

Messenger and Visitor.

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The Alaskan Commission. Some very strong expressions have been made by some Canadian papers as to the *personnel* of the United States representatives of the commission. The treaty requires that the members shall be "impartial jurists" of the respective countries whose interests are involved. It is said that the appointments which were made "were dictated by political necessity, and as the price of ratification by the Senate." This is a strange course for a nation like that of the United States to pursue, and stranger still that there could be found public men willing to place themselves in such a position before the civilized world. By consenting to serve on the commission they solemnly declared themselves to be impartial jurists at the very moment when they were fraudulently pledging themselves to yield nothing no matter what the facts of the case might turn out to be on investigation. What Canada or Great Britain may do in the matter by way of protest is not known, but what they ought to do, is to appoint as their representatives none but distinguished jurists, and the more distinguished the better. Then, whatever the outcome, there would be a pardonable pride in the representatives chosen. The Watchman of Boston that cannot be said to be very favorable to Britain if the utterances during the Boer war was an indication, says "We should feel as the Canadians do in similar circumstances."

The Cattle Disease. The foot and mouth disease which prevailed quite extensively in New England some weeks ago and was thought to be overcome has broken out again in the vicinity of Boston. In order to stamp out the disease the United States authorities adopted most drastic measures which as the result shows—proved futile. Every member of the herd in which the disease was found, was slaughtered. This was done at a great expense to the Government, and heavy loss to the proprietors. The matter has now been taken in hand by the Board of Health of Massachusetts, who have established a most rigid quarantine of the territory around Boston. As this is a much more rational method than the other, it is hoped that it may prove effective. While the disease is very contagious, it usually runs its course in about two weeks and is ordinarily fatal in only two per cent. of the cases. It is said by authorities that the spread of the disease can be prevented by a strict quarantine of the sick and a thorough disinfecting of the recovered cattle, and the premises. This disease is a serious matter as it is having a most disastrous effect upon the cattle trade with the Old Country and an embargo is laid upon all cattle passing through New England for shipment to Great Britain.

Bank of Commerce, etc. It is announced in the Press that a provisional agreement has been made between the Bank of Commerce and the Halifax Banking Company for the amalgamation of the two companies. This will give the Bank of Commerce fifteen additional points in Nova Scotia and two in New Brunswick. The Bank of Commerce by this amalgamation will now have 105 branches, including those of London, Eng., New York and San Francisco. The directorate of the Halifax Banking Co. will continue as a local advisory board, and the entire staff will be taken into the employ of the Bank of Commerce. The Halifax Banking Company was established in 1825 and incorporated in 1872. Its paid up capital is \$600,000 and its rest \$525,000. It has deposits of \$4,000,000 and assets of \$6,000,000. The Bank of

Commerce assumes all the liabilities of the Halifax Banking Co., and will give \$700,000 par value of stock for the excess of assets over liabilities. When the amalgamation is completed the Bank of Commerce will have a paid up capital and rest combined of nearly \$10,000,000 and total assets of some \$80,000,000. This will make it one of the strongest monetary institutions of the country.

Consolidated Schools. Sir William Macdonald of Montreal has made possible a scheme which if properly worked ought to be of great benefit to the schools of the country. It is proposed to select a centre, easy of access, for the children in surrounding districts; for the establishment of a graded school. The people of the selected district are not asked to pay any more for the advantages of a well-organized graded school, and for conveying their children to it from their own homes than they now pay for the common school in their own district. One such school is to be established in each province as an experiment. If it works well others will be established in different sections of the country later. The school for New Brunswick will be located at Kingston, Kings Co., and the one in Nova Scotia at Middleton, Annapolis Co. It is claimed by the promoters that when the Union system is well organized, it will not cost the country people any more, than does the small school with one teacher. The working of the scheme will be regarded with much interest. All good citizens hope the first step may be very successful. It is said that a union of this kind has been in successful operation in Charlotte Co., N. B., for several years. They have thus become the pioneers of the movement in Canada. Charlotte Co. is generally to the fore in anything pertaining to the progress of the country.

Church Growth in England. The statistics of what are called the Free churches in England show an increase of 37,000 members over those of last year. Sunday school teachers have increased 5,000, and Sunday school scholars 45,000. The membership of the Free churches taken together is 1,982,801, while estimates given by local clergy of the Established church give it a membership of 2,004,493, only 21,692 more than that of the Free churches. The Established church has 2,851,656 Sunday school scholars, while the Free churches have 3,321,539. So there are 469,380 more scholars in the Sunday schools of the Free churches than there are in those of the Church of England. The membership of the Free churches taken separately are.

Wesleyans and Methodists of all classes	1,040,835
Bible Christians	39,145
Baptists	357,066
Congregationalists	414,218
Presbyterians	78,024
Society of Friends	17,115
Seven smaller bodies	45,398
Total	1,982,801

Typhoid at Cornell. Cornell University which has for its president a son of Prince Edward Island has been invaded by the typhoid germ. Already eighteen students have died and many are dangerously ill. It is said that a large number have left the University and returned to their homes. The physicians ascribe the epidemic to impure water, and if what is said of the water supply of the schools and the town be true, then there has been criminal neglect somewhere and by somebody. It is said that the University offers the town \$150,000 to help defray the cost of a public filter plant through which all water for domestic

use must pass. All boarding house keepers have been required to sign a pledge to serve no drinking water that has not been boiled. People cannot be too careful of the sources of their water supply. Wells, springs, reservoirs, etc., should be frequently cleaned, because the germs of fatal diseases lurk in water. This is a case of "better late than never"—but to those at a distance, it looks as if one of the first things to be considered in the establishment of a great University, where thousands of students gather, would be the water supply.

Russia in Manchuria. It was supposed that Russia had agreed to evacuate Manchuria, but to know what kind of evacuation has taken place, may be learned from a survey of the railroad in its southern section from Harbin to Port Arthur and Dalny, a distance of 615 miles. Harbin is within 36 hours of the Russian garrisoned cities of Eastern Siberia, and at the other end of the line, on the coast, is the strongest Russian fortress in Asia. Guard houses are being erected along the line, every three or four miles. There are frontier guards at every station and barracks at the larger stations. Eight miles below Harbin the road crosses again the Sungari River, and from the encampment here, a steamer runs to Kirin. Sixty-seven miles further the road reaches Kuanchengtza, a busy city of 140,000 inhabitants, which is strongly held by Russian troops. Farther down comes Tieling, which stands at the head of navigation on the Lien River, the chief waterway of Southern Manchuria. This place is also thoroughly Russianized. South from here, the third station is Mukden, a city of 300,000 inhabitants, the capital of the province which is, however, under the military control of Russia. Thirty-four miles south of the capital are the coal mines of Yentar, which are the exclusive property of the railroad. Their present yield is 150,000 tons per day, but it is estimated that there are 16,000,000 tons in sight. The next station Liao Yang, a city of 100,000 inhabitants, is regarded as a point of great strategic importance. The Russians say that after the evacuation there will be a permanent force of 3500 stationed here. At the present time every public office and building is occupied by soldiers. From here to Port Arthur and Dalny, are other stations occupied in the same way by the Russians, and everywhere along the line Chinese and Russians are seen living together. It looks as if Manchuria would soon be Russian in fact, though nominally at present a part of China.

Great Britain and Muscat. Where is Muscat? This is a question which might be asked and many evasive answers given, because people do not know where it is situated. It is the capital of the independent state of Oman or Muscat, which occupies the eastern corner of Arabia. The capital with its commercial suburb of Mutrah, a town of 60,000 inhabitants, is the centre of a trade valued at nearly \$5,000,000, of which about four-fifths is done with Great Britain and India. The ruler of Muscat has long been in friendly relations with the Government of India which has a political agent at his court. The harbor of Muscat the capital, is a most excellent one, and admirably situated for the commerce between Eastern Arabia, Persia, India, and the east coast of Africa on the Red Sea. The Sultanate of Oman is a strip of maritime territory extending between the Strait of Ormuz and Ras-el-Had, the eastern cape of Arabia, and for an indefinite distance along the shore of the Indian Ocean. If Great Britain should annex this territory it will be because of the magnificent harbor it contains and for strategic purposes.

Summing Up All Things in Christ.

BY REV. RUPERT OSGOOD MORSE, M. A.

Rob. 1: 8 to —Which he made to abound towards us in all wisdom and prudence, having made know unto us the mystery of his will, according to his good pleasure which he purposed in him unto a dispensation of the fullness of the times, to sum up all things in Christ, the things in the heavens, and the things upon the earth.

If one wishes extended views of the magnificent scenery surrounding Chester, he must leave the seashore and climb the outlying hills. He will then be rewarded by a panorama of surpassing beauty. So, would we get large views of the purpose of God, we must leave the low life of self and climb the eternal hills of truth where Paul stood when he wrote the Ephesian Christians. Our text presents one of these grand views. In the verse immediately preceding, the apostle has sounded the depths of the love of God, and spoken of our redemption through the blood of Christ. Instantly, the view changes and we behold the heights of that love in the summing up of all things in Christ.

The riches of divine love abound toward us. In God's revelation of his intention concerning the ultimate destiny of his creation. This was a mystery to prophets, psalmists, and earlier followers, but to us it is made known, "according to his good pleasure which he purposed in himself." We have not forced this divine secret. It has all been revealed according to the riches of the free grace of God. We thus learn that, from the beginning, it was the divine thought to bring to a close these innumerable ages of sorrow and sin, "in the dispensation of the fullness of the times." There shall be shown the righteousness of heaven and earth as eternally secure for it is God's eternal purpose to sum up all things in Christ.

From this and some other isolated passages from the New Testament we might construct a scheme of universal salvation. And men of all ages have tried to lull conscience to sleep with such rosy dreams of the future.

For the true view, we must consider to whom Paul was writing. It was to those, who many times had listened, as with living voice, he had unfolded the manifold riches of God. Much of the full orbit of his teaching must be taken for granted. If anything is clear from the teaching of Paul, and from that of Jesus too, it is that those guilty of the supreme sin of persistent unbelief shall be driven, forever, from the loving presence of God. Just as no preacher compasses the whole range of truth in one sermon, so Paul made no attempt to present the full orb of truth in a single short letter. Paul was writing to those that had been delivered from the bondage of sin and death. That fact was never long foreign to their thinking. So when Paul wrote to them of summing up, all things in Christ they would not mistake his meaning. To them it was clear that those who persisted in unbelief would persist in its punishment, and that the rest of the moral universe should be organized into a perfect unity for eternal ages of righteousness and joy.

Let us see if we can discover the path by which that achievement is to be attained. That path is no ethereal dream of a visionary reformer. Rather its stages are all graven in the bedrock of truth. As we move from height to height the ground we tread is firm. It is living truth.

Here is the first stage.—Our Own Christian Experience. We know that all this is of Christ and in Christ. Our experience may not be as deep as Paul's was. He may have climbed loftier summits than we have, but anyone who has reached any maturity in Christian experience is sure that this life is all of Christ. As we learn more of the riches of the love of God, we understand with ever-increasing clearness what Paul meant when he said, "I live, and yet no longer I, but Christ liveth in me." It is in the strength of Christ that we do God's will. Our faith in Christ has its roots in Christ's faith in the Father. Our love for Christ and for one another flows from the love existing between the Father and the Son. It is the peace of Christ which gives us our peace. It is the joy from which our joy flows. The parable of the vine and the branches is verified in our experience. What at first we accepted on the authority of Christ we now know of our own experience.

And secondly, what is true of ourselves is true of all Christians. They, too, are branches of the great vine. In their spirits we recognize the signs of their union with Christ. They may have lived in a different age and land from us. They may be of a different color and speak a different language from ours. But the moment our spirit touches theirs we recognize the kinship. The accents of the voice are familiar; their sorrows and their joys, their d-festies and their accomplished hopes, their reverses and their triumphs are similar to our own. The channels in which their life flows may be very different, but the streams issue from the same eternal fountain. A few years ago Dr. Henry Mable, Sec'y. of the American Baptist Missionary Union, visited the missions of that great society. At Rangoon, among those awaiting his arrival, was a convert of Adoniram Judson's ministry. Fifty years she had been a Christian. The only words they could speak in common were Jesus and Judson. But as Dr. Mable grasped her hand it needed only

the light of that face lighted for fifty years with the light from heaven to tell him that her life had its source whence his flowed. Whatever accidents may divide our lives we are one in Christ.

Thirdly, we are equally sure that there is nothing provisional nor transient about this arrangement. Without him we can do nothing here. Without him we can do nothing hereafter. Whatever heights we may attain in the hereafter will all be through and in Christ. For the whole church we can hope for nothing grander than perfect union with Christ. When organized into this perfect and immortal unity then shall the words of Christ be accomplished:—"The glory which thou hast given me, I have given them, that they may be one even as we are one; I in them and thou in me, that they may be perfected into one . . . I will that where I am they also may be with me, that they may behold my glory which thou hast given me, for thou lovedst me before the foundation of the world."

So far then as the Christian church is concerned it is clear that its consummation is, the summing up in Christ. But Paul leads us in a more adventurous flight. Not content with the summing up of all believers in Christ, Paul carries us on to the thought of the universe being summed up in Christ. We do not see the steps to this consummation so clearly, but solely because we are not so used to thinking of the relation of Christ to the universe. Yet there lies the solution of this problem too.

But what is Christ's relation to the universe? The prologue of John's Gospel is our key here. "All things were made by him and without him was not anything made that was made." Christ is the eternal word in whom the mind and heart of God are revealed just as our words reveal our minds and hearts. And that revelation has relation to the whole creation. But what is that relation? Did Christ make the universe as a machinist make a machine? When it was finished did he stand off to see how it would go? Did he put it out of his hands and have nothing more to do with it? No! This universe is an expression of the living God.

Let us borrow a passage from Col 1: 15, 16, 17, in answer to our question concerning Christ's relation to creation:

"Who is the image of the invincible God, the first-born of all creation; for in him were all things created, in the heavens and upon the earth, things visible and invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist."

This passage sums up Christ's relation to the Creation. We find from it,—

1. That Christ is the first-born and as such he was the eternal prophecy of creation. The first child born into the world was the prophecy of all that have followed. So was Christ, the uncreated, the prophecy of creation.

2. When God spoke and creation was its root and being was in Christ. It is the expression of his thought and its life is in him.

3. Creation is not the immediate act of the Father. The creative power travelled through Christ and all things were created by him.

4. This creation was not called into being for itself. All things were created for him as well as in him.

5. Apart from Christ the universe as such could not exist. Let Christ withdraw himself and the universe would fall back into the chaos whence he called it, for in him all things consist, *i. e.*, hold together.

The universe was created to reach its perfection in Christ. The eternal thought of God has been moving through all the ages, and through all its vicissitudes toward this end. Its final triumph is secure. We may not see all the steps, but that which was created through Christ shall in him find its perfection. In him the discords of the universe shall be resolved into eternal harmony. Its conflicts shall end in golden ages of untroubled peace. It will find God, and finding God will find eternal unity and blessedness. And this is to be not merely an immense federation of worlds. The loftiest of God's moral creatures and the most obscure alike are to share a common life, for all are to be one in Christ.

And this lofty doctrine has important lessons for us. Take first that for the individual. I know that I am a free moral agent. I know that I must bear the responsibility of that freedom. I know that when I am tempted to sin it lies with me to yield or to resist. Earth and hell confederate cannot force me to sin. But yet I am not entirely free. I am an omnibus in which all my ancestors ride. It is the harder for me to do right because some of my ancestors were passionately sinful or violent tempered. On the other hand it is the easier for me to do right because some of my ancestors were among the noblest of the sons of men. And the relation in which my ancestors stand to me is similar to that in which we shall stand to generations yet unborn.

Once more, out of this lofty doctrine grows that of the solidarity of the human race. Created in Christ Jesus we cannot isolate ourselves. We have relations to the whole community with which we have to do. We are saved one by one, but we shall never be saved alone. No

man among us can look upon misery, ignorance, evil, and crime and say it is no concern of his. It is for us to make the life around us as conducive to noble living as we possibly can. It is not for us to say the conditions are as good as those amid which I grew up, therefore they are good enough for my neighbors and their children. Your life is a failure if you are not contributing something to make the conditions of the rising generation better than those amid which you have lived. Only as you contribute to lift the work-a-day world nearer to God are you hastening the summing up of all things in Christ.

Again, this lofty teaching has direct relation to our worship. We are blessed as we read our Bible and commune with God in solitude, but it is where devout hearts in unison lift up their praises and thanksgiving to the giver of all good, that the richest blessing comes to the worshipper.

Finally, in that endless future we shall join with other orders of God's moral creatures in participation in whatever majesty of righteousness there may be in the whole universe. We shall contribute our part and every other moral order of God's creation shall contribute to this some of universal righteousness. The joy of other orders shall be increased by their recognition that we have been saved from sin and death and united with them in their blessed union with Christ. Our final glory shall not consist in the restoration of the solitary soul to solitary communion with God, but in the fellowship of all the blessed with all the blessedness of the universe as well as with the blessedness of God.

Chester, N. S.

The Savara Missionary.

S. C. FREEMAN.

At the Conference recently held in Vizianagram, India, seven missionaries who have seen long service in this land met. Five of the number, Mr. and Mrs. Sanford, Mr. and Mrs. Churchill and Mrs. Boggs came to India on the same steamer 29 years ago. Another of the number was Mrs. Armstrong who came several years before that time and the seventh was Dr. Boggs who came the following year. These were the first missionaries of the Maritime Baptist Board. They had much to say of the way God had led them during the years of their missionary service. They praised God with deep joy in their hearts for his loving guidance.

At this same Conference other missionaries were made to realize that God had been leading them and preparing them for their work. If in the providence of God some seven of this company shall meet again some 30 years hence they will be able to praise God for no less wonderful care and love. While none but a prophet should presume to speak confidently of the future, yet if the past contains certain indications that in some measure justify it why may not one comfort himself and others with bright hopes for the coming years? Indeed if there is inspiration in it how can one honestly keep such things hidden in the recesses of his own mind.

My story which has inspired hope within me has several beginnings but the character and influences come together in the present and as surely as we can trace God's hand in what has already come to pass so sure may we be that he who hath begun this good work will carry it on to a glorious future.

About seven years ago J. A. Glendenning told his pastor at the Moncton church that he believed God wanted him to go as a missionary to India. The pastor looked at him and said, "You are the man we have been praying for these ten years to go as our missionary."

Thus encouraged the college course at Acadia was undertaken and completed in 1900. The autumn of 1900 found him at Newton Seminary. During both College and Seminary courses special attention was given to languages for in his mind was the idea, "I may need to do some translation work sometime."

