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A Baby Industry.

Twenty million dollars is a very considerable dividend to be declared at one time upon the stock of a single corporation. That is the size, as reported, of the dividend which the Standard Oil Company will pay to its stockholders on the fifteenth of next month, which will be twenty per cent. on its \$100,000,000 of capital stock. But that is probably by no means all that the Standard Oil stockholders will receive during the year. Last year a dividend of twenty per cent., declared in January, was followed in April by one of ten per cent., in July by another of eight per cent., and in October by still another of ten per cent., making a total of forty-eight per cent. in dividends during the year. That was the highest in the history of the Company and may not be equalled this year, while on the other hand, considering that the Company keeps extending the scope of its power, it seems quite possible that it may be exceeded. The highest dividend previously realized was 33 per cent. in 1899 and 1897. In 1898, 30 per cent. was paid, in 1896, 31 per cent., and for five years previous to that the rate was 12 per cent. per annum. The shares of the Company which a year ago were worth \$512 in the market, have sold during the present month as high as \$815. These statements we give as they are published by the daily papers. If they are correct it will be seen that the Standard Oil shareholders not only received last year 48 per cent. in dividends, but their shares have appreciated in value to the amount of 60 per cent. This corporation has seemed to us a thing of colossal proportions, and so it is as estimated by any standards of comparison which the world of trade and industry has hitherto afforded, but if intimation, as to projected developments shall be realized, the Standard Oil is but a baby in comparison with corporations that are to be. Read the following article from the Montreal Witness, in which is foreshadowed a twentieth century phenomenon which, if it come to birth will bestride the world like a colossus, while the sometime princes of trade and industry shall crawl under its huge legs and peep about to find themselves dishonorable graves.

Another Imperialism.

In the Morgan-Rockefeller combination may be seen the kind of imperialism that really hangs black over the twentieth century. Imagination is overcome in its attempt to grasp its meaning in the ordinary terms of industrial commercialism. With a capital of two and a half billion dollars, the ownership and control of transcontinental railways, of fleets of merchant ships, of the production of petroleum, of iron, steel and coal, with an industrial army of hundreds of thousands of men in its employ, who or what can set a limit to the power and ambition of this gigantic combination? Yet it is stated that the consolidation of vast enterprises is not only essential to their profitable existence, but inevitable under prevailing conditions. The men who will undertake the management of this stupendous aggregation must possess both business and organizing capacity amounting to genius, as well as a statesmanship of the highest order, for it will overshadow this continent and half the world besides. Already the question is asked: How can society protect itself against the new power? Owning allegiance only to itself, having the right to tax the public through the regulation of prices only limited by its own estimate of what its profits should be, it is really in possession of resources incalculably vaster than those of the national government, because untrammelled by political limitations. That this latest and greatest of all trusts has created a feeling of alarm is shown by the New York Post, whose constituency is largely among the moneyed men of the country. It

is forced to the conclusion that, should monopoly abuse its powers, 'society will find a way, under the law of eminent domain, or otherwise, to protect itself.' According to estimates, based on the profits of the Rockefeller and Carnegie properties, which are all absorbed in this combination, its profits will amount to a hundred million a year. This again must go on accumulating. There is no conceivable way by which men in possession of unlimited capital can be prevented from investing their money in all sorts of undertakings. They could, humanly speaking, go on buying up everything till they become absolute masters of all the industries in the United States. Then the question whether the combination or the nation should be supreme must come up for settlement."

Dominion Parliament.

The Dominion Parliament is making progress this session so far in the despatch of business, which is as commendable as it is unusual. Whether this is to be ascribed to the fact that a great deal of talking talent which found place and voice in the last Parliament is absent from this, or to other causes, we do not pretend to say, but certain it is that the course of debate so far has revealed an economy of speech which stands in remarkable contrast with the experience of many previous sessions. Within a week after the opening of the session, an address of condolence to the King on the death of the late Sovereign had been moved, discussed and adopted, the address in reply to the speech from the throne had also been discussed and disposed of, and, *mirabile dictu*, the estimates for the year had been brought down. It must appear from all this that both the Government and Parliament are actuated by a purpose to get on with the business of the session. Government organs are congratulating the country on the fact that the estimates for the coming year exhibit a gratifying decrease in the prospective expenditure as compared with last year. But Opposition journals say: Wait until the supplementary estimates appear, and then it will probably be seen that there is no cause for congratulation in this connection. Mr. John Charlton brought up again on Wednesday last the matter in which he moved last year, looking to a regulation of the House, limiting the length of speeches. This however did not meet the approval of either the Premier or of Mr. Borden, leader of the Opposition, and Mr. Charlton's resolution was withdrawn.

Edward VII. Opens Parliament.

The first Parliament of the reign of King Edward VII. was opened by the King in person on the 14th instant. His Majesty was accompanied by Queen Alexandra, the Duke of York and Cornwall, the Duke of Connaught and many others of the royal family. The last state ceremony of the kind occurred in 1861 when, accompanied by the Prince Consort, and not long before his death, Queen Victoria opened Parliament in person. In the royal state coach, which had not been seen upon the streets of London since the ceremonies connected with the wedding of the present King and Queen, King Edward and his Queen rode on Thursday from Buckingham palace to the palace of Westminster. Five carriages of state, containing uniformed officials and ladies of the household, each drawn by six horses, with postillions and outriders, led the procession. Next came the great state chariot, the occupants of which could be plainly seen through the massive plate glass windows, the King who was in full uniform saluting constantly, and the Queen bowing on all sides. The royal coach, drawn by eight famous cream-colored Hanoverians, with postillions in red and gold liveries and footmen

leading the horses, which were covered with trappings of morocco and gilt, was preceded and followed by Life Guards in full uniform, with silver breastplates and red plumed helmets, and a small escort of gentlemen-at-arms in historic costumes immediately surrounded the coach. St. James' Park was densely packed, and the procession moved through a sea of heads and a continuous glitter of red and gilt. "The heroes of the crowd," we are told, were the members of Strathcona's Horse, (Canadian volunteers) just returned from South Africa, who were drawn up near the Palace as the procession passed. The King saluted them most cordially. The ceremonies at Westminster were of course of great interest. An usher, walking backward, heralded the King's approach. The Duke of Devonshire (president of the council) immediately preceded him, carrying the cushion on which rested the crown. Smiling genially the King bowed right and left. His huge ermine cape gave enormous breadth to his shoulders and set off the healthy color of his face. When the King and Queen entered the Chamber of the House of Lords at 2.15, the assembled nobility, including many members of the royal family, rose to greet their majesties. When, at the King's intimation, the Assembly had been seated, the Gentleman Usher of the Black Rod hurried to the House of Commons, and, a few minutes later, the Speaker, wearing his state robes, attended by the Sergeant-at-arms and the Chaplain, appeared at the bar, followed by the members of the House. In solemn tones the Lord Chancellor then kneeling handed the King a roll which he signed, after which all present stood up, and the King put on his Field Marshal's hat, rose, and in clear, ringing tones, read his speech.

The Speech from the Throne.

The King's speech naturally alludes first of all to the death of the Queen, the nation's great loss and his own personal sorrow connected with that event. In this connection the King said: "My beloved mother, during her long and glorious reign, has set an example before the world of what a monarch should be. It is my earnest desire to walk in her footsteps." In respect to the relations of the nation with other powers and its concern with events occurring in different parts of the world, much of what the speech contains has become matter of history. Regret is expressed at the stubborn and fruitless resistance of the Boers in South Africa, which is hindering the establishment in those colonies of institutions which will secure the equal right of all the white inhabitants and protection and justice for the native population. In accordance with the intention of the late Queen, the Duke of York and Cornwall will open the first Parliament of the new Australian Commonwealth and will also visit New Zealand and Canada during the coming summer. The prompt response of Canada and Australia to the fresh calls made on their devotion and patriotism is praised. Reference is made to the successful issue of the expedition for the suppression of the rebellion in Ashantee, and to the improved conditions of the King's West African possessions, resulting therefrom. There is reference also to improved conditions in India, but suffering consequent upon scarcity of food still continues and requires special provision for its alleviation. The speech foreshadows a somewhat increased burden of taxation resulting from extraordinary military expenditures. Proposals will be submitted for increasing the efficiency of the national military system. Legislation is foreshadowed in reference to education, the sale of property by landlords to tenants in Ireland, the prevention of drunkenness in licensed houses and public places, the amendment of the law of copyright, and other matters.

A Song from the Sheepcote.

BY R. OSGOOD MORSE.

Psalm 8:

O Lord, our Lord,
How excellent is thy name in all the earth!
Who hast set thy glory upon the heavens.
Out of the mouth of babes and sucklings hast thou
established strength,
Because of thine adversaries,
That thou mightest still the enemy and the avenger.
When I consider the heavens the work of thy fingers,
The moon and the stars which thou hast ordained;
What is man that thou art mindful of him?
And the son of man that thou visitest him?
For thou hast made him but little lower than God,
And crownest him with glory and honor.
Thou madest him to have dominion over the works
of thy hands;
Thou hast put all things under his feet:
All the sheep and oxen,
Yea, and the beasts of the field;
The fowl of the air, and the fish of the sea,
Whosoever passeth through the paths of the seas.
O Lord, our Lord,
How excellent is thy name in all the earth.

This is one of a number of psalms which celebrates the glory of God in nature. The moon and the stars by night (Ps. 8), the sun by day (Ps. 19), the majesty of the thunderstorm and the terror of the earthquake (Ps. 29), the order of creation (Ps. 104), are all subjects of sublimest Hebrew verse. Its grandeur has never been surpassed in any poetry. But the Hebrew poet always paints the picture for its spiritual lesson.

This is a psalm of the shepherd life. There we find the making of the poet. His home was in Bethlehem, the surrounding cornfields of which gave to the village its name—the House of Bread. Beyond lay a wilderness broken with bare limestone hills and sheltering deep, rugged ravines. On the surrounding slopes, along the valleys, and beside these limestone gorges the future poet and king kept his father's sheep.

David was surrounded by scenes which nourished his poetic soul. Close by was the grave of Rachel. On those very cornfields Ruth gleaned after the reapers. Perchance his father's house was the home to which had come his great grandparents, Boaz and Ruth, where the alien woman became the ancestress of David and of David's greater son. No doubt the boy had heard the romantic story of these his ancestors.

And other influences moulded David's character. The memory of Samson was still fresh among the people. His daring exploits and wild riddles would fire the soul and kindle the eye of the warrior and poet in the making. Possibly a spiritual cast was given to his budding mind by the revival inaugurated by Samuel at his school of the prophets at Ramah, but a few miles away. What is more likely than such influence? What is more likely than that through this school David became familiar with the treasures of sacred poetry, the odes of Moses and of Deborah, and with the music of the harp and the lyre. Under such influences his devotional, musical, and poetic tastes were cultivated.

David's family saw no special promise in him. The dramatic story of his consecration by Samuel betrays this. Jesse's seven stalwart sons pass before Samuel. All are rejected. "Are these all your children?" "There remaineth yet the youngest, and behold he keepeth the sheep,"—as if the father scarce ranked the dreamy shepherd lad beside his seven stalwart sons. "Send and fetch him." He comes from the sheep runs. A few strokes of the pen picture him. He comes with shepherd staff in hand. He is of fair complexion, of auburn hair, of a beautiful countenance, with bright, deep eyes in which shone the light of genius and the warmth of a fervid heart. Samuel recognizes the future king and pours the anointing oil upon him.

This marked an era in the boy's history. It gave him a sense of coming responsibility, and wakened him to self-mastery. Still he keeps his father's flocks. With no companion save the sheep, he is thrown upon himself and God. His calling developed strength and daring. His shepherd life was full of perils. Robbers swept down upon the flocks. Lions, wolves and bears made the sheep their prey. It required firm nerve and presence of mind to face such dangers: These were David's when he smote the lion and slew the bear.

The shepherd psalms mirror this shepherd life. That David composed them while he was yet with the flocks cannot be proved. Certainly, however, they are the product of early manhood. They are full of hope, and delight in nature, God, and truth. The scars of sorrow, the brand of sin are absent. David has not yet battled with successful sin, with life's inequalities, and with the anomaly of saints' suffering. His questions are those of an opening mind, his thoughts those of a young thinker. If written when the shepherd life was left behind, these psalms are true to David's life among the sheep, under the sky, amid nature's varied scenes.

The Persians still worshipped the stars. Greek imagination was yet to people the hills and the glades with varied gods. But David makes every star praise

God, and every mountain peak acknowledge Jehovah. Whence came this Hebrew boy with this clear perception of the unity, the supremacy, and the holy personality of God? It was from God.

The eighth Psalm is David's study of the heavens by night. By night he gazed into the colossal dome, studded with brilliant gemlike stars, set with the clear moon. All were glorious in that eastern sky. His personal feeling is merged into the nations, and God becomes the God of Israel. How fitting the prelude to this psalm!

"O Lord, our Lord,
How excellent is thy name in all the earth!"
As the young poet gazes upon the starry worlds, awed yet attracted, subdued yet inspired, by the spectacle, he admiringly acknowledges that the God of Israel has so conspicuously set his glory in the heavens that it is seen of all eyes and confessed even by lisping children. And what majestic glory this reveals in God! "Who hath set thy glory upon the heavens." So clear is that glory that children shall praise, for—"Out of the mouths of babes and sucklings hast thou established strength."

How like Jesus' words about the little ones! How often has the faith of a child proved a bulwark against the corrupt hearts and perverted intellects of men who can see in the heavens the glory of a Newton but who are blind to the glory of God. But wiser is this shepherd youth who sings,—

"When I consider the heavens the work of thy fingers,
The moon and the stars that thou hast ordained,
Do they shut out all thought of God and of man? No!
They intensify it. And I think, when thou hast made all these worlds,—

"What is man that thou art mindful of him?
And the son of man that thou visitest him?"

The first feeling is of man's littleness in the presence of nature's vastness and splendor. The question that rises is the young man's question of all time. The shepherd poet's problem is the same one that perplexes earnest youth to-day. But what a force that problem has gathered with the discoveries of science. David could have but little idea of creation's vastness. Did he know that our earth would make but a mound upon the surface of the sun? Did he know that our sun is but one of a million suns? Did he know that there are some stars so distant that the light of our earth, though it has travelled 186,000 miles per second since the world first reflected light has not yet reached them? Did he know that it takes our world's light 50,000 years to reach the nearest fixed star? I think not. And geology has done for time what astronomy has done for space,—stretched it into almost infinite depths.

Before creation's vastness we sink into insignificance. What is man that the Almighty who rules all this creation should give him a moment's thought? Can it be that he ever came to dwell among men?
These questions perplex earnest minds today. Their answer is the same as quieted the shepherd poet of yore. In the sight of all this vastness how insignificant is man!
"What is man that thou art mindful of him?" is the natural question of the heart. What is man in his littleness, his frailty, his sin? What is man in the thought of him who made the heavens and who studded them with glittering orbs? This is the first feeling, but it is at once lost in the consciousness of man's true greatness. Man, in nature is almost divine, only a little lower than God, of the seed-royal of the second Adam, of the highest lineage and dignity, crowned and sceptered as a king. Swiftly David's thought sweeps the whole range of human life and he sees the true dignity of man. His thought reverts to the story of creation,—
"Thou hast made him a little lower than God."
A little lower because in the image of God.
"Thou hast crowned him with glory and honor."
Ah! These are attributes to God himself. Thou hast given him, alone, power to commune with thee. All earth's creatures, and even sun, moon and stars are his servants. Yes, Lord,—
"Thou madest him to have dominion over the works of thy hands,
Thou hast put all things under his feet;
All sheep and oxen,
Yea, and the beasts of the field;
The fowl of the air and the fish of the sea,
Whosoever passeth through the paths of the seas,"

over all these man has dominion. Man has conquered the seas, subdued the winds, harnessed the steam, and induced the lightning to do his errands. Truly man is a king. God has crowned him and given him innumerable subjects. "All things under his feet," has evident reference to the,—
"Let them have dominion," of creation's morning. And Paul extends the "all things," to include everything which opposes God. Jesus shall conquer all this. David praises God for giving man dominion over beasts, and birds, and fishes. Paul thinks of the conflict with principalities and powers wherein Christ conquers, and wherein man can conquer in Christ.

Yes! Man is a king. All the discoveries of science but point to the superior greatness of man's mind which holds the constellations in the hollow of his thoughts. A beautiful, a wonderful picture is the psalm! It contains a deep spiritual lesson. We are shown the kingliness of man—created a little lower than God, in the image of God. Ah! What a nobility is ours! But man robbed himself of his most kingly attribute, his holiness.

He thus became the servant of sin. This serfdom can be conquered only in Christ.

"What is man that thou art mindful of him?" Think not that because you are creation's lord that you are sovereign of the universe. There is a KING OF KINGS. To him you owe allegiance. Yet against God you raised the puny arm of your rebellion, and declared yourself your rightful king. YOU SINNER.

And now,
"What is man that thou art mindful of him?"

Would you know God's estimate of sinful man, look to Bethlehem, to Egypt, to Nazareth, to the Baptism, to the Temptation, to the Transfiguration, to the Upper Room, to the Garden, to the Trial, to the Cross, to the open and empty Tomb. There is God's estimate of man.

If this is God's estimate of man, how ungrateful is he who rejects the only way of life, how ungrateful is he who does not make the very most of his opportunities to fit himself to reign with Christ.

Man is not measured by the yard stick. Quantity of atoms cannot compete with quality of spirit. The soul is denizen of the spiritual universe. Man bears the image of his Maker.

The endless sweep of creation argues God to be infinite. But his infinity must reach down to the infinitely little as well as rise to the infinitely great. A straight line is not infinite which only stretches up without limit. It must stretch down as well. God is not infinite unless he reach down to the infinitesimally small. His power is infinite, his knowledge is infinite, for the very hairs of our head are all numbered. So, too, his love is infinite. His Godhead widens down as well as up.

A thousand years after David, other shepherds were keeping watch over their flocks by night on the same hills near Bethlehem, the same stars looked down upon them. A brighter glory than that of the stars shone round them, and they learned better than David knew the meaning of his words,—

"What is man that thou art mindful of him?"
To them the angel said, "Unto you is born this day, in the city of David, a Saviour, which is Christ, the Lord. He is your Saviour, but is he a Saviour of life unto life, or of death unto death? Can you say, "O Lord, our Lord.""
Guysboro, N. S.

Sociology and the Ministry.

PROF. S. P. BROOKS.

In undertaking to popularize such a subject for such a paper as *The Baptist Argus*, let it be understood once for all that I am not an iconoclast who delights to smash the images of the orthodox myself. But there are some things that some ministers might learn from a layman, hence the following:

'Tis popularly understood that sociology is the science of reformations and that to study it successfully is at once to become a reformer. By another class it appears as the science of charities whose object is to help the poor and afflicted. Yet others narrow it to mean the science of crimes. Honest people despise crime, the selfish abhor charity and the busy have no time for reformations. By all the foregoing people the sociologist is regarded as a vagary.

Roughly speaking, sociology is the science of society. Society is an organic unity whose parts are land and population. Sociology is to minds what psychology is to ideas. But as ideas are related to the physical bodies so are minds modified by physical environments. Sound ideas will be found in sound minds and sound minds grow best in sound localities. Of course much depends upon the scope of the word sound.

The scientist searches for the laws of physics, but the artist makes the application to the machinery that moves the world. The social scientist searches for social laws and he must be as free from prejudice as is the physicist. He must have absolutely no opinion as to results. His business is, having discovered the laws, to see their relations. A man may be both scientist and reformer. This is perhaps especially true of social scientists. But remember as scientist he discovers laws and as reformer he makes applications.

It is often stated that the work of the minister is that of a reformer. As the physician should prevent disease as well as cure it, so should the minister prevent sin as well as lead men to salvation. To know how to mix medicine is not enough to know how to prevent disease; to know how to lead a man to salvation is not to know how to keep away the environments of sin. Shall a preacher be familiar only with antidotes?

