evening the hand of fellowship was given to six, five of whom were married persons. Two were received on experience and one by letter. The special work under Evangelist Walden was much broken by unfavorable weather and by his engagement for services at Melvern Square. Any further special work has been postponed till more favorable conditions obtain. Rev. I. W. Porter of Bear River rendered valuable assistance by several able and timely discourses. WARD FISHER.

NEW MINAS, KINGS COUNTY, N. S.—On Sunday, April 6th, seventeen happy believers united with us by baptism. Rev. C. H. Day of Kentville baptized the candidates. After baptism Bro. Day preached to an audience which filled the meeting-house. The wisdom and power with which he spoke not only moved us in tears, but I am sure has given a powerful impulse to our wills. We are exceedingly grateful to God for the manifestations of his power among us, and we continue to pray for the abiding presence of the Holy Spirit. GORDON H. BAKER.

TANCOOK, LUNenburg COUNTY, N. S.—The good work of the Lord still goes on in this part of the Lord's vineyard. I had the pleasure of baptizing five young women on Sunday morning, April 13th, and receiving them into the church. We are expecting others will soon follow their Lord in obedience to his command and in his example. We are now taking steps towards the matter of repairing the church which required a new roof on the south side, new windows, and painting outside and inside both. I enjoy my work very much, having the warm, hearty co-operation of the church and people, and also a good liberal financial support. I settled with this people without any stipulated salary, resting on the Lord's promise that whatsoever is right ye shall receive. A collecting committee takes hold of the work quarterly and the results are very encouraging. JAS. A. PORTER.

ST MARGARET'S BAY, N. S.—Following Bro. Marple's two weeks at Black Point it was my privilege in response to the request of Dr. Kempton of the Halifax committee to spend a week there. The presence and power of Jesus was in all our meetings. The people appreciated very highly the labors of Evangelist Marple. I was impressed with the great opportunity for reaching souls which this large field skirting the shores of St. Margaret's Bay presents. There are large numbers of young men and women to be reached. At Black Point (the only part I reached) we have a glorious band of faithful workers. Deacon Hubley, though nearing the four score limit has the enthusiasm of a young convert and it has seldom been that I have had more inspiration than from his brief, earnest prayers and exhortations. These are the men who still bear fruit in old age. Bro. Chas. Collisaw who has spent 18 months on the west side is doing faithful work, but the needs of the field demand a settled pastor with perhaps an assistant to take in the whole sweep of the Bay. W. H. JENKINS.

Onslow Station, N. S., April 15.

JEDDORE, N. S.—Lord's Day, April 13th, was of special interest to the church at the east side of the harbor when thirteen believers were buried with Christ in baptism. The work of grace seems to be deep and spread over all parts of the field, others also have found peace in believing, who have not yet been baptized, still others under conviction are seeking the Lord. The Lord's people have been revived, and in all our meetings, God the Holy Spirit, manifests his power. On Sunday evening, after the close of the regular exercises, seven new enquirers remained to talk with the pastor, asking "what must I do to be saved," two of them young men, sailors, who came here to meeting the first time on Sunday evening, were for the first time in their lives convicted "of sin, of righteousness and of judgment to come." While we have so much cause for rejoicing, a sad event took place, which plunged many families in deepest sorrow. On the second day of April, the fleet of lobster boats left the harbor to begin the season's fishing, one of them manned by the two oldest sons of our esteemed brother and sister in Christ, Deacon Enos Baker and wife and a son of Brother and Sister Mark Mitchell. Late in the day the boat was found, bottom up, and nothing has been seen or heard of them since. Stanley Baker, the oldest of the trio, leaves a wife and two children, and Fred lived with his parents and were both members of the church. Everett Mitchell was not a member, but had been much interested in the meetings held during the winter and came to a special meeting appointed only for those seeking salvation. We realize as a people, that God is speaking to us in this providence, as well as by his Spirit and his Word.

HARPER'S BROOK, N. B.—Some claim that this place belongs to the Midgic church while others deny it. We found that they have a building of their own and have had no meetings to speak of for some time and desired us to have some. The place is quite central and we enjoyed the presence and help of many visiting friends nearly every night from Centre Village, Midgic and Cookville. The weather was very wet and the mud deep and sticky, but people turned out nobly and we did not miss but one meeting. Nine in all during the meetings confessed the Lord Jesus as their Saviour with the mouth. Five of these were married people, others asked the prayers of God's people and we have reason to believe that more will soon deny self and follow the Saviour. A number of wandering ones returned to serve the Lord. Our hearts were made glad to hear one sister who had not spoken in a religious meeting for over forty years. She is now faithful and happy again. One man spoke. It is thought to have been longer than that since he took part. On Monday, the ninth inst. Deacon Bedford Richardson, after the usual meeting made a touching address and presented us with \$30 in cash, contributed by the people of the place in return for the Lord's blessing.

Over nine dollars more were given in collections during the meetings. Some 30 hymn books were purchased by the people for use in the homes and church. The people were very kind. The first Monday night there were three testified for Christ and the last (four weeks later) 31 took part. We tried to express our thanks to God and the people and hoped that this was only a start to what may be done here. Midgic church and pastor have invited us to help them next.

HURST AND BRAMAN.

Report of Guysboro East, Antigonish and Port Hawkesbury District Meeting.