When the opportunity came to take some special lectures in medicine it was gladly embraced with the thought "sometime this information may be helpful on the mission field for I know not where I may be."

An early application was made to the Board to be sent to India. He further stated his willingness to go at the end of his second year at Newton if the Board wished him to go. The financial condition of the Board was such however that no hope was given him of being sent at that time. Having a desire to see the old countries and to visit friends in Scotland he decided to take his third year in theology at the United Free Baptist Church College, Glasgow. His plans for the winter being arranged, he spent the intervening time with some of the small churches in New Brunswick.

While he was thus engaged the Convention of the Maritime Provinces met at Yarmouth. When the F. M. report was read at the Convention it was learned that three young men had applied to be sent to India. One was compelled by ill-health to remain in the homeland, one was under appointment and the other Mr. Glendenning was not going because of the lack of funds to send him.

In that Convention were some whose hearts had heard

the cry of India's need and who were convinced that when God called a man to go as a missionary the churches ought to send him.

At this Convention important matters were discussed and important resolutions were passed, but the burden upon the hearts of many was that this man whom God had called might go to his work without further delay. Many obstacles were in the way, some were put in the way, but the way to God was open and much united prayer was offered. Finally near the close of the Convention an appeal was made to the congregation. And yet 'twas hardly an appeal, simply an opportunity was given to the people to give pledges toward his support. Royally did they respond. No interested person who was present that day will be likely to forget the enthusiasm that prevailed in that congregation. Had Mr. Glendinning been present and made the most impassioned appeal it would not I think have aroused a deeper interest or a greater determination to send him to India. Several attempts were made to put an end to the giving, but the givers had their way until a large sum of money for his passage and support had been pledged.

If Mr. Glendinning had been asked previous to the Convention if he would go to India last autumn he would have answered in the negative. Seeing no hope of being sent he had formed other plans which meant much to him and also involved others. But when he heard of the way in which the funds had been raised and the great interest of the people in the work he felt that it was the call of God. Previous plans were cancelled at a sacrifice, and after a few weeks of hurried preparation he sailed for India where he arrived with his wife on Dec. 1st, 1902.

During the Christmas holidays the Missionary Conference was held at Vizianagram. One of the important questions for settlement was, "Who shall be the missionary to the Savaras?" Shall it be one of the new missionaries or one of the older missionaries who have had experience in such work? Has God singled out any one for this work? Not one of that company who was not willing to face the new work with its difficulties and hardships but "Who shall it be?" God knows. Looked at from the human side he who enters this work needs a strong body, some knowledge of the practical matters of life, some knowledge of medicine and special preparation for work in languages for the Savaras have no written language. A language must be made for them and the Bible translated into it as part of the pioneer work of this mission. Who of our number can answer to these requirements? It was a critical time and in face of such difficulties the conference ceased from further discussion and bowed before God in prayer. It was felt that each person should seek to learn from God what attitude he should take toward this work. The meeting adjourned.

During the interval between sessions it was learned that Mr. Glendinning was not looking for any special call but if the Conference agreed that it was best for him to take up the Savara work that would be to him an indication that God desired him to turn his attention to that work. It was further learned that Mrs. Glendinning had for a number of years been deeply interested in the Savara work and had eagerly read whatever had been published about it. She shared her husband's opinion. Taking these many things into consideration their interest in the work, their willingness to enter upon the work, and the special fitness they had for the work, the Conference recommended that they be appointed to the work among the Savaras.

It was further learned that at the Convention at Yarmouth the work among the Savaras was specially mentioned and many had given their pledges thinking the new missionary was going to this special work. The missionary however did not know of this and it had no influence in deciding the matter.

Now my story must have another beginning with other actors. The name "Savara" has been known by our mission workers for some time, for quite a number of years ago a few persons from this hill tribe were converted and joined one of the Telugu churches.

The Savaras are a hardy people inhabiting the hills at the north of our mission field. They are especially good-natured but possess a sturdy independence which is very rare among the people of the plains. It has been thought their relation to the Telugu mission might be something like the relation of the Karens to the Burmese missions. The Savara question has been discussed in our Conferences for several years and at one meeting it was decided unless there were special reasons to the contrary the next new missionary should be sent to this field of work.

Chief among those interested was Miss Eva D'Prazer, a convert of our mission years ago. After making several small gifts toward the Savara work she was led to make the vow before God that she would give one thousand rupees each year if he would grant her the health and opportunity to earn the money. Three years the needed health and opportunity were given. The fourth year, (1902) her health began to decline. The returns from her medical work were much less than usual. The year was far spent and but two hundred rupees of the thou-

sand had been set apart for the work. Did God really wish her not to give the whole amount? It led to earnest prayer. Then came a special call to attend the wife of a neighboring Rajah. Her skill with the blessing of God availed, and the grateful Rajah gave her as a fee more than eleven hundred rupees. Once more she was able to make good her pledge. Her health also became greatly improved.

Not only has she given liberally but better still in the midst of her busy life as a lady physician she has gone apart three times a day during four years to pray for the Savara work and for a Savara missionary. In her prayers she was very definite. She asked not for one of the missionaries on the Telugu field, but for a new man to come from Canada. When she heard that two men missionaries were coming, she prayed specially for the one to go to the Savaras.

Special evangelical work among English-speaking people was in progress at Vizianagram where she lives, when the two missionaries arrived in the country. She invited both of them to come and assist in the work, and then she prayed, "O God, send the one who is to go to the Savara work. Give me this sign that I may know whom thou hast chosen." Owing to causes not necessary to mention, Mr. Glendinning alone responded to the invitation. She talked with him about the Savara work, and he told her he believed the Spirit of God would lead the Conference to make a right decision, and that if the Conference should so decide he was ready to go.

Miss DePrazer attended the Conference and heard the decision, and saw the meeting adjourned with nothing definite accomplished. Her heart was heavy within her. She was present again when the further information concerning Mr. Glendinning led the Conference to recommend him to take up this work. When he had been set apart for this work she addressed the Conference, and with deep emotion told in a much fuller manner the matters I have written concerning her, much of which she had told to none before.

My own soul was deeply moved as I recognized God's leading in the appointment of the new missionary under what I consider such favorable circumstances.

The work itself is very hopeful. These liberty-loving Savaras are not bound by caste as the Telugus are, but are like the Karens or still more like the Nagas the Garos or other hill tribes of Assam where such splendid results have been wrought in many places in a very short time.

A second feature bright with promise is that God has put the spirit of prayer in the heart of this lady so that for years the Savara work has been presented to God thrice daily. Her pledge of financial support God has enabled her to keep though oft-times the prospect was dark. The missionary for whom she prayed has come and the sign she craved by which she might know him was granted to her. Who can picture the success of a mission founded on a basis of such prayer. Hardships there will doubtless be, but can there be any doubt of victory.

A third feature is that the new missionary himself can look back and trace God's guiding hand in the knowledge he has of the practical matters of life, in his deep convictions of the special truths held by the denomination that supports him, in his call to mission work, in the choice of his studies during preparation and in the decision of the Conference after special prayer.

When these facts became known to me I thought it well to make them known to others that our prayers might have the encouragement of hope based on the knowledge of what God has already done for the Savara mission. Great things remain to be done. The opportunity for doing great things is ours. Let us "pray success into the work" of the new Savara missionary and when the victory comes we can all feel that we had a part in its achievement.



Notes From Newton.

Last Wednesday evening Professor Francis G. Peabody, D. D., of Harvard University, gave the last of three lectures on

SOCIOLOGY.

Prof. Peabody is considered one of the leading authorities on this subject which is claiming so much attention at the present time, and to which the church of Christ is bound to give more and more time and thought.

THREE NEW WINDOWS

have just been placed in the recess of the chapel behind the seats of the professors. They are richly stained glass with designs that accord beautifully with different aspects of the Christian life. In one is the open Bible, in the central one, a blood red cross, and in the other a crown.

THE EIGHTY-THIRD BIRTHDAY

of our venerable Doctor Hovey is to be observed by the Seminary on the evening of Thursday, March 5. Dr. Hovey still continues to teach, bringing to us rich treasures from his wonderful storehouse of wisdom and knowledge. He is greatly beloved by the present student body as he is by so wide a circle to whom he has proved exceedingly helpful by spoken or written word or to

whom simply the influence of so sagely directed and beautifully Christ-like life has been a benediction.

MR. J. V. INGRAM, B. TH. of McMaster University, who was with us here until Christmas, has recently been married and on the 4th of March expects to sail for Burmah where he will be professor of mathematics in the college in Rangoon, 189 Sumner St., Newton Centre. A. F. N. Feb. 27.



The Words Pagan and Heathen.

The word "pagan" is from *paganus* meaning originally only a peasant or a countryman, from *pagus*, a hamlet, but it came finally to mean an unbeliever or infidel. Originally, as we thus see, the word had no religious significance whatever. But the church first established itself in the towns and cities of the Roman Empire; and in these centres of intelligence its earliest triumphs were won. But long after they had become Christian, heathen superstition and idolatry lingered in country districts and in obscure hamlets, so that the word pagan soon came to be applied to the votaries of the old superstition which once characterized all the people. Dean French states that in an edict of the Emperor Valentinian, A. D. 368 the word pagan first assumed this secondary meaning. The word "heathen," the Saxon equivalent of the word pagan, has had a curiously similar history. When the Christian faith penetrated into Germany, it was first preached in cities, but the wild dwellers on the *heath* were the last to hear it and to accept it; and it thus came to pass that the word heathen, meaning at first only countryman, came to have its present meaning of idolaters, or rejectors of the true God.—Dr. MacArthur, in N. Y. Examiner.



Guilt and Danger.

BY PASTOR T. C. SMITH.

The apostolic manner of presenting divine truth was the same as that of the great Teacher. Jesus stated truth concisely and clearly: "Except ye repent, ye shall all likewise perish." "Marvel not that I said unto thee, Ye must be born again." "Ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins."

When Peter gave forth the truth on the day of Pentecost he was equally clear in naming home the guilt of crucifying "the Lord of Glory." He said, "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know; him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it." Peter follows this statement with scriptural quotations from God's prophets who had foretold that all these things concerning the Christ should come to pass. Having thus enforced and clinched the truth, he then cries out to his hearers, who now felt their sense of real guilt. "Repent and be baptized, every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

His words given on the occasion of healing the impotent man, and those in Acts iv. 8-12, are not less concise or direct. Indeed, every example of preaching by the Christ and his apostles, given us in the scriptures, is as straight as a rifle shot at this mark.

In all instances where circumstances showed the need of it, there were truths clearly set forth to show the guilt of sin, the danger therefrom, and not less clearly the way of finding relief. Their preaching was accompanied with the power of the Holy Spirit. If so then, and if the gospel were so preached and taught now, by Sunday school teachers and by the ministry, would there not be a much nearer approach to results like those on the occasions above mentioned? Is Zion languishing, and are souls perishing because, in these days of itching ears and of increase of worldly knowledge, we fail to present the truth as in apostolic days? Has the Holy Spirit refused to exert his power through us, because we are too worldly-wise and not enough devoted to the Christ and his cause among the lost souls of men?—321.



"Keep thy heart with all diligence, for out of it are the issues of life." "As a man thinketh in his heart, so is he." It is good to know that we have with us all the time the throne of authority in life. We are not governed by some ruler in another land, to whom we have little access. Each of us is ruled from within. And we may hourly watch over this inward throne, and see that no evil influence sits there, but only Christ, ruler and lord of life.

Messenger and Visitor

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S. MCC. BLACK Editor

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Church Prosperity.

No church is truly prosperous without piety. There may be great wealth, large membership and a fine material equipment, but these are no indications of real prosperity. Consecration of heart and life, is indispensable to the highest well-being of any body of professed Christians, called a church. Nothing can take the place of real godliness as an assurance of true success in the promotion of the cause of Jesus Christ. There can be no doubt whatever that the chief glory of our common-Christianity finds its best illustration in the godly lives of its friends. Unspotted purity and an unswerving fidelity are marks of a prosperous church which can never be gained. Where there is meekness under injuries, self-denial for others' good, absorbing concern for the salvation of men, there you will find the presence of the Jehovah of hosts, without which there can be no real prosperity.

It was the piety of the primitive church that guarded her walls from 'Ichabod' being inscribed upon them. With a pious membership her glory could not depart. And what was true then, is true now. If there are divisions to be healed, evils eradicated, resources developed, the triumphs of the gospel extended, then seek to promote true piety among the members. Cultivate this, and all is well. This is the most encouraging 'token for good' which can possibly be shown by any church. Here and there churches have become extinct, and the reason is in most instances, lack of piety.

It may be a truism, but a truism that will bear repetition, if there is to be more church prosperity there must be more experimental and practical religion. A church member that gives a bribe or takes one for his franchise at an election, is shorn of his strength, in proportion to his position and standing in the community. He is not a true man, and a poor specimen of a Jesus Christ's man. The regnant principle must be love. More love in relation to God, to each other, and to the souls of men, must be in evidence. As a church is made up of individuals, the most effective means of binding its members together is a genuine love for each other. Union in feeling and action can be secured in no other way, and such union is the right arm of strength, to those thus united. In the regular performance of all the duties suggested by love one for another, on the part of its several members, a church would not only be 'fair as the moon, clear as the sun' but also 'terrible as an army with banners.' Such a church would be not only beautiful but powerful and successful.

It would be well indeed if the 'new commandment' were in greater force among the disciples of Christ. It is remarkable how much stress is laid in the Bible upon brotherly love, as one of the highest attainments of piety, as it confessedly is one of the most difficult. There may be much praying and working, much zeal and toil, much orthodoxy, much giving and serving, much patience and perseverance; all this and vastly more; and all may be found much easier of accomplishment than to 'love one another with a pure heart fervently.' Brotherly love is something added to godliness—at least in climax, for the soul will move toward God much more readily than toward his erring children.

And yet brotherly love is an indispensable test of godliness, for it is written: 'If any man say I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen,

how can he love God whom he hath not seen?' No one's godliness will have 'the guinea stamp' upon it until it develops itself in 'unfeigned love of the brethren.' Before any can be acknowledged as those who love God, they must first be recognized as those who love their brethren. The true standard of brotherly love is loving our fellow-Christians for the Lord's sake, and for their own sakes rather than for ours. To love them because they are like us, or because they agree with us, or because they are kind to us, is but self-love, and not brotherly love. True brotherly love does not consist in loving those who go with us, and serve us, and not love those who go not with us, and serve us not. It is rather to love our fellow-Christians because they are Christ's regardless even of their unlovableness in other respects. Such love is a vital element in true church prosperity. Brethren,—think on these things.

How to Deal With Drones.

In every bee-hive there are drones, the chief end of whose existence is to feed on the toil of the thrifty workers. Sometimes the latter tired of supplying the appetites of the drones, take them in hand in rather a summary fashion. The bees may give them warning or try them by court martial, but the end of all is that they are killed. It is a very convenient way of getting rid of unprofitable consumers, and among bees the plan works like a charm.

There are drones in churches, too, who are like the bee—drones in their perfect willingness to act the part of lazy gluttons—always receiving, but never doing for others. They live on from year to year faring well day by day—attending the services of the church, enjoying in a way, the preaching, the prayers and the singing, but never opening their lips in prayer or exhortations, or loosening their purse-strings with liberal hand to help on the work of the church. They cannot well be served as the industrious bees serve their idle consumers,—though possibly it might be well to make an example of some of the most incorrigibly idle, by withdrawing from them, on the ground of the lack of Scriptural evidence of true conversion.

Some of these unprofitable brethren are drones because they like to be, and would not be anything else under any circumstances. There are others, however, who do not take a hand in the work of the church, for the simple reason that they do not know what, or how to do. No one has taken pains to enlighten their ignorance, and they float along the current of church life in idleness because they really have no idea that there is any work in or out of the church which they can do. Exhortations to be up and doing they have heard times without number without for a single instant thinking that the words had a personal application. The exhortation goes in at one ear and out at the other, leaving mind and heart unmoved by the earnest plea.

These drones are not, of course, entirely blameless for their inactive lives. Yet, something is to be said in their behalf. They would be more active if they had a clearer perception of what they ought to do. As it is, they have only the vaguest notions of Christian duty. One of these said to the writer 'I earn money and pay for the support of a pastor to do this work.' And so all the exhortations to Christian activity or personal work of any sort falls upon unheeding ears. 'It is not in my line,' is sometimes heard when they are urged to 'lend a hand' by taking a class in Sunday School or leading a prayer meeting, or visiting the sick, and so they grow up and thrive upon others. They are great receivers but very poor dispensers.

What these idle, but not unwilling brethren need is specific instruction in practical Christian service. Not all Christians are fitted, by nature, to speak or pray acceptably in public. Some have a loud call to keep their mouths shut on most occasions. But there is not one of God's true children but has a mission of some sort; and it should be the aim of the pastor assisted by the counsel of capable brethren, to find out so far as he is able, what the different members of his flock can do best, and set each at his own suitable task. Few persons even among the drones, would refuse to undertake a special service at the pastor's request; and that which begins with a simple compliance with the pastor's wish, may become, ere long, a religious habit, and a

source of genuine satisfaction and spiritual growth. General exhortations to Christian activity, though good and needful, are of little value to the inactive members unless followed up by specific directions, personally given, as to how, to do it.

Such oversight of the pastor would, at first, involve much additional labor on his part. But in due time it would greatly lighten his toil, and is one of the elements of a long and successful pastorate. Besides, in due time it will greatly lighten his toil, for an aroused and active membership would relieve his hands of many cares that now oppress and well nigh overwhelm him. By all means, brethren look after the drones. Give them something to do for the Master. Let them fatten by their own industry.

Editorial Notes.

—The presence of children in public worship is not as general as formerly. There is a cause for this. The causes may not be the same in every instance. With some attendance at the Sunday school is regarded as sufficient. The Sunday school is a splendid supplement to church attendance, but the poorest possible substitute for it. The best Sunday school for a child, if there can be but one, is a seat in the family pew beside its parents at the ordinary services of the church.

—The news from the Bloor St. church, Toronto, of which Rev. J. D. Freeman is pastor, will be received with much pleasure by his friends this way, many of whom have greatly missed his genial presence. The MESSENGER AND VISITOR, has good reason to speak well of his helpfulness in the past and rejoices with others in the success which is crowning his efforts in 'the Queen city of the west.' The Toronto letter from his facile pen will be read with interest.