If the time ever was when ignorance was a ministerial virtue it has passed. No man is fit for leadership who denies it. The world calls for an educated ministry. The churches pay money to that end. The young minister is impatient for professional studies. To him the call of God demands it, the emotions of his heart urge it. To accomplish this he withdraws himself from the world and declines to study anything save the prescribed courses of the seminaries. He learns about faith but not about the dispositions of men. He learns about theoretical sin, but knows not how to reach the man who is in practical sin. He learns about missions in the abstract

but not about the people in the church. He preaches the for the origin of for political econ is a virtue and desire to unders world, he refuse in human know his many-sided theologian. agitator, the given.

The preacher preach salvation Granted. But society elevates the latter more ed in ignorance salvation means which each is a ment? Exactly

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Unbindered th metric ratio. V preach. Of all conditions that then he could say a zealous bigot philosophy to it know men bette ever opens his h every existence.

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and out of the cr with quick-openi The 73x69-foot feet high, with d planed timber, s with heavy plan thoroughly call vertical outside co The space, seven called the workin solid bulkhead w were partly built of them, weighing heavy wall of pil it from the viol extended up to with concrete ab and inside walls, further extended dams that were s wedges in such a pleted a diver co them, and allow t —Harper's Weekl

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You say, my de is reaching a good church, but that I to call on his own your pastor, and neglecting his duty. No, it has nothing it came to my men It occurred in John, N. B. It wa

but not about the geography and racial conditions of the people in the concrete to whom the Gospel must be sent. He preaches the observance of civil laws, but cares not for the origin of governments. He will not deign to look at political economy, but goes on preaching that poverty is a virtue and that sin is inherent in riches. In his desire to understand salvation and to preach it to a lost world, he refuses to study any of the recent discoveries in human knowledge. The manifold character of man, his many-sidedness, does not always appeal to the theologian. Social problems are for the politician, the agitator, the—anybody to whom world matters are given.

The preacher replies that his business and duty are to preach salvation to individuals and not to societies. Granted. But the contention is that whatever elevates society elevates the individual members of it and makes the latter more eager to hear the gospel than when steeped in ignorance and social infamy. You say individual salvation means at least the evolution of the unit of which each is a part and that meets the Biblical requirement? Exactly as the sociologist would have it—work with and for the individual and the social unit as well.

The object of the churches is the salvation of the lost. The object of the ministry is to give aid in service to that end. While it is not necessarily the business of the preacher to be a sociologist for scientific purposes, yet he should be for his work as a reformer. The highest reformation possible in any life is soul regeneration. Cleanliness is not a synonym of godliness, but uncleanness will inevitably lead to ungodliness. Shall the pastor preach salvation and care not about filth in the streets through which the parishioner must go?

Unbindered the world's population increases in a geometric ratio. While the world lasts the preacher must preach. Of all people the preacher should know the conditions that govern society. He should know for then he could sympathize. Knowledge is an antidote to a zealous bigot. Sociology calls all sciences, even philosophy to its service. Whatever makes a preacher know men better will open their hearts to him. Whatever opens his heart leads toward salvation—the end of every existence.—The Argus.

Building the East River Bridge.

The caissons for this bridge are essentially large rectangular bottomless boxes with air-tight wooden sides, which were sunk to the required position on the river bottom by means of stone and concrete built on top. Through each caisson vertical steel cylinders or shafts were carried up above the surface of the water, and terminated in small chambers called air-locks, each having one outside door and one door into the shaft, both air-tight. After the caisson was sunk powerful engines forced air into the caisson until it expelled all the water, then men entered the air-lock, closed the outer door, and opening the shaft door, descended to the caisson. Emerging, they entered the air-lock and first closed the shaft door, after which the outer door of the lock could be opened without permitting the air in the caisson to escape. Both doors of an air-lock were never opened simultaneously. Similarly materials could be passed in and out of the caissons through other locks and shafts with quick-opening doors.

The 73x69-foot Brooklyn north caisson is fifty-three feet high, with double walls and roof of solid 12x12-inch planed timber, strongly bolted together, and sheathed with heavy plank. The joints between the timbers are thoroughly caulked with oakum and pitch, and the vertical outside corners are bound with heavy iron plates. The space, seven feet high, below the deck or roof, is called the working chamber, and is traversed by several solid bulkhead walls of heavy timber. All of the caisson were partly built on shore and launched like ships. One of them, weighing 900 tons, was towed to position, and a heavy wall of piles was built partly around it to protect it from the violent tidal current, and the sides were extended up to the required height. It was then filled with concrete above the roof of the working-chamber and inside walls, which, as they gradually sank, were further extended by sections of water-tight timber cofferdams that were secured to the caisson by iron loops and wedges in such a manner that after the work was completed a diver could go down outside and easily detach them, and allow the timber to float off and be recovered.—Harper's Weekly.

Why Doesn't the Pastor Call?

You say, my dear but sad-faced sister, that "the pastor is reaching a good many new people and building up the church, but that he does not seem to be much of a hand to call on his own members." Well, now, I do not know your pastor, and do not want to excuse him if he is neglecting his duty, but you make me think of something. No, it has nothing to do with preachers or churches, but it came to my memory while you were talking.

It occurred in the World's Fair year, down in St. John, N. B. It was a local yacht-race, but one of unusual

interest. Many sailboats and a tug or two had accompanied the racers part way down the harbor. Then the wind died out. Especially about the yachts there was a dead calm. The spectators, taking advantage of what little breeze they had, started back toward the city, the tugs going too. Suddenly a squall swept over the harbor. The boats that were making headway, and so would obey the tiller, "came up in the wind" and met the gale in safety. No so with the becalmed yachts. The wind struck them flat and motionless, but not for several minutes did the other boats observe that the racers had disappeared.

When the word was passed, however, that the yachts had capsized, the tugboat, now a mile and more from the scene of the disaster, quickly put about, and madly dashed through the spray and the choppy waves that had been aroused by the sudden storm. Coming up toward the place where the first boat had gone down, five men were descried. Carleton fishermen they were, born on land, but bred on the water, who were struggling with the white-capped seas; but, as the boat came near them, they pointed further out to sea and shouted: "Don't mind us. We can swim. Go pick up the other fellows if they are above water."

Of course, sister, this probably has no application to your case and your pastor's. It just came into my mind while you were talking that it would be a fine thing if church members were strong and heroic enough to say to their pastors: "Don't mind us. We can swim. Go pick up the poor fellows who are sinking without hope, without God."—Judson Kempton in Christian Endeavor World.

Power to the Faint.

Isaiah begins the fortieth chapter of his prophecy with the words: "Comfort ye, comfort ye, my people, saith your God." In the twenty-eighth verse he declares that the Lord "fainteth not, neither is weary." Then, in the twenty-ninth verse, he declares that this unwearied One takes a special interest in those who are unlike himself—that to the faint he gives power. Then, after declaring that even young men grow weary, he is inspired to reveal to us the secret of rejuvenescence and of perennial vigor. It is waiting on the Lord.

This promise in the Old Testament was repeated in spirit, though in different words and imagery, by our Saviour, when he said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11: 28).

This is an age of weariness, because it is an age of close competition and of intense and morbid activity. While many seek relief in suicide, there are many who, being afraid to die, stagger on fainting under their burdens. To all these comes the great Physician, comes with the balm of Gilead—the tonic of the Gospel. He says: "Wait on me, take my prescription, and you will not only be well, but be strong. I will give you not only quickened vitality, but power."

I went to consult an eminent physician the other day. In the ante-room were nearly a score of men and women. They were waiting, and some of them had to wait an hour or more. Why did they wait? They were weak and weary, but they had faith in the doctor. It was so that the disciples waited in that upper room in Jerusalem. They had been sadly disappointed when Jesus was crucified. But they trusted in his promise, and waited for its fulfilment. On the tenth day they were endued with power from on high" (Luke 24: 49).

The trouble with most of us is two-fold: First, we do not realize how faint we are, and think that we can renew our strength by what we call recreations—carnal and temporary anodynes. And, second, we do not take God at his Word. We do not believe that he is ever willing and waiting to give "power to the faint." If, at the end of this nineteenth century, all the faint and weary could realize that their strength is in God, and that the greater their need the freer and more abundant is his grace; and, if feeling this, they would wait upon him, in their closets and sanctuaries, not merely during a week of prayer, but continuously and persistently, until he sees that they are ready to receive the Holy Ghost, would not 1901 be a Pentecostal year?—C. E. B., in Herald and Presbyter.

God's Giving While Taking.

Some of God's richest gifts to us are in return for our choicest gifts to him, yielded at his call. God never asks us to surrender to him what is as our very life, or even yet more precious; but he is ready to give us, as we make the surrender, added life and richer returns than we can imagine or deem a possibility. He may even in return give us more of his very self. Thus it is that giving at God's call is receiving from God more than is given, though our gift be unspeakingly precious. In view of this truth, when a new call comes to you from God, "Remember the words of the Lord Jesus, how he himself said; It is more blessed to give than to receive." Such giving includes our best, our uttermost.

"Therefore bear thou, and query not, Therefore dare thou, and fear thee not; And though thy heart break, still the Lord Shall be thy thousand-fold reward."

—Sunday-school Times.

Knowing Whom We Have Believed.

That absolute confidence which we have in certain people is one of the most important factors in any human life. We feel it in regard to some because we have proved them by trial. They never have failed us, even in the severest tests, and we know that, humanly speaking, we can depend upon them. We feel it in regard to others with less apparent justification, but with no less positiveness, as if by instinct. We may have had no opportunity for testing them, but somehow we know it is safe to believe in them. A look into their eyes reveals to us the sterling honesty of their natures.

It is in both these ways that the Christian confides in Jesus Christ. He has put the promises and declarations of the gospel to the proof, and they have justified themselves. He has a solid confidence in them based upon experience. But he also trusts his Lord, in what, after all, is a higher way, with a more intimate and precious confidence. It is that based upon the personality of Jesus, rather than what he has done for humanity. It is the love which prompted his self-sacrificing career, even more than that wonderful, pathetic record of service and suffering itself, which has won his heart. He knows him whom he has believed as if it actually had been possible to look into his eyes and to see in their shining depths the infinite assurance of trustworthiness.

And it is because he has this knowledge and in each of its forms, that the Christian goes forth day by day equipped with power—power to hold steadily on amid the buffetings of circumstances and the allurements of sin, power to represent in some degree to men the active grace and beauty of the divine character, power to appeal, persuade, warn, comfort, enlighten, or inspire, as may be needed. The source and secret of his invincibility is in the simplicity and absoluteness of his trust in the Lord.—The Congregationalist.

The Fatal Night.

Revelations of religion are not accidental. They are made to occur, but never happen! The beginning of a Christian life can usually be traced to a religious awakening that agitated and blessed a community. At such times anxiety, spirit, interest, new methods, and intense earnestness are evinced. Prayerful souls become burdened for the unsaved. The unconverted recognize that it is a pivotal hour to them. At such times to reject the appeals of grace reduces the probability of being saved.

A few days since I passed a man in the throngs of Chicago. Twenty years ago he sat in a crowded church on the edge of the pulpit. I appealed to him with all my heart to yield and accept Christ. My own soul felt that it was a vital hour. I left him and came back twice. Conviction was deep and commanding. His face was as white as the wall above him.

His wife gazed him for wincing or thinking of going to the altar. His courage was not superior to her scoffs. From that hour the hands turned backward on the dial of his life. Fortune slipped out of his hands. Integrity loosened its hold. She who stopped him in his good purpose died without his mercy. He now wanders the earth hopeless and unsaved. Lately he said to me: "That was my fatal night." No scripture is more commanding or true than "Now is the accepted time." Believe it. Mercy is at hand. But it must be sought and received.—Rev. M. C. Hard, D. D.

The Last and Present Century.

"Lo, I am with you alway, even unto the end of the world." What the coming century has in it no seer has the foresight to see. Looking back over the nineteenth century Christ is seen to be central to it; other things were in it—art, literature, ethics, civics, science; but if you go to the central and dominating fact, it is here. The Christ of all the ages is in this age. The manifestation of Christ in the nineteenth century was the best prophecy as to his manifestation in the twentieth century. Speech becomes hackneyed, and no hackneyed speech can become the vehicle of the divine. God gets rid of obsolete language, obsolete creeds, and obsolete expressions. He is a consuming fire, and the instruments that have done their work are burnt up by him so that there may be room for new speech and new modes of thought. Our conceptions of Christ were progressive. John Wesley was the inaugurator of the idea of Christ at the center of the individual man. William Carey later became the inaugurator of Christ at the circumference of humanity. If you want to be anything worth being, do anything worth doing, you must have Jesus Christ as your Saviour and friend.—Dr. John Clifford.

First Energy; Then Machinery.

Power must do more than keep pace with organization; it must keep ahead of it. The heavier a man's body, the worse for him if his vital energy is falling. The bulkier and more complicated and "committed" a society is, the worse for it if its faith and fidelity are flagging. The most important thing you can do for your young people's society, and through it for the world, is to keep in vital touch with the Spirit of Jesus. If your life is quickened by his Spirit every day, nourished by his word, aerated and recreated by prayer, invigorated by deeds of kindness, you bring to it the highest kind of energy. If not, you add dead weight to it. Study the problem of power. Springs will take care of channels, energy and machinery, dynamics of mechanics.—Christian Endeavor World.

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Spiritual Life in the Church.

There is at the present time in our churches a great deal which we are accustomed to cover by the general term worldliness, and which is inimical to the spiritual life, but there is also a great deal that responds in aspiration to the ideal of Christ and which suffers much self-condemnation because it does not respond more fully to that ideal in earnest, self-denying service. Perhaps it would be well if pastors exercised a larger confidence in what we may call the potential spirituality of their people. Does it not indicate a lack of such confidence, that it is considered necessary from time to time to call in a professional evangelist in order to tone up the spiritual life of the church and secure the salvation of souls? We have no desire indeed to deny to the evangelist a legitimate and important place in the ministry of the kingdom. The Spirit has doubtless given some to be evangelists rather than pastors or teachers, and we are far from saying that it is never wise for the pastor to secure the assistance of an evangelist, but, speaking generally, we believe it should be unnecessary. The pastor should never lose sight of the fact that in a very real and important sense he is himself an evangelist, that it must be for him a constant purpose to promote spiritual life in the church and to lead men to Christ, and that pastor and people are united together for this very purpose, that the church which they constitute, in the name and in the power of Christ, should itself be a centre and an embodiment of evangelistic influence.

This idea of the church—that is the local church—as a centre of spiritual power and a fountain of spiritual influence is in the highest degree important. Do we make as much of it as we should? Does the pastor have, and does he teach his people to have, that profound sense of their relation to the redeeming Christ and to the sinful world which the real nature of that relation justifies and demands? Is there a confident expectancy of great things from God, based upon the conviction that He will work by His own Spirit, in accordance with His own truth and through His own appointed ministry for the upbuilding of His kingdom in the world? It is better to look upward and inward for help than to look outward. When the church is sick take the case to God rather than to the physicians.

The wisest and most truly successful ministers are those who make much of the Divine Source of power and seek to gather around them and use the spiritual material in their churches. When our grandfathers built fires in their huge fire-places they did not pile up their fuel, small and large, green and dry, indiscriminately, and strike their flint and steel upon it, but, first securing the precious spark in tinder, they added to it, first, the inflammable bark or faggots, then small dry sticks, then larger and larger ones, until at length they had a flame which could conquer the resistance of the great green logs. Is it not something like this that the pastor needs to do with his church? Instead of sending for an evangelist to come and give breath and life to the spirituality which smoulders within the church, covered and half smothered by a great overlying sodden mass of worldliness, would it not be wise that the pastor should gather around himself in close spiritual fellowship and prayerful endeavor the more spiritual elements of the church, that there might be formed a company,—an inner circle—however small, which should be permeated with the spiritual light and divine energy of a real and practical Christian life, manifesting itself in earnest desire and self-denying effort on behalf of others? We are inclined to think that the failure to accomplish what is possible along this line is very serious. The spiritual life needs a spiritual atmosphere for

its growth and development. Continual contact with worldliness dims the spiritual vision and lowers the tone of the spiritual life. It has its effects upon the pastor as well as upon his brethren in the church, for both he and they are human. Those who are spiritual can greatly help and encourage one another. The spiritual man longs for spiritual companionship and there should be a distinct aim to make conditions for spiritual development as favorable as possible. Probably much of our work in the church fails of the largest success because its aim is too general, it is too little definite and personal. This is true not only of the work which aims at conversions but of that also which aims at the development of the spiritual life. Doubtless it is possible for a minister so to preach as to effect through his sermons something for the spiritual development of his people, but by close personal contact, religious counsel and prayer, by encouraging them through example and precept to work for the spiritual good of others he may accomplish much more. There are many members in our churches we believe who are longing in their deepest hearts to enter into a larger Christian service and who are saying to themselves—"I wish that my pastor would bring me help in this, that I might be strengthened and made fit for such spiritual ministry as is possible for me in my Saviour's name." Of course it may be said that these Christian people should go to work, taking no counsels of their weakness and their fears, and by exercise of their spiritual powers grow strong. But the fact remains that for the most part they fail to do so. The atmosphere in which they live and move is unfavorable to spirituality, and the pulse of the religious life beats low. Can we wonder at it? Is it not so also with the pastors? Let us try to make the conditions as favorable as possible, for the development of spiritual life in the churches.

Gethsemane.

We come this week in the course of our study of the Life of Our Lord to a very sacred place, fittingly named Gethsemane—Oil Press—the place where the spirit of Jesus was borne down with overwhelming sorrow and where he endured that last conflict which issued in Love's victory and the final act of surrender to the Father's will. It must be with reverent steps and throbbing hearts that we approach a place so sacred. We see the Master enter with eleven disciples,—one—of the covetous spirit and traitorous heart—absent now and forever henceforth, from their company. Eight of the disciples, depressed, amazed, expecting they know not what, are stationed as an outer guard near the entrance of the garden, while the three who could come nearest to him in spirit follow their Lord into the shade of the olive trees. There they are bidden to wait in prayer, while the Master goes a stonethrow beyond to be alone with God. We behold, we hear what seems too sacred and awful for human eye and ear,—the Son of Man—the Son of God—bowed with his face to this sin-cursed earth, while, in a fierce agony of soul and body, he prays and finds in prayer strength for submission to all the Father's will. We see the poor disciples, overborne with weariness and sorrow, sleeping in the presence of their Lord's deep agony. They cannot watch with him through that hour. In that supreme and final conflict on which the fate of the world depends he is alone. We hear his compassionate words to them—"The spirit indeed is willing but the flesh is weak," and then his call, the calm tones of victory in his voice, as he rouses them from sleep. We perceive now the coming of a hostile band, with weapons and flaming torches, the betrayer's approach, the immortal infamy of the Judas kiss, the confusion of the soldiers at the presence of Jesus, and then his calm surrender into their hands and departure with them from the scene of his conflict and his victory.

We have heard, we have perceived, and yet not as with the full certainty of waking sense. We have been as those who dream. The place is too sacred for our sin-soiled feet. This mystery of love and suffering which hangs as a halo round Gethsemane is too divine to be penetrated by our human vision. But surely what we have here seen must humble us in the dust,—this vision of goodness in conflict with the powers of sin, this revelation of the mystery of Divine Love seeking the redemption of men by the sacrifice of the Cross. What shall we say of Him who goes now from Gethsemane to Calvary by way of Jewish and of Gentile judgment-seats? He is the Lamb of God. And John of the Revelation saw the Lamb in the midst of the Throne of God. The most regal thing in all the world is sacrifice. The emblem of the kingliest authority is the Cross.

Editorial Notes.