Guysboro East, Antigonish and Port Hawkesbury District Meeting convened at Half Island Cove, Guysboro county, April 8th and 9th. On the first evening a sermon was preached by Pastor Whitney of Port Hawkesbury, followed by a very interesting and helpful testimony meeting conducted by Pastor Chipman of Canso. Wednesday morning session opened at 9 45, with devotional exercises led by Pastor Chipman. Reports were then given from the churches. Pastor Quick, of Guysboro, reported very favorably of the work there. Special meetings have been held in different parts of the field with encouraging results; seven having been added to the church, four by baptism, three by letter. One has been received for baptism. Forty dollars toward the denominational fund has been raised. The young people have been doing excellent work, having already raised about \$300 toward the new church fund, and hope to raise \$300 more. The contract for erecting a new church building has been given, and it is hoped to have it completed the coming autumn. Pastor Quick's report was followed by remarks from Bro Cunningham, of Roschvale, who spoke in highest terms of the faithful work which has been and is still being done by Pastor Quick and his helpers. Pastor Berrie reported for the church at Half Island Cove a very favorable outlook. Special meeting were held for about six weeks during February and March. Several had been baptized and one received. At White Head special meetings were held for two weeks, ten were baptized. \$60 has been paid on the debt. Pastor Whitney spoke hopefully of the church at Port Hawkesbury. Pastor Chipman reported for the church at Canso, \$600 has been paid on the debt the past year; special services have been held with encouraging results, 17 have been baptized, 2 received by letter, and several more, it is hoped, will soon come forward for baptism. The Sunday School is doing good work. At the afternoon session we had the pleasure of listening to a very helpful sermon by Pastor Chipman, after which Pastor Quick administered the ordinance of baptism to a young man who has recently found the Saviour. In the evening an address on Home Missions by Pastor Quick, and on Foreign Missions by Pastor Chipman closed our very enjoyable and helpful meetings and we adjourned to meet at a place to be decided upon later.

J. C. WHITNEY, Sec'y. Port Hawkesbury, April 18.

Ordination.

Council convened in the Gabarus Baptist Church on April 15th for the purpose of taking into consideration the advisability of setting apart to the Gospel ministry, Bro. W. E. Carpenter. Churches reported by delegates, Gabarus; Fourchie, North Sydney; Pitt St., Sydney; Bethany, Sydney; Glace Bay; and Mrs. Pastor F. M. Young, of North Sydney, was elected Moderator and L. W. McGillivray, Clerk. After a careful and extended examination of the candidate as to his Christian experience, call to the ministry and views on Christian doctrine, it was on motion and with favorable discussion, unanimously determined to recommend ordination. In the evening the following programme was successfully carried out: Ordination Sermon, Pastor F. M. Young; Ordination Prayer, Pastor R. B. Kinley; Welcome to Ministry, Pastor A. J. Archibald; Charge to Candidate, Pastor A. J. Vincent; Charge to Church, Pastor F. O. Weeks; Benediction, Pastor Carpenter. G. W. MCGILLIVRAY, Clerk of Council. Gabarus, April 15, 1902.

Acadia University Forward Movement Fund.

FROM APRIL 1ST TO 15TH. Jacob Crocker, \$1; Mr and Mrs Harvey Phinney, \$6 50; Lawrence Haines, \$4; A J Woodman, \$10; S N Jackson, \$6; E C Church, \$8; Prof S M Macnam, \$50; T P Doucarter, \$4; Rev S A Cornwall, \$4; S Craig, \$5; Cecelia A Craig, \$1 25; Rev

F H Beale, \$5; L D Dexter, \$1; Fred E Raymond, \$10; John Kinley, \$2; Jas N 22 Oct, \$3; Geo Giffin, \$1 25; T M Franklin, \$2 50; J W Hutchison \$2 50; Rev A T Dykeman, \$1 50; Miss Ida A Parker, special donation, \$30; Aaron Perry, \$4; Miss Mabel Parsons, special donation, \$5; H O Duncanson, \$10; H W Davison, \$25; Grace Dickson, \$1; Judge F W Emerson, \$15; and W M B Dakin, \$10; Omitted from March report, A H Ewing, \$3. Wolfville, N. S., April 15.

Funds for Denominational Work.

We wish to remind the churches of Nova Scotia, that the 3rd quarter of the Convention year ends with April. The amount expected for the year is \$15,000. This amount will be secured if all the churches will heartily undertake the raising of the amounts assigned to them. Some of the churches are doing nobly, others have sent but a little and a few have sent nothing. But we are still expecting that every church in the three associations in N. S. will have something to its credit when the report appears. The total amount received to date is \$5864.22. We are hoping that the last days of April and the first of May will bring remittances from many churches. There is great need of this as all our boards require large amounts to enable them to meet the demands upon them. Pastors, brethren and sisters, will you not take this matter of Funds for our Denominational Work to your hearts, and think about it, pray about it, work for it and give all you can from this time on. If you will, we believe that on July 31st it will be found that the \$15,000 has been raised and our Redeemer's work helped and our own souls blessed.

A. COHOON, Treas. Den. Funds, N. S. Wolfville, N. S., April 15.

Cape Breton Quarterly Conference.

The Cape Breton quarterly conference held its first session with the Gabarus church on Tuesday morning, April 15, at 10 o'clock. Delegates were present from all the churches. None of the pastors were absent except Brother Mason of Margere. All reports were encouraging. Forty have been baptized during the last quarter. Three-quarters of this number by Rev. A. J. Vincent of Pitt Street, and the others by Pastors Young and Archibald. Pastor Weeks expects to baptize as soon as Sydney Harbor opens. The people of Glace Bay have decided to build a new church. Probably this church will cost \$7000 and most of the money is in sight. Pastor Kinley is doing good work on the Myra field and now the Gabarus field will be happy under the care of the newly-ordained pastor, W. E. Carpenter.

A. J. ARCHIBALD, Sec'y.

Organization at Louisburg.

Historic old Louisburg as a Baptist church organization. A council regularly called for April 1st met and considered the situation very carefully. It was unanimously decided to organize. The church will be called the "Louisburg Baptist church." Deacons, William Spencer and John Dillon; church clerk, Mrs. J. H. Cann; Treasurer, Mrs. Wm. Lewis; Pastor, Rev. R. B. Kinley. They start to build at once. Please send in money. It was the opinion of the council that the lot purchased by H. M. Board was not well located and that steps be taken to have an exchange made.

A. J. ARCHIBALD, Sec'y.

Literary Notes.

"Daniel in the Critics' Den" is the striking title of a book by Sir Robert Anderson, K. C. B., LL. D., written in vindication of the historicity of Daniel in view of the assaults of the critics. Rev. W. L. Watkinson's new book entitled The Blind Spot, about to be issued by the Revells is described as—"at once an intellectual and spiritual treat, strong meat and sweet." A sincere, fervent, glowing, personal testimonial to the character and work of Gypsy Smith has been written by the distinguished evangelist, G. Campbell Morgan. This superb appreciation will preface the American edition of Gypsy Smith's autobiography already announced and just issuing from the house of Revells. Run the Bible through and you will find that the piety depicted on its pages has one constant feature—it is contemplative, thoughtful. There is no struggle after discoveries, no argumentation, no stress and hurry to get things done, but instead the contemplation of divine things, dwelling on God, opening the mind to the spirit.—T. T. Munger.