—The Sunday School Times says, "If you want to fix a thing in your own mind, tell it to another. He may not retain it as his own, but you will." A skillful teacher said to his pupils in urging them to "talk back" to him by question and comment, "You may forget all I say to you, but you'll not forget all that you say to me." There is a good deal of good common sense in this. We get into ourselves what we draw out of others. It is reciprocity in mind products. Whatever we are politically, we should be free traders, religiously.

—The Baptist Commonwealth has the following good story: A certain writer of the newspapers telegraphed to one of the metropolitan papers to know if they would accept certain matter. The managing editor replied: "Send 630 words." "Can't be told in less than 1200," telegraphed the reporter. As quickly as the wire could bring it, the answer came back, "Story of creation of the world told in 600. Try it." We wish some of our correspondents would use the condensing machine just a little. It would be helpful in so many ways.

—We were glad to note in the last issue of the Watchman, in the brief sketch of the church at Bellows Falls, Vt., a very kindly reference to two of its pastors, both of them men from the Maritime Provinces, Rev's C. R. B. Dodge and C. W. Jackson. Of the former the writer says, "he had been the beloved pastor for twelve years doing a great and good work." Of the latter, "that the church is united and very happy in the present pastorate, realizing that they have again a choice and spiritual leader in the Rev C. W. Jackson." Mr and Mrs. Jackson have found a warm place in the hearts of these warm-hearted people. We are glad to make these references to two such worthy men. If they cannot be with us we are glad to note the appreciation of others for themselves and their work.

—In referring to the criticism so freely expressed in certain quarters, of the Theological Seminaries as being away behind the times in the instruction which young men are supposed to get at these 'schools of the prophets'—a professor has this to say. "Men come here who have given themselves to missionary work, sincere and devoted, who have never read the New Testament through and who do not know the prominent Old Testament stories, and we are expected to do all the case requires, in three years." In speaking of 'teaching ministers,' he says, "They are called 'dull,' 'dry.' Our Baptist churches are crazy for excitement, and impatient of thinking. This discourages the young men from study. The harvest is a lot of ill-fed, untrained, nervous church members." We have felt that something of this spirit was creeping into our churches in these Provinces. May God forbid.

A Week of Prayer for Missions Abroad.

At the Tenth Annual Conference of the Officers and members of the Foreign Mission Boards in the United States and Canada, which was held in New York January, 1903, it was decided to ask all Christians to join in a week of special prayer for

the non-Christian world—for the men and women who are giving their lives to missionary work—and for the wider recognition everywhere of the duty and privilege of sharing more fully in the great task of world-wide evangelization.

It was felt that the most appropriate time for such a united service would be the first week in April, from the 5th to the 12th inclusive. The attention of the Christian world will be specially called to the Redeeming Death and Glorious Resurrection of our Lord Jesus Christ, that week.

It is hoped that ministers and churches, families and individuals will unite in the observance of this Week of Prayer—that pastors will preach on one or both of these Lord's Days on the subject of Missions—and especially of missions to those who are living in the dark—and that offerings for the great work of world-wide evangelization may be taken whenever practicable. This will be a happy continuance of the work which will be done in all our churches on the last Sunday in March which is Special Foreign Mission Day in these provinces. We would remind pastors, S. S. Superintendents, Presidents of Young Peoples Societies, etc., of this day and ask them to make such provision for its due observance as may deepen and intensify the interest in this work which, more than at any other time in our history is pressing upon the hearts of Christian people.

Toronto Letter.

A request from the MESSENGER AND VISITOR cannot be lightly laid aside. Hence these lines. My first word must be one of sympathy with that true and noble man, who for the last dozen years has breathed his spirit into this journal. It was my good fortune in other days to stand close to his heart and mind, and the things which I saw in there belonged to the highest manhood. The readers of the MESSENGER AND VISITOR know the calm, clear, judicious, scholarly writer. I know the man. He is a bar of purest gold. It will be good news to me when I hear that he is well again.

COMMERCIAL PROSPERITY.

There is abundant evidence that the city of Toronto is now on the crest of the wave of commercial prosperity. The city is being rapidly extended and improved. Mayor Urquhart our first Baptist Mayor, predicts a population of half a million in ten years. The established business houses, with scarcely an exception are making money fast. Banks are increasing their capital and other financial institutions are extending their range of operations. Many large fortunes have been amassed here during the last few years. For the most part, the new millionaires are men of high moral standing and earnest public spirit. Many of them are prominent workers in the evangelical churches. They may be relied upon to give strong support to movements looking toward reform in the conditions of life.

As the Niagara River tumbles into the gorge over the Horse-shoe Cliff it generates a power computed to equal the combined strength of four million horses. The prospect of transmitting this force by means of electric wire to the towns and cities of Western Ontario, promises a new era in industrial activity. It looks as though the region between Niagara and Toronto, already the garden of the province, may soon claim the manufacturing supremacy of the Dominion. This will mean, of course, increased commercial importance for Toronto.

JOURNALISTIC CHANGES.

A significant movement of the season has been that toward the larger independency of our great daily newspapers. First came the retirement of Mr. Willson from the editorial management of the Globe, to accept a similar position on the News, which had been purchased by Mr. J. W. Flarelle and published now as an independent journal. The News under the present régime is in every way an admirable paper, lofty in tone, broad in outlook, and with a literary finish about it that is delightful. With Mr. Flarelle's abundant capital behind it, the News is independent in every sense of the word.

While the appointment of Rev. J. A. MacDonald, formerly editor of the Presbyterian and the Westminster, to the editorship of the Globe, does not remove that paper from the rank of party organs, it does guarantee to it a sturdy moral tone, the advocacy of purer political methods and a large measure of aggressive independency along the lines of friendly criticism of the dominant party. Mr. MacDonald is more of a leader than a follower, a man to shape politics rather than be warped by them. His ambition is to be a path-finder for his party. He has begun well. He is true and brave. Still, I am of those who think he closed the big blade of his knife when he turned from religious journalism to carve his image into the editorial page of a political party paper.

MASSRY HALL BIBLE CLASS.

The most imposing and impressive feature of Toronto's public religious work this winter, is the Bible class conducted (I had almost written taught) by Prof. Newell of Chicago, every Tuesday evening in Messy Music Hall. There have been few evenings when less than four thousand people were present. It is at once a wonderful testimony to the popular power of the lecturer and the popular interest of the book. Mr. Newell is a mighty man. He has a sublime scorn for the higher criticism. He thinks it is of the devil, and claims that Dr. Harper has done more harm to religion than Bob Ingersoll, which perhaps isn't saying much, for Bob did it no great injury. But Mr. Newell is not a man who observes anything like progress of doctrine in the Bible. The idea of a gradual unfolding of truth coincident with historical development has evidently not occurred to him. He finds the gospel as full-fledged in Joshua as in Ephesians. He teaches that Moses went up into the mountain to die in order to symbolize the death of the law, and to make way for grace in the person of Joshua, the Old Testament Jesus. One would like to know how many of the four thousand remembered that Moses died on Nebo because he had sinned against the Lord. In Mr. Newell's hands the Old Testament is a great picture puzzle, a densely foliaged and far-spreading tree, with the divine face multitudinously and curiously wrought and only to be detected by those who have found the key. He has the key and can unlock the mysteries. The ultimate doctrines which Mr. Newell teaches concerning God and man are true and wholesome. It is a pity he could not take a savor view of the Bible and not treat it as a literary curio.

IN BAPTIST CIRCLES.

It has been a good winter in the Baptist churches of the city. The largest gatherings have been at Walmer Road and Bloor Street. The latter church seems fully to have regained the ground lost during the late pastor-less period. The entire situation in Bloor Street is such as to fill the writer's heart with joy. The resignations of Dr. Thomas at Jarvis St. and of Dr. Bates at College St. are occasions of wide-spread regret. Dr. Thomas retires from active pastoral work and Dr. Bates goes into special Sunday School work. Both are brethren honored and beloved. Jarvis St. has extended a call to Dr. Geistweil of Chicago, Editor of the Baptist Union. It is not yet known if he will accept. Dr. Thomas commemorates his retirement by the publication of a volume of sermons which will issue from the press in a few days. As I had the privilege of reading these sermons in manuscript and being associated with the author in correcting the proof, I can speak confidently of their rich and glowing quality. They are all good sermons; two of them are eloquent memoirs of Alexander Grant and Alexander McKenzie; several of them are gospel sermons of wonderful beauty and brilliancy—gems of purest ray serene.

The work at McMaster goes forward steadily. In the absence of the Chancellor, Dr. McKay is in charge, and he is one of the ablest educationalists in Canada. Mount College is rejoicing in a prosperous year. There is a deep religious life in both institutions.

J. D. FREEMAN.

Cocanada Items.

It is not generally known that a most interesting and useful institution known as the Dr. Kellock Home for Lepers, exists at the small town of Ramachandrapuram, not twenty miles distant from this place and right in the heart of the wet cultivation of the delta. There, on a small plot of three acres, a little group of buildings, six in number, shelter and serve a colony of about seventy lepers. Of these fifty-four are men, twelve are women and six only are children. By castes and religions the numbers in the institution correspond with those given in the last census report for there are fifty one Christians to twenty-one Hindus; but that Christians are more affected with leprosy than others, as is stated in the leprosy paragraph of the census report, is not borne out by the history of this institution, for the great majority of the inmates have become Christians since entering the home.

One of the great difficulties of the home is to keep the inmates in permanent residence. Many of them previous to entering have been under the charm of a sababond life and return to it on the slightest pretext. Others again find their own home ties too strong to resist and leave as soon as any amelioration in their loathsome condition will warrant the hope of their being received back. The majority leave as the result of a scare that may come at any time when a number of deaths follow in quick succession. Of the forty who left the home during the past year, ten died, and the others left for one or other of the reasons given above. Forty-nine others have taken their places and the number of inmates is limited only by the capacity of the buildings and the possibilities of the funds.

Three of the buildings are now devoted to the men, one to the women and one to the care-taker and his family. A fine chapel accommodating about two hundred worshippers has been erected in the centre of the com-

pound from plans kindly provided by Mr. Hamilton, a Madras architect. The roof is supported on arches in such a way as to give the freest possible access to air and light and thus prevent that nauseous odor that would be inevitable where a number of lepers are crowded together. The rear of the chapel is enclosed for the purposes of dressing room in which the inmates are treated daily by the medical man in charge. A low wall separates the preacher and other non-inmates who may be in attendance at the services from contact with the lepers. The chapel also serves as a dividing wall between the male and the female quarters.

A seventh building has been erected for the residence of the medical man in charge, a young native Christian, who received a four years' training and has passed the examinations of the Agra Medical College. This building is situated in the town and serves as a dispensary in which all classes of the town's people are treated.

The buildings have cost in all \$11,000, the greater part of which has been provided by the widow of Dr. Kellock, whose name the institution bears. Mrs. Kellock is a Canadian lady who takes a deep interest in the pitiable condition of the lepers of India and who, though not wealthy, has done very generously in providing for them.

Another building is to be added for the untainted children of the lepers. This is to be situated near the dispensary in the town and fully a mile and a half from the asylum. The funds, amounting to about \$2000 are already in hand, provided by the Sunday Schools of Britain, as a memorial to the late Rev. J. M. Phillips, M. D., the first Superintendent of the Inouan Sunday School Union.

The working expenses of the Home amounted to \$300 in the year past and show an average cost of \$50 per inmate which includes medical attendance. Over \$2000 of this sum was provided by the mission to the lepers, whose institution this really is, though worked by the missionaries of the Canadian mission at Ramachandrapuram. The mission to the lepers in India and the East is thus supporting upwards of two thousand lepers in twenty-seven asylums throughout the East.

Mr. John Jackson, the organizing secretary of the mission to the lepers in his recent book, "In Leper Land," which is an illustrated description of a twenty weeks trip of over 7000 miles, in India during the cool season of 1901 devotes a chapter of the work at Ramachandrapuram that is full of interest and inspiration for those who have a heart of sympathy for the desperate and deplorable condition of the leper who is everywhere an outcast.

During the absence of Miss S. I. Hatch on furlough in Canada, her work in connection with the mission and the leper home is taken by Miss G. Hulet, M. D. Mr. D. L. Josiah is the medical assistant and has special medical oversight of the lepers. H. F. LAFLAMME.

New Books.

THE TREASURY OF RELIGIOUS THOUGHT has come to hand with its usual homiletical supply for the use of preachers. This March number will be of interest to Baptist readers since the frontispiece has a fine picture of Rev. E. B. Chivers as well known in these Provinces through his connection with the B. V. P. U. as its Secretary. The leading sermon is by him, the subject of which is "A Vision of God." This magazine has won a leading place for itself in the realm which it has sought to cover. It is published by E. B. Treat & Co., N. Y. Price \$2.00.

PROPHETIC IDEAS AND IDEALS.

This is the title of a work recently published by the Fleming H. Revell Company. The author is Prof. W. G. Jordan of Queen's University, Kingston. The volume is "A Study of Old Testament Prophecy and Prophecy from the view-point of the Preacher of Today." The aim of the author has been expository rather than critical or apologetic. There are twenty-nine chapters each one of which is devoted to the explication of some one thought that is dominant in the prophecy. The plan is original and its treatment is suggestive. Every preacher should read it, for it opens up new lines of thought which will be helpful in his work. The book is well written. The lessons emphasized may not meet the views of all readers, but the spirit is reverent and the purpose of the author is never in doubt. The letter-press is all that could be desired, but only what might be expected from the publishers. It is a volume of 360 pages. Its price is \$1.00 net.

The March number of the Homiletic Review is before us full of good things. Its different sections are well supplied with food for thought.

The leading article by Prof. Sayce in the Review section, on "the history of the Hebrew Patriarchs in the Light of Recent Archaeology" is timely.

A representative sermon by Prof. Henry Van Dyke, in Life and Death is most excellent. The contents of this number of the Review is fully abreast of any preceding numbers. Price is \$3.00 per year.

On Feb. 21st, Thomas W. Todd, A. M., was unanimously elected to the Principalship of Cedar Valley Seminary, Osage, Io., the oldest and one of the best endowed Academies west of the Mississippi. During its more than forty years existence the school has had only two principals. The man whom Prof. Todd succeeds is one of the best known educators in the state of Iowa, having held some of the most prominent positions in educational circles. Those who know the school, its work, and its history consider it a marked honor to one of Acadia's sons to be elected to this important position. Thos. W. Todd graduated from Acadia in 1835. He is the grandson of Rev. Thomas Todd, and the son of Rev. F. S. Todd of Woodstock, N. B.

* * * The Story Page. * * *

Rodney Smith's Five Demerits.

'I gif you feif demeridts, Schmit. Dot teach you how you ma'v'es treif's mit me!'

Professor Keyser glared indignantly over his glasses at the culprit standing in the middle aisle of the school-room. Rodney Smith's face was a study. Amazement, incredulity, chagrin made up its expression.

As unable as Rodney to understand the occasion of their music teacher's displeasure were the seventy or more girls and boys, pupils of the First Grammar School, seated around him. From their teacher, Mr. Davis, down to the lowest boy in the grade, Rodney was held to be incapable of a deliberate misdemeanor. What, then, had he said or done that Professor Keyser, ordinarily so mild-mannered and indulgent, should appear so incensed?

Up to that moment the music teacher had borne himself with more than his habitual air of genial comradeship; had indeed lavished compliments on the class collectively and individually on their mastery of a difficult score in rehearsal for a concert to be given the following week in the town hall. Then all in a moment Rodney rising to ask some simple question, had unconsciously given serious offence.

Rodney was a boy of unusual equanimity. Amazed and puzzled though he was, he quickly recovered his poise.

'I do not understand, Professor Keyser. What harm have I done?' he asked calmly.

'Vat harms? Mein kracious! Haf I not more as seexy-feif dimes exblaint dot you as an insult ven you calls mein feifolin an feedle? You half feif demeridts so as you next dimes's all remember. So!'

In truth the music teacher, having no association with the mass of the pupils of the First Grammar School other than that afforded by his semi-weekly occasion of a music lesson, was not aware of Rodney's unimpeachable standing in the school. His sensitive ear had been more than once offended by discovering that the boy often sang out of tune. Unconsciously he had become slightly prejudiced against him. Harold Blake, whose clear, mellow voice rang out in the chorus, stood higher in his regard.

It is doubtful whether knowledge that Harold was rather dull in arithmetic and grammar would have lessened Professor Keyser's admiration of him. The music teacher naturally measured his pupils by a musical standard, according to which Rodney had been found wanting.

Withal Professor Keyser was ignorant of the weight of the penalty he had inflicted. Five demerits meant ordinarily a humiliating interview with Mr. Davis after school, the infliction of that precise number of black marks being reserved for rare and flagitious offences. The professor's wrath was therefore not unmingled with curiosity when he saw Rodney, with horror in his eyes and the last bit of color blanched from his rigid features, sink back into his seat.

A hush fell on all the class. This, Professor Keyser interpreted as expressing full appreciation of the enormity of Rodney's offence. Several bad boys on the back seat smiled maliciously. One presently broke the spell by audibly murmuring sentiments of satisfaction at the prospect of Rodney's suffering a 'jamming' later.

'You see old Davis plays a fiddle himself. He's bound to warm Rod Smith this time.'

This opinion was felt to be purely speculative by another.

'In the first place, how's old Davis going to find it out? Rod isn't bound to report on himself,' he whispered, alluding to their teacher's absence from the room at the time.

'You bet he'll report; I'll see to that,' whispered the first speaker, who, by reason of a peculiar obliquity of vision, had been dubbed 'Squinty,' Flynn. 'Squinty' wagged his tongue sagaciously, hinting at experimental knowledge of the ordeal awaiting Rodney. The suggestion seemed to have reached Professor Keyser's ears.

'You reports mit a'cester Davis behint de schule, Schmit. You tells him vat I haf sav.'

Rodney's face flushed slightly. A great boy like him, nearly fifteen, subjected to such an indignity! A low murmur of sympathy thrilled among the girls, succeeded by an exclamation which electrified the hearers; 'Shame!'

Instantly Professor Keyser relaxed his gaze on Rodney's burning face.

'Who vas cry scha-a-me?' he demanded in high displeasure.

A tall girl on the opposite side of the room rose promptly, and stood facing him. Her look was firm and unflinching, although her eyes twinkled as if she were half disposed to smile.

'I say it is too bad that a boy whom everybody respects should be so humiliated. I am sure Rodney did not mean to offend. It was an unfortunate slip.'

Professor Keyser stood as if paralyzed. The girl's attitude was respectful, but resolute. A dozen of her schoolmates, seated near her, reflected in their faces and by their demeanor confirmation of her fearlessly avowed sentiments.

