



SHOULD HAVE CHANGED

our ad. sooner, but couldn't get time to think about it. Students in attendance always have first claim on us. Prospective students next. And we have been rushed with work.

But our students are beginning to graduate now, and we will get a chance to give our attention to prospective students.

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allays all pain, cures wind colic, and
is the best remedy for diarrhoea. Is
pleasant to the taste. Sold by drug-
gists in every part of the world. 25
cents a bottle.

ANNIVERSARY.

An anniversary service will be held
in the Moncton church Tuesday even-
ing, March 17th. Rev. B. H. Nobles
will deliver an address. Addresses will
be delivered also by Rev. D. Mac-
Ordum (Presbyterian), and Rev. G. W.
Fisher (Methodist).

G. SWIM, Pastor.

TOTAL ABSTINENCE AND INSURANCE.

The report of the Manufacturers Life
Insurance Company, just published,
seems of special interest to abstainers.
Though among the younger Canadian
companies, being but sixteen years old,
it stands in the front rank, writing last
year new business of \$6,082,336 and
having in force \$30,152,883 with assets
amounting to \$4,406,329. This com-
pany is the only one in Canada which
is required by its charter to keep the
total abstainers in a class by themselves
and to apportion the profits of the com-
pany arising from the saving in mor-
tality according to the actual death
rate experienced in the two sections.
Every year the more favorable death
rate in the temperance section has been
marked. In 1902 it was \$3.66 per \$1,000
mean net amount at risk in the temper-
ance section and \$6.75 per \$1,000 in the
general section. Total abstinence pays
in life insurance as everywhere else.
Further information concerning this
company can be obtained from The E.
R. Machum Co., Ltd., St. John, N. B.,
Managers for the Maritime Provinces,
from Mr. P. S. Berrie, agent at Fred-
erickton, or from any of the company's
representatives.

A PERNICIOUS DUALISM.

In this country we would regard with
indignation and honor a body of Chris-
tians that would in their church rela-
tions resort to bribery, corruption, vio-
lence and falsehood. Yet in this Chris-
tian country, perjury, bribery, dishonesty
—corruption are winked at in the politi-
cal sphere. The citizen finds in the
church the fear and love of God. He
finds the love that suspects no evil and
that does not plan to circumvent a
brother. He finds strict honesty and a
due regard to plighted promises. He
passes from the church sphere to the
political sphere and finds much that is
hard to reconcile with the Christian
spirit. God rules in and over the
church; there is no doubt of that. But
who then rules in the political sphere?
Is there an Ahriman as well as an
Ormud? Is there a sphere from which
the living and Omnipresent God may
with impunity be excluded—and which
may be given over to the "Prince of
this world," the spirit that worketh in
the children of disobedience?

In a Christian country there is no
right place for this pernicious dualism.
The Christian must be Christian in his
politics, in his daily calling, in all his
dealings with his brother man. There
is one thing clear: Christianity cannot
compromise with violence, hatred, per-
jury and corruption in connection with
political elections any more than in con-
nection with Church elections. There
is no license in the Christian code for
attempting to excite ill-feeling and
mistrust against men by any misrep-
resentation of their conduct. In political

discussions the truth must be guarded
with the utmost care. The rule applies
that we must love our neighbor as our-
selves. There is a high moral in the
children's hymn which ought not to be
ignored by men of years and under-
standing:

"God is always near me
Hearing what I say;
Knowing all my deeds and thoughts,
All my work and play."

God has not given up the political
sphere, or any part of it, to the devil.
He wants to saturate it more and more
with the Christian spirit which is in
accord with the highest patriotism and
the greatest good of the people.—*Pres-
byterian Witness.*

MINISTERS' SONS.—It used to be said
—it is still said sometimes—that minis-
ters' sons turn out badly—worse than
other people's sons. It is not true, and
never was. The facts are all the other
way. There are some unhappy excep-
tions, it is true, but the rule seems to
be, as might, indeed, be expected, that
ministers' sons turn out well. Again
and again facts and figures have been
adduced to prove it triumphantly. Only
the other day we read that no less than
fifty-six per cent. of the more or less
distinguished persons mentioned in the
Dictionary of National Biography, pub-
lished in England, were the children of
clergymen. And we believe an exam-
ination of the records of the antecedents
of the best men of our country would
prove that the sons of the parsonage and
the manse were taking a high ratio
among them.

—Some curious facts are brought
out in connection with the publica-
tion of the Russian census of Non-
conformists. There are about fifty
sects with strange names and some
with strange doctrines, the number
of whose adherents is given as 2,
173,738, but is probably twice as
large. The laws require every sub-
ject to profess the faith in which he
was born, and prohibit his changing
it for another, as well as attempts
at conversion. Yet the reading of
the Bible is allowed and encouraged,
and colporteurs and Bible agents are
given special privileges for travel,
and their books are carried free.

—The Christian Endeavor Soci-
ety reports last year as having been
one of great expansion. The society
was firmly established or made a good
beginning in a dozen new countries
in Europe, greatly increased its oper-
ations in India, occupied them in Per-
sia, held its own in China, and had
a most excellent year in Japan.
There are now in the whole world
44,123 Young People's Societies, 16,
376 junior, 1,383 intermediate, 46
senior, 2 parents', 79 mothers', and
123 floating—in all, 62,132 societies
of all degrees. In the United States
the numbers are 28,415 Young Peo-
ple's, 13,866 junior, 1,318 intermedi-
ate, 74 mothers', 26 senior, and 123
floating—in all, 43,822 societies.

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