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Charles Marshall, in the 28th year of his age. Our brother was baptized and united with the Baptist church here some ten years ago. He was cut down in the midst of days, but we trust his end was peace. The funeral service, which was very largely attended, was held in the Baptist church, Rev. J. J. Armstrong of Wolfville, a former pastor, delivering an appropriate and comforting address, based on John 11:33-35. The deceased was a member of the Order of Foresters and that Society conducted the services at the grave. A large circle of relatives and friends are left to mourn their loss.

WINCHESTER.—At Smith's Cove, Digby county, N. S., on April 11th, Capt. Jacob Winchester, in the 54th year of his age, Capt. Winchester, who has been one of the most prominent and successful master-mariners in this section of country, arrived home from Jacksonville, Fla., but two weeks since suffering acutely from Bright's disease. He leaves a mother, wife, two brothers two sisters, a son and two daughters to mourn their loss. O these, the mother, the wife, the youngest daughter, Bessie, his brother Edward, and his two sisters, the wives of Deacons Simeon Sells and Spurgeon W. are resident members of the Smith's Cove church, of which the deceased was also for many years a member. The funeral was held Sunday afternoon, conducted by Pastor Fisher, assisted by Rev. W. R. Parker.

WEST.—April 5th, at Hopewell Hill, A. Birt county, N. B., Wm. A. West passed over to be with his Lord, aged 60 years. Our brother last June fell from a building and dislocated his back; and although the joint was put back into its place again, he did not recover the full use of his limbs and suffered greatly. It was finally decided to try an operation and the shock seemed to be too great for him, he died of heart failure. He has been the efficient clerk of our church for several years and was the Superintendent of the Sunday School at the Hill and an active worker in the church. He also represented the parish of Hopewell in the Municipal Council for several terms. His funeral was one of the largest ever seen here. The pastor was assisted by Rev. E. M. Fletcher, (Baptist), and Rev. J. K. King, (Meth). His body was interred in Bay View Cemetery, Harvey. He leaves a wife and seven children and a very large circle of friends to mourn.

MACKEEN.—At Athol, N. S., April 4, Sarah A., beloved wife of Rev. David MacKeen and daughter of the late Joseph Read, of Minudie. Mrs. MacKeen was born June 18, 1834, and united with the Maccan and River Hebert church in 1851, being baptized by Rev. Willard Parker. She was married February 7, 1855, and during forty-seven years was a helpmeet indeed. During her husband's preaching times her practical nature showed itself in looking after her husband's temporal concerns, as well as in the care of a large family. Her self-denying disposition manifested itself in waiting upon others, especially in times of sickness. One instance out of many must suffice: In 1876, when nearly every house in Athol was visited by the plague diphtheria, and when the deaths in one family reached the number of eight, Sister MacKeen in the spirit of a true Christian, nursed the sufferers, leaving her own large family to the mercy of God, who graciously warded off the dread scourge from her loved ones. Thus, and in other ways, she served her generation. When the eventide came, after more than a year's severe sickness, borne with Christian fortitude, the divine light was in her soul. She assured her husband and others of her firm reliance upon her Saviour, and suggested that at her funeral should be sung as an expression of her faith, the hymn "My Saviour first of all." Bro. MacKeen and family must have been deeply touched by the sympathy of the large concourse of friends from the surrounding country who attended the funeral services. These were observed at the commodious new home of the family and were participated in by Revs. D. A. Steele, F. S. McGregor and Whitman (Methodist.) The remains were deposited in the cemetery at Athol.

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MARRIAGES.

WEATHERBEE-POLLEY.—At Goshen, A. Co., N. B., April 16, by Pastor H. H. Saunders, John Weatherbee to Alice A. Polley, both of Goshen.

DOUCETTE-KEATING.—April 17, at Temple parsonage, Yarmouth, N. S., by Pastor W. F. Parker, Remi Doucette to Lillie Maud Keating. Both of Yarmouth, N. S.

SHAW-KINNEY.—April 17, at the residence of the bride's parents, Prince Street, Yarmouth, N. S., by Pastor W. F. Parker, Norman Corning Shaw to Leta Lillian Kinney. Both of Yarmouth, N. S.

CONRAD-COOK.—At New Cumberland, N. S., on the 13th of April, by Pastor J. E. Makney, George Edmund Conrad, of Broad Cove, to Eliza Jane Cook, of New Cumberland.

FRANCIS-DORAMMA.—At the Mission House, Bobbitt, on March 6, 1902, by Rev. G. Churchill, T. John Francis, of Tekkall, to K. Doramma, of Bobbitt; and at the same time and place, M. Parasiah to M. Pidamma, both of Bobbitt. The latter couple had been married when children according to Hindu fashion. Both having become Christians they requested, when of suitable age, to be united in Christian marriage.

DEATHS.

SNOW.—At Hampton, N. S., April 14, of paralysis, Sylvanus Snow, aged 64 years, leaving four brothers and one sister and a large circle of friends to mourn.

HICKS.—At Upper Sackville, on Monday, April 7, the infant son of Mr. and Mrs. David Hicks, aged about two months. The little one died of pneumonia after a very brief illness and was buried in Midgic cemetery.

STEVENS.—Lucella Stevens, daughter of Samuel Stevens, of Harvey, Albert Co., N. B., after a brief illness past into rest, April 9th, aged 18 years. Much sympathy is felt for the bereaved parents, who lost a fine boy only a few years ago and are now left childless.

JORDAN.—At Cape Bear, April 8, Peter Jordan, aged 19 years. He was a member of the Cape Bear Baptist church, and though very quiet in his manner, yet manifested to all who visited him and knew him how good it was to trust Christ in youth. He was the most patient of young men that the writer has known. The message to the young men, through his pastor, was "Boys be followers of Christ." May God bless and comfort the relatives who mourn their loss. This is the third son who has died of consumption.