The moral effect of this double protest was not wasted on the music teacher. Obviously a struggle was going on within him. Gradually his features softened. When at last he spoke both tone and manner were subdued. For Miss Alice Haynes, who had dared openly to challenge his harsh treatment of Rodney, was his most favored private pupil, appointed to sing a soprano solo at the coming entertainment, and therefore she was one to be conciliated.

'Mees Haynes vas kvite welcome mit her opeinions. Ve vill not kvarel about dat. Seeing page feefty-von,—"Der May Kveen," he said, dismissing the subject in controversy with a wave of his hand.

'He des't give her five demerits!' murmured Squinty Flynn, admiringly. 'She'd break up his concert if he did. An' what she said was jist what I was gettin' ready to say, only she headed me off.'

'Yes, I imagine I see you doing such a thing!' sneered a companion. 'You've seemed so dreadful afraid Rod might git into trouble! Huh!'

Consoled by the assurance of his vindication in the eyes of his schoolmates, Rodney still found it incumbent on him to obey Professor Keyser's mandate. When school was dismissed he remained in his seat.

'What is it, Rodney?' Mr. Davis asked pleasantly.

Rodney's face flushed. 'Professor Keyser ordered me to report to you. He gave me the five demerits.'

Mr. Davis's look became serious. 'I am indeed surprised. I don't understand.'

'I asked him a question about the lesson, and I—I forgot, and I—I accidentally called his violin a fiddle.'

Mr. Davis looked mystified. 'E—! Still I hardly understand. Was that all?'

'Yes, sir. He said it was an insult to him to say fiddle. He had told us several times that we must say violin, but I spoke before I thought.'

'And he gave you five demerits, did he?'

'Yes, sir.' Rodney's gaze was directly plaintively at the floor. He looked up timidly. His teacher's eyes were fixed on him. Rodney thought he saw in them the dawning of a new intelligence. Then he detected a slight quirk about the corner of his mouth. Mr. Davis coughed and blew his nose with a snorous ring.

'Try always to bear in mind, Rodney, that Professor Keyser's fiddle—his violin is sacred in his eyes. He paid several hundred dollars for it, I have been told. You may go now,' he said, talking through his handkerchief.

Despite the fact that he had not a true musical ear, Rodney was deeply interested in the coming concert, and was untiring in his efforts to sell tickets. The time was one of unparalleled prosperity in Olinburg, but for all that, it appeared that among the three thousand inhabitants of the town were many who thought fifty cents an exorbitant price to pay for admission to a concert given by home talent.

In consequence of the general apathy, only one hundred and three tickets had been sold up to six o'clock of the appointed evening. To add to Professor Keyser's discouragement, a heavy snowstorm arose. Within an hour a blockade of the sidewalks seemed imminent. A cold blast drove through the deserted streets, making great white drifts. At five minutes after seven a mighty, rumbling roar resounded from the direction of the railway station. From all quarters men and boys ran pell-mell to the spot. It was rumored that the great watertank which supplied the engines had been blown from its supports and burst. Some one recalling that the 'Chicago Mail' was due at that moment, suggested that the locomotive had exploded. This conjecture came nearer the truth; it was learned that the locomotive had blown out a cylinder-head.

Rodney was among the first arrivals at the scene of the disaster. He had been assisting to light the town hall, which stood in plain view of the station, only a few rods distant. The engineer, enveloped in a vast cloud of steam, was dimly visible in the cab, tugging at the throttle lever. The fireman, with the conductor stood beside the engine.

'Can't you shut her off, Jack?' shouted the fireman. Rodney could barely make out the words above the awful din of the still escaping steam.

The engineer came to the cab window, shaking his head. 'The throttle valve is jammed. Can't budge it. And the reversing bar won't work, or I might close the cylinder ports. We're bound to lose our steam!' he shouted through his trumpeted hands.

Fully fifteen minutes the roar of escaping steam continued, then gradually subsided until Rodney could hear more distinctly what was said.

'I've telegraphed for another engine,' said the conductor, returning from the telegraph office near by. 'That means a two-hours' wait, at least,' he growled.

A bright idea suddenly occurred to Rodney, as he glanced back at the train of ten coaches and sleepers.

'May I go through the train?' he asked the conductor, eagerly.

The conductor glared at him surlily. 'Got a spring

crop of sandwiches to sell?' he asked indifferently.

'N-no, but I've got these,' Rodney handed him a ticket.

The conductor reflected a moment. 'I suppose the passengers may as well go where they'll be able to keep warm, if they see fit. With no steam to heat the cars, they'll be stamping holes in the floor in another ten minutes.'

As he entered the first coach Rodney found evidence of discomfort already prevailing, in consequence of repeated opening of the doors. Some of the passengers were gazing wistfully at the brilliantly lighted building looming up a few rods distant. In a short time he had sold forty tickets. Many who declined for the present to purchase, sauntered out to investigate for themselves.

News of Rodney's enterprise spread quickly throughout Olinburg. Many of the before indifferent were at the last moment impelled by curiosity to buy tickets. Then came a report which raised a furor of excitement—the prima donna of a French opera troupe, one of the passengers, having conceived a liking for Rodney, had volunteered to sing a solo. A score of boys scurried about the less frequented streets, offering tickets from house to house.

'I declare, folks, I've a mind to go, after all,' said Rodney's aunt Sarah, who had before thought the weather too inclement. 'I do enjoy music, despite the fact that I could never see any difference between "Auld Lang Syne" and "Coming Thro' the Rye," often as I've heard Alice Haynes sing them. And I've never seen or heard a prima donna.'

'I'll go myself, to help you through the drifts,' cried Rodney's father. 'I doubt whether I could tell the difference between a violin and a violin solo, but I'll go. And what is a prima donna, anyhow?'

The audience which greeted Professor Keyser, when he waved his baton for the opening chorus would have flattered the vanity of a leader of far greater fame than he hoped ever to enjoy. Before the second number on the programme could be rendered, the doors had to be opened to admit an eager throng of late comers. Dozens of chairs were brought up from the basement, and still many of the men and boys had to stand. Professor Keyser was flushed with pleasure.

Mademoiselle La Blonde, the prima donna, held everybody enraptured with her wonderful voice. Twice she responded to encores. Then Professor Keyser, stimulated to his best effort, gave a violin solo.

To the pupils of the First Grammar School this was a thorough novelty. Twice a week for a year the professor had given instruction in the school room. Though he and his violin had always been inseparable, suspicion had arisen that he could not play.

All they had ever heard from him were some brilliant chromatic runs and dazzling thrills, which seemed to be a prelude to a great composition. But while the pupils listened expectantly for what was to come, the violin would go back to its old place under his arm. Then he would run his eye, with a kindly expression, over the class, and ask softly, 'Vot leedle boy tells me how many sharps in the key off D?'

'That's what I call playing a fiddle—I mean a violin!' whispered Rodney's father enthusiastically, as the storm of applause which greeted the professor's solo subsided. 'I'm in favor of having this concert repeated. The old town needs a good stirring up like this about once a month.'

The concert was indeed a highly successful affair. Never had the chorus sung better, never before had Alice Haynes been in such voice! With the eyes of a famed prima donna fixed upon her, many another girl would have faltered through nervous apprehension. Not so Alice!

Her voice rose clear and vibrant, under perfect control, while the audience exchanged congratulatory glances, as if it were tacitly understood that this test of local talent by the standard of renowned foreign talent was by no means certain to prove discreditable to Olinburg. Another whirl of applause shook the hall when she had finished and Mademoiselle La Blonde attested her appreciation by crossing the stage in full view of everybody and warmly congratulating the singer.

With the last note of the closing chorus Professor Keyser lowered his baton bowing right and left to the delighted audience. Then a rising tumult of voices, growing presently into a clamorous demand, arose:

'The mayor! The mayor! A speech from Mayor Dunham!'

A stout, pleasant-faced man rose irreverently and made his way through the crowded aisle to the dais where Professor Keyser was standing. Several moments he stood bowing, waiting for the tumult of applause to subside. At last he spoke:

'Ladies and gentlemen, our very welcome guests who by an accident—shall I say, an unfortunate accident? (Cries of 'No! No!')—have been detained to share with us the enjoyment of this evening; citizens, all, I con-

gratulate you on this opportunity of participating in this rare entertainment. For one, I had not dreamed that Olinburg held within its borders material for such a glorious chorus.' (Applause).

'And how can I find words to express for you, and for myself personally, the great pleasure afforded us by one who, coming among us as a stranger, has won her way to the hearts of the hundreds—I had almost said thousands—of the citizens of Olinburg?' (Great applause). Probably no one in the great audience could cite a parallel instance of an ill wind blowing so great good from a quarter so unexpected.' (Applause and laughter.)

'In behalf of the citizens of Olinburg, most of whom, I presume, are within reach of my voice (laughter), 'I thank this young lady whose disinterested kindness has been the means of greatly enhancing the enjoyment of this occasion. (Prolonged applause). 'I thank Miss Haynes, who seems to have won new laurels; I thank the chorus individually and collectively' (applause); 'I thank you all for you many tokens of appreciation of their most worthy effort.

'I have reserved for special mention, last but not least, the prime mover in this scheme for our entertainment—Professor Keyser. All honor to him for what, through great painstaking and untiring energy, he has accomplished. Of great scheme—vāt you call heem—de big human voice my own preference is for a fiddle.' (Applause). 'No other musical instrument thrills my soul exactly as do the strains of a good fiddle well handled—as Professor Keyser handles one.' (Applause) 'Judging from your manner of greeting his solo this evening, I suspect that I am not alone in my opinion. Again I thank you all—guests, strangers, Professor Keyser, pupils of the First Grammar School, and fellow-citizens.' (Applause).

As the audience slowly dispersed, Professor Keyser rapped with his baton on his music stand.

'Attention, everybody,' he cried, addressing the chorus. 'Von vort, please. It was a debt vot ve owes Schmit, ven dot concert vasn't a failure. He was a all means for evoking music, next to the head—de same like de finest seenger on de concert. Come heir, Schmit. I vas prondt mit you. I schakes you mit de handt. I takes away dot feir demerids; I put heem on de mayor. So.'—The Youth's Companion.

"The Pious Captain."

Captain H—was master of a whale ship sailing from a Long Island port. He made no pretensions to piety, but during one voyage, for some reason which we could not explain, he became strongly impressed with a sense of his duty, took a decided stand for Christ, and became a Christian. The next Sunday he called his crew together and conducted divine worship. The men said, "What's the matter with the captain? Nobody's been aboard to make him a Christian."

Not long after, one Sunday, several whales appeared in sight. There were other whaling vessels near them, and every other ship sent out boats' crews to take the whales. But Captain H—said, "This is Sunday. Not a boat leaves my vessel today." When he returned from that voyage he was met with a discharge by the owners. They wanted no such captain. When there were whales, whales must be taken, Sunday or not. After his return it transpired that in the town from which he had sailed, a number of good Christian people in his absence had been thinking about Captain H—, and had made him the subject of special prayer. At that very time when they were praying he was converted, and the Sunday when he commenced having divine worship on shipboard was the next one after they had been offering special prayer for him. But now he was suffering for Christ's sake, and these Christian men, feeling that they had prayed him into trouble, thought that they ought to pray him out of it. They also believed that prayer and works should go together. A number of them formed a sort of syndicate. They bought as fine a whaling ship as could be found in the United States, placed Captain H—in command of her, and he continued master of that ship as long as he wanted to go to sea, and was known as "the pious captain."

Although fidelity to principle is not often, perhaps, followed by recognition and reward as in this case, yet we may be sure that he who has the Christian manliness to act up to his convictions of duty, though it be apparently to his own loss, shall not lose his reward here or hereafter.—S. B. Congregationalist.

"How long have we had that manuscript on hand?" asked the magazine editor.

"Eight years," replied the assistant editor. "Hem! And the author's been buying the magazine every month during that time! If I only knew for certain that it came from a long-lived family I'd keep it eight years longer!"—Baltimore Sun.

Scribbler—It doesn't require much imagination or inventive ability to write a historical novel.

Scrawler—That's where you are wrong. It requires a lot of imagination to invent the historical part.—Philadelphia Record.

EDITOR - - - W. L. ARCHIBALD. All communications for this department should be sent to Rev. W. L. Archibald, Lawrence town, N. S., and must be in his hands at least one week before the date of publication.

Daily Bible Readings.

- Monday.—Reaching the mountain top of faith after a hard and painful ascent. Job 19: 1-29
Tuesday.—Following Jehovah by faith. Genesis 12: 1-9
Wednesday.—My times are in thy hand. Psalm 31: 1-24
Thursday.—In the day of trouble he will keep me. Psalm 27: 1-14
Friday.—Consider the ravens and the lilies, and learn to have faith in God. Luke 12: 22-34
Saturday.—What our Lord teaches about trust. Matt. 6: 19-34
Sunday.—Trusting to the end. II Timothy 4: 6-18

Prayer Meeting Topic—March 15th.

Lessons from the Sermon on the Mount. What Christ Teaches about Blessedness. Matthew 6: 19-34

PUT YOUR TREASURE IN A SAFE PLACE.

It is never absolutely safe on earth. Thieves can break through and steal in spite of safety vaults. Strong banks may go down in financial storms. Heaven is the only absolutely safe place of deposit, and unselfish gifts find their way to the great International Bank of Heaven. Therefore put your treasure there, and know that your thoughts and desires will turn towards heaven.

SERVE GOD ALONE.

No man can serve two masters; and all who try to do so involve themselves in endless worry and confusion. Choose God rather than mammon, and then honor God by trusting him for all things and by rendering unto him single-hearted service. Then will your whole being be flooded with light.

STUDY GOD'S CARE OF BIRDS AND FLOWERS.

Nature has her lessons of trust. A merciful God cares for the tiny sparrow and paints the lily's cheek. Surely birds and grass will not be cared for and man suffer neglect. The very perfection of God's handiwork in nature argues for a thoughtful and considerate Father presiding over all. His wisdom and power and goodness are stamped on all his works. We worship a God who receives honor from the microscope as well as from the telescope; for his works will stand the closest scrutiny. Consider them carefully and learn to trust him!

PUT THE KINGDOM OF GOD FIRST.

We are not to give our first and main thought to making a living, but to making a life. We must be born into the kingdom and the sons of the kingdom put it before all else. We shall be fed and clothed if we put God first. Unbelief scoffs at such trust as folly, but it is the highest wisdom.

DO NOT BORROW TROUBLE.

Why add to today's troubles the imaginary ills of tomorrow? Jesus reminds us that each day has enough of evil and sorrow. And yet there are earnest Christians who are unwilling to trust God for the morrow. He alone knows what it has in store for us and what help we need to meet its trials and solve its problems. Anxiety weakens our powers and unfits us for brave, successful struggle. Patient trust is a great tonic for the soul. Faith grips Omnipotence.—John R. Sampey, in Baptist Union.

What Christ Teaches About Trust.

The heart of God's child must be fixed upon his Father, and not upon money or any other thing. Money and other things are useful and necessary, but they are not treasures; and if they come to be so regarded, as they easily do, they hold the heart away from God. We trust where we love. If we love money we will trust it. If we love God we shall trust him, and, conversely, our interests follow our investments.

Everything depends upon our standard of judgment, our "eye." If we see right, our life will be held in right relation; but if we see wrong our whole life will be perverted. The moral color-blindness which sees money and things as the best of life vitiates and discolors all the tastes and ideals. We do not need to look far to see how the exaltation of money and earthly treasures into the first place makes all our notions of society, of pleasure, of friendship, of life, difficult and despicable. It sets up a wrong supremacy in life.

And that supremacy excludes the right supremacy of God. They cannot be worked into any sort of compromise. God will have all, or none. And, as a matter of fact, this is true of mammon also. Mammon may pretend to allow God a place, but that is only when mammon is

conscious of being in a weak position. As soon as mammon is strong enough, it will throw out God. There can be no concord or peace between them. Money is not mammon; but money treasured, valued for itself or for its use for selfish pleasure and ends, and not for the unselfish service of God, is.

Jesus draws the line very sharp. You cannot serve both, therefore trust one perfectly, and let the one be God. He will provide all material things really necessary, because the life, which is more than all accouterments, is yielded to him. And as for food, growth, and raiment, God feeds birds and clothes flowers.—will he not much more attend to what is more valuable? While as for growth, that is in his will, and no anxiety can effect it.

Our great need is trust. If we trusted God as implicitly as nature trusts him we should be as well cared for, while as Jesus says, it is folly to be anxious for what is beyond our power and cannot be changed by us. To be sure, Jesus is not discouraging thrift and prudence. He knows well that the flowers fade in the fall, and that the birds starve in the winter. He elsewhere and here teaches a doctrine of wise compliance with the laws of God. Distrust and anxiety throw us out of harmony with those laws, and, instead of helping us, hinder.

1. Our Father knows our needs. That is enough. It is heathenish to forget this.

2. There is a divine law that covers us. Those who put the kingdom first shall have what they need.

3. The absolute necessities are few and small. God and life are the great realities, and for these we need few and simple things.

4. No one can live his life wholesale. It can only be lived day by day, a second at a time. Its very nature should exclude worry, a thing futile and fruitless.

What Hath God Wrought?

In a conversation with Prof. S. F. B. Morse, the inventor of the telegraph, Rev. George W. Hervey asked him this question:

"Professor Morse, when you were making your experiments yonder in your rooms in the university, did you ever come to a stand, not knowing what to do next?"

"Oh, yes; more than once."

"And at such times, what did you do next?"

"I may answer you in confidence, sir," said the Professor, "but it is a matter of which the public knows nothing. Whenever I could not see my way clearly, I prayed for more light."

"And the light generally came?"

"Yes. And I may tell you that when flattering honors came to me from America and Europe on account of the invention which bears my name, I never felt I deserved them. I had made a valuable application of electricity, not because I was superior to other men, but solely because God, who meant it for mankind, must reveal it to some one, and was pleased to reveal it to me."

In view of these facts, it is not surprising that the inventor's first message was, "What hath God wrought!"

John Wesley Had Been There.

The story is related of a young nobleman who found himself in a village in Cornwall, where he never had been before. It was a hot day, and he was thirsty, and his thirst increased as he rode up and down the village streets seeking in vain for a place to obtain liquor.

At last he stopped, and made impatient inquiry of an old peasant who was on his way home after a day of toil.

"How is it that I can't get a glass of liquor anywhere in this wretched village of yours?" he demanded harshly.

The old man, recognizing his questioner as a man of rank, pulled off his cap and bowed humbly; but, nevertheless there was a proud flash in his faded eyes as he answered quietly: "My lord, something over a hundred years ago a man named John Wesley came to these parts," and with that the old peasant walked on.