"In the light of today's interest," says the Biblical World, "it is altogether surprising that the sociological value of the Bible should have been so little appreciated. The Bible is something more than a chronicle of social evolution; it is the theistic interpretation of such evolution. By the use of the Scriptures one may look upon human history through those of a prophet like Samuel, endeavoring to bring a rude, barbarous people into a better recognition of a very imperfectly known God; through those of Jeremiah, an Isaiah, an Amos, and a Hosea, as they discover the explanation of the misery endured by their people; and even more, through the eyes of Jesus as he preaches the sustaining presence of God, not only in nature, but also in human society."

"The London Times recently published a news item from its issue of Jan. 16, 1801, showing that a boy who had broken a pane of glass and stolen a spoon was, on trial found guilty and condemned to be hanged. It is presumed that the sentence was carried out, as hanging was the common punishment for petty larceny in those days. We shudder at such barbarity. But how much better or more merciful is the modern way of dealing with a youth convicted of some petty crime, when he is consigned to a term in prison in the company of old and hardened criminals. If the old way of dealing with such crimes was barbarous, has not that which has superseded it too often been diabolical?"

"One of those terrible disasters which have been so frequent in the history of the coal-mining industry, and which, notwithstanding all modern appliances to secure the safety of the miners, continue to be reported from time to time, occurred on Friday last in the Union Mines near Cumberland, on Vancouver Island, imprisoning some sixty-five men as in a tomb. The explosion was followed by fire, which effectually cut off any chance of escape from the mine and also prevented rescuing parties from reaching the shaft in which the miners are imprisoned. On Sunday the fire was still burning, and though the fire was being extinguished, the water being pumped into the mine in great volume would have to be pumped out before the shaft could be entered, all hope of finding the miners alive has been abandoned."

"The friends and fellow-workers of the late D. L. Moody have considered that the most appropriate memorial to the great evangelist would be an adequate endowment for the schools which Mr. Moody established—the Northfield Seminary and Training School for young men, the Chicago Bible Institute and the Northfield Bible Institute. Such a plan would doubtless have had Mr. Moody's approval. The Treasurer of the memorial fund is Mr. D. W. McWilliams, 287 Fourth Avenue, New York City, a well-known business man and one who was for many years a close friend of Mr. Moody. Mr. McWilliams will be glad to receive contributions of any amount, large or small, from all who wish to have a part in honoring Mr. Moody's memory and desire to perpetuate the work which he so much loved."

"One of the lessons which we may learn from the Bible lesson of the week is the value of human sympathy in the hour of trouble. In the presence of some great sorrow which has fallen upon a friend, we are apt to feel that our human sympathy is so poor and ineffective a thing that it is not worth the offering. But our Lord, when he felt the overwhelming flood of sorrow rolling in upon his soul, took with him into the depths of Gethsemane, Peter and the sons of Zebedee. Though they could not comprehend his sorrow or utter words of consolation or even watch with him through that one, awful hour of final conflict, yet their mere presence seemed grateful to him. And the sympathy which men give to their fellows in trouble, whether it be vocal or silent, if only it be genuine and heartfelt, is not without value. It is something more than "vacant chaff well-meant for grain."

"The death of Rev. J. P. McEwen, secretary of the Baptist Home Mission Board of Ontario and Quebec, which occurred on Saturday last, must have been a sad shock to his friends. Owing to the strain of overwork Mr. McEwen had been laid aside for a time from active service, and an assistant secretary had been appointed. Of late however, Mr. McEwen's health had seemed to be improving, so that he had resumed some part of his former duties, and in last week's issue of the Baptist expressed the hope that he would be able shortly to undertake a fuller measure of his former work. But that was not to be. The end came very suddenly on Saturday morning from hemorrhage of the brain. The service which Mr. McEwen had rendered to the denomination was regarded, we believe, by his brethren as a very faithful and valuable. His death will be felt as a very serious loss."

"The Chinese provinces of Shan-Si and Shen-Si are suffering severely from failure of crops induced by drought, so that, it is said, ten millions of people are now enduring the rigors of famine. An opportunity is thus afforded the people of Europe and America to take action toward the Chinese which might prove far more influential for the settlement of the present difficulties than the negotiations now in progress in Peking. In this connection The Montreal Witness has very justly remarked: If the Christian countries were now ready to spend a tenth or a twentieth part as much in the Christian work of sending relief to these sufferers as they have spent in carrying ruin and rapine among them, and they would be allowed to do so, the victory that would be thus gained over the Chinese would be of a kind infinitely more real than any that has hitherto been won, and would be what the movement of the past year was not—a thing for Christendom to congratulate itself upon."

"The Christian Guardian of Toronto very properly calls to account the Mail and Empire and its departmental writer, "Flaneur" whose dislike to the efforts being put forth in Ontario in favor of a bitter observance of the Lord's Day finds vituperative expression in calling the ministers of evangelical churches "a lot of the sporadic products of professional 'disent' whose general non-success is the measure of their general unfitness and whose impotent endeavors to own the earth are as ridiculous as their imagined capacity to run it." The same writer is so ignorant, or so careless as to facts, as to quote

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with approval the statement that "in Canada the English Church leads with a powerful membership, closely followed by the church of Rome, Methodism and other denominations are very weak," the fact being that the adherents of the Anglican Church in Canada are exceeded by about 100,000 by those of the Presbyterian body and 200,000 by the Methodist. While the adherents of the Presbyterian, Methodist and Baptist bodies in Canada combined outnumber the Anglicans by three to one.

—On Friday evening last, the First Moncton church gave a formal welcome to its new pastor, the Rev. David Hutchinson. The occasion was one of much interest and the general kindly feeling toward the new minister found appropriate expression. The Baptist brotherhood of the Province, outside of Moncton was well represented by Rev. Ira Smith of St. John and Rev. W. Camp of Sussex. A number of ministers of other denominations in Moncton also participated in the services. Mr. Hutchinson, we are told, comes of good old Baptist stock, his father and his grandfather having been in the ministry before him. He is an Englishman by birth but had been in Ontario long enough to be quite fully identified with the work of the denomination there and to win the high regard of his brethren in that Province. For the past fifteen years he has been pastor at Brantford. So long a pastorate in itself goes to constitute a good record, and we hear very kindly and appreciative things said of Mr. Hutchinson and his work by some of our brethren who had known him in the West. We feel sure that we do but voice the general sentiment of the Baptists of these Provinces in bidding Pastor Hutchinson a hearty welcome to our seaside country, and we sincerely hope that his labors in Moncton may be happily prolonged and abundantly fruitful of the best results.

—Mr. George Kennan contributes to The Outlook of February 2nd, a highly interesting article on Jerry McAuley's Prayer-Meeting. Almost everybody has heard of Jerry McAuley—the sometime thief and river pirate, and of his "mission" in the New York slums. Mr. Kennan was strongly attracted by the man and deeply interested for a time at least in the reformatory work which centred in his "prayer-meeting." He therefore writes from a sympathetic standpoint and his article as a whole is well worth reading. We wish, however, here to call attention to one statement of Mr. Kennan which illustrates the value of right parental training, and especially the beneficent character of an earnest Christian mother's influence over her children. He testifies that many drunkards and others who had fallen into the depths of vice and sin, were reformed through the spiritual power by which they were laid hold of in the prayer-meeting. Many were converted and rescued, but not all: "So far as a year's observation enabled me to judge, the men and women who reformed in Jerry McAuley's prayer-meeting were all men and women who had had good mothers, or who at some time in their lives had been subject to good influences. I doubt very much whether any hereditary criminal—any man who had been conceived in sin and nurtured in crime, ever got on his feet in the Water Str. at Mission and asked for prayers. Such men doubtless struggled in there occasionally to see what it was like, but they were not the men who became converts."

—The MESSENGER AND VISITOR has many staunch friends of long standing and some of the oldest of them have been writing to express their appreciation of the paper. Mr. John G. Nowlan, of Havelock, N. S., writes that the Christian Messenger—now the MESSENGER AND VISITOR—has been in his own and his father's family since the days when Messrs. Nutting and Ferguson were the editors and it was printed by the late Hon. Joseph Howe, when the size was much less than half and its price was double what it is at present. Mr. Nowlan still prizes the paper's weekly visits.

Mr. Robert Reed, of Digby, in renewing his subscription to the paper for the present year says: I have taken it 53 years and paid in advance—that is a saving of \$26.50. I am now in my 77th year. The paper seems like an old friend; its editorials are sound and good, and the condensed news on the first page I always rely on as the truth.

Capt. Jesse Harris of Westport, N. S., writes that though he has just passed his ninety-fourth birthday he can still see to read and enjoy the paper. He thinks "more can be learned from reading the first page of the MESSENGER AND VISITOR than by reading many columns in other papers." Our thanks are due to Capt. Harris for a copy of the Christian Messenger of June 18, 1852, containing a letter from Dr. Cramp and an editorial article in reference to the loss by drowning in Minas Basin of Rev. Mr. Vary, of St. John, Professor Isaac Chipman, four students of the College and a boatman. This was the saddest event connected with the history of the College, and there are many who can still recall, through the mists of half a century, the effect upon the College and the denomination of what Dr. Cramp called this "stunning stroke."

Kansas Notes.

We are snow bound. Five days ago, no winter had appeared, the trees began to look as if they were about to array themselves in Spring's gay vestment, people walked the streets without over garments, and it seemed as if we were in the land of perpetual summer:—but see the transformation wrought in six brief hours. From East and West, the trains roll on, having fought there way through miles of drifted snow. From Colorado to Missouri the white blanket stretches. The farmer is happy—it means much wheat. The cattleman is gloomy:—for his stock has no shelter. The small boy is irrepressible, for the stories of "snow men," "snow fight," etc., are being realized before him. Sleighs improvised from buggy bodies resting upon boards, cut in the shape of runners, through which run the axles of the buggy, (for the snow has found the Kansan unprepared for sleighing excursions), everywhere fill the streets. The Menonite, the Swede, the Omish, the German, the

Irish, the Scotch, the English, and here and there a lone American, all crowd into the city from their farms, "to sell hay while the snow lies." This storm is the first break in the fine weather, we have had for two months. Indeed, if there is a criticism to pass upon our Kansas climate, it is that we have too much pleasant weather, the indispensable "variety" being absent.

But what is lacking in this respect climatically, is made up anthropologically. It is often remarked out here that "Kansas is never without her freak." Annie Diggs, and John J. Ingalls have found a worthy successor in Mrs. Carrie Nation, the saloon smasher. She has already demolished, with her "little hatchet," no fewer than 10 joints, destroying at least \$15,000,000 worth of property, and has everywhere so terrified the saloonists, that to-day every bar in Kansas has its barricade, ready to drop at a moment's notice. Mrs. Nation is by no means a senseless fanatic. She is a clear headed, earnest, and determined woman, who has suffered in her own family to such an extent from strong drink, and who has seen the prohibitory law so flagrantly violated by the officers of the law, that she believes the time has come, when the voice and action of the people should now be heard and felt over the heads of the officials. And in this campaign she is gaining support and encouragement in an increasing degree, from the better and more intelligent class of citizens. The Kansas Prohibition law will henceforth be more rigidly enforced because of Mrs. Nation's saloon wrecking movement.

Our churches are now engaged in special revival services. Splendid reports are coming in from all over the State. In one town, schools and business were closed in order to permit scholars and clerks to attend the day meetings. Two rum sellers were converted and publicly turned their liquor into the gutter. In our own church, God has blessed us with another great revival. Some of the leading business men in the city were converted. Eighty per cent. of the converts were over 25 years of age.

The friends of Dr. and Mrs. Bradshaw, will be sorry to learn of the severe illness of Mrs. Bradshaw. She has somewhat improved, but they find it necessary to move at once further West. A. C. ARCHBOLD, Hutchinson, Kansas.

The Church's Mission.

What is the church's mission in the world? In general terms we say it is to save men from sin to holiness; from a state of condemnation to the heirship of eternal life. We say it is to spread abroad the knowledge of the kingdom of our Lord and to bring men in loving submission to His feet. When we so say we say rightly. The church is in the world for the purpose indicated. When it is turned aside from this it is turned aside from the line of its true activity. When in conformation to the world it forgets its commission; when from an organization for salvation it becomes a club for enjoyment or social prestige, it is, whatever else it may be, not a church of Jesus Christ.

But while that which we have indicated is the mission of the church in the world, it is not the whole of that mission. Godliness is profitable, not only for the life which is to come, but also for that which is now. While the church, then, has a message to the soul, it has also a message to the bodies of men. While it must work to extend the kingdom of Christ's cause in the world it may not forget the oppression of any kind that may rest upon those just at its hand. While it should turn the eyes of men to the city Celestial, it may not be unmindful of the material dwellings we occupy here. While it must speak of the province of paradise yet to be, it must not forget the acre of Middlesex right at our hands here and now. In other words, while the church has a supreme mission to the spiritual interests of mankind, it may not be unmindful of the fact that it is in possession also of the mandate that sends it to be a potent factor in their material concerns as well.

It is because in some measure the combination of the two spheres of its perfect mission on the part of the church has been lost sight of that it fails to-day to exert just the power it ought to exert? Why, for example, do so many of the workmen of our own and other communities turn from its doors? Why do they fancy that the church is opposed to their true interests? Why do they declare that it has not that message for them which it is of supreme importance for them to hear? Is it at all because in its devotion to spiritual interests justly so given, it has forgotten, wholly or in part, the material? Has it repeated its creeds, and offered its prayers, and sung its songs too forgetful it may be, of the more practical and tangible help it might have given to those needing it? If it is at all so, then by so much the church's mission is not perfectly fulfilled. We may hear the Master's voice saying: "This ought ye to have done and not have left the other undone." In the complete fulfilment of the church's mission will be found devotion to the whole man; and there will be an intense dissatisfaction until both in body and spirit and life he is completely redeemed.—The Commonwealth.

His Handiwork.

PSALM XIX.

The vasty heavens and the burning sun,
With all the wonders of the starry sky,
Proclaim the glory of the living One,
The wisdom and the might of the Most High.

The sun rejoicing runs his shining course
Along the firmament at His command,
It is His handiwork, and has its force
And splendor out of the Almighty Hand.

ARTHUR D. WILMOT.

War on the Cigarette.

The Women's Christian Temperance Union, which sees no evil that it does not bravely set about to abate, is circulating a petition to parliament requesting legislation for the prohibition of the importation, manufacture and sale of cigarettes. There is always an initial appearance of incongruity in thus appealing to a purely commercial authority for the achievement of a purely moral regulation. Moral regulation falls within the domain of the provinces and commercial interests of the Dominion. It has been clearly held, however, that power to use its authority over commerce for moral purpose rests with parliament and so the petition is correct enough in point of form. It may be unfortunate that in such a diversified country as this it is necessary to appeal to the country as a whole, seeing that such movements appeal with more force to some parts of the people than to others. It may seem strange, too, that only one form of an evil should be attacked, seeing that there is no essential difference between the use of tobacco in the form of cigarettes and in other forms. That it is not a preposterous or impracticable distinction, however, may be assumed from the fact that even in the tobacco soaked state of Tennessee there exists a law which has been declared constitutional by the Supreme Court of the United States, making it a misdemeanor to use tobacco in the form of cigarettes. It forbids the bringing of cigarettes into the state, makes the giving away of them a penal offence and even prohibits the sale of paper for rolling them. It is said that the State of Minnesota is likely to have a similar law, a bill modelled on that in Tennessee having been introduced into the legislature. In support of the measure it has been shown that mental and physical debility, especially among boys and young men, accompany the habit of cigarette smoking. Cases of insanity and death even have been cited, so that it is held that public safety demands the suppression of the vice.—Montreal Witness.

What is our Desired Haven?

There is a little cottage on the sleepy southern shore of Long Island, which looks out upon a shallow, land-locked bay, where a score of sail boats flicker to and fro on the bright circle of water in swallow flights, with no aim but their own motion in the pleasant breeze. It was a pretty sight, but it brought no stir to the thought, no thrill to the emotions. But from the upper windows the outlook ranged across

"The unplumbed, salt, estranging sea."

There went the red ships; the great steamers, building an airy pillar of cloud by day, a flashing pillar of fire by night; the ragged coasters, with their patched and dingy sails; the slim, swift yachts hurrying by in gala dress, as if in haste to arrive at some distant merry festival of Neptune's court. Sometimes they passed in groups, like flights of plover; sometimes in single file, like a flock of wild swans; sometimes separate and lonely, one appearing and vanishing before the next hove in sight.

When the wind was from the north they hugged the shore. When the wind was southerly, they kept far away, creeping slowly along the rim of the horizon. On a fair breeze they dashed along, with easy, level motion. When the wind was contrary they came beating in and out, close-hauled, tossing and laboring over the waves. But behind it all was the invisible thought of the desired haven.

We, too, are out on the ocean sailing. All the "reverential fear of the old sea," the peril, the mystery, the charm, of the voyage come home to our own experience. Surely there is nothing that we can ever ask ourselves to which we need to find a clearer, truer answer, than this simple, direct question: What is our desired haven in the venturesome voyage of life?—Henry Van Dyke, D. D., in "Ships and Havens."

New Enthusiasm.

The main lack of much of our present day preaching. The soul of the speaker is not on fire with fresh enthusiasm. His subjects may be intrinsically interesting, he knows that he ought to be interested in them, he was interested once; but at the time of speaking the keen, bright blaze of a genuine enthusiasm, the kindled and enkindling fervor of an earnest soul does not attract the attention and thrill the emotions of his hearers. This is by no means true of all preachers, but it is true of too many. A fresh fire for the special occasion does not glow on the homiletical hearth. It is well enough to start the fire with the manuscript of an old sermon—though some of them should be used to start fires of another kind—but fresh fuel should be added, or the doctrinal backlog and practical foresticks should be arranged in a special manner to suit the occasion. Some preachers seem to be trying to warm their own hands over the dull embers of a long-covered preparation, or they use unseasoned or ill-selected fuel which requires much blowing and produces more smoke than light and heat. When such is the case it fares ill with chilly souls farther away from the fire.

Every interesting and influential preacher from Christ down has spoken with the glow of a fresh enthusiasm. The truths which form the subject matter of preaching are old, but the fire of actual utterance must be new. The coal which glows in your grate is the condensed sunlight of millions of years ago, but the fire must be trimmed afresh and afresh to make it the attractive centre of the home.—Selected.

* * The Story Page * *

A Capable Woman.

Don was a wee little man, with bright blue eyes, yellow curls, and a very loving disposition. He was only three and a half but told with great pride, "I'm goin' on four."

He thought the days were very long, and often wished for a dog or even a little sister to play with, for Nora had so much to do she could hardly find time to tell him a story before his afternoon nap.

Don's mother did not like to keep house, and every day she went down town and worked in an office. Sometimes Don would say at dinner, "Papa, isn't the next day Sunday?"

"Why, no, little lad, it's only the middle of the week. Why?"

"Oh, I fot maybe I could have mamma or you at home; it's pretty hard on me and Nora alone here."

Then he would hear his father talk earnestly to his mother, and once he heard her scream, "I won't be tied at home!" but usually before they talked much he was sent away.

"Ach, but me heart's achin' fer the by—that it is," Don had heard Nora tell the postman, and then the blue-coated man had put his hand on Don's head, and said: "Don's mother is a capable woman, Nora."

"Sure!" said Nora, as she slammed the door; "but I'm the by's best friend."

That evening as Don and his father were having their usual chat, Don said: "A man told me, papa, that mamma's a capable woman; but, sure, an' Nora's me best friend."

Then Don was lifted up in his father's lap and rocked a long time, and he told him that he was going away—a long ways off, but when he came back he would bring a dear grandma, and she would be his best friend, too.

When Don went to sleep he dreamed about a grandma and a big dog, both spending their time playing with him.

And the next morning Don's father had gone.

"Sure, and its yourself I'm a looking at, out here without your breakfast: run in ye little mon an' lit yer best friend care fer ye. Here! away wid ye're laughin' for I'm after havin' all the windys to wash against yer mither comes back, so I'll lave ye to yerself."

And busy Nora rushed off to carry out the instructions of a capable woman, who preferred an office down town to being "tied at home."