LOGAN.—At North Sydney, C. B., after a short illness of congestion of the lungs and heart failure, Mrs. Alexander Logan, aged 68 years. For many years our sister has been a recognized leader in Christian work and a working force in connection with Calvary Baptist church, of which she has long been a member. Of late years because of failing health she has not been able to engage as actively in the work of the Lord as in former years, but was always ready "as much as in her was" to do. She rests from her labors, but her works follow her. The community as well as the church appreciated her worth, and we all feel our loss. She leaves a husband and only daughter at home to deeply mourn their loss, with three sons and a large connection. She is missed.

MARSHALL.—At Brockfield Colchester county, N. S., on April 3rd, Leveid W. Marshall, eldest son of Mr. and Mrs.

Lunenburg County Quarterly Meeting.

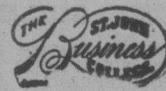
The second session of the Quarterly Meeting for the year was held with the church at New Canada, Rev. Josiah Webb, pastor. The first meeting on the afternoon of March 31st, took the form of a Conference led by Pastor Webb. At this meeting a rich season of spiritual blessing was enjoyed and a good preparation was made for the subsequent gatherings. The evening of that day was devoted to an evangelistic sermon led by Pastor M. B. Whitman, and an aftermeeting, in which nearly every Christian present testified and several rose for prayers, led by Pastor H. B. Smith. On Tuesday forenoon the business of the Quarterly Meeting began with the election of officers resulting in the reappointment of Pastor H. S. Erb as president and Pastor Whitman as Sec'y-Treas. Then followed reports from the various churches many of which were very encouraging. In the absence of Pastor R. O. Morse, who was expected to read a paper on "The Pastor in his Study," the subject was ably introduced by Bro. Erb. At the afternoon session the subject previously introduced was heartily discussed by all the other pastors present, after which an address of great interest and profit to all present was delivered by Pastor H. B. Smith on "The Relation of the Pastors and Churches to the Quarterly Meeting." It is sincerely hoped that a larger attendance will result from this address. As the Secretary was obliged to leave at this point, he is unable to report on the session of the W. M. A. S. and upon the evening session. Pastor Freeman of Bridgewater was the preacher of the evening, and we have no doubt that an inspiring sermon was delivered. Pastor Webb is doing a good work in New Canada and has a large number of faithful helpers in the church. May the special efforts which both preceded and followed the Quarterly Meetings result in a large ingathering of souls.

M. B. WHITMAN, Sec'y-Treas.
Chester Basin, April 14.

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ABUNDANT ENTRANCE.

You see yonder ship. After a long voyage it has neared the haven, but it is much injured; the sails are rent to ribbons, and it is in such a forlorn condition that it cannot come up to the harbor. A steam-tug is pulling it in with the greatest possible difficulty. That is like the righteous being "scarcely saved."

But do you see that other ship? It has made a prosperous voyage; and now, laden to the water's edge, with the sails all up and with the white canvas filled with the wind, it rides into the harbor joyously and nobly. That is an "abundant entrance"; and if you and I are helped by God's Spirit to add to our faith, virtue, knowledge, and so on, we shall have at last an "abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ."—Selected.

THE CULTURE THAT IS BEST.

Knowledge, thought, common sense—these are the equipment of the head. Affection, sentiment, sympathy—these are the equipment of the heart. We call the man without the equipment of the head a fool. What shall we call the man without the equipment of the heart? We give years of time and great care and attention to the training of the head. Are we, in ourselves, or in our children, to let the heart go all untrained? After all, which does the world need most, the culture of the head or the rich culture of the heart? After all, which is the best for a man or woman; which will send us on most happily and helpfully in life a sufficient equipment of knowledge, which is the power of the head, or a sufficient equipment of sympathy, which is the power of the heart? O! it is sad to see the fool of a withered head, but it is pitiful to see the fool of a withered heart. And it is well that we receive with high honor the names of men of genius and of wisdom, but the name that is above every other name that is named is the name of him who came unto men with the divinest gift of a tender and loving human heart.—Sunday School Times.

POWER OF SIN.

Away up in the North there is a farmer's son I know, who turns as white as a sheet, and trembles all over, when the old comrades propose a day's shooting on the heather hills, when they take the gun and click the trigger and examine whether it is in proper form. How are the rabbits on the hill? Are the grouse good on the moor this year? At that click he runs from it. Do you know why? Long, long ago, when he was a little boy, his father left the gun loaded unawares, and the boy saw it and took it down; and another farmer's son had gathered with the rest of them on the Saturday afternoon for play, and Allick took the gun, just in play, and he drew the trigger, a report! Dead! He can't forget it. He said, "For God's sake, put away that gun. It haunts me." In his ears there comes again and again that awful report. It is the same way with sin when I am inclined to it, like every other sinner with sinful tendencies, it is Calvary that secures me, it is the death of Jesus. How can I sin and do this wickedness that killed the Son of God? Put away sin. I cannot do it. It killed my Saviour.—Ex.

DO.

DO is the keynote of the seventh chapter of Matthew. We have heard the sermon, now it is to be done, for we are only what we do—"He that doeth righteousness is righteous." He that doeth the will of the Heavenly Father, he and he only shall enter the kingdom of heaven. By this we are to know false prophets, testing their doctrines by their deeds. Holiness is not in saying, "Lord, Lord!" Pious phrases, pious tones, pious looks, pious professions, count for nothing, unless there is the doing of the Father's will.

Think what real peril there is in knowing without doing. We may very easily cheat ourselves with the delusion that what is thoroughly familiar to us must have wrought itself into us. "We speak of repentance and faith. Of course, of course; it is weariness to be reminded of such commonplace truths," sighs the hearer; and yet repentance and faith are not one whit the more ours because we

have heard of them so often; but the hearing may have produced a substituted confidence, like the pillow of goats' hair which Michal set in place of the living David.

And this imposture, true of the most commonplace things, is at once more easy and more perilous when it belongs to a set of truths which we think of with much solemnity, almost with awe, upon which hang the tremendous issues of eternity, which we sing about in our hymns, and pray about in our prayers. The substitute for life is apt to impose upon us when it is arrayed in the stately robes of worship and is set up in a devotional attitude."—Mark Guy Pearse.