Frances Willard, commenting on this incident, said: "What a splendid testimony this was to the preaching of John Wesley! For more than a century the word that he had spoken for his Master had kept the curse of drunkenness out of that village; and who can estimate the influence for good thus exerted upon the lives of those sturdy peasants? What nobler memorial could be desired by any Christian minister?"

As a little child relies On a care beyond his own, Knows he's neither strong nor wise, Fears to stir a step alone:— Let us thus with thee abide, As my Father, Guard and Guide. —John Newton.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR MARCH

That the Spirit's power may graciously descend upon mission helpers, schools, outstations, and that all who are halting may now decide to live for Christ. For Mission Bands and their leaders.

Whose is It?

MRS. W. A. MONTGOMERY.

Starely that is a good question with which to open the new year. Who's who? is an interesting question. So many people are asking it that it takes a fat reference book every year to answer it. What's what? is another absorbing question that all the fashion magazines and etiquette books and great department stores are trying their best to answer for pushing crowds of eager questioners. Now whose's that? is twice as important and a hundred times more difficult than either of these. Let's think about it awhile. To whom does it belong, this money I have inherited, this salary I am earning, this house I am building, these savings I have in the bank? We say, my house, my bank account, my property, my salary, my clothes, my books, my education, but is it really mine? Who owns it, this wealth, this power, this influence? "You do, of course," laughs the world. "God does," asserts the Bible. It's queer, isn't it, that after all the centuries of reading the Bible the church has made so little of property as a religious question, for the Bible is full of it. Story and proverb and poem, legislation and parable and exhortation, all unite to emphasize God's sole ownership of earth and heaven. Through long centuries of painful training the children of Israel were taught to take the first fruit from the garden, the choicest lamb of the flock, the tenth of all the increase, as token that they and all theirs belonged alike to God, giver and owner of all. The tithe, the free will offering, the gift at feast day and fast day, were only so many reminders of funds held in trust. The New Testament is not less startling in its emphasis of man's stewardship and God's ownership. Jesus' parable of the talents, and his picture of the judgment, agree in this, that they weight the questions of acquisition and expenditure with the issues of life and death.

But if it really is God's, all this money of ours; and if it is not a pleasant figure of speech, this talk of stewardship, it makes the use of money about the most solemn thing in the world. Exactly! Just as Dinah Maria Mulock Craik said years ago, "The expenditure of money is the severest test of character." Then property getting and property spending is a religious question. Exactly; and a great deal more religious than many questions on which the church has been disputing for centuries. Covetousness is just as irreligious as drunkenness, and more deadly and dangerous in the church, but it is not ordinarily so regarded. The brother who gets drunk is quite likely to be disciplined for disgracing the church; while the brother who is only close and hard and covetousness may be an honored leader, whose failing is spoken of with tender charity by his brethren. "A little near is Deacon Smith, a trifle overreaching in a bargain, but an excellent Christian man." As one should say, "A little drunk, to be sure, and shaky in his morals, but an admirable Christian."

"Whose is it? If it is mine I may use it to please myself, and it's nobody's business but my own; but if it is God's, I must give account for every penny to the owner."

Aladdin's lamp was never half so mysterious nor so powerful as these shining bits of nickel and silver and copper that slip through our fingers in an unceasing stream. There are some servants of ours who can speak but one language, but these are the polyglots of the universe. A grain of corn talks bread, and only bread, a violet breathes of violets, but a nickel will speak whatever you will, facile slave that he is. To one he says beer, to another bread. He turns himself into a trolley ride, or puffs himself out in smoke. To the child he whispers ever of goodies, to the student, of books and papers, to the artist, of brush and pencil, to the schoolgirl of flowers and ribbons. As his master wishes so he talks; and his talk reveals his master. The same little coin may take the wings of the morning and preach the everlasting gospel in the ends of the earth. If you will it so, or he may minister to the whim of some fleeting moment.

Whose is he, this wonder-working genii, mine or God's? If he is mine, whose business is it how I spend my loose change? If he is God's, does he fly up to heaven with the record of all I've wasted and all I've lost and all I've thrown away,—this dread little slave of the lamp?

Were they God's, those billion, billion nickels that were drowned in drink last year while his world lay groaning in darkness? Were they God's coins that built those mountains of candy and volcanoes of smoke, and piled those palaces of pelasure while his world was ignorant and cold and hungry and wicked? Was it God's money that was frittered and fluttered and flaunted and danced and whistled into eternity while his kingdom waited? If it was, shall we meet its record some day when the books are opened?

Whose is it, anyway, mine or God's? Their is not a profounder question for Christian men and women to settle. It ought to be settled.

Beaver Brook, Colchester County, N. S.

On February 10th some of the sisters met in the church here for the purpose of organizing a W. M. A. S. Meeting opened with a devotional service led by our pastor's wife, Mrs. I. M. Baird, after which a Society was organized with the following officers:—President, Mrs. Edwin Stuart; Vice-Pres., Mrs. C. J. Creelman; Treasurer, Mrs. J. A. Park; Auditor, Tina L. Murray, with three others to form a managing committee. Our Society begins with eleven members and will be increased.

ANNIE C. LOUGHEAD, Sec'y.

Wishing to spend a social evening with our Mission Band, and thinking it well that the children be encouraged in making a special offering for missions, the idea presented itself. Each member was given an envelope in which to place the valentine to Home or Foreign Missions. On the evening of Feb. 14th we met at the home of the president and after the regular meeting of the Band and an entertainment of readings, recitations and music the valentines were opened, showing the amount of \$3.98 for Foreign Missions and \$3.91 for Home, in all, \$7.89. A short time was then spent in innocent amusements after which refreshments were served and we separated feeling a pleasant as well as profitable evening had been enjoyed.

H. M. LANE, Pres.

Barrington, Feb. 25th.

Middle Sackville.

In order to accommodate some of our sisters who seldom meet with us because of the distance, we accepted the kind invitation of our sister, Mrs. Fred Thompson, and held our last meeting at her home on the evening of the 13th. About 30 came together. A short programme was given bearing on missions, two of our young girls gave recitations, thus manifesting their interest. Suitable musical selections were given of which Miss Ethel Thompson had charge. Our Pastor, Rev. A. T. Robinson, gave us a helpful address in which he proposed in outline about as follows: "To have a thorough canvass of the field made, under competent supervision to incite all, and more particularly the large children to go into business for the Lord and humanity this summer. Each child or group of children in the family would obtain from some source a bushel or half bushel of potatoes, bargaining to pay for them in the autumn if not cheerfully donated. They would similarly obtain the land on which to plant them, have it their especial care to hoe them, keep the bugs off and pick them for the market in the fall, and then produce their results at a grand rally on the day appointed. Fifty bushels planted thus should yield five hundred, and these after paying all expenses should net over \$100 for missionary and church purposes. From all of which the chief benefit would be the reflex influence on so many young lives, since every hill hoed during the hot summer, being conscientiously done for a benevolent purpose, would be to them as a sacrament to the soul and so worth more to them than the gift of so many dollars in one offering." We pass it on for the consideration of others as well. After the programme was over a social hour was spent which gave an excellent opportunity to discuss ways and means. In our last remittance for H. M. we united with the Main Street Society in constituting our Sister, Mrs. C. W. Richardson, a life member, each Society giving half of the required sum. According to the suggestion given in the report of the H. M. Com., read from Tidings, we took up a collection for Home Missions, hoping in the future to do our little share towards completing the estimates of our loved W. B. M. U.

R. E. E., Sec'y.

Foreign Mission Board.

NOTES BY THE SECRETARY.

From the Baptist Missionary Review which lies on our table we learn that in connection with Dr. Timpany's work at Hanamakonda, there has been erected a hospital for the treatment of the sick. Dr. Timpany is a medical missionary, whose wife is well known in Nova Scotia—

her parents residing at present in Bridgetown. At the recent opening Dr. Downie of the American Baptist Missionary Union was present and made the opening address. The meeting was presided over by a high caste Hindu. The completion of this hospital will be a great help to the mission for as Dr. Downie said in the course of his address, "the first and chief aim of medical missions is to reach and save the souls of men and women. If our medical workers are not first of all missionaries, they have no business here."

In connection with the same mission and at the same place there is a Nurses' training school for Indian Christian women, the object of which is:

1. To provide an additional profession by means of which the Indian Christian women may earn their livelihood.
2. To provide help for the women of their own and surrounding villages who are far removed from medical aid.
3. To open the hearts and homes of the people of India to the reception of Christ the Saviour of mankind.

Foreign Mission Receipts.

Mrs H Van Laven, \$1; Pulpit Supply, \$13 60; Mrs J W Dickinson, \$5; Amherst, S S, support of T John and wife, \$25; Samuel Simpson, \$3 50; Pitt St S S Synod, support of Native Preacher, \$25; Mission Band, Argyle, support of child, \$11; Sunday School Class, No 5, Windsor, \$4 75; Wiston, S S class, support of Abraham, \$16 50; (L E D, Windsor, \$100. Total, \$205 35.

SUPPORT OF MR GULLISON.

Harry King, \$10; H D Woodbury, \$5; Rev W E McIntyre, \$5; Mrs H H Saunders, \$5. Total, \$25.

SUPPORT OF J A GLENDINNING.

Rev H B Smith, \$5; B Y P U, Hebron, \$10; New Germany, W M A S, \$5; Mr and Mrs Geo F Allen, \$20; Yarmouth 3rd, W M A Society, \$2 50; Rev D Price, \$5; Salem, Aid Society, \$10; Mrs T A Blackadar, \$5; Mrs J L M Yonng, \$25; Main St, B Y P U, \$5. Total, \$92 50.

For Mr Glendinning's support and travel expenses I have received \$719 85. I would be greatly obliged if monies for this purpose were sent direct to me, as only by so doing can I give a satisfactory statement of how the fund stands at the end of the year. I am glad to get the money from any source, but the account will only contain what passes through my own book.

J. W. MANNING, Sec'y. Treas. F. M. B.

March 2 1903.

Scrofula

What is commonly inherited is not scrofula but the scrofulous disposition.

This is generally and chiefly indicated by cutaneous eruptions; sometimes by paleness, nervousness and general debility.

The disease afflicted Mrs. K. T. Snyder, Union St., Troy, Ohio, when she was eighteen years old, manifesting itself by a bunch in her neck, which caused great pain, was lanced, and became a running sore.

It afflicted the daughter of Mrs. J. H. Jones, Parker City, Ind., when 13 years old, and developed so rapidly that when she was 18 she had eleven running sores on her neck and about her ears.

These sufferers were not benefited by professional treatment, but, as they voluntarily say, were completely cured by

Hood's Sarsaparilla

This peculiar medicine positively corrects the scrofulous disposition and radically and permanently cures the disease.



Commencing Feb. 15 and until April 30, 1903,

Special Colonist Rates

To North Pacific Coast and Kootenay Points.

From ST. JOHN, N. B.,

- To Nelson, B. C.
- Trail, B. C.
- Rosland, B. C.
- Greenwood, B. C.
- Midway, B. C.
- Vancouver, B. C.
- Victoria, B. C.
- New Westminster, B. C.
- Seattle & Tacoma, Wash.
- Portland, Ore.

\$56.50

Proportionate Rates from and to other points.

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

For Full Particulars call on

W. H. C. MACKAY, C. T. A.,

Or Write to

O. B. FOSTER,

D. P. A., C. P. R., ST. JOHN, N. B.

FITS Wiegand's Fit cure for Epilepsy and kindred ailments is the only successful remedy, and is now used by the best physicians and hospitals in Europe and America. It is constantly recommended to the afflicted. If you suffer from
EPILEPSY, FITS, ST. VITUS' DANCE,
or have children or relatives that do so, or know a friend that is afflicted, then send for a free trial bottle and try it. It will be sent by mail prepaid. It has cured where every-thing else has failed.
CURED
When writing mention this paper, and give full address to
THE LIEBIG CO., 179 King Street West, Toronto.

Home Missions.

The Home Mission Board of N. B. met on Tuesday the 3rd inst. in the parlor of the Moncton Baptist church. Reports from the mission fields were read also the report of General Missionary Hayward.

A number of communications touching helpers for our work were considered. The chief business of importance however was the appointment of Rev. W. E. McIntyre to the work of Field Secretary and Superintendent of Missions. For years the various Boards and Mission Committees have felt the need of such a workman. More and more the necessity has become apparent to all interested in the work. No resolution was ever passed in Board meeting more heartily than the one touching this matter and none with greater unanimity than the resolution appointing Bro. McIntyre to this work. He enters upon his duties first of May.

B. N. NOBLE, Sec'y.

Personal.

It is reported that Rev. Dr. Morse of Sandy Cove is seriously ill at his home. We sincerely hope that the health of this veteran of the cross may be speedily restored, so that he may continue in the discharge of his pastoral duties.

Just as we are going to press a note from Rev. R. W. Demmings informs us that Rev. J. C. Bleakney who had charge of the Tobique field while making a visit, fell into the cellar of the house and struck on his head. The injury was of such a serious nature that it was thought at first the end was near. His son-in-law, Dr. Baker of Woodstock, went up to see him and found him able to be removed. He was brought down to Woodstock on the 6th inst. Brother Bleakney will have the sincere sympathy of his brethren in this affliction and a strong desire for his speedy recovery.

A noted preacher thus speaks of the gospel's great demonstration: The evidence of evidences, the proof irrefragable, inevitably to be accepted of the Christ, is the internal proof. There is a doctor who may have all kinds of certificates. What are they to one who can say, 'He cured me?' What do I care for the certificates, if, through the grace of God, he has, by his skill, made me another man than I was before? I argued from the cure to the doctor, not from the doctor to the cure."

IF INTERESTED

If interested in children you are interested in Scott's Emulsion. As a remedy for consumption and other forms of lung and throat diseases Scott's Emulsion has won such fame that its value as a children's medicine is sometimes forgotten. It is worth remembering

There is nothing like Scott's Emulsion for bringing strength and health to drooping children. It always has this general action.

But notice!—that for rickets, scrofula, tubercular disease, whooping cough, St. Vitus's dance, coughs and colds—Scott's Emulsion has a direct effect. Food and medicine all in the same dose.

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

THE SATURDAY EVENING POST
 FROM NOW UNTIL JULY 1st FOR **50¢**

Americans of To-Day and To-Morrow
 By Senator Albert J. Beveridge

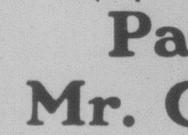


A set of brilliant personal articles outlining some distinctively American types of to-day and forecasting future types that will be the product of present conditions.



Salaries and Savings
 By Hon. Leslie M. Shaw
Secretary of the Treasury

This is the first of a series of papers in which some successful business men will tell how to save money and to invest it safely.



Papers by Mr. Cleveland

Hon. Grover Cleveland will continue to be a regular contributor on great political questions of the day.

THE SATURDAY EVENING POST
 FROM NOW UNTIL JULY 1st FOR **50¢**

Try the NEW POST to July

New features, more of them, greatly improved. A handsomely printed and beautifully illustrated weekly magazine. Established 175 years and circulating nearly half a million copies every week.

THE CURTIS PUBLISHING COMPANY
 Philadelphia, Pa.

Fred. A. Clawson, 54 Stanley St., will deliver The Saturday Evening Post to any address in St. John.

Many Thanks.

On Tuesday, Feb. 24th, the good people of this field, (Range, Cumberland Bay, Lower Bay, Cox's Point, Penln and Coal Mines,) made their annual donation to their pastor. Last year they give \$88, half in provisions, the other half in cash. Practice makes perfect, therefore they did better this year. After spending a very pleasant evening they started for home, leaving \$40 worth of provisions in the pantry and \$63 in cash, a total of \$103. I wish to express to my many friends, not forgetting those of other denominations who so freely gave, my heart felt thanks for their kindness. May the dear Lord bless and keep them in the prayer of their pastor.
FRANK P. DRESSER.
 Range, N. B., Mar. 3rd, 1903

MINARD'S LINIMENT is the only Liniment asked for at my store and the only one we keep for sale.
All the people use it.

HARLIN FULTON.

Pleasant Bay, C. B.

Notices.

The next regular session of the Lunenburg County Quarterly Meeting will be held at Western Shore, Mar. 30, 31. A good programme is arranged for.
M. B. WHITMAN, Sec'y.

The West Guysboro Quarterly Conference will meet at the Baptist church Isaacs Harbor, on Wednesday evening, March 18 h, at 7.30 o'clock, and will continue during the following day. Full attendance of pastors and delegates requested.
W. H. WARREN, Sec'y.
 Mar. 2, 1903.

The invitation from the Baptist church at Bear River, to hold the next meeting of the N. S. Western Association in that place has been accepted.
W. L. ARCHIBALD, Clerk.
J. W. POWDER, Moderator.

The next session of the Queens Co. Quarterly Meeting will be held at the head of Cumberland Bay opening Friday, March 13th at 7 p. m. Churches are urged to send full delegations.

GATES'

Life of Man Bitters

is what you need to recuperate and fortify your system against the trying fluctuations of temperature of the winter season. The system which is unfortified against the rigor of our northern climate will succumb to colds and coughs or grip, which may lead to consumption and decline.

Nothing Will Be Found

superior to the "Life of Man" as a recuperative agent. It strengthens the organs to better withstand the winter cold, and builds up the whole system. This fact was fully verified many years ago. Hence people now use Gates' Bitters preferably to any other.

50 cents per bottle.

Sold everywhere by

C. Gates, Son & Co.
MIDDLETON, N. S.

When answering advertisements please mention the Messenger and Visitor.

The Home

**The Doctor's
ORDERS:**

**Fresh Air
Good Food**



For all those threatened
with **Consumption.**

When answering advertisements
please mention the Messenger and
Visitor.

**Troubled with Kidney Trouble
for Six Months.**

Many Men and Women Are Troubled
With Kidney Trouble, Some For Less
Time, Some For Longer—No Need To
Be Troubled For Any Length Of Time,
If They Only Knew Of The Cures
Being Made By

DOAN'S KIDNEY PILLS.

Backache Is The First Sign Of Kidney
Trouble—Then Come Complications
Of A More Serious Nature.

DOAN'S KIDNEY PILLS

TAKEN AT THE FIRST SIGN OF
BACKACHE WILL SAVE YOU YEARS
OF MISERY. Mrs. William H. Banks,
Torbrook Mines, N.S., tells the public
about the great qualities of Doan's
Kidney Pills in the following words:—I
was troubled with kidney trouble for six
months, and had such terrible pains
across my kidneys all the time that I
could hardly get around. After taking
one box of Doan's Kidney Pills I began
to feel better, and by the time I had
taken three boxes I was completely
cured.