It was nearly noon before she thought of Don. Then she rushed wildly in search of him, and found him dripping wet trying to wash windows in the kitchen. His feet were wet and cold, and his face flushed and feverish; but his eyes were dancing.

"Sure," he exclaimed, "I'm after helpin' ye, Nora," for Don had taken up with Nora's accent, much to his mother's disgust.

Don was dressed dry and clean, warmed and fed. But when Nora had finished the story, he was so restless that she rocked him and sang to him until he finally dropped to sleep.

When Don's mamma came home she found a very feverish little boy, and scolded Nora for being so careless.

"Don, dearest, don't you want something to eat?" but he shook his head. "What does mamma's little man want?"

"O, I want to be rocked," so, to the great delight of Don, he was rocked by his mamma, and she sang to him too. He had just begun to be glad he was sick, when she said:

"Now, I am going to put you down, dear; try and go to sleep, for I must go to the club. You know mamma must read her paper."

So Don was left with Nora, who rocked him, and sang to him, and bathed his head, and finally promised to bring a cat and sleep by his crib. Then he went to sleep.

Mamma came home at eleven, and found him sleeping so quietly that she woke Nora to tell her he would be all right in the morning, and not to worry.

Don was still sleeping when it was time for mamma to go to the office, so she went as usual, telling Nora to send for anything Don wanted when he awoke.

He awoke at last choking for breath, his throat hurt, his cheeks were burning, and Nora was frightened and sent for the doctor. When he came he looked very grave, and asked sternly, "Where is Mrs. Buel?"

"Sure, an' she's at her worouk—an' the mister, sur, he's gone off since two days ago."

"Well, send for his mother, and listen carefully while I tell you how to give these drops."

At noon Mrs. Buel came, and Don was asleep. "Why Nora, he's no worse. Of course, it's right to have the doctor; but I don't think you should have frightened me so; I could hardly wait until noon."

Don opened his eyes and smiled at his mother, and holding out his hands, whispered, "Rock me mamma."

"O, Nora will rock you, dearest. Mamma must go to

the office; the naughty man would scold if mamma staid too long."

Then Nora took him up carefully, and rocked him as tenderly as she could. The tears rolled down her cheeks as she watched him fighting for his breath. He moaned and cried; his little hot hands beat the air as if to help him breathe. He was surely no better. She began to pray; then she couldn't even pray.

"O Don, try and say your prayers for Nora!" He tried, but it hurt him too much, and it ended with a groan. Still Nora waited in agony for the doctor. Finally he came, but he looked graver than ever as he held the little hot hand in his own.

"Give me Mr. Buel's address," Nora motioned to a card on the mantle, which he took and went out. When he returned, Don was muttering to himself, calling to Nora, and talking to his papa.

Finally Mrs. Buel came in, her day's work ended. "Why, Nora, nothing to eat! Surely Don don't need your attention so much; you must not spoil him. Ah, doctor, you don't think he is much sick, do you? Come to mamma, little man."

But as she leaned over him, he screamed, "Nora, ain't you me best friend—you have time to rock little Don—come and rock little Don. My mamma hasn't time to rock me—she is too pretty a lady, but she works in an office. O Nora, Nora!" and the hoarse voice moaned in agony.

The doctor took him tenderly and laid him in the crib. His eyes looked vacantly from one to the other. His mother knelt at one side of the crib; she realized now that Don was very sick.

"O Don, mamma's little man, joke at me only once; tell mamma you love her. Let me rock you, Don. Only come, and I'll never leave you again." But he shrank from her, even drew his hand away from hers.

Nora was sobbing a prayer on the other side of the crib. The doctor, with watch in hand, stood ready to give the medicine, should it be needed. The little form in the crib, unconscious of his surroundings, lay battling for life. His breath came in short gasps; not a word had escaped since his last outburst; his head turned, his eyes looked around pleadingly, and putting out his hands he whispered, "Nora." Then his breath came hard—once—twice—a gasp, and he was gone.

Nora could tell how Mrs. Buel rocked the dead body of Don all night, and how, night after night, she hears her in the nursery rocking—rocking, and as she finally goes back to her troubled sleep she comes to Nora's bedside, and, shaking her, says, "You are sure you did everything you could?"

But the florist who sends flowers daily to decorate a tiny grave, and a bill monthly to Mrs. John Monroe Buel, holds her up as an example of a devoted mother and a very capable woman.—Western Christian Advocate.

* * *

"A Turkey and an Overcoat."

BY HELEN ADAMS LAU.

He was a handsome young fellow of twenty-five—tall and blond, with a complexion a girl might envy, in fact, the men said if he was a girl that pretty pink would be taken for artificial, and his large, honest blue eyes looked trustfully out upon the world, expecting each and every one to treat him fairly.

He was a favorite in society, going every place, his good looks, intelligence and good dancing, all helping to make him popular. Although his salary was small, his sister depended upon him, and he had little money to spend on his young lady friends.

It was the middle of November, and cold. The light overcoat he had worn for several seasons did not protect him from the weather, and his heavy one, which had served him for two seasons, was past doing over, and he was looking for a new one, but, while it must look nice, yet not cost too much, as his little sister must have a nice, warm coat. He dropped into a big store noted for its first-class ready-made garments without the tags showing such high prices. Soon our young gentleman was paying for a nice garment which just suited him in price, and the clerk asked if he should send it—"and will you carry the turkey; we do not send them?"

"Carry the turkey! Why I do not understand you," said the blond young man. "I did not buy a turkey, but an overcoat."

"Did you not see our advertisement?" said the clerk, with a smile. "We advertised to give a Thanksgiving turkey with every overcoat sold this week, but you are not bound to take it."

"Thanks, I do not want it—yet, stop a moment, let me see how large it is;" and while the clerk went off to get the turkey our young friend thought hard and fast; his sister had spoken to him about her washer-woman, who was a widow and very poor, with several small children, and had asked if they could not afford to give her something on Thanksgiving day. Yes, it was the very thing;

it would make a big bundle, and he could carry that to give such happiness to a poor widow, and he was smiling quietly to himself, thinking what his sister would say when—

"Here you are, sir, and a fine one it is," broke into his reflections, and a huge live turkey, tied by its feet, was put into his hand.

A start and a gesture of surprise, for words would not come to him for a moment, and he looked first at the clerk and then at the turkey, which opened its mouth and made such a noise he dropped it at once.

"Are they all alive?" he asked in consternation. "How am I to carry that big fellow through the streets?"

The clerk gave a smile. "Indeed I do not know, sir; but if you will excuse me I will wait on another party, as we are rushed. Many thanks, and your overcoat will be sent up at once;" and he was gone, and our young society swell left alone with his turkey.

"What if Miss Smith or Miss Brown should see him with that huge thing, and it should cry out like it did—" A few minutes only was needed for many things to pass through his mind, and for his pride to be up in arms. Then his sister came into his mind, and that poor widow with her hungry little ones—and the turkey was so large, and would be such a treat to them, and, as he and his sister were boarding and had no use for it, why deprive the widow of her Thanksgiving dinner?

"I won't do it," he said, "and I will take home this turkey if all my set sees me," and, with a determined look, he picked up the bird and marched out of the store with his head up. The cars soon took him home, and, with much laughter, he and his sister discussed the disposal of the turkey.

"Ah! how glad she will be," said the sister with her face aglow, "I will send word to her at once. And do you know I am quite proud of you; every man would not have done that; it was a good deed, truly."

The washerwoman got the turkey, and when she said her "thanks" over the dinner which came to her so unexpectedly, she did not forget the blond young man who had put aside his pride to do a good deed. It did get out; some one told it, but it was told to his credit, and his fashionable girl friends did not tease him, for in their hearts they admired him for his action. The overcoat! It was a perfect fit; wore better than any he had had in a long time, and when he put it on he always felt comfortable, but I think it must have been partly because when he bought that coat he also sent happiness into the home of the widow and orphans.—W. Recorder.

* * *

She Whipped the Bear.

Mr. Seton-Thompson, whose delightful animal stories many of you have already read, has written for the December Scribner's, a story of Johnny Bear who lived in the Yellowstone National Park.

Now in this Park, you must understand, the animals are not afraid of men, because no one is permitted to lift finger, or more properly, pull trigger, against them. So tame are these wild creatures, that even the bears come freely to the kitchen door at the hotel, to feed upon the scraps they may find.

The adventures of Johnny, you must read for yourselves, but one of the many scrapes into which this cubby of a bear drew his indulgent mother, is very amusing, and Mr. Seton-Thompson says is true.

Johnny's nose told him that plums were being cooked in the kitchen, so he led his mother to the spot.

"But," says the mother, "a new factor appeared in the case."

"The hotel people had brought a new cat from the east. She was not much more than a kitten, but still had a litter of her own, and at the moment Grumpy (Johnny's mother) reached the door, the cat and her family were sunning themselves on the top step. Passy opened her eyes to see this huge shaggy monster towering above her.

"The cat had never before seen a bear; she did not know what a bear was. She knew what a dog was, and here was a bigger, more awful, bob-tailed, black dog, than any she had ever dreamed of, coming right at her. Her first thought was to fly for her life. But her next was for her kittens. She must take care of them. She must at least cover their retreat. So like a brave, little mother, she braced herself on that doorstep, and spreading her back, her claws, her tail, and anything she had to spread, screamed out at that bear an unmistakable order to stop!

"The language must have been 'Cat,' but the meaning was clear to the bear, for those who saw it maintain stoutly that Grumpy not only stopped, but she also conformed to the custom of the country, and in token of surrender, held up her hands.

"However the position she thus took made her so high that the cat seemed tiny in the distance below. Old Grumpy had faced a grizzly once, and was she now to be

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The Young People

held up by a miserable little spike-tailed skunk, no bigger than a mouthful? She was ashamed of herself, especially as a wail from Johnny smote on her ear and reminded her of her plain duty, as well as supplied his usual moral support.

"So she dropped down on her front feet to proceed. "Again the cat shrieked, 'STOP.' But Grumpy ignored the command. A scared mew from a kitten nerved the cat, and she launched her ultimatum—which ultimatum was herself. Fifteen sharp claws, a mouthful of keen teeth had passy, and she worked them all with a desperate will when she landed on Grumpy's bare, bald, sensitive nose, just the spot of all where the bear could not stand it, and then worked backward to a point outside the sweep of Grumpy's claws. After one or two vain attempts to shake off the spotted fury, Grumpy did just what most creatures would have done under the circumstances: she turned tail and bolted out of the enemy's country into her own woods.

"But puss' fighting blood was up. She was not content with repelling the enemy, she wanted to inflict a crushing defeat, to achieve an absolute and final route. And, however fast old Grumpy might go, it did not count, for the cat was still on top working her teeth and claws like a little demon. Grumpy, always erratic, now became panic-stricken. The trail of the pair was flecked with tufts of long black hair, and there was even bloodshed (in the fiftieth degree). Honor was surely satisfied, but puss was not. Round and round they had gone in the mad race. Grumpy was frantic, absolutely humiliated, and ready to make any terms; but puss seemed deaf to her cough-like yelps, and no one knows how far the cat might have ridden that day had not Johnny unwittingly put a new idea into his mother's head by bawling in his best style from the top of his last tree, which tree Grumpy made for and scrambled up.

"This was so clearly the enemy's country, and in view of his reinforcements, that the cat wisely decided to follow no farther. She jumped from the climbing bear to the ground, and then mounted sentry guard below, marching around with tail in the air, daring that bear to come down. Then the kittens came out, and sat around and enjoyed it all hugely. And the mountaineers assured me that the bears would have been up the trees yet, had not the cook of the hotel come out and called off his cat although this statement was not among those vouched for by the officers of the Park."

Bruno and Piggy.

Mr. Kane's Bruno is a great Newfoundland dog, so large that, when he stands on his hind feet, he can rest his paws on Mr. Kane's shoulders. But, though so tall, he is only a year old, merely a puppy, and as full of fun and play as you can think.

Mrs. Kane and he are great friends, and he seems to think she belongs entirely to him. For a long time she had no other pet, so Bruno was petted to his heart's content.

But one day Mr. Kane brought home a pig—a little pink-skinned fellow with white bristles, looking pretty enough for any lady to take into her lap.

Mrs. Kane was charmed with the pig, and made a pet of him at once, much to Bruno's disgust. He would act as sulky and jealous as could be whenever Mrs. Kane petted piggy, and would never notice the little fellow, unless to give him a spiteful little nip whenever he had a good chance.

Piggy was so little that they gave him the run of the yard. One day Mrs. Kane heard a fearful squealing, and stepped out to see what was the matter. What do you think?

Bruno had the poor little fellow in his mouth; and he carried him to a puddle of black, sticky mud, and dropped him into the very middle, where he stuck fast, squealing louder than ever. Then Bruno came running to his mistress, and his tongue lolling out and his brown eyes twinkling, as much as to say: "I've fixed that little dance now, haven't I?"

"Shame on you, Bruno!" said his mistress. "A great dog like you teasing that poor little piggy! Go straight and get him out!"

Bruno turned and scampered back to the puddle. He fished out the little pig, brought him back, and laid him at his mistress' feet, the dirtiest little pig you ever saw.

She had to get warm water and a broom and scrub him. And all the while Bruno sat there, with his head on one side and tongue hanging out, watching her.

And I almost think I could see that dog laugh!—Our Little Ones.

"How do you like Mr. Green's preaching?" asked one of the deacons, pausing in his ride past the Gannett corn-field for a few words with the owner of it, who was setting up an elaborate scarecrow. "Um! said the farmer, "He's got book-learning enough, I guess; but he's got to find out that the best way to rake sin't with the teeth up'ards."

"Oh, Henry, don't cut your pie with a knife."
"Well, Eliza, you ought to be thankful I don't call for a can-opener."—Record.

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

Prayer Meeting Topic.
B. Y. P. U. Topic.—Baptist Missional Society (Women's Foreign).
Alternate Topic: Sufficient and Efficient. II Cor. 3: 4, 5; Phil. 4: 13; II Cor. 9: 8.

Daily Bible Readings.
Monday, February 25.—Psalm 119: 97-120. A light on my pathway through life (vs. 105). Compare Isa. 60: 20.
Tuesday, February 26.—Psalm 119: 121-144. "I hate every false way" (vs. 128). Compare Prov. 8: 13.
Wednesday, February 27.—Psalm 119: 145-168. "The sum of thy word is truth" (vs. 160). Compare John 17: 17.
Thursday, February 28.—Psalm 119: 169-192. 7. Give me an adequate understanding (vs. 169). Compare Col. 1: 9-11.
Friday March 1.—Psalm 121. Who can keep thy soul from evil? (vs. 7). Compare Prov. 2: 7, 8.
Saturday, March 2.—Psalm 122. A genuine source of gladness (vs. 1). Compare Ps. 42: 4.

Prayer Meeting Topic—February 24.
Sufficient and Efficient. II Cor 3: 4, 5; Phil. 4: 13; II Cor. 9: 8.

We venture to suggest a subject for Conquest Missionary Meeting for those who are not following the course outlined in the Baptist Union:—"Missions in the North West". With this in mind we have prepared an historical sketch, from materials for which we are indebted to Rev. H. Mellick of Emerson.

We hope the sketch will prove interesting to our Unions, and that it will issue in a deeper and more practical interest in our Missionary work in that vast country.

An Historical Sketch of Missionary Work in the North West.

In the month of April, 1869, at the semi-annual meeting of the Home Missionary Board of Ontario, Rev. Thos. Baldwin was appointed to visit the North West Territories, and spy out the land with a view of sending a missionary there at the earliest possible date. Afterward Rev. Dr. Davidson was added to the deputation. On the 12th of June following the journey was undertaken. The story of that journey is best told in Brother Baldwin's own words. He says:

"After three days we reached St. Cloud in Minnesota. This was at that time the end of the railroad. From this point we took the Hudson Bay trail for the town of Winnipeg. On this journey of ten days we met many caravans of northern traders, and gained much valuable information of the country even as far north as York Factory, and west as far as Edmonton. We saw but two houses where people lived, during this space of over 400 miles. Winnipeg at that time contained but twenty-one log houses and one small brick drug store. Dr. Davidson being ill from ague I left him at Emerling's Hotel in the village of Winnipeg, and went out on what was then known as Spow's Road to the north-west angle of the Lake of the Woods. At that time the whole country was open and uninhabited for over 40 miles east of the town. Upon my return, accompanied by Bro. D., we journeyed to Portage la Prairie, via trail along the Assiniboine. Here at this point we found a small settlement, and some three settlers, all doing some trading with the Indians. Leaving the doctor again, with one John McLean, I took a ride across the open prairie to the north until I reached the shore of Lake Manitoba. I found but one settler on the way, one "Dan Shay" as he was called. On my journey as I neared the Lake I encountered a band of Sioux Indians. They were, as I learned, that notorious band of murderers who committed the massacre in Northern Minnesota in 1862. They as refugees had fled there for protection under the British flag. We were treated as friends, and passed without molestation, although it was not counted very safe to be among them at that time.

We were admitted to all available sources of information as to the country, its climate, its fertility and its area, through the kindness of the Governor and other officials of the honorable Hudson's Bay Company. As yet the Dominion of Canada had not taken possession by the residence of any official in the country, but nominally the Hudson's Bay Company were holding rule in the interests of the Dominion and of themselves.

The expense of the deputation, amounting to some \$400, was borne by the Home Missionary Board of Ontario.

We gave (upon our return) what information we had

gained by travel and otherwise, and upon this report was based the subsequent action of that body in the appointment of Bro. Alex. McDonald as the first missionary to Manitoba. Hence the beginning of active missionary work in all that North West."

Rev. A. McDonald, above alluded to was formally designated to the work at London, Ont., May 20, 1873, and nine days after landed in Winnipeg. This was then a small town of five or six hundred inhabitants, with muddy streets, without a sidewalk, only log and lumber houses, and little else which would indicate that in twenty-eight years it would present such a respectable and beautiful appearance as it does to-day.

Only one Baptist could be found in the town, W. R. Dick, and he, having his home and family twelve miles out on the prairie, could be of little assistance. Upon careful search, it was found that within a radius of twenty miles from Winnipeg very few could be found who had any sympathy with the pioneer Baptist missionary. Missionary tours were made in different directions. At Portage la Prairie, several families of "Disciples" were found. These showed much personal kindness, and turned out 'en masse' to hear the Word preached.

The only place for meeting that could be secured in Winnipeg was the school-house, which was located in a wet swampy place, away from the population; not only badly located but wretchedly dirty. A prayer-meeting was begun in this house, and all the praying people invited to attend. This was the first prayer-meeting ever held in Winnipeg. It soon became quite a centre of religious influence, and more than one of the ministers of the town found their way to it.

Preaching stations were instituted from twelve to thirty miles out on the prairie, and occasional preaching tours were made as far as Portage. Along in the summer, as the tide of immigration began to flow, the immigrant sheds afforded large congregations, and the grassy flats in close proximity to these sheds, supplied a place of meeting, where frequently a box or a log constituted the pioneer's pulpit, while he told the "old, old story." This was decidedly the most encouraging station occupied during that summer by Bro. McDonald.

As the season advanced and the cold autumn came, the filthy, cold school-house was exchanged for a small "upper room," which was used by the Good Templars as a place of meeting. This being more central, secured a better attendance to hear the Word.

Early in December, the missionary returned east to spend the winter in canvassing the churches in Ontario and Quebec for assistance to build a place of worship, and secure if possible the services of a second missionary. This effort was a decided success, and during the next summer the first Baptist chapel in Winnipeg was dedicated.

It was not till Feb. 7, 1875, that the First Baptist church of Winnipeg was organized. Its membership was seven. The 23rd Jan., 1876, was truly a red-letter day to the struggling little band of workers, when two young men followed Christ in the ordinance of baptism, the first fruits of nearly three years of anxious, prayerful toil in the vineyard.