APPRECIATION.

Perhaps there are few things that add so much to the enjoyableness of life as kindly appreciation, on the part of those with whom we live and work. The most self-sufficient and best established man or woman feels a kindly glow about the heart when some one shows by word or act or look that what he has done is appreciated. And the obscure people who are not self-sufficient or well-established are often as thirsty for the recognition of their personal worth and service, as a traveller over a desert for the sight of green grass and cooling springs. Perhaps the fault with most of us is not that we undervalue others or do not feel kindly toward them, but we get in the way of taking too many things for granted. We assume that others understand our attitude toward them, and forget that they cannot look into our hearts, and that all they can judge by is from what we say or do. He or she ought to have known, we say bitterly, when it is too late, after a long separation has taken place, or we stand beside a grave. But how could they have known? We did not reveal our thoughts. We assumed that they were taking the central fact for granted, and that was just what they had no right to do; indeed, could not do without something positive to go upon.—Watchman.

THE JOY OF PREACHING.

A preacher who does not lose to preach ought to demit his office; his Master has discharged him. Sooner offer to eat a brother minister's dish of strawberries for him than offer to preach for him if he has a sermon newly coined and burning in his heart which he is longing to deliver to his flock. To be in good physical trim, and not to have your "head in a bag," is one essential to enjoyable work in the pulpit; therefore let no minister exhaust his energies by late work on a Saturday night. After a refreshing night's rest, and with a message from God's Word in his heart that he feels as sure of as he does of the existence of a sun in the heavens, a true ambassador of Christ will rejoice to enter his pulpit. He sees the light of eternity flashing in the faces of his auditors. And, when in firm reliance on the aid of the Holy Spirit, he opens his lips before that assemblage, when his fervid heart pours forth a torrent of argument made red-hot by holy emotion, when every word is illustrated by the eloquence of an eager eye and vigorous right arm, when warning and entreaty and persuasion are all combined, and when the preacher becomes the beaming and burning impersonation of God's glorious truth, then preaching becomes a joy that an archangel might covet. This is no mere fiction of imagination. Such supreme delights are not confined to Whitefields and Gathries and Spurgeons and Simpons and the masters of pulpit eloquence; they are within the reach of the humblest minister who will saturate his mind with God's truth, make himself God's mouthpiece, and let the Almighty God speak through him. Meth may in these days organize "steel trusts" and "oil trusts," but there is no monopoly in gospel truth, and no exclusive limitations in the honors and the joys of proclaiming that gospel of salvation to immortal-beings. Joyful preaching may cause joy in heaven over repentent sinners; and the pulpit will never lose power while re-enforced by the "power from on high."—Rev Theodore L Cuyler, D. D., in the Christian Endeavor World.

The man who can tell his fellows some grand religious truth, while his life endorses the preaching of his lips, is still respected if he is not always obeyed. Love is the great force to work with, for love makes its own opportunities. Christ-like character will tell. The self-humbling soul will win converts. Men will make way for a martyr when they resent the tone of a master. None can tell how great and glorious in the new century will be the opportunities of the minister who, like his divine Lord, goes about among men "as he that serveth."—Observer.

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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 merywhere at 25 cents.

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A chosen generation, or an elect race. There we see the church for what it is in itself. The word here translated generation or race is the same from which we derive the word genius which we often make use of; that whole company of men who share a common life derived from one original source. So here the church of Christ is seen to be what it is in essence. The church of Jesus Christ is not a company of men and women who admire his life, it is not an association of souls who have promised to imitate Christ. The church is the whole number of new-born souls, the whole company of those who, deriving life from Christ, are related to him and to each other by that new life. And from north and south, in respective of color, and race, or condition, or position—the spirit of each individual united to Christ, and consequently related to each other. It is a great mistake, the statement that the church is a company of individuals who, admiring Jesus, have made their minds up to try to follow him. It is the whole company who, linked to his life and by a miracle of creation sharing that life, are now connected with each other—an elect race. That man is a member of the church who has been born again. He is not a member of the church, though he has been received into external church fellowship, unless he has been baptized into life by the Holy Spirit. Lift your eyes and behold the elect race! O how glorious a race it is! Here are men and women utterly different, perfectly alike; gathered from all sorts of places and conditions in life, they are so related that each feels the throbb of the other's life, and each supplies something to the other's society.

Blest be the tie that binds Our hearts in Christian love, But what is the tie that binds? The tie of life—so that if you are a child of God there thrills and throbs and pulsates in your personality the same life that is in him and in his. An elect race!—G. Campbell Morgan.

A GUARANTEED CURE FOR DYSPEPSIA OR MONEY IF NOT FOUND IN K.D.C. REFUNDED. K.D.C. CO. Ltd., Boston U.S. and New Glasgow, N.S., Can.

This and That

HOW TO FIND THE WAY WHEN LOST.

When you discover that you are lost, first stop and pull yourself together. Recall the direction in which you started from camp—whether you went north, south, east or west. You can always do this, if you try. The next step is to fix the points of the compass. When that is done, you will be able to go in the general direction you wish. Find a mature tree that stands apart from its fellows. Even if it is only slightly separated, it will do. The bark of this tree will be harder, drier and lighter in color on the south side. On the north it will be darker, and often at the roots it will have a clump of mold or moss. On the south side of all evergreen trees, gum, which oozes from wounds or knot-holes, will be hard and amber-colored; on the north this gum is softer, gets covered with dust, and is of a dirty gray. In fall, or winter, trees which show a rough bark will have nests of insects in the crevices on their south sides. A tree which stands in the open will have its larger limbs and rougher bark on the south side. You have many evergreens in your part of the country, cone-bearing, or coniferous, trees—fir, spruce, cedar, hemlocks, pines. They ought to be good compasses. Hard-wood trees—the oak, the ash, alms, hickories, mesquites, and so forth—have moss and mold on the north. Leaves are smaller, tougher, lighter in color, and with darker veins on the south; on the north they are longer, of darker green, and with lighter veins. Spiders build on the south sides. In the South air-plants attach themselves to the north sides. Cedars bend their tips to the south. Any sawed or cut stump will give you the compass points, because the concentric rings are thicker on the south side. The heart of the stump is thus nearer to the north side. All these things are the effects of sun. Stones are bare on the south side, and if they have moss at all, it will be on the north. At best, on the sunny side only a thin covering of harsh, half-dry moss will be found. On the south side of a hill the ground is more soley underfoot. On the north side ferns, mosses and late flowers grow. If you are on a marsh, small bushes will give you the lesson; their leaves and limbs show the same differences. Almost all wild flowers turn their faces to the south. There are many other signs, but I reckon you will find these enough.—April St. Nicholas.