Price 50c. per box, or 3 boxes for \$1.25;
all dealers or The Doan Kidney Pill Co.,
Toronto, Ont.

**Not Only
Relief;
A Cure.**

ASTHMA

Many discouraged Asthmatics
who long for a cure or even relief
lack faith to try, believing a cure
impossible. HEMROD'S ASTHMA
CURE is truly a grand remedy and
possesses a virtue unknown to other
remedies that not only instantly re-
lieves but cures.

The late Sir Dr. Morrell McKen-
zie, England's foremost physician,
used HEMROD'S ASTHMA CURE
constantly in his private practice.
If you are discouraged send for a
generous free sample. It will not
disappoint you.

HEMROD'S ASTHMA CURE is
a standard remedy prescribed by
many eminent physicians and sold
throughout the world for over a
quarter of a century. A truly re-
markable testimonial in itself.

HEMROD'S ASTHMA CURE CO.,
14-16 Years 87, New Year.
For sale by all druggists.

Joggins Coal

This **FIRST CLASS COAL**
can be purchased by the Cargo in
ROUND RUN OF MINE and SLACK
sizes by communicating with P. W.
McNAUGHTON, at 20 Orange St.,
St. John, or Joggins Mines, N. S.
We guarantee the quality to be of the
best for steam purposes.
CANADA COALS & Ry. Co., Ltd.
Joggins, N. S.

APPETIZING SOUPS.
BY CARRIE MAY ASBTON.

A famous cooking teacher and chemist
insists that no dinner, however simple or
frugal, is complete without a soup.

A perfect soup must be appetizing, as
well as nourishing. Soups when properly
made are wholesome, easily digested, and
inexpensive, and can be served for lunch-
eon or supper on a cold day equally as
well as for dinner.

Some of the most delicious soups are
now made from vegetable stock, while
formerly our mothers and grandmothers
considered meat broth the basis of all
good soups.

Milk Soup.—One cup of potatoes mashed
and seasoned with salt, the yolks of
three hard-boiled eggs mashed and made
smooth with milk, one-fourth cup of but-
ter, one quart of milk brought to the
boiling point, one large tablespoonful of
flour. Stir quickly and strain.

Cream of Celery Soup, No. 1.—Cook a
pint of chopped or cut celery in water un-
til tender, then rub through a sieve. Add
one teaspoonful of salt, two even table-
spoonfuls each of butter and flour rubbed
smooth, and a pint of boiling milk, in
which a slice of onion has been scalded.

Cream of Celery Soup, No. 2.—One
pint of celery cut into inch pieces and
cooked in a pint of water with a teaspoon-
ful of salt until tender enough to rub
through a colander or sieve. Place
in a double boiler a pint of milk and half
a teaspoonful of parsley. When it comes
to a boil add the celery and let it simmer
for ten or fifteen minutes, then add two
even tablespoonfuls of butter and one tea-
spoonful of flour rubbed smooth. Boil for
a few minutes, strain and serve.

Cream of Asparagus Soup.—Boil slowly
for forty minutes one large bunch of as-
paragus which has been cut into pieces,
in one pint of water. At the end of this
time remove the tips and press the rest
through a colander. Place a quart of
milk in a double kettle and when it boils
stir into it two tablespoonfuls of flour and
one heaping tablespoonful of butter rubbed
together until smooth. Stir until smooth
and thick, then add the asparagus which
was pressed through the colander, season
with salt and pepper, heat, and add the
asparagus tips, then serve at once, very
hot.

Cream of Corn Soup.—One pint of corn,
out but not grated from the cob, cooked
slowly in three pints of boiling water un-
til tender, rub through a sieve and return
to the kettle. Rub three tablespoonfuls
of butter smooth with two tablespoonfuls
flour, and stir into the soup; continue to
stir until it thickens, then add a pint of
boiling milk (part cream greatly improves
it), and season with salt and pepper to
taste. Scrape with a knife all the juice
and pulp left on the cobs after cutting off
the corn, and stir in next to the last thing.
Let it boil two or three minutes and add
the well-beaten yolks of two eggs. Serve
immediately.

Cauliflower Soup.—In a quart of chick-
en stock cook a good-sized head of caulif-
lower (which has been thoroughly wash-
ed and picked apart), add one teaspoonful
of salt and let it simmer slowly for half
an hour. Drain and add to the liquor one
pint of new milk, a teaspoonful of onion
juice, a bay leaf, and two even table-
spoonfuls of flour which have been rubbed
smooth with one large tablespoonful of
butter. When this is smooth and thick-
ens, add the cauliflower, nicely trimmed,
and serve immediately.

Tomato Soup.—Add to a three-pound
can of tomatoes one quart of boiling
water and let it boil half an hour with a
couple of bay leaves. Strain through a
colander or coarse sieve to remove seeds,
return to the stove and add one tea-
spoonful of soda and one quart of milk; season
with salt and add a piece of butter the
size of an egg. When it boils up it is
ready to serve.

A pint of beef or chicken stock can be
substituted for half the water and will
improve it very much.

Mrs. Rorer's Normandy Soup.—One
knuckle of veal, one quart of white
button onions, four quarts of cold water,
half a baker's five-cent loaf, one quart of
cream, two tablespoonfuls of butter, salt
and pepper to taste, two tablespoonfuls of
flour. Place the veal in a soup kettle
with the onions and water and let simmer
slowly for two hours, then add the bread
cut in slices. Let it simmer slowly for
two hours longer. Remove the knuckle
and press the ingredients through a sieve.
Rub the butter and flour together until
smooth and stir into the boiling soup, stir-
ring constantly until it thickens. Add
the cream, salt and pepper, and serve.

Cream of Spinach Soup.—One-half peck
of spinach washed and cooked in a cup of
boiling water with one teaspoonful of salt
for five minutes in a porcelain kettle, chop
it and rub through a sieve. While it is
being pressed through the sieve add to it
one pint of chicken stock. Let a quart of
milk come to a boil in a double kettle,
add one teaspoonful of grated onion, a
blade of mace, and a bay leaf. Rub
smooth three tablespoonfuls of flour and
two of butter and stir them into the boil-
ing milk; continue to stir until it is thick
and smooth, add the spinach and rub
through a puree sieve, return to the double
boiler and bring to the boiling point; then
serve.

Cream of Chicken Soup.—Cook slowly
on the back of the stove one quart of
chicken broth and two heaping table-
spoonfuls of rice (washed thoroughly)
for half an hour. Mix together one table-
spoonful of sifted flour until smooth; stir
this into the soup and continue to stir un-
til thick and smooth, season with salt,
and add one pint of scalded new milk.—
Good Housekeeping.

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and add one pint of scalded new milk.—
Good Housekeeping.

A NOVEL VEGETABLE BIN.

Boards were nailed crosswise to three
rafters below the kitchen floor, and then
end pieces nailed to these, thus forming a
box, with a rafter passing through the
centre, serving as a partition. The floor-
ing just above this box was carefully
taken up and made into a trap door, mak-
ing the bin accessible to the housewife.
Potatoes were kept in one compartment,
and other vegetables in the other in small
baskets. It has saved many a step, for
without it all vegetables had to be kept in
the basement.

TAKE A MOTHER'S WORD.

Thousands of mothers in all parts of
Canada have written to say that Baby's
Own Tablets are the best medicine they
have ever used for the cure of the little
ills that afflict all children. It is impos-
sible to publish all these letters, for they
would more than fill a newspaper, but the
following extracts are a fair sample of
what all mother's say about this medicine:

Mrs. Jas Hopkins, Tobermory, Ont.—
"The Tablets are a blessing to both
mother and child."

Mrs. John Dobbie, St. Andrews East,
Que.—"I consider it my duty to recom-
mend Baby's Own Tablets to all my
friends who have children."

Mrs. A. Burns, Minionas, Man.—"I
have found Baby's Own Tablets do all you
claim for them."

Mrs. F. J. Come, New Brandon, N. B.—
"The Tablets are just the thing for chil-
dren; they make them well, cheerful and
happy."

Mrs. H. H. Pitts, Ashnola, B. C.—"I
have found the Tablets a most satisfactory
medicine for children. I always keep
them in the house."

Mrs. A. W. Higgins, North River, N. S.—
"I cannot praise the Tablets too much.
They are the best medicine for children I
have ever used."

You can take the words of these
mothers with every confidence, and you
have a positive guarantee that the Tablets
contain no opiate or harmful drug. No
other medicine gives a similar guar-
antee. Sold by druggists or sent by mail
at 25 cents a box by writing direct to the
Dr. Williams' Medicine Co., Brockville,
Ont.

NEVER TOO LATE

To Try A Good Thing.

I am fifty-two years old and for forty
years of that time I have been a chronic
catarrh sufferer, says Mr. James Gleashing,
of Allegheny City; with every change of
weather my head and throat would be
stuffed up with catarrhal mucus.

I could not breathe naturally through
the nostrils for months together and much
of the time I suffered from catarrh of the
stomach. Finally my hearing began to
fall and I realized something must be
done.

I tried inhalers and sprays and salves
which gave me temporary relief and my
physician advised me to spray or douche
with Peroxide of Hydrogen. But the
catarrh would speedily return in a few
days and I became thoroughly discour-
aged.

I had always been prejudiced against
patent medicine, but as everything else
had failed I felt justified in at least making
a trial.

Our good old family physician, Dr.
Ramsdell, laughed at me a little, but said
if I was determined to try patent medi-
cines, he would advise me to begin with
Stuart's Catarrh Tablets because he knew
what they contained and he had heard of
several remarkable cures resulting from
their use, and furthermore that they were
perfectly safe containing no cocaine or
opiates.

The next day I bought a fifty cent box
at a drug store, carried it in my pocket,
and four or five times a day I would take
a tablet; in less than a week I felt a
marked improvement which continued,
until at this time I am entirely free from
any trace of catarrh.

My head is clear, my throat free from
irritation, my hearing is as good as it ever
was and I feel that I cannot say enough
in praise of Stuart's Catarrh Tablets.

These tablets contain extract of Eucaly-
ptus bark blood root and other valuable
antiseptics combined in pleasant tablet
form, and it is safe to say that Stuart's
Catarrh Tablets are far superior in con-
venience, safety and effectiveness to the
antiquated treatment by inhalers, sprays
and douches.

They are sold by druggists everywhere
in the United States and Canada.

**WOULD HAVE TO STOP HER
WORK AND SIT DOWN.**



**HOW MANY WOMEN HAVE TO DO
THIS FROM DAY TO DAY?**

MILBURN'S HEART AND NERVE PILLS
are a blessing to women in this condition. They
cure Nervousness, Sleeplessness, Palpitation of
the Heart, Faint and Bony Spells, Weakness,
Listlessness, and all troubles peculiar to the
female sex.

Mrs. James Taylor, Salisbury, N.B., recom-
mending them says: About eight months ago
I was very badly run down, was troubled greatly
with palpitation of the heart and would get so
dizzy I would have to leave my work and sit
down. I seemed to be getting worse all the
time, until a friend advised me to try MIL-
BURN'S HEART AND NERVE PILLS. I can
truthfully say that they do all you claim
for them, and I can recommend them to all
run-down women.

Price 50c. per box, or 3 boxes for \$1.25; all deal-
ers, or The Milburn Co., Limited, Toronto, Ont.

**COWAN'S
PERFECTION**

Cocoa.

It makes children healthy
and strong

Save!

If "econo-
my begins
at home"
then a wo-
man had
better discard the old-fashioned
powder dyes and use Maypole
Soap, which washes and dyes at
one operation. "No mess, no
trouble." Brilliant, fast colors
—quick, easy to use. Best deal-
ers sell it.

Maypole Soap

10c. for Colors. 15c. for Black.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

First Quarter, 1903.

JANUARY TO MARCH.

Lesson XII. MARCH 22. EPH. 2:1-10. PAUL'S MESSAGE TO THE EPHESIANS.

GOLDEN TEXT.

By grace are ye saved through faith—Eph. 2:8.

EXPLANATORY.

DEAD IN SINS WITHOUT CHRIST—Vs 1-3. Chap. 1, crosses with a picture of Christ as head of the church. Paul now passes on to show how God brought the Ephesians into his church. In painting their lost condition without Christ, the apostle paints a picture of all sinners. He uses four dark colors in the picture.

First: Death. 1. AND YOU HATH BE QUICKENED. "Made alive," the old English meaning still seen in the phrase, "the quick and the dead." WHO WERE DEAD IN TRESPASSES (special acts) AND SINS (all forms of sin—a more general term). Sin is the death of the soul. Just as disease gradually destroys the powers and enjoyments of the body, so sin, if it is not driven out, destroys, one by one, the faculties of the soul.

Second: Worldliness. 2. WHEREIN IN TIME PASSED YE WALKED. The sinful life is here spoken of as the road in which the evil walk as in vs. 10 "good works" are named as the road in which the righteous walk. ACCORDING TO THE COURSE OF THIS WORLD. In accordance with the evil customs and sinful tendencies of mankind.

Third: Satan. ACCORDING TO THE PRINCE OF THE POWER OF THE AIR. Satan, the personal spirit of evil. The power (or the authority) of the air, the invisible regions around us is the organized host of evil spirits, more fully described in Eph 6:12. Of these Satan is the prince or ruler.

THE SPIRIT. That is, Satan, or Satan and his followers. THAT NOW WORKETH. The "now" hints at the truth that formerly Satan ruled over the Ephesians, who had been freed from his baneful dominion, while he is now working among others, namely, in the CHILDREN OF DISOBEDIENCE. This phrase means simply the disobedient.

3. AMONG WHOM ALSO WE ALL. All Christians, Jew and Gentile, Paul and the most ignorant disciple, were, before conversion, "children of disobedience." Compare Rom 3:9-23; Gal. 3:22. HAD OUR CONVERSATION. R. V., "lived," "to turn around," "to move among," "to live with." IN THE LUSTS (i. e. desires) OF OUR FLESH; including all sinful desires, and not merely the sins of the body.

Fourth: God's anger, the darkest color of all. AND WERE BY NATURE THE CHILDREN OF WRATH. The phrase, "the children of wrath," is analogous to "the children of disobedience" (vs. 2). EVEN AS OTHERS. "All have sinned" (Romans 3:23) so that all should be equally humble.

ALIVE WITH CHRIST—Vs. 4-7. 4? BUT

ASKING QUESTIONS.

An Inquiry Changed a Man's Whole Life.

When you get a man to recognize that his bad feelings come from improper food and that he can get well by using scientific food, the battle is half won. One of New York's business men says:— "I was troubled for a long time with indigestion, headache, and stomach trouble, and had taken various medicines but with no good results. I concluded to see how a change of food would affect me. I never cared particularly for cereals of any kind, but ate meat and pastry continually and drank coffee. I found on inquiring, that Grape-Nuts were highly spoken of and decided to give them a trial. To say I was surprised at the result would not begin to do justice to my feelings. My headaches left me; my brain became clearer and active; my attacks of indigestion grew fewer and fewer until they ceased entirely, and where I once went home tired, fagged out and indisposed to any exertion whatever, I now found a different state of affairs. My color was good, my muscles strong and firm and fully equal to anything I asked of them, instead of soft and flabby. I live ten miles from my business and walk it daily back and forth. If the weather permits, I am 55 years old and feel as well and strong as when I was 30, and can ride 70 miles a day on a bicycle without any bad results." Name given by Postum Co., Battle Creek, Mich.

GOD. There is always God, to set off against the dark picture of human sin and woe WHO IS RICH IN MERCY. Abounding with an infinite love that covers all our sin, as the sea overwhelms the great rocks as easily as the grains of sand. FOR HIS GREAT LOVE. God offers us salvation in Christ, not because we deserve it, or have any right to it, but because he loves us; just because he is rich in mercy. This love and mercy are set off against the "wrath" in vs 3. 5. EVEN WHEN WE WERE DEAD IN SINS. Perhaps Paul was thinking of some decaying corpse, foul to the senses and least likely to inspire love. Such is the real state of an unrepentant sinner; yet God loves him with a "great love."

HATH QUICKENED US Brought us to life. TOGETHER WITH CHRIST. The entire history of the Son of man is reproduced in the man who believes in him.

(BY GRACE YE ARE SAVED) Better as in R. V., "by grace have ye been saved." Though they were growing in grace day by day, yet Christ's work of salvation had been completed, and they had definitely, and once for all, accepted it. Grace signifies a kindness in God that is unmerited in us.

6. AND HATH RAISED US UP TOGETHER. To ether "with him" (R. V.) i. e., Christ; being partakers through faith in the joy and power of his resurrection. AND MADE US SIT TOGETHER (R. V., "with him.") This companionship with Christ is set off against the companionship with Satan of vs. 2. IN HEAVENLY PLACES. Heavenly experiences, the joys and achievements of the new life. IN CHRIST JESUS. Resurrection, enthronement, heav'n, all are in Christ.

7. THAT IN THE AGES TO COME. The eternity, through which we are to sit with Christ in heavenly places. HE MIGHT SHOW TO WHOM GOD SHOWS HIS GRACE, AS MANIFESTED IN REDEEMED SINNERS? The unrepentant see it, and often are turned to Christ. The saved see it, and glorify God. The angels see it, and sing such songs as rang over Bethlehem. See Eph 3:10. THE EXCEEDING RICHES OF HIS GRACE.

THROUGH CHRIST JESUS. Better as in the R. V., "in Christ Jesus." "The ground of this kindness shown toward us is in Christ, not in us."

HOW THE GREAT TRANSFORMATION IS BROUGHT ABOUT—Vs 8 to 10. FOR BY GRACE ARE YE SAVED THROUGH FAITH. Grace is a beautiful word. "Among the Greeks it stood for all that is most winning in personal liveliness. It was also used for that warm, free handed, and spontaneous generosity which is kind where there is no claim or merit, and kind without hope of return."

9. NOT OF WORKS. Salvation is not to be obtained in the Pharisee's way, by prayer in the market-place, ostentatious gifts to the poor, and similar parade of good deeds. The good deeds are to be done, but with humility; and our hope of heaven must rest, not on them, but on Christ.

LEST ANY MAN SHOULD BOAST. Paul often recurs to this lowly thought. To him as to any noble spirit, few things were more offensive than to see a man thinking "himself to be something, when he is nothing" (Gal. 6:3) and God is everything.

10. FOR WE ARE HIS WORKMANSHIP. God formed the marvelous structure of our bodies, and this wonderful world in which we live, and gave us souls to direct the first and use the second. Good men are God's poems, the climax of creation as a true poem is the climax of literature. CREATED. Paul likes to speak of the soul as if, in the new birth, it were for the first time created. "Redemption is creation reformed." IN CHRIST JESUS. These words, used three times in the five verses, 6, 10, and again in vs. 13, may be considered the motto of the chapter. Christians are said to be created in Christ Jesus because their very existence, spiritually, depends upon their union with him.