In Oct., 1876, the church at Emerson was organized with a membership of seven, over which Rev. D. McCaul became pastor. The latter part of May, 1879, Mr. C. A. Turner, a converted Roman Catholic priest, with his wife came to Winnipeg from Quebec. He was ordained to the work of the ministry, and took charge of the work at Portage la Prairie and High Bluff. During this year the church at Winnipeg became self supporting. During the year 1880 Prairie College was established at Rapid City through the efforts of the late Dr. Crawford and others. This continued in operation but three years, but it was found most helpful to the cause during this time.

In the spring of 1882 the "Missionary Convention" of Manitoba and the Northwest was organized; and at the solicitation of this Convention Pastor McDonald resigned his charge at Winnipeg, to enter upon the more general work of caring for the mission interests throughout the country. After this an advance was made in the plan of the superintendency of missions. Rev. J. H. Best was the first to occupy the position. He was followed by Rev. J. H. Doolittle, who was succeeded by H. Mellick. This position is held at present by Rev. A. J. Vining.

As the work developed missionary work was undertaken among the different nationalities that had at different times emigrated thither; notably among the Germans and Scandinavians. In 1894, 42 churches reported to the Convention a membership of 1753. The progress made during these years of well directed toil can best be indicated by the statistical report for the year 1900. Briefly it is as follows: Number of churches, 69; membership, 3734. During the year 347 have been added by baptism. There are 175 points within the bounds of the Convention where regular Baptist services are held. Forty churches report church property valued at \$115,000, on which a debt of \$40,000 rests. So far as reported \$21,331.85 has been raised during the year for pastoral support and pulpit supply. The offerings for objects outside of the local field \$6245.70. The total amount raised for all purposes makes an average of \$12 per member.

Our brethren in the Northwest are not without an Educational Policy, as the first annual report of the Board of Directors of Brandon College, given to the Convention in 1900 amply attests. That report shows 110 students to have been in attendance, and the work of the Institution to be in a healthy condition. A Women's Home and Foreign Missionary Society of Manitoba has been in existence thirteen years, and in 1900 reported the expenditure of \$195.38.

The Northwest is a most promising field for Christian enterprise. The work has not yet reached its bounds. In fact it seems to be but starting out. Our denomination will find abundant opportunity for the most profitable exercise of its robust life in that vast field. The call even now is most urgent for more workers and more means. "Pray ye therefore—and real prayer means much—the Lord of the harvest, that he will send forth laborers into his harvest."

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR FEBRUARY.

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

MY DEAR FRIENDS:—Had I written you as often, as I have had the desire to do so, you would probably be better acquainted than you are, with the history of the past nine months, as far as it relates to us.

After attending the Ecumenical Conference in New York, I visited various friends, including two dear brothers, whom I had not seen for over twenty-five years. During this time my health steadily improved, and in the latter part of August I joined Mr. Archibald here in this beautiful city among the mountains.

I found Mr. Archibald very much improved in health, and with scarcely a move to the right or left, he has kept steadily along in the same direction ever since. I have wanted him to write and tell you so, many times, but he is too busy at that occupation, to give me a proper hearing. He has some bronchial and catarrhal cough yet, and will probably always have some, but otherwise he seems as well as he has been any time, during the last ten years. But he will never be able to do again, in India, or any other country, as much hard work, as he has done in the past.

Since coming to Denver, my own health has suffered very considerably, as the delightful atmosphere of this high altitude does not bring strength to my nervous system, which was so impaired in India. Two months ago, the physicians recommended me to try some other locality, in this state, but we had rented a house, and fairly settled for the winter, and I felt too sick, to make another move interesting. But latterly I have received peremptory orders to go, and now, we are making plans in that direction. The doctor says I would be better off in India, and from my own experience, I believe this is true. As our movements are yet uncertain, if any of you wish to address either of us, letters to the care of Secretary Manning will find us.

I have had many very interesting things from India, that I have wished to send on to you; as this is one of the pleasures, that increase by division.

The Reading Room, almost in the centre of the town of Chicaco, continues its good work, and radiates light in many directions. If all of you, who have been sending reading matter to it, continue to do so, you may rest assured that you are helping to spread a knowledge of the truth. Those, who come to it can never stand before God, and say, they never had an opportunity of learning the way of life.

The Good Samaritan Hospital, presided over by Miss D'Silva with such unselfish enthusiasm and success, is doing as well as we could expect, when they are so handicapped for instruments and other equipment. In a recent letter from India, reference is made to a Mission Hospital, some two hundred miles to the south of us, for which gifts of money, instruments, medicine, and furnishings are continually coming in from friends at home. When we are going to make Miss D'Silva believe that she has the warm place in your hearts which she richly deserves, and that her work is frequently mentioned in your prayers.

In a late letter from Miss D'Silva she says, "We are doing nicely and patients are coming in from the different villages. I have recently done a nice operation, which proved successful, in removing a tumor from a woman, who was chloroformed of course. I have preserved the tumor, as it is a good specimen of its kind."

This morning we had two visitors at the hospital, Mr. Guevariah Shastri, (who in English phraseology, used to be Mr. Archibald's legal adviser), and Mr. Venkatadri Pantale (whom we also know well): "They said we came to see the hospital, as we heard in the town; that you are making a name for yourselves." I told them that all who came for medicine, and heard the preaching, would come again and again, just to hear the lady Missionary talk.

They were rather surprised to hear that. One Brahmin told me that he was afraid to let his wife stay long with Miss Clark or me, as she would soon be won over to Christianity. I think you would be pleased to see how many caste women come to the hospital, just to hear the Gospel.

I try to impress on all the patients, that prayer has everything to do with our success, and you should see how attentive they are, and how happy some of them go away. I have treated over three thousand cases since the

first of August, and there have been one thousand admissions." There is more, which I would like to quote for you, but must not. Perhaps some of you will ask Miss D'Silva to write a letter for the column, then you will feel you have it first hand.

Miss Clark says, "did I write you that Atehinah was getting better? I think it is a wonderful recovery, but Miss D'Silva says it will be some time before she is quite strong. Saturday Miss D'Silva tapped a Telegu woman for dropsy and took from her 280 ounces of liquid. She was very weak, and we feared she would pass away, but thus far, she is doing well. She had another bad case to-day, and Julia will sit up with her to-night. I was with Miss D'Silva in both cases, and after each operation, she asked me to pray, and it was wonderful how quiet the woman grew. The woman to-day held my hand and did not want me to leave her, so I stayed with her an hour. Her husband came in and listened while I talked to her and did not seem to be the least afraid of my spilling her. We need instruments of several kinds very badly, and more medicines."

Don't you think this work is worth supporting, friends? Brother Lubraedu writes, "You know that I am always anxious to hear about you both. Sometimes when I think of the old days, and Mr. Archibald's hard travelings, specially in fauine times, I cannot help tears falling from my eyes. Many people are hearing the gospel well and seem to think about it with interest."

Once I was going to Sompet by train and the carriage was quite full; as these are festival days, many traveling now from long distances to Aeri and Besures. In my compartment there are thirteen with me and as some have big, fat bodies, it is very hard to sit on bench, so I stood at the side and began to distribute some tracts. As the train passing on, I began to speak out about the gospel. As the carriage was quite noisy with different voices, and by motion of the train, I tried to speak louder. All at sudden, I do not know why, there was full silence in the carriage, except my voice. Oh madam! as I already raised my voice, I did not lower it soon, but went on telling the benefits by believing Christ Jesus. It was a new message to some that day, and I went on speaking without any disturbance till we reached Sompet. Afterwards they all took tracts and told me they could not help going to such places, as they are in the world.

You know, that this is the Satan's common, cunning, tricky excuse. Another day, I was on the mail train, and as many were going back after worshipping these idols, the train was full again. Almost all these people were Southern Komatik (merchants). After a while I began to sing slowly The name of Christ precious. (This is one of our best Telugu hymns), and started speaking on the true God and what is true worship. At one of the stations a Brahmin young man came on board with his cithers, to sing and to get some money from the people. When he commenced to sing, the people stopped him, though it was a good tune, and asked me to tell more about Christ, then I began to speak again about Paul and Jalor. Oh madam! I cannot tell you how my heart rejoiced in the Lord, for giving me such a good chance to speak his word. When I was getting out one of the passengers said they had had a good morning, and he also asked my designation (address). On his way back he called at Chicaco to see me, but afraid to come into the compound. You know that I am living at the back of the church. If I am living in the front near the roadside it would be more easy for the people to come to me. But I met him in a shop and took him with me to my place and had a few minutes talk with him. Then I asked him if he would like if I pray to God. So I knelt down before him and poured out my wish to our Father about that poor sinner. He promised me he would go and speak with Christians in his village. I have many such news to tell you and anxious to ask the help of your prayers for my work." There is much more, that I could quote, but my letter is already too long. Lubraedu is one of many fine young men on your mission field, and do you hold up their hands and those of the missionaries by your frequent prayers? You can clothe them with power, or you can let them suffer defeat before the enemy. What Lubraedu says about the position of his house is true. It should be nearer the street, and often have we wished for money to put one where he could work to better advantage.

Yours in the work,
C. H. ARCHIBALD.

2329 King Street, Denver, Feb. 4th.

Receipts—Foreign Mission Board
FROM NOV. 1ST, 1900.

GENERAL.

* A friend, Dartmouth, \$4; LeBaron Corey, \$5; W M A S (Chelsea), \$5, (sale of maps, \$3, collection per Mrs A., \$12)—\$15; Mrs I I Brooks, \$1; Henry Estabrooks, \$1; Port Williams Sunday School, support Native

Preacher, \$25; Inglesville, \$3 55; Lawrencetown per Inglesville Section, \$6.10; J W Bars, \$30; (Int) Casard per L D M, \$8.60; J C Morse, \$10; Pulpit Supply, \$10. Total, \$124.25. Before reported, \$276.74 Total to Feb. 1st, \$400.99

FAMINE FUND.

R E Estabrook, \$1; Bloomfield St Mission Sunday School, \$1.60. Total, \$2.60. Before reported, \$65.14. Total to Feb. 1st, \$67.74.

FOR MR. GULLISON'S SUPPORT.

Mrs John Nalder, \$5; Mrs E D Shand, \$5; Rev A H Hayward, \$5; Mrs H H Saunders, \$5. Total, \$20. Before reported, \$45. Total, \$65.
J. W. MANNING, Sec'y.-Treas. F. M. B.

Financial Statement

FOR SIX MONTHS ENDING FEB. 1ST, 1901.

RECEIPTS.	
Treas. Den. Funds, N S,	\$ 313 29
" P R I,	750 00
Donations,	553 99
Treas W B M U,	1498 00
Legacies,	60 00
Interest, Rents, etc.,	1750 39
Famine Fund Relief,	83 94
	\$5009 61
EXPENDITURE.	
Repairs, Interest, etc.,	\$ 743 46
Land and Buildings,	1300 00
Missionaries Salaries,	4500 20
General Purposes of Missions,	2564 12
Balance of Travel, Missionary,	8 00
Furlough Allowance,	583 00
Missionary Travel. (at home)	12 25
	\$1001 68
HOME EXPENSES.	
Est. M McDonald,	\$341 94
Dr Bradshaw,	150 00
Year Book,	150 00
Salary Sec'y.-Treas and other Bills,	359 74
	\$1001 68
	\$10712 71
Balance due Treas. to Feb. 1, 1901,	\$5703 10
Deficit August, 1900,	1419 84
	\$7122 94
J. W. MANNING, Sec'y.-Treas. St. John, Feb. 1, 1901.	

It is fair to state that since February 1st the Treasurer of Convention for Nova Scotia has paid in the sum of \$338.40, and the Treasurer for New Brunswick and Prince Edward Island, \$100.00. The Treasurer of the W. B. M. U. paid \$1,752, which reduces the deficit against the Board by so much.

The Treasurer has to send to the missionaries at least \$3,500 early in March. It will be seen by the above statement how the Board is situated in the matter of finances, and the possibility of meeting these obligations that are maturing. Will the friends of missions who are proposing to help our work in the near future kindly bear us in mind and send forward their offerings at an early date. It is not easy to meet our obligations with the income which is furnished by the churches. Brethren help us. J. W. M.

Our churches today are beset by two perils. The first is that of a superficial view of what it means to come to Christ and to become a Christian. In many quarters the requirements of a Christian life and the obligations of allegiance to Christ have been minimized and refined away until they mean little more than the glib recitation of a verse of poetry or a text of Scripture in a prayer-meeting. We Baptists wonder how any one can believe in the doctrine of baptismal regeneration. It seems to us absurd to hold that the relationship of the soul to God can be changed by the application to the body of a few drops of water. But it behooves us to reflect that we may fall into a kindred error by imagining that the wearing of badges, or the utterance of a convention confession, can do anything more for the soul than the drops of water.—Watchman.

"Deeds Are Fruits,
Words Are But Leaves."

The many wonderful cures effected by Hood's Sarsaparilla are the fruits by which it should be judged. These prove it to be the great remedy for dyspepsia, rheumatism, catarrh.

Rheumatism—"Pains in my limbs finally settled in my back. My blood was poor and I did not have any appetite. I could not sleep nights. I tried Hood's Sarsaparilla and Hood's Pills and these medicines made me a well man." G. R. Rafus, South Waterville, N. S.



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

Keep

Only and you ing your appetite, fever, and exactly consum and you

A C P

cures cough d night. bronchitis. And ever sumption checked

Three If your drug dollar and we all charges present expense Lowell, Mass.

Rev. J. D. cupped the G last and was with much in

Rev. John ers of the M.M. encouragingly C. Last year tributions for hopes to do condition of the people are kindness to the parsonage has the pastor ar into it.

Among the theological st Rev. D. E. H. at Rochester graduate of a good deal of ministered for church and fo church. Mr. prefer to settle some of our v opportunity to ability and pr

Rev. C. H. pastorate of church to ac church at Gre Martell goes b spent ten year and to a chu three years in group.

Q

The Sheburn Meeting conv Jordan Falls, Feb. 5th an stormy weathe number of de different parts out the session evident. Tues to the consid work, Clifford county Union, instructive pora ization of more ured. It was evening Pastor the words fou which Rev. S evangelistic ser bright, earnest several expres tians Wednes the Quarterly from the chu baptism at Por a number had b Lockport and there. With fe showed that the condition than outlook is hop reported for the Board, making t tions;

Keep Coughing

Only keep it up long enough and you will succeed in reducing your weight, losing your appetite, bringing on a slow fever, and making everything exactly right for the germs of consumption. Stop coughing and you will get well.

Ayer's Cherry Pectoral

cures coughs. An ordinary cough disappears in a single night. The racking coughs of bronchitis soon quiet down. And even the coughs of consumption are either completely checked or greatly lessened.

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

If your druggist cannot supply you, send us one dollar and we will express a large bottle to you, all charges prepaid. Be sure and give us your nearest express office. Address, J. C. AYER CO., Lowell, Mass.

Personal.

Rev. J. D. Freeman of Fredericton occupied the G main St. pulpit on Sunday last and was heard by good congregations with much interest and profit.

Rev. John Lewis, known to many readers of the MESSENGER AND VISITOR, writes encouragingly of his work in Clayton, N. C. Last year the church doubled its contributions for religious work, and this year hopes to do still better. The spiritual condition of the church is improving. The people are constantly showing acts of kindness to the pastor. A neat and cozy parsonage has recently been purchased and the pastor and family have just moved into it.

Among the Maritime men now pursuing theological studies in the United States is Rev. D. E. Hatt, who completes his course at Rochester in the spring. Mr. Hatt is a graduate of Acadia and has also had a good deal of pastoral experience, having ministered for three years to the Hantsport church and for two years to the Shelburne church. Mr. Hatt, we understand, would prefer to settle in his native land, and if so some of our vacant churches may have an opportunity to secure in him a pastor of ability and promise.

Rev. C. H. Martell has resigned the pastorate of the 1st Cornwallis Baptist church to accept a call to the Baptist church at Great Village and Debert. Mr. Martell goes back to the county where he spent ten years of his Christian ministry and to a church of which he was pastor three years in connection with the Onslow group.

Quarterly Meeting.

The Shelburne County Baptist Quarterly Meeting convened with the church at Jordan Falls, Tuesday and Wednesday, Feb. 5th and 6th. Notwithstanding stormy weather and heavy roads a large number of delegates were present from different parts of the county and throughout the sessions a deep spiritual tone was evident. Tuesday afternoon was given up to the consideration of Young Peoples' work, Clifford Dexter, president of the county Union, presiding. Interesting and instructive papers were read and the organization of more Societies in the county was urged. It was a good session. Tuesday evening Pastor S. S. Poole preached from the words found in Romans 10:4, after which Rev. S. Langille conducted an evangelistic service. A large number gave bright, earnest testimonies for Christ and several expressed a desire to become Christians. Wednesday morning the work of the Quarterly was taken up. Reports from the churches showed additions by baptism at Port Clyde and Lower Sable; a number had been received for baptism at Lockeport and a good work was in progress there. With few exceptions the reports showed that the churches are in a better condition than for some time past and the outlook is hopeful. President Langille reported for the Auxiliary Home Mission Board, making the following recommendations:

1st. That the Sable River field take steps to secure a parsonage for a settled pastor.

2nd. That the Osborne church unite their forces and engage a pastor as speedily as possible.

3rd. That the Shelburne field secure a settled pastor at once.

Wednesday afternoon, Rev. J. B. Woodland conducted an "Old Fashioned Conference." It was two hours of delightful heart-searching service. The presence of the Holy Spirit was manifested and at the close all could say, "It was good to be here." Wednesday evening Pastor Langille preached from Exodus 14: 15-16. An earnest message to carry home with us. An evangelistic service brought the meetings to a close. The hospitality of the friends at the Falls was unbounded; the Christian unity and fellowship were of the best; all the meetings were inspiring and the unanimous verdict was "One of the best Quarterlies ever held; a fitting beginning for the 20th century."

S. S. POOLE, Sec'y.

The National Council of Women of Canada has decided to send an address of congratulation to Her Majesty Queen Alexandra on the accession of King Edward and herself. All Canadian women will be asked to sign the address, which will be engrossed, and, together with signatures, handsomely bound in morocco. Signatures will be received up to March 15th.

God hides some ideal in every human soul. At some time in our life we feel a trembling, fearful longing to do some good thing. Life finds its noblest spring of excellence in this hidden impulse to do our best.—Robert Collyer.

Patience is the key of joy.—Arab Proverb.

Cash for Forward Movement.

Alfred Harlow, \$2; Chas Croft, \$1; W. H. Redding & Sons, \$25; Rev. J. H. McDonald, \$12.50; W. C. Bishop, \$5; L. H. Eaton, \$10; Jonathan Eaton, \$2; Enos Eaton, \$2; Leonard Eaton, \$1; C. W. Strong, \$5; Rev. L. D. Morse, \$5; A. J. Broom, \$4; Rev. C. P. Wilson, \$5; Wm. Corning, \$5; J. H. Harris, M. D., \$12.50; A. D. Goucher, Estate, \$3; Chas. W. Rupp, \$5; Mrs. Jas. J. Lovitt, \$25; Mrs. J. M. Walton, \$6.25; Mrs. B. McCully, \$1; Rev. D. E. Hatt, \$5; Ephraim Brymer, \$1; A. S. Crowe, \$2; J. F. Faulkner, \$5.

By the time this reaches the readers of the paper it will be a month after the 20th of January and we are not yet able to secure Mr. Rockefeller's 3rd instalment. Will all kindly ponder it and say what we shall do. Please help us friends quickly.

Yours, etc., WM. R. HALL.

93 North St., Halifax.

Notices.

The Hants county Baptist Convention meets with the church at Hantsport on March 5th and 6th next. It is hoped all the churches will be represented as important business will be discussed at this session. E. A. BANCROFT, (sec.)
Walton; Feb. 13th, 1901.

BRONCHITIS

may mean a mere cold or a chronic incurable inflammation of wind-pipes.