MORE ABOUT ELECTRIC WAVES.

In Professor Fleming's sixth and last Christmas lecture at the Royal Institution, he continued his interesting account of electric waves. Using a radiator in which waves were originated by an electric spark, and a receiver in which was a quantity of metal filings sensitive to the waves, Dr. Fleming conducted a number of experiments. He showed that the waves moved approximately in straight lines and could not go round a corner, and that certain substances, such as wood, glass and par-

A CHINA HEAD

Comes From Tea Drinking.

A lady writes from Shanghai, China, "In the summer of '98, Husband and I were traveling through Southern Europe and I was finally laid up in Rome with a slow fever. An American lady gave me some Postum Food Coffee which I began using at once. It was my sole breakfast and supper. In a short time the change in my physical condition was wonderful to see. I will never travel again without Postum.

When we arrived at Shanghai we were in an English community and found ourselves in the midst of the four o'clock tea custom. Before long we began to have sleepless nights and nervous days as a result of our endeavors to be amiable and conform to custom.

As soon as it could arrive from San Francisco we had a large supply of Postum Food Coffee and began its use at the four o'clock tea table. I cannot tell how popular the coffee table became for afternoon callers. In fact a number of the business men, as well as missionaries, use Postum now wholly in place of tea and the value of the change from coffee and tea cannot be estimated." Name given by Postum Co., Battle Creek, Mich.

affine wax, were transparent to the waves and allow them to pass, whilst they were stopped by other substances, such as tin, silver, paper, zinc, gauze, etc., which were opaque to them. Water was shown to be opaque to the waves; a glass dish and a brick when dry were transparent, but when wet they were not. The lecturer further illustrated the reflection of electric waves by means of a metal plate; their refraction by prisms of paraffine wax or ice, their concentration to a point by a lens of paraffine wax, and finally demonstrated the wave-motion of electricity by the phenomena of interference. As light waves and electric waves corresponded in all these particulars, so they travelled at the same speed—186,000 miles a second. The correspondence suggested that they were only different specimens of the same thing, which was the fact; they were both waves in ether, differing only in wave length. Ether waves could, in fact, be divided in a sort of gamut or scale. At one end, with the shortest wave lengths, were several octaves of waves of ultra-violet light, invisible to the eye, but powerfully affecting the photographic plate. Then came an octave of visible rays, from violet to red, and beyond them six octaves of invisible heat waves; then six octaves of waves which had never yet been manufactured, and finally many octaves of electric waves of different lengths. Those employed in the lecture had been short, but Mr. Marconi, in signalling across the Atlantic, had used waves about 1,000 feet long; owing to the curvature of the earth a hill of water rising to the height of 110 miles lay between the Lizard and Newfoundland, which the electric waves had to surmount though the distance made the bending required only slight. It was a question whether it would ever be possible to send the electric waves around the earth; probably it depended on the action of the upper atmosphere confining the waves.

BEAUTIFUL WINDOW-GARDENS

BY HENRY R. REXFORD

Most persons who attempt window-gardens in boxes fail with them, therefore the impression prevails that it is not an easy phase of gardening. But the reason of failure nine times out of ten, is that not enough water is given to supply the needs of the plants. A little is applied in the morning and more later in the day, and because the surface of the soil looks moist, the owner takes it for granted that it must be damp all through. An examination would convince her that a few inches below the surface the soil is almost, if not quite, dust-dry. The fact is, evaporation takes place so rapidly from a box exposed to the action of air and wind and sunshine as almost all window-boxes are, that small amounts of water do but little towards supplying the plants with the moisture needed at their roots. To keep it in proper condition at least a pailful of water should be applied every day, and in very hot weather even that may not be enough. Make it a rule to use so much water that some will run away through the cracks and crevices of the box. When this takes place you may be quite sure that all the soil in the box is saturated with it. And if you keep it saturated throughout the season you can grow good plants in any window-box. This is the secret of success, provided, of course, you have chosen plants adapted to window-box culture. Do not make use of delicate varieties, but use geraniums, both flowering and fragrant leaved sorts, coleus, heliotrope, fuchsia, lantana, petunias, phlox, nasturtium, mignonette, sweet-alyssum, and such vines as moneywort, tradescantia, vinca, othonna, lobelia, and saxifraga. Plant these at the sides of the box, to droop over and hide it.

A morning-glory at each end can be trained up and over the window, and will give you with a floral awning if you give it something to clamber over in the shape of a framework projecting from the top of the window.—From the March "Lippincott."

FLORIDA CISTERNS IN TREE-TOPS

A writer tells of a surveying party who were resting at noon in a forest in Florida, when one of the men exclaimed: "I would give fifty cents a swallow for all the water I could drink."

He expressed the sentiment of the

others; all were very thirsty, and there was not a spring or stream anywhere in the vicinity.

While the men were thus talking, the surveyor saw a crow push his bill into a cluster of broad, long leaves growing on the side of a tall cypress. The leaves were those of a peculiar air-plant. They were green, and bulged out at the bottom, forming an inverted bell. The smaller end was held to the tree by roots grappling the bark. Feeding on the air and water that it catches and holds, the air-plant becomes a sort of cistern. The surveyor sprang to his feet with a laugh.

"Boys," he said, "that old crow is wiser than any one of us."

"How so?" they asked.

"Why, he knows that there are a hundred thousand water-tanks in this forest."

"Where?" they cried, in amazement.

The surveyor cut an air-plant in two, and drained nearly a pint of pure cold water from it. The men did not suffer for water after that, for every tree in the forest had at least one air-plant, and almost every air-plant contained a drink of water.—Sel.