Our lives are gardens, planted and tended by God's loving care, without which they would be barren indeed. If a garden is alive, it will bring forth fruit, and so Paul says we are created UNTO GOOD WORKS. R. V., "for good works," i. e., in order to do them WHICH GOD HATH BEFORE OBTAINED. R. V., "which God afore prepared." God prepares our good works (1) by planning them beforehand; (2) by revealing his will in the Bible; (3) by the guidance of his spirit in our hearts; (4) by giving us strength and determination; (5) by setting before us open doors of opportunity. THAT WE SHOULD WALK IN THEM. Following, in our daily lives, the path God's providence has marked out for us.

When answering advertisements please mention the Messenger and Visitor.

When Your Joints Are Stiff

and muscles sore from cold or rheumatism, when you slip and strain a joint, strain your side or bruise yourself, Perry Davis' Painkiller will take out the soreness and fix you right in a jiffy. Always have it with you, and use it freely. USE

Painkiller

I. T. KIERSTED

Commission Merchant

AND DEALER IN COUNTRY PRODUCE

ALL KINDS OF City Market, St. John, N. B. Returns Prompts M-de. ap15

Notice of Sale.

To the heirs of Mary Mitchell, late of the City of Saint John, in the Province of New Brunswick, wife of Thomas Mitchell of the same place, fisherman, deceased and the assigns of such heirs and all others whom it shall or may concern. Notice is hereby given that under and by virtue of a power of sale contained in a certain Indenture of Mortgage bearing date the eighth day of June A. D. one thousand eight hundred and seventy five made between the said Thomas Mitchell and Mary his wife of the one part and David B. Parnter of the said City, Clerk in Holy Orders, since deceased, of the other part and duly registered in the office of the Registrar of Deeds in and for the City and County of Saint John in Book T. No. 6 of records, pages 378, 379, 380 and 381 on the fifth day of October A. D. 1875 at which said Indenture of Mortgage and the moneys thereby secured and the premises therein comprised and described and the benefit of all the powers therein contained were assigned by the said David B. Parnter to Alfred H. DeMill, also since deceased by Indenture bearing date the first day of December A. D. one thousand eight hundred and seventy five duly registered in said office in Book W. No. 6 of records, pages 213, 214 and 215, on the twenty-fourth day of January A. D. 1876 there will, for the purpose of satisfying the moneys secured, thereby default having been made in the payment thereof, be sold at public auction on Thursday, the twenty-sixth day of March next, at the hour of eleven o'clock in the forenoon at Chubb's Corner, so called, on Prince William Street, in the said City of Saint John all that certain lot of land situate, lying and being in that part of the City of Saint John formerly called the Town of Portland and bounded and described as follows, all that certain lot of land, conveyed to said Thomas Mitchell by one George W. Curry and Richey, his wife by deed dated the nineteenth day of January A. D. 1860, described as fronting on the Straight Shore Road leading to the Suspension Bridge, situate in the Town of Portland bounded on the east by a lot of land owned by James E. Masters, on the west by land occupied by William Scoullar, Esquire, on the south by land owned by George W. Curry and running on said Straight Shore Road thirty four feet and extending back, preserving the same with one hundred and fifty feet, being part of the land purchased from Edward E. Doby and wife. Together with the buildings and improvements, privileges and appurtenances to the said lands belonging or in any way appertaining.

Dated the seventeenth day of February A. D. 1903

F. F. DeMILL, Administrator of the Estate and effects of Alfred H. DeMill, assignee of the Mortgagee.

George W. Gerow, Auctioneer.

Equity Sale.

THERE will be sold at Public Auction on Saturday, the 25th day of April, next, at 12 o'clock, noon, at Chubb's corner (so called) in the City of Saint John, pursuant to the directions of a certain decretal order of the Supreme Court in Equity made on the 6th day of December, A. D. 1901, in a certain cause therein depending wherein Lewis J. Almon and Allen O. Earle, Trustees under the last will and testament of Charles Lawton, deceased, are Plaintiffs, and Harry R. McLeLan and Annie McLeLan, his wife, Edward H. Flood, Thomas J. Flood and Herbert Flood and the Calais National Bank of Calais, Maine, and Samuel C. Drury, doing business under the name of J. Drury & Son, Defendants with the approbation of the undersigned Referee in Equity, the lands and premises described in the first paragraph of said Plaintiffs' bill and in the said decretal order as follows, that is to say:— All that certain lot, piece or parcel of land and premises situate, lying and being in Lansdowne Ward, in the said City of Saint John, in what was formerly the Parish of Portland, described as follows in the deed of conveyance thereof from George W. Roberts and wife to Thomas B. Barker, recorded in the office of the Registrar of Deeds for the City and County of Saint John in Book F. No. 5 of Records, pages 126, 127 and 128, commencing on the southerly side of road leading to the Suspension Bridge, five hundred and thirty (530) feet distant from the Indian town road or at the centre of the iron gate now there, thence south 48 degrees and thirty minutes west along the said road leading to the Suspension Bridge ninety-five (95) feet to an iron bolt or pin, thence south forty-five degrees and two minutes to a stake or the corner of a log wall or garden fence, thence north 57 degrees, east ninety-five (95) feet to a bolt in a log in said fence, thence north westerly to the centre of the iron gate, the place beginning, the said piece of land being part of lot number two (2) conveyed as herein afore mentioned by the said Richard Simonds and wife to the said George W. Roberts, the last described lot being now subject to a mortgage given by the said parties hereto of the first part to the said parties hereto of the second part to secure payment of the sum of twenty-five hundred (250) dollars with interest, the said mortgage bearing date the first day of June, A. D. 1890, No. 70818; together with all the rights of way, roads, passages, easements, privileges and appurtenances to the said three several lots of land belonging or in any way respectively appertaining, the said three lots intended to be here by conveyed, having together a frontage of two hundred and sixty-seven (267) feet on the southeastern side of said Douglas Avenue or the said road leading to the Suspension Bridge and with the erections and improvements thereon, and the rights, members, privileges and appurtenances thereunto belonging.

Herbert Flood, the Calais National Bank of Calais, Maine, and Samuel C. Drury, doing business under the name of J. Drury & Son, Defendants with the approbation of the undersigned Referee in Equity, the lands and premises described in the first paragraph of said Plaintiffs' bill and in the said decretal order as follows, that is to say:— All that certain lot, piece or parcel of land and premises situate, lying and being in Lansdowne Ward, in the said City of Saint John, in what was formerly the Parish of Portland, described as follows in the deed of conveyance thereof from George W. Roberts and wife to Thomas B. Barker, recorded in the office of the Registrar of Deeds for the City and County of Saint John in Book F. No. 5 of Records, pages 126, 127 and 128, commencing on the southerly side of road leading to the Suspension Bridge, five hundred and thirty (530) feet distant from the Indian town road or at the centre of the iron gate now there, thence south 48 degrees and thirty minutes west along the said road leading to the Suspension Bridge ninety-five (95) feet to an iron bolt or pin, thence south forty-five degrees and two minutes to a stake or the corner of a log wall or garden fence, thence north 57 degrees, east ninety-five (95) feet to a bolt in a log in said fence, thence north westerly to the centre of the iron gate, the place beginning, the said piece of land being part of lot number two (2) conveyed as herein afore mentioned by the said Richard Simonds and wife to the said George W. Roberts, the last described lot being now subject to a mortgage given by the said parties hereto of the first part to the said parties hereto of the second part to secure payment of the sum of twenty-five hundred (250) dollars with interest, the said mortgage bearing date the first day of June, A. D. 1890, No. 70818; together with all the rights of way, roads, passages, easements, privileges and appurtenances to the said three several lots of land belonging or in any way respectively appertaining, the said three lots intended to be here by conveyed, having together a frontage of two hundred and sixty-seven (267) feet on the southeastern side of said Douglas Avenue or the said road leading to the Suspension Bridge and with the erections and improvements thereon, and the rights, members, privileges and appurtenances thereunto belonging.

For terms of sale and other particulars apply to the Plaintiff's Solicitor or the undersigned Referee.

Dated at the City of Saint John this 14th day of February, A. D. 1903.

W. A. EWING, Plaintiff's Solicitor. E. H. McALPINE, Referee in Equity. GEORGE W. GEROW, Auctioneer.

From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches in Nova Scotia during the present Convention year.

The Treasurer for New Brunswick is Rev. J. W. MANNING, D. D., St. John, N. B., and the Treasurer for P. E. Island is Mr. A. W. STERNS, CHARLOTTETOWN.

A contributions from churches and individuals in New Brunswick to denominational funds should be sent to Dr. MANNING; and all such contributions in P. E. Island to Mr. STERNS.

CHARLOTTETOWN, P. E. I.—Baptized fourteen happy converts last Sabbath evening. Others are to follow soon.

GERMAIN ST.—The regular services of the church are being well attended and full of interest. Two were baptized on March 1st.

TEKKALI—Since the 1st of January we have baptized seven, and restored two. One has been excommunicated.

FAIRVILLE.—It was my privilege to administer the ordinance of baptism to one believer in Jesus, on the 15th of February, and another on the 22nd of the same month.

GUYSBORO, N. S.—The special services have been full of blessing. Sunday, Feb. 22nd, it was my privilege to baptize ten, and I soon hope to be able to report that others who have given themselves up to Christ are uniting with the church by baptism.

BLOOR ST., TORONTO.—Pastor Freeman of Bloor St. church is greatly encouraged in his work. He has already baptized twenty and received as many more in other ways.

ST ANDREWS—Our field is large in one way, but small in another way. Large in extent of square miles, but small in numbers.

MILLTOWN, M. E.—A good word comes from this field where pastor Lavers recently of St. George has settled.

OAK BAY.—The work on this field is progressing. The pastor is abundant in labors. Conversations are good, and the outlook for harvest is promising.

MONCTON, N. B.—During the months of winter the presence of God has been manifested in our services. The word preached from the pulpit and taught in the Sunday school has been blessed to the conversion of souls.

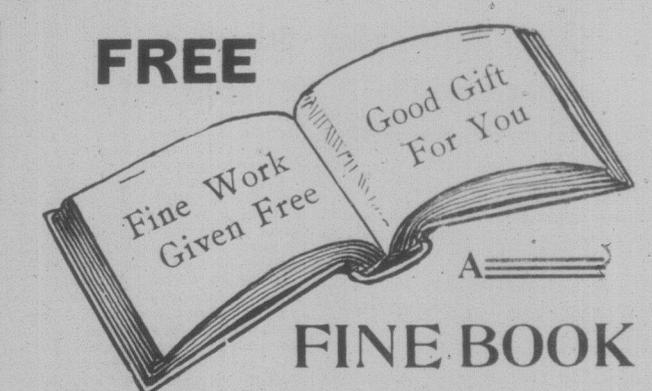
HILLSBORO SEC GRANVILLE MT.—Some of the readers of the Messenger and Visitor, will be glad to learn that a special work of grace is in progress on the Hillsboro section of the Granville Mountain field.

field about the first of the year, and after viewing out the land, he decided, with the help of the master, and co-operation of the people to commence a series of services there.

Lower Granville, March 3. 1ST HILLSBORO.—The work here is showing signs of progress and there is much of an encouraging nature in connection with the church.

PITT ST., SYDNEY.—A word for Pitt St. Church will not be out of place at this stage of her history. There was a slight mistake in the annual report published in Messenger and Visitor of Feb. 18th.

SYDNEY MINES.—To those living at a distance from these centres of activity, Sydney Mines simply means a place where we get our supply of coal, and composed of a few mining shacks.



Who gives good books has made a gift Worth many times its worth in gold.

Good books do wonderful work! They instruct — they comfort — they save!

The work will be the salvation of thousands—twill open for them the door of health.

BOOK COUPON form with fields for NAME and ADDRESS.

Do not delay for the demand is amazing. The first edition has already been exhausted.

The extremes very close to each other. The N. S. Steel Co., now employs about 1600 men, and this number, we understand, will be increased to 2500.

Golden Wedding. On Monday last Mr. and Mrs. James Creed Sr. of Sturgeon, celebrated the fiftieth anniversary of their marriage by a golden wedding, and family reunion.

- 20th Century Fund, for N. S. FEBRUARY 1903. Middleton \$70; Granville Ferry \$1; Belmont \$13.50; Berwick \$26.50; Bridgetown \$10; Homeville C.B. \$1; Rev. M.C. Higgins for Summerville and Cambridge \$7; Parrboro \$1; Clementsavia, 25¢; Digby \$1; Port Matland, S.S. \$2.50; W.M.A.S. Falkland Ridge, \$3.50; Lawrence-town \$2.50; James Craig for Cambridge and Ciddok \$1.25; Temple Yarmouth \$35; Rev. H.H. Hewitt for Freeport \$25.25; Mrs. N.E. Plimmon \$1; New Albany, Mrs. J.E. Corkum \$1; W.M.A.S. \$7.50 to make up memorials for D-accn Harris Prentiss, and Mrs. Harris Prentiss, N.P. Whitman \$10 for memorials of Mrs. Sarah Ann Whitman and Daniel Spurgeon Whitman, Port L. rue \$12; Annington \$5.75; Hampden \$10.12; Lockhartville \$1.75; Yarmouth \$1.85. Interest on deposit receipts \$8.03. Total for February, \$276.40 before reported \$3391.90 Total for Convention year to date \$3667.90.

CONSUMPTION Prevented and Cured.

Four marvelous free remedies for all sufferers reading this paper. New cure for Tuberculosis, Consumption, Weak Lungs, Catarrh, and a rundown system.

FREE. Do you cough? Do your lungs pain you? Is your throat sore and inflamed? Do you spit up phlegm? Does your head ache? Is your appetite bad? Are your lungs delicate? Are you losing flesh? Are you pale and thin? Do you lack stamina? These symptoms are proof that you have in your body the seeds of the most dangerous malady that has ever devastated the earth—consumption.

MARRIAGES.

SIPPRELL-ESTEY.—At the Baptist parsonage, Jacksonville on March 4th, by Rev. Jos. A. Cahill, William H. Sipprell to Jennie E. Estey.

BROWN POWELL.—At Springhill, N. S. on March 4th, by Rev. H. G. Hasbrook, George D. Brown to Dorcas Powell both of Springhill N. S.

HANSON LINGLEY.—At Hyde Park, Mass., by Rev. Charles W. Allen of Rock Mass., Feb. 25th, Harry Elmer Hanson of Hyde Park, Mass. and Elizabeth Florence Lingley formerly of Margaree, N. S.

CALN-CORKUM.—At Canning, N. S. March 4th by Rev. I. A. Corbett John Richard Caln of Canning, N. S. and Vera Ella Corkum of Scott's Bay, N. S.

BRYANT-MERCHANT.—At Oak Bay on January 7th, by Rev. H. D. Wordon, Wallace Bryant of Rolling Dam and Vida Merchant of Chamcook.

PEPPERDINE-BROWN.—At Springhill March 3rd, by Rev. H. G. Hasbrook, George Pepperdine, jr., to Rosie Brown both of Springhill.

OLIVER-SMITH.—At the home of the groom, Feb. 26, by Rev. L. J. Tingley, David Oliver of Lucasville, N. S., to Mrs. Amelia Smith, of Isaac's Harbor, N. S.

MERRITT-DIAMOND.—At Woodstock, N. B., Jan. 21, by the Rev. Z. L. Fash M. A., Stephen W. Merritt, Houlton, Me., and Charlotte E. Diamond, Woodstock, N. B.

TRASK-STANTON.—At Weymouth Hotel, March 5th, by Rev. J. T. Eaton, Oscar Bertrand Trask of Little River to Dora Sybil, daughter of Daniel Stanton, Esq.

DEATHS.

DUNCAN.—March 4th, at Mapleton, near Windsor, N. S., Mary, infant daughter of Peter and Margaret Duncan, aged 14 months.

STEEVES.—At Dawson Settlement, Albert County, N. B., March 1, Mrs. Elizabeth Steeves, Woodstock, N. B. Death came suddenly from heart disease. The deceased was an estimable Christian woman.

RHODES.—At the house of her son, in New Germany, Mrs. Margaret Rhodes, aged 77 years. She was born in Caledonia, Queens Co. When very young, she professed faith in Christ, and united with the Baptist church of which she remained a consistent member through life.

DINSMORE.—At Chamcook, Charlotte Co., on Feb. 2nd, Mrs. Robert Dinsmore, aged 71 years. Sister Dinsmore was a member of the Baptist church for many years. She was formerly the wife of a Mr. Bailey, who was a Baptist minister, but of whose history the writer knows very little. Our sister's sickness was long and painful, yet patiently borne. The end was peaceful.

BREED.—At the residence of her son-in-law, deacon George F. Hibbard, St. Andrews, Feb. 14th, Mrs. Betsey Sophia Breed, in the 65th year of her age. Our departed sister was a most estimable lady, kind in heart of a loveable and sociable disposition. She was greatly beloved by her children of whom there are three. Mrs. G. F. Hibbard of St. Andrews, Mrs. Hester Meyer of Richmond, Virginia, and Miss Nellie Breed of Boston, who were all at the funeral.

REED.—At Maple Ridge, Feb. 22nd, Ann beloved wife of George Reed in the 61st year of her age. Sister Reed was baptized by the late Rev. J. G. Harvey. Our sister leaves a sorrowing husband and six children to mourn their loss. Her funeral was largely attended, and a sermon appropriate to the occasion was preached by the Rev. Geo. Howard. He died in the triumph of faith. (Religion Intelligence Review please copy.)

BURNHAM.—In the death of Mrs. Charles K. Burnham, which occurred on Feb. 13th at the age of 73 years, Digby loses a highly respected resident and the Baptist church a worthy member. Mrs. Burnham was the daughter of the late William Turnbull, of Bear River. When quite young she removed to St. John. Here she was baptized into the fellowship of the German street church by Rev. Samuel Robinson, was married to Mr. C. E. Burnham and lived until some ten years ago, when the family removed to Digby. Mrs. Burnham was a sister of the late Charles and W. W. Turnbull, of St. John. Three sisters, Mrs. A. F. Randolph, Mrs. (Judge) Steadman and Mrs. Henry Chestnut survive her. Seven children are left to cherish the memory of a wise and devoted mother: Blanche, who has been residing at home, Mrs. King, wife of (Rev. J. H. King) of Point Burwell, Ontario; Mrs. Henry Haley, of St. Stephen, N. B., and four sons: W. C., S. L. T., Fred E., and Arthur C., all of Boston and vicinity. Two children a son and daughter preceded their mother to the better land.