The quickest relief, for a cold, is also the most effectual balm for the worst condition of wind-pipes and lungs.

It takes the edge off a cold in a night, and relieves it progressively—one forgets it after a little.

An old bronchitis, however, is obstinate. Nothing restores the tissues, when once destroyed; and an old bronchitis has gradually impaired and partly destroyed the lining of those small pipes between throat and lungs.

Scott's emulsion of cod-liver oil is the balm; it soothes if it cannot restore.

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

RADWAY'S READY RELIEF

Radway's Ready Relief cures the worst pains in from one to twenty minutes. Not one hour after reading this advertisement need any one suffer with

Aches and Pains

For Headache (whether sick or nervous), toothache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of Radway's Ready Relief will afford immediate ease, and its continued use for a few days effect a permanent cure.

A Cure for All

Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammations, Rheumatism, Neuralgia, Prostrates, Chills, Headaches, Toothache, Asthma, Difficult Breathing.

Cures the worst pains in from one to twenty minutes. Not one hour after reading this advertisement need any one suffer with pain.

Radway's Ready Relief is a sure cure for every pain, Sprains, Bruises, Pains in the Back, Chest and Lungs.

IT WAS THE FIRST

AND IS THE ONLY

PAIN REMEDY.

Stops pains, always inflammation and cures congestions, whether of the Lungs, Stomach, Bowels or other glands or organs, by one application.

A half to a teaspoonful in half a tumbler of water will in a few minutes cure Cramps, Spasms, Sour Stomach, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhea, Dysentery, Colic, Flatulency, and all internal pains.

There is not a remedial agent in the world that will cure Fever and Ague and all other Malarial, Bilious and other fevers, aided by Radway's Pills, so quickly as Radway's Ready Relief.

30 cents a bottle. Sold by all druggists.

Radway's Pills

Always Reliable. Purely Vegetable.

Perfectly tasteless, elegantly coated, purge, regulate, purify, cleanse and strengthen. RADWAY'S PILLS for the cure of all disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Dizziness, Vertigo, Costiveness, Piles.

SICK HEADACHE, FEMALE COMPLAINTS, BILIOUSNESS,

INDIGESTION, DYSPEPSIA, CONSTIPATION

—AND—

All Disorders of the LIVER.

Observe the following symptoms, resulting from diseases of the digestive organs: Constipation, inward piles, fullness of blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fullness of weight of the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensation when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the stomach, limbs and sudden flushes of heat, burning in the feet.

A few doses of RADWAY'S PILLS will free the system of all the above-named disorders. Price 50c. a box. Sold by druggists or sent by mail.

Send to DR. RADWAY & CO., Look Box 205, New York, for Book of Advice.

The annual meeting of the Ministers' Institute, and the County Conference of Annapolis county, N. S., will convene in the Baptist church, Paradise, on March 4th and 5th. The first session will be held Monday evening at 7.30 and the last Tuesday evening at 7.30. A special programme on Missions is being prepared, appropriate to the change in time and the history of the church. Every church is requested to send their pastor, and at least two delegates.

HOWARD H. ROACH, Sec'y. Co. Conf. Annapolis Royal, N. S., Feb. 11, 1901.

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

W. F. PARKER, Sec'y.

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

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

PEOPLE RECOVERING

From Pneumonia, Typhoid or Scarlet Fever, Diphtheria, La Grippe or any Serious Sickness



Require the Nerve Toning, Blood Enriching, Heart Sustaining Action of Milburn's Heart and Nerve Pills.

It is well known that after any serious illness the heart and nerves are extremely weak and the blood greatly impoverished. For these conditions there is no remedy equals Milburn's Heart and Nerve Pills. It restores all the vital forces of the body which disease has impaired and weakened.

Mr. T. Barnicot, Aymer, Ont., says:—"About a year ago I had a severe attack of La Grippe which left my system in an exhausted condition. I could not regain strength and was very nervous and sleepless at night, and got up in the morning as tired as when I went to bed."

"I had no energy and was in a miserable state of health."

"Milburn's Heart and Nerve Pills, which I got at Richard's Drug Store here, changed me from a condition of misery to good health. They built up my system, strengthened my nerves, restored brisk circulation of my blood, and made a new man of me. I heartily recommend them to any one suffering from the after effects of Grippe, or any other severe illness."

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KINGDOM OF SONG

The new Sunday School Book for the Twentieth Century 1901

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S. KERR & SON.

One Dose
Tells the story. When your head aches, and you feel bilious, constipated, and out of tune, with your stomach sour and no appetite, just buy a package of
Hood's Pills
And take a dose, from 1 to 4 pills. You will be surprised at how easily they will do their work, cure your headache and biliousness, rouse the liver and make you feel happy again. 25 cents. Sold by all medicine dealers.

FOR
**Impure Blood,
Thick Water,
Swellings,
Fever, Cough,
Lost Appetite, Etc.**
USE THE RELIABLE
**GRANGER
Condition Powder**
Lynch, Proprietors



Here's people free from pain and ache
Dyspepsia's direful ills.
It is because they always take
Laxa-Liver Pills.
These little pills work while you sleep, without a gripe or pain, curing biliousness, constipation, dyspepsia and sick headache, and making you feel better in the morning.

DR. WOOD'S Heals and
NORWAY PINE soothes the lungs
SYRUP. and cures the
worst kinds of
coughs and colds

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

Hail's Harbor, May 31, 1900.
G. GATES, SON & CO.
Middletown, N. B.
Gentlemen: About two years ago I was taken sick with La Grippe. My head pained excruciatingly. So terrible was the pain that when my wife wrung cloths from hot water and held them on my head I could not feel the heat. I obtained a bottle of your **ACADIAN LINIMENT**, used it on my head, and took some in hot water internally, according to directions. As soon as I drank it I felt better and it made a cure in a few days.
I afterwards advised a neighbor to use it and it cured him also. Mr. Joshua McDonald, of Cay Corner, spent \$25.00 before I saw him and persuaded him to try your Liniment. He, too, was cured and says that he will never be without **GATES' ACADIAN LINIMENT** in the house.
For head and heat, external or internal, I regard it as the best. Yours truly,
ALEXANDER THOMPSON.
Insist on having **GATES'—the BEST.**

Sold Everywhere at 25 Cents per Bottle.

**Don't Be
Handicapped**
all through life for want of a Business Education. A few months spent in attending
**FREDERICTON
BUSINESS
COLLEGE**
will be worth many times the cost.
Don't wait till you feel the need of it. It may be TOO LATE.
Write for a Catalogue. Address
W. J. OSBORNE, Principal.
Fredericton, N. B.

The Home
A Modern Clothes Closet.
A modern clothes closet is a great improvement over the old wardrobe with hooks fastened against the wall on a strip of wood. In the new closets for clothes, stout hooks of perfectly smooth metal are fastened in the underside of a shelf at regular intervals. On each one of these hooks a heavy polished wire shoulder form or hanger up is hooked. On these forms coats or other wraps and dress skirts and waists can be hung, stretched out so that they cannot wrinkle as they did when several were hung together from the old-time hook at the side of the wall. The advantage of this arrangement of the clothes closet is evident. Each garment is hung by itself, and is stretched out when hung. Considerably more clothes can be hung in a closet of this description than in the old clothes closet with hooks at the sides. The shelf in which the hooks are placed is useful for holding handboxes and other articles. There is almost always a low base shelf raised from three to four inches from the floor, which is useful for shoes, boots and some boxes.—Ex.

Infection in Clothing.
One of the medical journals tells of a recent funeral at East Baltimore, Md. A child had died from diphtheria, and the mother, having no mourning clothes of her own, borrowed from a neighbor. A few days after the garments were returned diphtheria broke out in the other family. Such cases are not unusual. Too great pains cannot be taken to avoid infection where there is a case of this disease. The germs of diphtheria, scarlet fever and some other diseases are readily conveyed by clothing.
Here is another illustration of the fact: An infant of tender age died of scarlet fever. Some of its long clothes, which were handsomely embroidered, were laid aside. A year or two later another infant was born to the same parents, and was dressed in the same clothes. This child, too, was stricken with scarlet fever and died. To the parents the event was a mystery, but many other people understood the affair. In all such cases, though, one cannot but wish that the attending physician had warned the families in which these illnesses occurred against the danger of infection.—Ex.

How to Wash Dishes
There are very few housekeepers who would admit that they did not know how to wash dishes properly, yet there are comparatively few kitchens properly provided with dish towels, dish-cloths, a dish mop, a soap shaker and the proper array of dish-pans to wash and wipe dishes, to say nothing of the scrapers, wire dish-cloths and other paraphernalia for washing pots and kettles. These articles do not cost much, so that it is carelessness, not economy, which prevents a kitchen being properly provided in this matter. A dish mop costs 5 cents, a soap shaker about the same amount. A good scraper for pots and pans and a wire dish-cloth each costs 10 cents. Excellent dish-cloths made of heavy linen crash, which soon become softened by use, are not expensive and last longer than any less durable material. Dish towels should be of two qualities—heavy kitchen crash for coarse dishes and fine smooth glass towelling for fine china. Plenty of boiling hot soapuds is necessary to wash dishes properly, and clear hot water is necessary to rinse them. It saves work and trouble to scrape all greasy dishes and all plates with any food clinging to them thoroughly before washing them. Rub very greasy plates or plates on which fish has been served with a little piece of paper to prevent the fish-water becoming thick and greasy or permeated with the odor of fish. Wash the pots and pans first by themselves, then wash the china and silver by themselves. After the teacups, saucers and silver are washed, wash the plates and platters and men's dishes of the dinner table. Work rapidly while the water is hot, and this disagreeable work is soon done.—Ex.

**No Excuse
For People Who Wear
Rusty or Faded
Clothes.**
Diamond Dyes
Will Make the Old Things
Look as Good as New.
If the majority of people cannot afford to buy new dresses, jackets, capes, waists or suits of clothes every three or six months, the use of **Diamond Dyes** will enable them to renew at trifling cost their faded or rusty garments, making them as handsome as new ones. Mrs. W. L. Woodward, of Cresswell, Ont., says: "I have always used **Diamond Dyes** with the best results, but my last trial of them has exceeded all previous efforts. I have just dyed a dress of the very finest brown Henrietta Cloth with **Diamond Dye Fast Black** for Wool, making it look as well as new goods from the store. There is no excuse for anyone wearing old clothes while **Diamond Dyes** are sold."

Remembering Birthdays.
An exchange notes the fact that in the journal of Louisa M. Alcott is a little record which is deeply pathetic, when one remembers how her brave, unselfish life was spent unwearingly for others: "My birthday; thirty-six. Spent alone, writing hard. No presents but father's 'Tablets.' I never seem to have many presents, as some do, though I give a good many. That is best, perhaps, and makes a gift very precious when it does come."
Yes, the giving is best, there is no doubt of that; that she was, after the first hard years, able to give so much to those she loved was the great joy of Miss Alcott's

**80 and
Not Gray**

"I have used **Ayer's Hair Vigor** for a great many years, and although I am past eighty years of age, yet I have not a gray hair in my head."—GEO. YELLOTT, Towson, Md., Aug. 3, 1899.
Ayer's Hair Vigor always restores color to gray hair. We know exactly what we are saying when we use that word "always."
It makes the hair grow heavy and long, too, and stops falling of the hair. Keep it on your dressing-table and use it as directed.
One dollar a bottle.

If your druggist cannot supply you, send us \$1.00 and we will express a bottle to you, all charges prepaid. Be sure and give us your nearest express office.
J. C. AYER CO., Lowell, Mass.
Send for our handsome book on **The Hair**.

**B.B.B.
Makes
Blood
Pure.**

If the blood is pure the whole body will be healthy.
If the blood is impure the whole system becomes corrupted with its impurities.
Burdock Blood Bitters transforms impure and watery blood into rich pure blood and builds up the health.
Disease germs cannot lurk in the system when **B.B.B.** is used.
Miss Effie McDonald, Liscomb Mills, Guy Co., N.S., writes: "I have found **B.B.B.** an excellent remedy for purifying the blood and curing sick headache. I had tried many remedies, but none of them did me much good. **B.B.B.** has made me so well that I feel like a new woman and I am constantly recommending it to my friends."

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Send to me for your **SUNDAY SCHOOL QUARTERLIES** and **SUPPLIES** at **Publishers' Prices.**
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St. John, N. B.

The Sunday School

BIBLE LESSON

Abridged from Peloubet's Notes.

First Quarter.

JESUS BETRAYED.

Lesson IX. March 3. John 18:1-14.

Print Verses 1-11.

GOLDEN TEXT.

The Son of man is betrayed into the hands of sinners.—Matt. 26:45.

EXPLANATORY.

I. JESUS GOING TO THE GARDEN.—V. 1. THESE WORDS. The discourse and the prayer. See chaps. 14 to 17, inclusive. HE WENT FORTH. From the room where the supper had been celebrated. WITH HIS DISCIPLES. The eleven apostles; Judas, the twelfth, had gone to make preparations for the betrayal. OVER THE BROOK CEDRON (Kidron). See margin of R. V. A ravine through which flowed a winter torrent.

II. JUDAS GOING TO THE GARDEN.—Vs. 2, 3. 2. JUDAS. "Praise," "the man of Kerioth," a town of Judah. The treasurer of the apostles. Did you ever know of a child being baptized "Judas"? Why not? THE PLACE, i. e., the locality. FOR JESUS OFTIMES RESORTED THITHER WITH HIS DISCIPLES. This explains how Judas learned to know the place. His knowledge made it easy for him to betray Jesus, who made no effort to conceal himself because his "hour" was at hand.

3. A BAND, or cohort of Roman soldiers from the tower of Antonia, who were detailed to keep order during the feast. See Mark 14:2 and Matt. 27:27. The size of a cohort varied from three to six hundred. Probably only a portion of the cohort accompanied Judas. OFFICERS. Temple police, Levites, appointed by the Sanhedrim as officers of justice. THE CHIEF PRIESTS AND PHARISES. Especially active as the enemies of Jesus. LANTERNS AND TORCHES. The Passover was celebrated at the time of full moon. Why the necessity for light? "Extreme precaution renders this preparation conceivable even at the time of full moon." The night may have been cloudy, or they may have come prepared to search the recesses of the garden.

IV. JESUS DECLARING HIMSELF.—Vs. 4-9. 4. KNOWING ALL THINGS. We cannot too frequently impress the truth that Jesus was a voluntary sacrifice (Matt. 16:21). THAT SHOULD COME UPON HIM. Note the accurate rendering, "were coming" in R. V. He asks the Roman soldiers, WHOM SEEK YE? "When men sought him to make him a king, he fled; now that they seek him to put him to death, he goes forth to meet them" (John 6:15).

5. JESUS OF NAZARETH. The answer may perhaps reveal the light in which Judas had represented Jesus to the Roman authorities,—of Nazareth, a Galilean prone to revolt. JUDAS ALSO . . . STOOD WITH THEM. This is mentioned to show that he too, though badly bold by being possessed of Satan, fell backward to the ground with the others, conscience-stricken and afraid.

6. THEY WENT BACKWARD (not fell backward), AND FELL TO THE GROUND. The divine majesty of Jesus just from his intimate communion with God, the unexpected boldness of innocence, smote terror into hearts conscious of guilt, and remembering that Jesus was the great miracle-worker who had power over life and death.

8. IF THEREFOR YE SEEK ME, LET THESE GO THEIR WAY. "In the interval

which had passed since the Lord came out from the garden alone (v. 4), his disciples had gathered round him, and for them he still intercedes."

9. THAT THE SAYING MIGHT BE FULFILLED. The saying is quoted from Christ's prayer (John 17:12). This was one instance of the fulfilment of these words.

V. PETER DEFENDING HIS MASTER.—Vs. 10, 11. 10. SIMON PETER. Simon ("a hearing") contracted from Simeon, called Peter ("stone" or "rock"); also known as Cephas, the Syriac word for Peter. HAVING A SWORD.—Luke (22:38) tells us that the apostles had two swords. DREW IT. Peter was always ready to act, often thoughtlessly. THE HIGH PRIEST'S SERVANT. A personal slave. MALCHUS. St. John, as a frequenter of the high priest's house, knew the man. As he stooped to seize Jesus, Peter aimed a blow at him and cut off his ear. Had the sword come into contact with the slave's head, as Peter evidently intended it should, it would have killed him.

The healing is recorded only by the physician, (Luke (22:51). "Thus the last act of those hands before they were bound was a work of mercy and of peace in healing that slight wound, the only one ever inflicted for his sake."

THE CUP. The coming sorrow, suffering and death. WHICH MY FATHER HATH GIVEN ME. Blessed is he who can see God's hand holding the cup in times of sorrow. SHALL I NOT DRINK IT? Christ came to do the Father's will.

SPEAKING THE TRUTH.

While the truth is always to be spoken, if anything is said, it is not always necessary to say anything. We may feel very keenly about certain matters, and be thoroughly convinced that our view is the correct one, and yet have regard to timeliness and the feelings of others in the expression of our opinions. It may not be cowardice at all, but simply the self-restraint which comes from a wise judgment of opportunities and conditions, or a regard for others, that seals the lips. In household life one has frequent occasions to act on this principle. The inopportune declaration of what you think or know may alienate the closest friends, and sow discords never to be uprooted. It is no defense whatever to say that you spoke what you thought, or that what you said was true. Neither the law of frankness nor veracity puts you under any obligation to outrage others' feelings. Paul declares that we are to "speak the truth in love." By heeding the qualification "in love," we shall be saved from a multitude of errors. Speaking the truth to put others in the wrong and exult over them, to magnify ourselves, to make others despicable or ridiculous, what a chasm there is between those things and "speaking the truth in love!"—The Watchman.

GOOD TRAVELING COMPANIONS.

According to their own tales some travelers find rudeness and impoliteness wherever they go. In steamboats, trains and hotels, they constantly meet with discourteous treatment, and in consequence the outing to which they have looked forward for so long becomes far from pleasurable. Stearage to say other travelers and exactly similar conditions make no complaint.

The truth of the matter is that the discontented travelers make trouble for themselves as they go along. They are fussy, suspicious or aggressive, and they continually talk of their discomforts and privations.

An experienced traveler once said to me that though he had journeyed in many countries he had never failed to enjoy himself, and that he attributed this good fortune to the fact that two traveling companions who had free passes on all lines were always with him. In their company he was sure to find comfort and enjoyment and to attract to his side the pleasantest of acquaintances. When I begged to know the names of these friends he laughingly assured me that they were none other than good manners and good temper.

So to it, young people, that you make no journeys save in this excellent and inexpensive company.—Mrs. C. F. Fraser, in Good Work.

Patience—"What is the cheapest looking thing you ever saw about a bargain counter?"

Patrice—"A husband waiting for his wife."

"They say young Polley has been wandering in his mind lately," said one man to another.

"Well," was the heartless reply, "from what I've seen and heard of him, he's safe enough. He can't wander very far."—Christian Recorder.

HERE IS HEALTH

For all who have Weak Lungs



This is a Positive Cure for all Throat and Lung Troubles, also

CONSUMPTION

THESE FOUR REMEDIES

Represent a New system of treatment for the weak and for those suffering from Consumption, wasting diseases or inflammatory conditions of nose, throat and lungs.

The treatment is free. You have only to write to obtain it.

Its efficacy is explained as simply as possible below.

By the new system devised by DR. T. A. SLOCUM, the great specialist in pulmonary and kindred diseases, all the requirements of the sick body are supplied by the Four remedies constituting his Special Treatment known as The Slocum System.

Whatever your disease one or more of these four preparations will be of benefit to you.

According to the needs of your case, fully explained in the Treatise given free with the free medicine, you may take one, or any two, or three, or all four, in combination.

A cure is certain if the simple directions are followed.

The Remedies are especially adapted for those who suffer from weak lungs, coughs, sore throat, bronchitis, catarrh, CONSUMPTION, and other pulmonary troubles.