NATIVE PLANTS AND SHRUBS.

When arranging the lawn, i. e., setting out plants, shrubs, etc., try massing a few shrubs instead of placing singly. Set at least one clump of shrubs, and be assured the effect will be found most pleasing. There are many plants which are ranked with weeds and voted "peaky things," found growing by roadsides and waste places, which when transplanted and cultivated are very beautiful. Among the so-called weeds nothing can surpass the wild carrot for beauty of form and color. It is crowned with white umbels, lace-like and delicate; it is a very desirable addition in bouquet making. The plant grows from two to three feet high. It should be transplanted in early spring. A single bush of the common wild rose, pruned and kept in bonds, also gives a plant possessing many desirable features; besides the lovely roses, its leaves are very fragrant, and often furnishes bloom for several weeks, it furnishes a supply of crimson seed balls, scarcely less ornamental than the blooms transplanted in the spring.—New York Observer.

THE ELEPHANT—A BOY'S ESSAY.

The elephant grows in hot countries like the cocoa nut. He can pile wood and but down trees like walls. The elephant is useful to ride on; you sit in a house to ride. The elephant has four feet, all very large and useful. He has a trunk, and it is useful in many ways. He puts water and nuts into it. The elephant is useful in war. He scares away the horses with a trumpet. The elephant is a useful animal. His feet are good to eat, but the skin is very thick. He shakes dust on it like a pepper caster. Once a taylor stuck a needle into an elephant, and years after the elephant soaked his house for him. Be good to the elephant and you will be happy.

Dr. W. D. Middleton, chief surgeon for the Chicago, Rock Island and Pacific Railway system, and dean of the State University of Iowa, died at Davenport, Iowa, on Saturday of blood poisoning, following an operation he performed for appendicitis. The patient was in a gangrenous condition, and both Dr. Middleton and Dr. Braunlick, who assisted him, were poisoned, the latter by puncturing his hand and Dr. Middleton by cutting himself with a ligature. Dr. Braunlick is in a critical condition.

A New Recipe Book.

Walter Baker & Co., Ltd., Dorchester, Mass., the oldest and largest manufacturers of Cocos and Chocolate preparations, are about to issue a new and greatly enlarged edition of their booklet of CHOICE RECIPES, prepared by Miss Parlos and other noted teachers of cooking. It is a very attractive publication of eighty pages, illustrated with half-tones and colored lithographs, and contains the most complete collection ever made of recipes in which Cocos or Chocolate is used for eating and drinking. Nearly every State in the Union is represented in the collection. Vassar College and Smith College contribute their famous recipes for making FUDGE. A copy of the book will be sent free by mail to any applicant in the United States or Canada. Address, mentioning this paper, Walter Baker & Co., Ltd., Dorchester, Mass.



Indigestion

and nervousness are often the result of hurried meals.

Abbey's Effervescent Salt

stimulates and tones the digestive organs enabling the stomach to digest perfectly.

Those who suffer will find Abbey's Salt a perfect corrective of all stomach disorders. Dyspepsia cannot be cured by doctoring the effect. Abbey's Salt removes the causes by enabling the stomach to do its work properly.—A mild laxative. At all druggists.

NOTICE.

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

NOTICE is hereby given that there will be sold at Public Auction at the Manawagonish Hotel (so called) in the Parish of Lancaster, in the County of the City and County of Saint John, in the Province of New Brunswick, on Monday the 19th day of May next, at the hour of twelve o'clock, noon, the freehold lands and premises mentioned and described in a certain Indenture of Mortgage bearing date the 18th day of August, A. D. 1886, registered in Libro 21, Folio 361, 362, 363 and 364 of Records in and for the City and County of Saint John, and made between the said William A. Abell and Margaret J. his wife, of the one part, and Charlotte Raddock of the other part, the said lands and premises being described as follows:—"All that certain lot or tract of land situate, lying and being in the Parish of Lancaster, in the City and County of Saint John, and Province of New Brunswick, being part of the lands originally granted to Robert C. Minette and William Scott in severalty by grant of date the twelfth day of December in the year of our Lord one thousand eight hundred and thirty-one, and described in the said Grant and plans thereto annexed as the division or quantity given and granted thereby to one William Scott, his heirs and assigns, as lot thirty-one (31), containing one hundred and ninety acres more or less, with an allowance of ten per centum for roads and waste," together with the buildings and improvements thereon.

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

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

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



SAVES THE HANDS

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

Surprise soap will not injure the hands, because nothing but the purest materials enter into its making.

That's why it is known from coast to coast as a

PURE, HARD SOAP.

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

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SPECIAL COLONIST RATES
To North Pacific Coast and Kootenay Points.

From ST JOHN
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Midway, B. C.
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New Westminster, B. C.
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\$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.

The Baby Should be Fat

and rosy—but many little ones are thin and puny, and fretful from impaired nutrition. Give them

PUTTNER'S EMULSION,

which contains just what is needed to supply nourishment and aid the vital forces. It is a mild and soothing food, better than any drugs. It soon builds up the little form, puts color into the cheeks and brightness into the eyes. And they like it, too!

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

Of all dealers and druggists.

The Cymric has been chartered to carry a regiment of the fourth contingent to Cape Town. She will probably sail from Halifax early next month.

News Summary.

Gilbert Petrie, aged sixty years, of Chatham, fell Wednesday morning while caulking a scow and broke his leg.

The Belgium Chamber of Representatives has rejected the proposal to revise the Belgian constitution so as to provide for universal suffrage.

Lieut. Cook of the Philippine Scouts, is to be tried by court martial on charges similar to those brought against Major Waller and Lieut. Day.

Lord Kitchener reports the capture of 150 Boers since April 1. There has been no definite developments in the matter of the peace negotiations.

Edward King, of Westmoreland Point, was struck by a train at Aulac station Tuesday and had several ribs broken, besides being badly cut about the head.

A party of twenty-five recruits for the fourth contingent left Toronto for Halifax Thursday. Twenty-five men recruited at Peterboro accompanied them.