But they are also of wonderful efficacy in the rebuilding of weak systems, in purifying the blood, making flesh, and restoring to

weak, sallow people, vigorous and healthy constitutions.

The basis of the entire System is a flesh-building, nerve and tissue-renewing food.

Every invalid and sick person needs strength. This food gives it.

Many people get the complete system for the sake of the Emulsion of Cod Liver Oil, which they themselves need, and give away the other three preparations to their friends.

The second article is a Tonic. It is good for weak, thin, dyspeptic, nervous people, for those who have no appetite, who need bracing up.

Thousands take only the Emulsion and the Tonic.

The third preparation is an antiseptic Balm or Jelly. It cures catarrh. It helps all irritation of the nose, throat and mucous membranes. It gives immediate relief.

Thousands of our readers need the OxoJell Cure for Catarrh without any of the other articles.

The fourth article is an Expectorant, Cough and Cold Cure. Can positively be relied upon. Is absolutely safe for children. Gets to the very root of the trouble, and not merely alleviates, but cures.

The four preparations form a panoply of strength against disease in whatever shape it may attack you.

NO CHARGE FOR TREATMENT.

You or your sick friends can have a FREE course of Treatment. Simply write to THE T. A. SLOCUM CHEMICAL CO., Limited, 179 King Street West, Toronto, giving post office and express office address, and the free medicine (The Slocum Cure) will be promptly sent.

When writing for them always mention this paper. Persons in Canada, seeing Slocum's free offer in American papers, will please send for samples to the Toronto laboratories.

"How Percy Perkins does avoid Miss Hopkins!"

"Yes, he's either hopelessly in love with her, or she's been picking him up on pronunciations."

"They say Uncle Ned remembers seeing George Washington?" "No, sah!" He used to remember that; but he don't since he done jined de church."—Puck.

A Discouragement.—"Yes," said the young woman, "I find books in the running brooks."

"Well," said Farmer Corntassel, "them summer boarders littered the place up terrible with them trashy novels last year. Me-an' ma done the best we could to burn 'em all in the cook stove, but they do seem to keep turnin' 'p."—Washington Star.

From the Churches.

Denominational Funds.

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

JACKSONTOWN.—On Feb. 4th a good representation of the parsonage and left us richer in pantry and purse.

WOLFVILLE, N. S.—Pastor Hatch writes that three young ladies from the Seminary, baptized recently, are from New Brunswick...

SUSSEX.—Bro. Hugh McLean is expected to come to us on the 3rd of March when special services will be held for two weeks.

FLORENCEVILLE, N. B.—Our work at Simonds and Peel is still going on. Sunday, 10th inst., we baptized 5 candidates.

KEMPT, HANTS COUNTY, N. S.—Deacon Joseph D. Marsters writes that the Kempt church is now in need of a minister, the Rev. George Weathers who has so long and faithfully served the church being now laid aside from the active duties of the pastorate.

WEST YARMOUTH CHURCH.—We enjoyed our annual roll call on Feb. 1st. A good number responded to their names at Chegoggin at 2.30 and at Overton at 7.30.

PENOBSCUS, N. B.—The Penobscus branch of the Cordwell Baptist church held its annual business meeting on the evening of the 7th inst. The officers of the church are as follows: Trustees, Albert Stone, Byron Freeze, Marshall Stewart, Bertram Whippley, James Teakles, and James Watters; Clerk and Treasurer, Joseph Moore; Superintendent of Sunday School, Samuel I. Morton; Committee in care of the house, Marshall Stewart; Missionary Committee, Mrs. Albert Stone and Miss Jessie McLeod; Deacons chosen, Marshall Stewart and Joseph Moore.

GLACE BAY, C. B.—Glad to be able to report that we are not without some tokens of His presence. Since last report through these columns to have come into the church, eight by baptism. Held two weeks and a half of special services in January. Thirteen made a start, but owing to Peto-Baptist parentage, our church roll will not contain some of their names.

OAK BAY, CHARLOTTE COUNTY.—The Baptist church of this place has been quickened and strengthened and revived and sinners converted and souls eternally saved, since have been received for baptism, some five will not be baptized until spring.

We had Rev. J. A. Marple the evangelist to assist us here as well as at Rolling Dam, God used him, he was with me here two weeks giving me a good start. He is the right man in the right place, he makes a splendid missionary, his work is good, his preaching searching and his word with power.

GREENWICH HILL.—As it is come time since I have sent any word from here permit me to say that at Xmas times a number of friends gathered into our home and spent a very pleasant evening. Coffee and cake were served, readings and recitations given and some short addresses made. It was an hour of enjoyment and all went home happy after presenting Mrs. Stearns with the sum of \$7. It also affords me pleasure to acknowledge the receipt of a box of very useful articles from the Rev. T. M. Munro, and a parcel of clothing and clothing material for my family from St. John ladies.

ST. MARTINS, N. B.—At the annual business meeting held on January 16th the financial secretary, E. A. Titus, reported the amount of money raised by the church for all purposes during the year, \$1562.36; expended \$1437.45; leaving a balance in the treasury of \$124.91. Of this amount \$657.55 was expended in repairs on the church building, which is now in good condition we trust for a number of years.

MUSQUASH.—The Lord has been pleased to remember us in much mercy, and is doing us good according to his great love: United prayers have ascended with acceptance to the throne of grace, and the answer of peace is, in some good measure, enjoyed by us. On this the eve of our departure from the church, we have reason to be thankful for the prudent, pious and zealous co-operation, both of church and congregation. It is much against the unanimous wish of the church that we tender our resignation and accept of the call to the 1st Springfield church.

JRDDORE, EAST AND WEST.—We have observed the week of prayer with both of the above named churches with encouraging results. Since then my efforts in the regular services have been directed toward the deepening of the spiritual life in our membership. Manifestation of the divine

ROYAL BAKING POWDER ABSOLUTELY PURE Makes the food more delicious and wholesome

presence as well as renewed attachment to his service are seen and felt among us. But we trust that these signs of divine favor are only mercy drops before the more plentiful showers. I expect to hold special services all over this field in the near future. These churches are moving onward harmoniously and hopefully.

Paul was the first great foreign missionary, and he tells us the purpose of foreign missions when he says, "For me to live in Christ."—A. H. Strong.

La Grippe's Ravages.

A CAMPDEN LADY CURED OF ITS AFTER EFFECTS.

She Was Left Weak and Run Down, and Unable to Regain Her Strength Until She Used Dr. Williams' Pink Pills.

In the village of Campden, Ont., and throughout the surrounding country, there are few people better known or more highly esteemed than Mr. and Mrs. Daniel Albright. Mr. Albright has for many years filled the position of village postmaster, in addition to conducting a boot and shoe business.

Dr. Williams' Pink Pills are a tonic and not a purgative medicine. They enrich the blood from the first dose to the last and thus bring health and strength to every organ in the body.

DORCHESTER, N. B.—Notwithstanding many unfortunate influences, which happily our ministers do not often meet, the Lord has been very good to us here. An injured cause has been greatly revived and wonderfully strengthened by a wonder working God. We have just closed a series of special services with precious results.

WHEELER'S BOTANIC BITTERS A reliable and effective medicine for cleansing the blood, stomach and liver.

SHORTHAND From Journal of Education, Nova Scotia. "The Education Department does not at present propose to issue certificates for proficiency in this subject."

MCCLEAN'S VEGETABLE WORM SYRUP Safe Pleasant Effectual

AGENTS WANTED. The Queen is Dead And we have in preparation a memorial volume covering the whole field of Her Majesty's remarkable Life and Times.

30 Minutes
 of soak and rinse
 with **PEARLINE**
 washing,
 for every hour of hard rubbing
 with old-fashioned washing.
 You save half the time. It's
 easier, pleasanter, healthier
 work. Soaking the clothes in
PEARLINE and water loosens
 the dirt. You rinse it out with
 no rubbing. This soaking is
 absolutely harmless—not so
 with most soap-soaking. 629

MARRIAGES.

REDDEN-BURBRIDGE.—At the residence of the bride's parents, Kentville, Jan. 23rd, by the Rev. C. H. Day, Levi A. Redden to Mande Burbridge, both of Kentville.

CHISHOLM-KELLEY.—At the residence of the bride's parents, Brooklyn street, Kentville, Feb. 7th, by Rev. C. H. Day, William G. Chisholm of Truro, N. S., to Hattie A. Kelley of Kentville.

TAYLOR-MOUNTAIN.—At Springhill, Feb. 9th, by Rev. J. Baucroft, William L. Taylor and Mary May Mountain.

HAMILTON-GOODWIN.—At Lower Argyle, N. S., on Feb. 13th, by E. A. McPhee, pastor of Argyle Baptist church, Ethelinda Goodwin of Argyle Sound to Whitfield H. Hamilton of Lower Argyle.

DEATHS.

FANJOY.—At Fredericton, on 5th inst., of typhoid fever, contracted while working in New Hampshire, Budd De Mille, second son of Duncan Fanjoy of Newcastle, Queens county, aged 18 years. The deceased leaves a father, two brothers and two sisters in mourning.

MORROW.—At Boylston, Feb. 13, after a painful illness of five months' duration, Freeman, eldest son of Deacon H. L. and Mary Morrow, aged 26 years and 3 months leaving his sorrowing parents, one brother, one sister and a wide circle of acquaintances to mourn his early death. Our departed brother professed conversion in early life, but, like many others, wandered back into the world. During his long illness he was restored to the assurance of pardon and died trusting in Jesus. His last words were very impressive and comforting.

DOUGLAS.—At North River, Colchester county, N. S., on Thursday the 7th inst., at 10 a. m., Mr. Charles Douglas, aged 81 years. Our brother who was a consistent and active member of the North River Baptist church, was baptized by the late Rev. D. W. Dimock of Onslow and later pastor of the Truro Baptist church. For about 20 years he superintended the Sabbath School at North River, until he became so old and feeble that he could no longer attend to active duties—he died however with the harness on—and now that he has laid it off, he can boast, to the praise of sovereign grace.

SCOTT.—On Jan. 9th the church at St. Peter's Road, P. E. I., lost one of its oldest members, Mrs. Jane Stewart, relict of the late William Scott. She passed to her heavenly reward in her 80th year. Though her health had been failing since the death of her husband, ten years ago, yet her death came unexpectedly; but it found her ready to meet her Lord. She loved the sanctuary of the Lord and delighted to speak of his love and keeping power. Her home was a refuge for God's servants. The language of her Christian life was that of confident abiding in his love, who died for her. "Blessed are the dead which die in the Lord."

KENT.—At Pleasant Point, Halifax Co., Feb. 6th, Wesley, eldest son of Mr. and Mrs. D. Kent, aged 28 years. Somewhat over a year ago our young brother contracted a severe cold which rapidly developed into consumption. Wesley was ambitious and earnest regarding the things of this life. Even when the dreadful disease had unquestionably fastened itself upon him he was hopeful of recovery. But God had another way. Therefore he took him. Our young brother united with the West Jeddore Baptist church some six years ago. So according to his profession of faith in his Saviour we believe he is with Christ which is far better. There is a father, a mother, six brothers and two sisters left to cherish the memory of a kind and true son and brother.

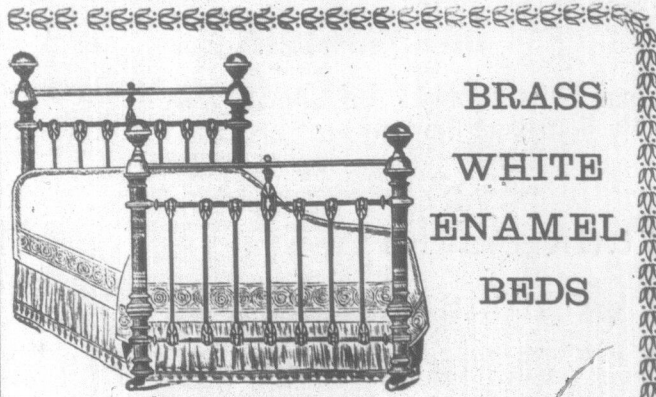
KELLY.—Mrs. Hannah E. Kelly, relict of the late Deacon Henry Kelly, died at Long's Creek, Feb. 8th, in the 74th year of her age. About 54 years ago she was converted to God and joined the Baptist Church under the late George Cambell and was a consistent and faithful Christian to the end of life. About two years ago

she had a stroke of paralysis which incapacitated her for the activities of the home and the church. It was her impression that she would not regain her lost health and therefore set her house in order for the event which she knew to be fast approaching. And when the Master called she was ready and departed in peace to the promised rest. She leaves behind her one son, Arthur Kelly, who nourished and cared for her during her widowhood and affliction, and five daughters, Mrs. A. C. Musgrove of Vancouver, B. C., Mrs. C. C. Patterson of Mactaquac, Mrs. George Small of Houlton, Maine; Mrs. Dr. Long of Michigan, and Mrs. Edgar Ship of Long's Creek.

BLEAKNEY.—At West Jeddore, January 28th, Deacon Duke Bleakney, aged 84 years and 11 months. The deceased was the oldest member of the Jeddore Baptist church. He united with this church over 60 years ago. Was ordained deacon a number of years ago and so long as he was able he filled this office faithfully. Our aged brother served his Master long and well. Only a little over a month ago he filled his usual seat in the sanctuary of the Lord and partook of the communion with his brethren. Now he has entered into his eternal Sabbath rest. Deacon Bleakney's departure from this life was one of the most peaceful I have ever witnessed. He seemed not to suffer a stroke of pain. The eternal hand made the burden of death light. His last words were as his pastor inquired of him what his prospects for the eternal world were "My hope is strong in Christ." There is a large circle of relatives and friends left to think upon the life of a faithful husband and father and a true Christian friend.

HUESTIS.—At her home, Yarmouth, N. S., January 26th, in the seventy-second year of her age, Hannah Huestis, wife of Deacon W. E. Huestis. Sister Huestis was the eldest child of pastor Burton, who for so many years, faithfully served the old mother church of Yarmouth. She was converted when quite young and was baptized by her father into the membership of Zion church with which she was identified until her decease. She always had a peculiar love for the church and took delight in its prosperity. Her disposition was exceedingly gentle, cheerful and untroubled. She had the happy faculty of seeing the silver lining that fringes every cloud. She was loved by all, the youngest as well as the old. Last year a singular testimony to this was manifested in the large number who joined in a church "at home" held in honor of the fiftieth anniversary of her and her husband's married life. Her death was very unexpected. On Thursday evening she was seized with a stroke of apoplexy from which she never rallied. Her funeral took place on the following Wednesday, being conducted by Pastor Mode, assisted by several pastors of the community. Sister Huestis leaves four sons, three daughters and a husband to mourn her loss. Our sympathy and prayers are extended to them all and especially to Deacon Huestis who, now at the close of life, is deprived of the associations and ministrations of her who has been through life so much to him.

HUNT.—It is with deep sorrow that we chronicle the death of Mrs. Albert E. Hunt, of Truro, which occurred on the evening of Jan. 24th. Mrs. Hunt was a young woman of sterling Christian character, who filled a large place in the hearts of her many friends and acquaintances in Truro and elsewhere. Throughout her protracted illness, which lasted for more than a year, she exhibited the same sweet,



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

Write for illustrations.

Manchester Robertson Allison

Real Estate Sold.

The farm advertised in this paper during the past month has been sold, but I have several other fine properties to dispose of, in price from one to six thousand dollars. Any one desiring to sell had better send description of property at once, as the spring season is the most favorable for disposal of farms. I have two very nice small places for sale right in the village of Berwick. One contains 14 acres with some four hundred fruit trees, set out from two to four years. Good new house and barn. The other contains about 20 acres, with new house and barn, also good orchard in bearing. For further particulars apply to
 J. ANDREWS,
 Real Estate Broker, Berwick, N. S.
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1884. 1901.
 Of Good Quality,
 Contains Nothing Injurious,
 WAS THE REPORT ON
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BY MAYNARD BOWMAN,
 PUBLIC ANALYST,
 October 7, 1884.

And it continues to hold the same good reputation.

patient spirit, which had always characterized her. It was refreshing to sit by her bed-side and witness the triumph of faith over doubt and fear, while she naturally desired to tarry longer in the earthly home, she had always unmingled joy at the thought of departing to be with Christ. In Mrs. Hunt's death, Immanuel church loses one of its brightest and most active members, whose witness for Christ was always clear and telling. The memory of such does much to strengthen those who remain. The high esteem in which Mrs. Hunt was held by her acquaintances in Truro was amply evidenced by the large number of people who assembled on the day of the funeral to pay their last tribute of love to the departed. The deceased leaves a husband, a baby boy, sixteen months old, a mother and other relatives to mourn a loss that will always be felt until the broken family circle is reunited May God comfort the mourners.

MILLER.—At Cumberland Bay, N. B., on 15th inst., Mary E., wife of C. E. Miller, in the 34th year of her age. Besides her father, the departed leaves four children, three brothers and three sisters in mourning. She was a worthy and consistent member of 2nd Grand Lake church.

A prominent Ontario politician states that if Hon. Geo. E. Foster does not contest North Bruce in the conservative interests, the name of Col. A. B. Belcher, of Southampton, will go before the convention.

Agents Wanted

FOR STANDARD

"LIFE OF QUEEN VICTORIA."

Distinguished authorship. 600 pages and 150 beautiful half-tone pictures, illustrating all important events of the Queen's life. Full account of her death and burial. Authentic, complete and reliable. Every one wants this in preference to any old Jubilee books on the market. Retail price, \$1.75. \$1.00 a day easily made. Outfit free. 10 cents for postage.

THE JOHN C. WINSTON CO.,
 TORONTO, ONT.

Dr. J. Woodbury's

Horse Liniment,
 FOR MAN OR BEAST
HAS NO EQUAL
 As an internal and external remedy.

We, the undersigned, have used the above named LINIMENT for COUGHS, LAMENESS, etc., in the human subject as well as for the Horse, with the very best results, and highly recommend it as the best medicine for Man or Horse on the market, and equally as good for man when taken in proper quantities.
 W. A. Randall, M. D., Yarmouth.
 Wm. H. Turner,
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 Joseph E. Wyman, ex-Mayor,
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 Manufactured at Yarmouth, N. S., by

Fred L. Shaffner.
 Proprietor.

Cough! Cough! Cough!

Do not cough any more but use a bottle of PUTTNER'S EMULSION, the old-established favorite remedy. Whether your cough is of long standing, or from recent cold, PUTTNER'S will do you good. It will allay irritation, attack and dispel the germs of pulmonary disease, tone up the system and help to cure you. Your doctor will tell you so. Your neighbors will say so too. Thousands have been cured by it.

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



GOLD MEDAL, PARIS, 1900

The Judges at the Paris Exposition
 have awarded a

GOLD MEDAL

to
Walter Baker & Co. Ltd.

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

**BAKER'S
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are always uniform in quality, absolutely pure, delicious, and nutritious. The genuine goods bear our trade-mark on every package, and are made only by

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The Farm.

Society Completely Revolutionized by Agriculture.

Professor Alfred C. Haddon, in Knowledge.

The cultivation of corn results in a social revolution. Corn, next to milk, is the most perfect foodstuff, but the nutriment is contained in a smaller volume. This concentration of nutriment permits of great accumulations of people, as it gives in a small space the means of feeding a considerable population, while men, nourished on milk are obliged to disperse themselves over vast spaces.

Two very important characteristics of corn are that it allows, first, great facility for storage. There is no comparison between the preservation of corn (and other cereals) and that of milk, fish or game. Thus the pastor, the fisher and the hunter have by no means the same facility for creating riches and accumulating the proceeds of their special industry. No food is so readily stored as corn; witness the famous granaries of Egypt, China, Italy, etc. This facility for accumulation permits provident people to possess themselves of considerable resources, since they are not obliged to consume their harvest within a short period. They can thus capitalize their product. Second, great facility for exchanges. Corn, not only preserves easily, but it is infinitely divisible and travels well. The provident capitalist can utilize it for exchange, and by commerce can become rich. It is worth while to consider the immense effect of corn in history, Egypt having regular harvests, though situated between two deserts, the growing power of Russia and the Odessa corn market, and the enormous cornfields of North America.

The cultivation of corn necessitates a much longer and more difficult labor than that of garden produce. Wheat and maize especially require good soil and manure; care must be taken to select the best time for harvesting, lest the corn should get too ripe, and the weather must be carefully watched. The harvest must be got in rapidly, consequently outside help must be called in. All these difficulties and complications necessitate foresight, skill and promptitude.

Corn also develops and complicates methods of fabrication and transport. The product, like rice, is not usually consumed

NO NIBBLER.

An Old Fish Knows Good Bait From Poor.

A good old family Doctor down in Edenburg, Miss., says he is not afraid to tell the truth about coffee and its effect on him and the remarkable change produced by leaving off and taking Postum Food Coffee in its place.

He used coffee for many years, and says, "Of late years I have been so nervous that I dreaded to perform an operation, and my eyesight had bothered me considerably. I think about two years ago I first heard of Postum Food Coffee, and gave it a trial. I am not quick to bite at humbugs, but the change in my physical condition brought about by leaving off coffee and taking Postum Food Coffee was a complete surprise. I began to eat well, sleep well, and in just three months my eyesight was restored, my nerves strong, headaches disappeared, and my chronic catarrh of thirteen years standing was cured with little or no treatment except the change in coffee."

I am today stout, erect, and weigh 20 pounds more than I did before giving up coffee. I have an extensive practice and have had very satisfactory results among my patients where I have induced them to leave off coffee and take Postum in its place.

Coffee is ruining and destroying thousands of our young Americans, and it is a pleasure to know of a nutritious and palatable breakfast beverage that rebuilds the nervous system rather than tears it down, as the old coffee does.

It may interest you to know that we had much the same experience as many others when we first began to prepare Postum. We boiled it in a desultory sort of way for a few minutes and the product was not satisfactory. Turning to the directions we discovered the fault and from that time we have followed those directions which are simple enough, with the most satisfactory results in point of flavor and food value.

With my best wishes for your continued success." Dr. A. G. Alston.

in the state in which it is gathered. . . . This mode of life forces the families to be completely sedentary. . . . Property in land tends to become more and more permanent. . . . Trade develops. Corn is a product easy to accumulate and exchange. The families readily acquire the habit of selling their surplus and of purchasing food and other things. What a transformation has occurred from the pastoral life! The families content themselves less and less with what they produce themselves; they become partly dependant upon merchants, they are subject to the fluctuations of the market. The buying of books and of writing materials is a sign of another important modification.

Feeding at Milking Time.

I have, I believe, been a careful observer of cows, of their habits and idiosyncrasies, have noted the effect of food as to quality, quantity, manner and time of feeding, and am decidedly of opinion that to feed at milking time has a favorable influence upon the flow of milk (I refer to what is usually termed "giving down") is a normal process, demanding no special attention from the animal. Unless arrested by unusual and untoward influences it ordinarily goes forward uninterruptedly. A sudden alarm—and in the case of a sensitive, highly organized animal, the presence, and touch of a stranger—will sometimes retard or check the flow.

Feeding time is a supreme event in the life of an animal, as it is in the lives of some persons. Observation and experience teach that a person is not in a condition of tranquillity while waiting for dinner. It has been said, "Never ask a favor of a hungry man," and shall we expect more from a cow than we do from her master? The highest animal enjoyment is experienced in the gratification of appetite. To make an animal happy you must give it something to eat. Note the eagerness of the cow for her anticipated ration and her evident enjoyment of it. There is an attitude of supreme content that augurs favorably for the milk pail. If the accustomed dainty is withheld, disappointment is as forcibly expressed as it would be by speech, for "actions speak louder than words."

One dairyman says: "I had at one time two cows that would not 'give down' their milk; after I fed them something they liked at milking time I could get all the milk. I have now a full-blood Jersey that held up her milk until I fed her some small potatoes in her mess; now I have no trouble."

Many believe that the milk secreting organs are stimulated by the process of milking, and that the flow of milk is largely increased thereby. If the cow has something to eat of which she is especially fond it is reasonable to believe that she will "give down" better than if she is hungry and waiting to be fed. Mix a few roots or vegetables with the mess of meal or grain as a relish. Fruit or vegetable refuse is eaten with avidity. Reserve the hay or roughage to follow later. You will find the cow will show her gratitude and appreciation of this method of feeding by "giving down" her milk and doing her level best to increase the contents of the pail.—(Sarah E. Wilcox, in Country Gentleman.

Kerosene for Chicken Lice.

We use once a week a little kerosene and lard, mixed, and rubbed on the breast and under the wings of the mother hen, and a sprinkling of the kerosene over the litter in the night quarters. This is all done after the chickens go to roost. The fumes of the kerosene will finish all the lice on the bodies of the chicks, and the lard, which they rub from the mother onto their heads, will do for those on the heads. There is no danger of suffocating the chicks, as in the summer time they will invariably roost with their heads out from under the hen's wings. Adopting this method we are never troubled with lice on our chicks, and, although I have raised poultry for twenty-five years, I have never seen a mite. My neighbors have all been troubled with them, and the only reason that I have not is because the quarters for the hens are kept very clean by the use of plenty of kerosene, and I never overcrowd my chickens. The late hatched chicken is surely worthy of your careful consideration. You will find there is a nice little sum of money to be made in this way.—(Geneva March' in Epitomist.



Mother and Doctor Too

Until the doctor comes, and for minor ills and accidents, the mother must doctor her family. Tens of thousands of mothers have relied upon **JOHNSON'S ANODYNE LINIMENT**, and have found it always reliable. It is used both *externally and internally* and it is the remedy for inflammation from any cause. Used continually for 90 years as a household remedy, its sustained popularity and increasing use every year are the best possible testimonials to its curative powers.

Johnson's ANODYNE LINIMENT

is of greatest value in treating colic, cramps, diarrhoea, cholera morbus, bites, bruises, burns, stings, chafing, colds, coughs, croup, catarrh, bronchitis, la grippe, lameness, muscle soreness and pain and inflammation in any part of the body. Sold in two size bottles, 50c. and 10c. The larger size is more economical. If your dealer hasn't it send us. Ask first.

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

MILLER BROS.
 101, 103 Barrington Street HALIFAX, N. S.

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

J. P. HOGAN, LADIES' TAILORING a Specialty
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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.

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

Wedding Invitations, Announcements etc., a specialty.

NOTICE.

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

J. S. ARMSTRONG, for applicant.

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

NOTICE.

Notice is hereby given that application will be made to the Legislative Assembly of New Brunswick at its ensuing session to pass an act entitled "An act to incorporate Baptist churches with the New Brunswick Eastern, Southern and Western Baptist Associations."

F. W. EMMERSON, Sec'y Com.
 February 6, 1901.

CHANGE OF CLIMATE

Not Necessary in Order to Cure Catarrh.

The popular idea that the only cure for chronic catarrh is a change of climate, is a mistake because catarrh is found in all climates in all sections of the country; and even if a change of climate should benefit for a time the catarrh will certainly return.

Catarrh may be readily cured in any climate, but the only way to do it is to destroy or remove from the system the catarrhal germs which cause all the mischief.

The treatment by inhalers, sprays, powders and washes have been proven almost useless in making a permanent cure, as they do not reach the seat of disease, which is in the blood and can be reached only by an internal remedy which acts through the stomach upon the blood and system generally.

A new discovery which is meeting with remarkable success in curing catarrh of the head, throat and bronchial tubes and also catarrh of the stomach, is sold by druggists under name of Stuart's Catarrh Tablets.

These tablets which are pleasant and harmless to take owe their efficiency to the active medicinal principles of Blood Root, Red Gum and a new specific called Guaiacol, which together with valuable antiseptics are combined in convenient, palatable tablet form, and as valuable for children as for adults.

Mr. A. R. Fernback of Columbus, Ohio, says: "I suffered so many winters from Catarrh that I took it as a matter of course, and that nothing would cure it except a change of climate, which my business affairs would not permit me to take."

My nostrils were almost always clogged up, I had to breathe through the mouth causing an inflamed, irritated throat. The thought of eating breakfast often nauseated me and the catarrh gradually getting into my stomach took away my appetite and digestion.

My druggist advised me to try a fifty cent box of Stuart's Catarrh Tablets, because he said he had so many customers who had been cured of Catarrh by the use of these tablets, that he felt he could honestly recommend them. I took his advice and used several boxes with results that surprised and delighted me.

I always keep a box of Stuart's Catarrh Tablets in the house and the whole family use them freely on the first appearance of a cough or cold in the head.

With our children we think there is nothing so safe and reliable as Stuart's Catarrh Tablets to ward off croup and colds and with other people I have known of cases where the hearing had been seriously impaired by chronic catarrh cured entirely by this new remedy.

I was cured of lame back, after suffering 15 years, by MINARD'S LINIMENT. ROBERT ROSS.

Two Rivers, N. S. I was cured of Diphtheria, after doctors had failed, by MINARD'S LINIMENT. JOHN A. FOREY.

Antigonish, I was cured of contraction of muscles by MINARD'S LINIMENT. MRS. RACHEL SAUNDERS. Dalhousie



Songs of Praise

Ottawa, Jan. 20, 1899. I have used SURPRISE SOAP since I started home and find that it lasts longer and is better than other soap I have tried. J. Johnston.

Fredericton, N. B. Dec. 25th, 1899. Having used SURPRISE SOAP for the past ten years, I find it the best soap that I have ever had in my house and would not use any other when I can get SURPRISE. Mrs. T. Henry Troup. St. Thomas, Ont.

I have to wash for three brothers that work on the railroad, and SURPRISE SOAP is the only soap to use. We tried every other kind of soap, and I tell everybody why our overalls have such a good color. Maudie Logan. Montreal.

Can't get white to use any other soap. Says SURPRISE is the best. Chas. C. Hughes.

SURPRISE is a pure hard SOAP.

News Summary

The Exchequer Court will sit in St. John May 21.

In the preliminary argument on law points in the Delpit marriage case at Montreal, Mr. Lafleur, counsel for the defense, maintained that the courts had no status in the matter. He claimed that the courts had no power to recognize an ecclesiastical annulment.

Sixty men are entombed as the result of an explosion at the Union mines, in the village of Cumberland, B. C. The explosion took place Friday forenoon in No. 6 shaft. The explosion ignited the mine, wrecking the shaft from midway to bottom, filling it with a mass of rocks, earth and timbers.

Four election petitions were disposed of before Judge Fitzgerald, Charlottetown, on Thursday. Arrangements were made by which the petitions against Hackett, conservative, and Lafuray, conservative, were dropped. Petitions against Sir Louis Davies and Hughes, liberals, were also dropped.

The Daily London Mail has the following from its Berlin correspondent: "I learn that the condition of Dowager Empress Frederick is more serious than at any previous time during her illness. King Edward is expected to visit her within a few days."

Over thirty bankers from Michigan, Indiana, Wisconsin and Illinois have taken the preliminary steps toward forming an association of country bankers, the aggregate capital represented being \$50,000,000 and \$75,000,000. The system will be similar to the one operated by the Canadian branch banks.

The People's Cyclopaedia which is advertised in another column is a really valuable work. It is more nearly up to date than most Cyclopedias. It is comprehensive trustworthy, and for most of the purposes for which a Cyclopaedia is consulted is more convenient and satisfactory than larger and more expensive works. The low price places it within the reach of all.

George Johnston, Dominion statistician, has prepared a statement giving the statistics of crime in Canada for the period 1887-99. The total number of convictions for the thirteen years was 484,268, an average of 37,250. Of this number, 60,681 were for indictable offences, the charges numbering 88,523, so that convictions formed 68.9 per cent. of the charges. About 60 per cent. of the convicted were born in Canada. Cities and towns furnished 79 per cent. of the criminal class.

General Manager Moxham, of the Dominion Iron and Steel Works, at a banquet of the Canadian Manufacturers' Association at the Board of Trade at Toronto Friday night said that there was no longer any doubt that the export of Canadian iron and steel would soon be on a colossal scale. He said Cape Breton could export steel to Europe at \$6 per ton less than Pittsburg. This gave his company control of the export trade, and the bulk of the Cape Breton product would be sold abroad.

A riot is threatened at Winfield, Kansas, as a result of the crusade recently instituted against the saloon keepers. The saloon men have many sympathizers who deny that the crusaders have a right to destroy saloon property. The partisans of each faction are arming and a clash between them is imminent. Several ministers have been warned to leave town or suffer the consequences. Saloon keepers have, however, agreed to close at midnight and to exclude slot machines from the bar-rooms.

What Makes You Cough.

Did you ever wonder just what it is that makes you cough? In a general way it is understood to be an involuntary effort of nature to eject something from the respiratory tract. As a matter of fact, merely a slight throat inflammation caused by a cold will cause a cough to start, and the more you cough, the more you want to cough. If you allay the inflammation in the throat your cough will stop.

Don't lull the sensitiveness of the throat with medicine containing a narcotic, but give it soothing and healing treatment. This is difficult, because the inflamed parts are in the way of the passage of food and drink. The true cough remedy is something that will protect the throat from the ill effect of catarrhal discharges and also from the irritation of swallowing food. Such a remedy is Adams' Botanic Cough Balm, which for many years has been conquering the most obstinate coughs. It is a soothing compound prepared from barks and gums. Its beneficent effect is quickly felt and the work of healing promptly begun. If you once take Adams' Balm for cough, you will never be satisfied without some of it at hand for any new cough. A trial size of the Balm can be secured of any druggist for 10 cents. The regular size is 25c. In asking for the Balm, be sure you get the genuine, which has "F. W. Kinsman & Co." blown in the bottle.

Mrs. Carrie Nation was brought to trial at Topeka, Kansas, on Thursday, on a charge of destroying property. The complainant was W. F. Lythe, proprietor of the Senate saloon, which Mrs. Nation and her crusaders wrecked last week. The end was not reached.

Governor Nash is not satisfied with having prevented the Jeffries-Ruhlin fight, which was to have taken place to-night. He is determined there shall be no more prize fights in Ohio during his administration. Within a few days he will advise the sheriff of every county and mayor of every city and town that the laws of the state forbid prize fighting and they must be obeyed.

Fifteen masked women broke into the Missouri Pacific freight department last Friday night and destroyed fifteen jugs of whiskey and four kegs of beer. Breaking into a freight depot is a penitentiary offence and the Missouri Pacific officials announce that detectives will be brought here to learn the identity of the women concerned in the affair so they may be prosecuted. The destruction of the liquor is not a saloon and the liquor came from another state. It is believed that an example will be made of the raiders to prevent raids on depots in other parts of the state. The women raided all of the joints here Tuesday, and a determined fight against the saloons has been kept up since then.

The intense cold prevailing in Paris has resulted in numerous deaths in the city and suburbs. The temperature is 12 centigrade below zero. There has been a heavy fall of snow in several departments.

BLEEDING PILES

And All Other Forms of this Common and Annoying Disease, Cured by the Pyramid Pile Cure.

Thousands of men and women suffer from some form of piles without either knowing the exact nature of the trouble, or knowing it, carelessly allow it to run without using the simple means of a radical cure.

The failure of salves and ointments to cure piles has led many sufferers to believe the only permanent cure to be a surgical operation, but surgical operations are dangerous to life and moreover very expensive and by no means always or even often, successful.

The safest and surest way to cure any case of piles whether itching, protruding or bleeding is to use the Pyramid Pile Cure, composed of healing vegetable oils, and absolutely free from mineral poisons and opiates.

Mr. Wm. Handachu of Pittsburg, Pa., after suffering severely from bleeding piles writes as follows:

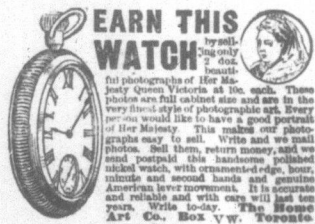
"I take pleasure writing these few lines to let you know that I did not sleep for three months except for a short time each night because of a bad case of bleeding piles. I was down in bed and doctors did me no good."

"A good brother told me of the Pyramid Pile Cure and I bought from my druggist three fifty cent boxes. They completely cured me and I will soon be able to go to my work again."

The Pyramid Pile Cure is not only the safest and surest pile remedy but it is by far the widest known and most popular, because so many thousands have tried it and found it exactly as represented.

Every physician and druggist in the country knows the Pyramid Pile Cure and what it will do.

Send to Pyramid Drug Co., Marshall, Mich., for little book on Cause and Cure of Piles mailed free to any address or better yet get a fifty cent box of the remedy itself at the nearest drug store and try it to-night.



EARN THIS WATCH

Full photographs of Her Majesty Queen Victoria at 10c each. These photos are full cabinet size and are in the very finest style of photographic art. Every person would like to have a good portrait of Her Majesty. This makes our photographs easy to sell. Write and we will photos. Sell them, return money, and we send postpaid this handsome, polished nickel watch, with ornamented edge, hour, minute and second hands and genuine American lever movement. It is accurate and reliable and with care will last ten years. Write to-day. The Home Art Co., Box 77, Toronto.

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for "The Life of Queen Victoria." Distinguished authorship; 150 magnificent illustrations; nearly 600 pages; price only \$1.75. GREATEST MONEY-MAKING OPPORTUNITY EVER OFFERED. \$10 per day made easily. OUTFIT FREE; 10 cents FOR POSTAGE. Address—The John C. Winston Co., Toronto, Ont.

For Croup, Coughs and Colds

Mothers must have something that is safe and acts promptly. Even a few minutes' delay in a case of Croup often means death.

Shiloh's Consumption Cure

should be where it can be had at any minute.

Mothers have you SHILOH in the house at all times? Do you know just where you can find it if you need it quickly—if your little one is gasping and choking with croup? If you haven't it get a bottle. It will save your child's life.

"Shiloh always cured my baby of croup, coughs and colds. I would not be without it." MRS. ROBINSON, Fort Erie.

Shiloh's Consumption Cure is sold by all druggists in Canada and United States at 25c, 50c, \$1.00 a bottle. In Great Britain at 1s. 2d., 2s. 3d., and 4s. 6d. A printed guarantee goes with every bottle. If you are not satisfied go to your druggist and get your money back.

Write for illustrated book on Consumption. Sent to you free. S. C. Wells & Co., Toronto.

AGENTS WANTED

"LIFE AND REIGN OF QUEEN VICTORIA," including "MORE LEAVES FROM THE JOURNAL OF THE LIFE IN THE HIGHLANDS," written by Her Majesty herself; book 7 1/2 x 10; nearly 700 pages; about 100 engravings, several from Her Majesty's own book, with autographs attached; three authors, namely, Her Majesty Queen Victoria, John Coulter, the celebrated historian from London, England, and John A. Cooper, editor of The Canadian Magazine, Toronto. Price, \$1.75. Prospectus free to correspondents. Credit given. Apply—THE WORLD PUBLISHING COMPANY, GUELPH, ONT.

Professional Men.



It's the constant strain and worry under which the professional man labors, the irregularity of habits and loss of rest that makes him peculiarly susceptible to kidney troubles. First it's backache, then urinary difficulties, then—unless it's attended to—Bright's Disease and—death.

DOAN'S KIDNEY PILLS

Strengthen and invigorate the kidneys—never fail to give quick relief and cure the most obstinate cases.

Rev. M. P. Campbell, pastor of the Baptist Church, Essex, Ont., says: "From my personal use of Doan's Kidney Pills, which I got at Sharon's drug store, I can say they are a most excellent remedy for kidney troubles, and I recommend them to sufferers from such complaints."

Story of the Queen.

Millions will require our "Life of the Queen" magnificently illustrated throughout and special engravings portraying lying in state; funeral processions; obsequies; all funeral ceremonies fully reported, also crowning ceremonies of King Edward VII. with appropriate illustration.

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