Lieut. Col. Pellat, of Toronto, who will command the Canadian contingent which will attend the coronation, has offered to send the bugle band of the Queen's Own Rifle corps he commands at his own expense.

The Canadian Pacific Railway has given out contracts with Canadian and American firms for about \$5,000,000, to provide more locomotives and rolling stock for the road to be delivered in August.

A jury in Montreal, Friday, gave Mrs. Joseph Payette a verdict of \$4,000 against the Canada Atlantic Railway. Her son was accidentally killed while crawling under a train at Coteau Landing.

The remains of the late ex-Senator A. W. Ogilvie were cremated at Montreal on Friday. The new crematory presented to the cemetery by Sir W. C. McDonald was used for the first time.

Benjamin Smith, of Lower Burlington, N. S., met a terrible death recently. While placing fuel on a bonfire in his garden he took a fit and fell face downward into the flames, receiving injuries that caused his death.

The Municipal Consumption Hospital of New York city has proved so efficacious that four buildings will be added to it and the appropriation for its support increased by \$45,000 annually.

The stranded steamer Lake Superior was sold on Saturday for \$26,600. A Boston firm are the purchasers. Experts will shortly report on the practicability of floating the ship.

George Robertson, M. P. P., and John H. Thomson have been discussing the St. John dry dock matters with the government. They ask for a change in the subsidy from two per cent. for 20 years to three per cent. on the cost for the same length of time.

The Moncton Times has adopted an eight page form for its daily edition, and makes a good appearance in that shape. The Times is to be congratulated on the growing advertising patronage which has made the change necessary.

Frank A. Stockton, the noted novelist, died suddenly of paralysis in Washington on Sunday morning. His chief works were Rudder Grange; The Rudder Grange Abroad; The Casting away of Mrs. Leaks and Mrs. Aleahire, with its sequel, The Dusantes; The Squirrel Inn; Pomona's Travels, etc; but Stockton's short story, The Woman and the Tiger contributed most to make his name famous.

"The Cow Pea" is the title of the latest publication issued by the Experiment Farm of the North Carolina State Horticultural Society at Southern Pines, N. C. This book, neatly bound and illustrated in plain and concise manner, discusses the value and uses of this important crop, the Cow Pea. Every reader can get a copy free by writing to the Superintendent of Experiment farm, Southern Pines, N. C.

A young man named Berton Tapper, of Advocate Harbor, and connected with the Schooner "Serenity," met death in St. John under very peculiar circumstances on Saturday evening. It is said that he was standing on the vessel's deck with one foot on the hatch, listening to the music of a German band that was playing in the neighborhood. As he stood and listened apparently so absorbed in the music that he was hardly conscious of what he was doing, he twisted round his neck two pieces of small ropes used for tying up the rails, tucking in the ends so that they held fast. Then it would seem his foot slipped and he was suspended over the hatch by the ropes which he had tied around his neck. A few minutes later when some of the crew came up from below he was found hanging thus, and life quite extinct.

General Ian Hamilton in a further drive has captured sixty-four Boers.

Jasper Tully, member of parliament for the south division of Leitrim, who was recently sentenced to one month's imprisonment for having incited tenants to refuse to pay their rent, was arrested at Boyle, County Leitrim, Tuesday and conveyed to the Sligo jail.

The Board of Trade, Montreal, will suggest to the postmaster general that the matter of reduced postage on newspapers and periodicals between Canada and Great Britain form one of the subjects for submission to the colonial conference.

Three sections of the crimes' act have been put in force in a large number of districts in Ireland by proclamation issued Wednesday by Earl Cadogan, the lord lieutenant of Ireland. These sections provide for summary jurisdiction in cases of criminal conspiracy, intimidation and unlawful assembly, for trial by special jury and for change of venue at the option of the crown.

Halifax Herald: Alderman Geldert has received a letter from Andrew Carnegie acknowledging receipt of the City Council accepting his offer of \$75,000 for a free library building. Mr. Carnegie expresses his satisfaction at the prompt action taken, and says that as soon as a suitable site has been secured he will make arrangements for the payment of the money to be given by him. It is suggested by Mr. Carnegie that the site should be one affording light on all sides of the building.

Complete returns of the Manitoba prohibition referendum give the total in favor of enforcing the liquor prohibition act as 15,539 and against the enforcement 22,031.

E. B. Hiderkin, president of the Maritime Stock Breeders' Association, had an interview at Ottawa Thursday with Hon. Mr. Blair regarding special rates for conveying exhibits to and from the maritime fat stock show at Amherst, and also to and from provincial exhibitions in the provinces. The minister promised to look into the matter.

The Court of Appeal, Ontario, has given judgment in the stated case respecting the constitutionality of the Ontario act respecting the profanation of the Lord's day. The decision sustains the law in several important particulars, namely, prohibition of Sunday sales, of Sunday labor, of Sunday excursions, and Sunday cars, but it is clear the provincial act does not apply to corporation operating exclusively under the legislative authority of the Dominion government, nor individual employes of corporations.

A St. Paul, Minn., despatch states five hundred and thirty-four Indians, varying in age from eighteen to forty years, have advertised for work. They offer to work as farm laborers, as graders for railroads, or in any capacity for which they are fitted. These Indians have never worked before. They belong to the Standing Rock reservation and make their wants known through the agent. The recent order of Indian Commissioner Jones that all able-bodied Indians shall be deprived of government aid has set them thinking. They have had several councils and have at last come to the conclusion that they will adopt the white man's methods of obtaining a living. They announce that they are willing to break tribal relations and will engage in work singly or in parties.

As the light perpetually presses upon all objects and seeks entrance everywhere, and will come in at whatever window is open—nay, if but a cranny or pinhole be there, will come in as much as it will suffer—so God's beauty, truth, right, power, are continually pressing for entrance into all souls in the universe, and as such enters each as it will allow. But, as the light that enters is affected by the quality of the window it passes through, so it is with the light of God shining into human souls.—Rev. Samuel Longfellow.

Messrs C. C. RICHARDS & Co.

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

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

The Watch Word is ELGIN

wherever exact time is essential. Nine millions Elgin Watches—the greatest number ever made in one factory—regulate the business and the pleasure of the greater part of the world.

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