For a number of years before her death Mrs. Burnham was afflicted with deafness, accompanied with a nervous disease which caused her almost constant pain. She endured her affliction with a fortitude born of faith in God and maintained amid it all a grace of manner, a knowledge of the world's doings, a keen appreciation of the humorous side of life, which made her until the end a delightful companion, and her home a centre of wholesome influence. Her passing was as the cloud with a silver lining. Returning in December from a visit to her sons in Boston, she expressed herself as delighted to find them all settled in Christian homes. She honored the Lord Jesus in the observance of his supper in the church of her choice on Sunday, Feb. 1st, was prostrated the following day and passed peacefully to rest on the evening of the 13th. The funeral was held from her late home Tuesday afternoon, the remains being interred in the Baptist cemetery. The services were conducted by Rev. A. J. Archibald, pastor of the Digby Baptist church assisted by Rev. Geo. Wood, pastor of the Presbyterian church of Digby.

Denominational Funds, N. S.

FROM FEB. 4TH TO MAR. 3RD.

New Anson church, \$5.25; Rev J C Morse, D D, \$5; 1st Digby Neck church, \$10; River Liebert, \$16.75; Noel, \$2.50; Albert Oakes, New Albary \$2; Arcadia church, \$11.61; do S.S., \$3.35; Y.P.S.C. Workers M-lbourne, \$2.16; Central Chibogue, \$8.62; Pleasant Lake Sect, \$6.63; Tanco. church, \$10; Bay View, \$5; Homeville, \$6; Seal Harbor \$5; Gabaroue \$4; Lower Economy, \$2; Henton, \$24.98; Oak River John, \$4.51; Half Island C. v., S.S. \$1.61; Margaree church \$10; Blue Mt. \$4.61; New Minas \$2.81; Mt. Ailie M.L. gan, Stanley Gleamening Fund, \$11; Rev. E.S. Mason, \$5; Chester church \$3; do special, \$1; Goldboro \$36.51; Ida A.P. ker, Berwick \$5; Hebron church \$2.55; Guysboro, \$24; Milton Queens Co \$4.31; Kingston, 41; Brooklyn, \$4.25; Bridgeport 31.35; and Chester, \$2.51. Total \$388.48, before reported \$387.87 Total \$4246.35.

NOTE:—The receipts are about \$100 less than they were at this time last year.

A. COHON, Treasurer Den Funds. Wolfeville, N. S., March 3rd.

PRINCE EDWARD ISLAND

Receipts from February 3rd to March 1st, 1903

Bonshaw church \$2; Ulfg church (Grand View Section), \$1; First church, \$3.25; Cavendish church, \$8.70; East Point church, \$1.21; Total, \$18.05; before reports, \$150.52 Total to March 1st \$169.17

A. W. STEWNS, Treasurer for P. E. I.

The average European is 5 feet 6 7/10 inches high; the average American 5 feet 7 8-10. Their respective weights are 138 and 141.

Manchester Robertson Allison, Limited. St. John, N. B.

GLOBE-WERNICKE ELASTIC BOOK-CASE

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

An Ideal Book-Case for the Home.

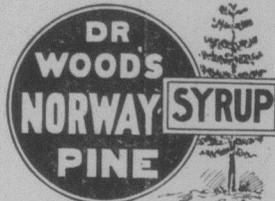


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Heals and Soothes the Lungs and Bronchial Tubes. Cures COUGHS, COLDS, BRONCHITIS, HOARSENESS, etc., quicker than any remedy known. If you have that irritating Cough that keeps you awake at night, a dose of the Syrup will stop it at once.

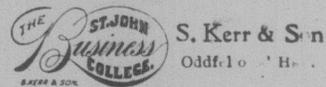
USED FOR EIGHT YEARS. I have used DR. WOODS' NORWAY PINE SYRUP for every cold I have had for the past eight years, with wonderful success. I never see a friend with a cough or cold but that I recommend it.—M. M. Ellsworth, Jacksonville, N.B. PRICE 25 CENTS.

NOTICE.

NOTICE is hereby given that application will be made to the Legislature of New Brunswick at its approaching session to revive, extend, and amend the act of Assembly 45 Vic Chap 60 entitled an act to incorporate the St. John Canal and Dock Company; Also to revive, amend and consolidate therewith the acts of Assembly 49 Vic Chap. 58 entitled an act to revive, continue and amend the several acts, relating to the Courtney Bay Bridge Co. 45 Vic Chap 87 Entitled an act to revive, continue and amend the several acts relating to the Courtney Bay Bridge Co. Also 40 Vic Chap 29 Entitled an act to continue and amend an act passed in the 16th year of the reign of her present Majesty intitled an act to incorporate the Courtney Bay Bridge Co. Also 16 Vic Chap 60 Entitled an act to incorporate the Courtney Bay Bridge Co. And any acts in amendment thereof. Giving powers to the Company to acquire, construct, own, and operate Canals, Docks, Railways, Warehouses, yards, vessels and any and all facilities for their business. Also powers in regard to expropriating, reclaiming, improving, laying out and using; leasing and otherwise disposing of lands for the above and other purposes. Also to supply power or electricity for manufacturing or other purposes. Also to receive any aid that may be granted therefor. And generally to promote the above or any undertaking connected with shipping, storing, manufacturing or other facilities in the neighborhood of St. John in the province of New Brunswick. J. S. ARMSTRONG, for applicants

Should Have Changed

our ad sooner, but couldn't get time to think about it. Students in a tendance 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. Catalogue to any address.



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wishing to secure a Course in Short-hand & Typewriting Training, the

Federicton Business College offers advantages unsurpassed by any other institution in Canada. Attendance larger than ever. Write for free catalogue. W. J OSBORNE Principal. Fredericton, N. B.



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**The Surest Remedy is
Allen's
Lung Balsam**

It never fails to cure a **SIMPLE
COLD, HEAVY COLD,** and
all **BRONCHIAL TROU-
BLES.**

Large Bottles \$1.00. Medium Size 50c.
Small or Trial Size 25c.

Endorsed by all who have tried it.



To the Weary Dyspeptic.
We Ask this Question:

Why don't you remove
that weight at the pit of
the Stomach?

Why don't you regulate that
variable appetite, and condition the
digestive organs so that it will not
be necessary to starve the stomach
to avoid distress after eating.
The first step is to regulate the
bowels.

For this purpose
Burdock Blood Bitters
has no Equal.

It acts promptly and effectually
and permanently cures all derange-
ments of digestion. It cures Dys-
pepsia and the primary causes lead-
ing to it.

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PROFESSIONAL MEN
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CHEIMISTS
PROPRIETOR,
WOODSTOCK, N. B.

PRICE 25 CENTS

"JESUS, IT'S ME."
At a religious meeting in the south of
London, says a contemporary, a timid
little girl wanted to be prayed for; she
wanted to come to Jesus, and said to the
gentleman conducting the meeting:
"Will you pray for me in the meeting,
please?—but do not mention my name."
In the meeting which followed, when
every head was bowed and there was per-
fect silence, the gentleman prayed for the
little girl who wanted to come to Jesus,
and he said: "O Lord, there is a little
girl who does not want her name known,
but Thou dost know her; save her
precious soul!" There was a perfect
silence, and away in the back of the meet-
ing a little girl rose, and a little voice
said: "Please it's me, Jesus, it's me."
She did not want to have a doubt. She
meant it. She wanted to be saved, and
she was not ashamed to rise in that meet-
ing, little girl as she was, and say "Jesus,
it's me."—Hx.

A CORNISH MINER
The uses which even past crimes may
fulfil in God's world are shown in an
anecdote told of the work of John Wesley
among the Cornish miners. One of his
converts, an old man whose life had been
exceptionally base and vicious, after a
year of sober, honest effort, came to Wes-
ley, and said in the broad dialect of the
coast:
"I'd like to help my neighbors as I've
been helped; but I can't do it."
"Why not?"
"I can't read or write."
"You know the story of Christ; you
can tell it to them."
"I don't speak English, only Cornish."
"So do they."

The miner hesitated, then took a step
nearer.
"Sir, I've been a drunkard and a thief
in my time."
Wesley was silent.
The old man's voice failed for a mo-
ment. Then he said hoarsely: "There's
blood on my hands. I killed a man
once."
"Why, you are just the man I want!"
exclaimed the preacher. "You know bet-
ter than any of us how great is God's for-
bearance and mercy. You have been
deeper in the pit than your comrades, and
you can show them how to escape from it.
Go and do it."
The miner worked humbly and faith-
fully among his fellows and became an
earnest helper of the Methodist gospellers
on the coast.

Among the heathen superstitions
which yet linger in Cornwall is the belief
that if a man once perjures himself, God's
sun refuses to shine upon him again. The
summer day may be warm and bright, but
he does not see the light nor feel the
heat. He walks in the cold and twilight
for the rest of his life. But the Christian
faith teaches us that even the man who
has blackened his soul in gross sin, may
by repentance and an upright life find
hope in God's love and mercy.—Hx.

AN ACCURSED BUSINESS
BY REV. ALBERT H. PLUMB, D. D.

"The man who bringeth wicked
devices to pass" is the man who runs a
saloon,
or stocks a saloon,
or gives bonds for a saloon,
or lets a saloon,
or votes to license a saloon,
or patronizes a saloon,
or advocates an army canteen saloon,
or fills the newspapers with contradicted
lies claiming that it is harmful to abo-
lish the canteen saloon.
One day no saloon keeper can be found
on earth. "Yet a little while, and the
wicked shall not be; yea, thou shalt
diligently consider his place, a d he shall
not be."
A little while in God's calendar seems a
great while in man's.
"Come, Lord, and tarry not,
Bring the long looked for day;
Oh, why these years of waiting here,
These ages of delay?"

"For this purpose the Son of God was
manifested, that he might destroy the
works of the devil." Selling intoxicating
beverages is a work of the devil. What is
findish if not the persistent effort, by
decorating saloons and by giving thir-
tling free lunches, to fasten on a young
man an appetite which the saloon-keepers
must know may ruin him and which
they can't know, in any case, will not
ruin his body and soul?—Christian Eas-
deavor World.

For over 31 Years
**Shiloh's
Consumption
Cure**

has been doing its wonderful work among
the thousands who suffer from weak and
affected Lungs.
No other remedy can show such a record
of actual cures of Consumption in its earlier
stages.
It immediately relieves congestion, soothes
irritation and heals and strengthens sore
lungs. Any good dealer will recommend it.

From a Sister of Charity. Rimouski, Quebec.
Convent of the Sisters of Charity.
I have the pleasure to tell you that
Shiloh's Consumption Cure is the best
that we ever employed for a bad cold,
bronchial affections and even consump-
tion. Everybody agrees in saying so.
The Sisters of Charity of Rimouski.
BY SISTER MARY OF SERAPHIM.

Saved from Consumption.
Yarmouth, Nova Scotia.
Words cannot express my gratitude to
you for the benefit I have received from
Shiloh's Consumption Cure. It cured me
of a serious chronic cough, in fact, I was
in the first stages of Consumption.
Mrs. J. EATON NICKERSON.

Shiloh's Consumption Cure is sold by all druggists in Canada and United
States at 25cts, 50cts, \$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.

Eat Wheat Marrow for breakfast and gain new strength
for your day's work. Start the day
with new vim, vigor, and courage to do
and dare.
You will grow stronger mentally
and physically, with this delicious, easy-
to-digest Cereal
Food. It is a bone,
nerve and muscle
builder.

**Bone,
Nerve,
Muscle.** **Wheat
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Best Grocers sell it.

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Quite a compliment to us, but don't
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SEND \$1.00 to
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Colonial Book Store,
St. John, N. B.

and we will mail you PELOUBETS'
NOTES on the Sunday School Lessons
for 1933.

Out of every 1,000 pounds of beef con-
sumed in Great Britain in 1931 at least 750
pounds was home produced.

Brown's Bronchial Troches give prompt
and effectual relief in all Throat troubles.
Mr. Amos R. Peachy, Hungerford, Berk-
shire, England writes: "Change of
climate (from South Africa) nearly cost
me my life as it produced the greatest
prostration from Ulcerated Throat and
Bronchial Inflammation. My friends
are astonished at the remarkable change
in my health from the time I commenced
using BROWN'S BRONCHIAL TROCHES."

**Valuable Real Estate
For Sale**

In the Growing Town of Ber-
wick and Vicinity.

A very fine dwelling house nearly new,
finished throughout. Furnace: Hot and
Cold water in the house. Six acres of
land all under cultivation, attached, partly
filled with fruit-trees. Particularly adapt-
ed for the growth of small fruit. Three
minutes walk to Post Office, Bank, Church,
and ten minutes to the station. Finest
situation in town.

Also twenty six acres of orchard land
adjoining the camp grounds, part under
cultivation and filled with sixteen hundred
fruit trees, consisting of Apples, Plums,
Pears and Peaches—the variety of plums
are largely Burbans, and abundant and New
bearing—abundantly. Five minutes walk
to station. Also one of the finest farms
in the Valley. Cuts from 60 to 70 tons
hay, large orchards—bearing and just in
bearing. Produce now 500 to 1000 bbls.
apples per year and will soon produce 1500
bbls. Modern House finished throughout,
nearly new, two barns—all in first class
order.

Can be bought on easy terms by the
right party. Also buildings, lots, orchard
lands, farms residences.

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tised in this paper, you will oblige
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tisement in MESSANGER AND VISI-
TOR.

This and That

THE PYGMIES OF AFRICA.

We had now been in the forest for six long days and I began to believe that, after all, the pygmy stories were not true.

I could only see that it must be a creature of large dimensions to be so near the top of a high tree.

I almost dropped my gun, so great was my astonishment. Could it be a man? Yes, there he was; I could clearly distinguish him.

Late in the afternoon, while casually looking up from my book, I became aware of a number of little faces peering at me through the thicket.

I told one of them to go and fetch the little people that I might talk to them; but he was afraid and refused to leave my side.

I now had a complete view of my visitors. Although they are very short—about four feet high—they are broad chested, with muscles finely developed, short, thick neck and small bullet-head, with legs massive and strong.

They never cultivate the ground, but wander from place to place, gathering fruits and nuts from the trees.

THE COST OF A BOY

I read the other day that it costs nearly a thousand pounds to bring up a London boy and educate and dress him well.

HE CAN.

Because he has been over the road.

A grocer down in Texas said that when he first put in a stock of Postum Food Coffee he concluded to try it himself.

I had been troubled seriously with stomach trouble, but after leaving off coffee and using Postum I gradually got better and better.

She has suffered for years with stomach trouble and food coming up in her throat after eating. As soon as she quit coffee and began using Postum this distress stopped and she has been getting better and better ever since.

A short time ago a lady who was starting West bought up my entire stock of Postum for fear she could not find it where she was going.

From my own experience one can readily see that I can recommend Postum very highly. Name given by Postum Co., Battle Creek, Mich.

thing, and I found that even a country boy costs his parents a good deal.

When you count what a boy eats and what he wears, and the school books he must have, and the doctors' bills that have to be paid when he gets the measles or the scarlet fever, he will cost his folks at home at least \$100 a year.

Mother cooked my food, made my clothes and patched them, washed and ironed for me, took care of me when I was a little fellow, and whenever I was sick and she never charged anything for that.

Four thousand dollars for a boy? What do you think of that?

These are hard times. When parents put \$4,000 into a boy, what have they a right to expect from him? Is it fair for him to play ball, go swimming, or hang around town all the time, when, maybe, his father's potatoes are not dug nor the wood brought in for his mother?

I remember a bright young man saying, 'Some of our parents have put about all the property they have into us boys and girls. If we make whiskey decenters of ourselves, they will be poor indeed; but if we make good citizens and substantial men and women, they will feel as if they had good pay for bringing us up.'

Boys, what are you worth to your parents?—Children's Friend.

HOUSE BUILDING IN AFRICA.

In history of the "Pentecost on the Congo," Rev. Henry Richards of Benza Manteke gives the following incident showing the willingness of the native Christians to work.

"We had to hold our services in the open air, in the hot sun. This was very trying to the preacher and to his congregation. Dr. Gordon's church in Boston heard of this and collected a sufficient fund to build a chapel. I said to the people: 'Now those kind people in America have heard that you have turned to the Lord Jesus and they want you to have a place to worship in. You see how very busy I am (I had to be their doctor, as they had given up their charms.) I have no time to superintend the new building. I will get the chapel built in England and have it brought to Tondua. Will you bring it up from there to Banzu Mankeke? This is a distance of between fifty and sixty miles, over a road very difficult to travel, as I have already described. Those Christians who were able went and brought up these loads until they had brought up all the chapel, about seven hundred loads. Some of them went from three to five times, and Mandombi, who has already been mentioned, brought up the first load, and I was told that he went five times and they did this free of charge. How many hypocrites would you get to do that here? To go more than fifty miles down and fifty miles back, three or four times, and carry a load of sixty pounds and not charge anything for it! It took them a week to make each journey.'"

THE FALLING LEAVES.

Lightly He blows, and at his breath they fall, The perishing kindred of the leaves; they drift, Spent flames of sciret, gold aerial, Across the hollow year, noiseless and swift. Lightly he blows, and countless as the falling Of snow by night upon a solemn sea, The ages circle down beyond recalling, To strew the hollows of Eternity. He sees them drifting through the spaces dim, And leaves and ages are as one to him. —Charles G. D. Roberts.

RADWAY'S READY RELIEF FOR PAIN

The Cheapest and Best Medicine for Family Use in the World.

Instantly stops the most excruciating pains; never fails to give ease to the sufferer. For SPRAINS, BRUISES, BACKACHE, PAIN IN THE CHEST OR SIDES, HEADACHE, TOOTHACHE, CONGESTION, INFLAMMATIONS, RHEUMATISM, NEURALGIA, LUMBAGO, SCIATICA, PAINS IN THE SMALL OF THE BACK, or any other external PAIN a few applications act like magic, causing the pain to instantly stop. ALL INTERNAL PAINS, COLIC, SPASMS.

Dysentery, Diarrhoea, Cholera Morbus.

A half to a teaspoonful of Radway's Ready Relief in a half tumbler of water, repeated as often as the discharges continue, and a flannel saturated with Ready Relief placed over the stomach and bowels, will afford immediate relief and soon effect a cure.

Radway's Ready Relief taken in water will, in a very few minutes, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Fainting Attacks, Nervousness, Sleeplessness, Sick Headache, Flatulency and all internal pains.

There is not a remedial agent in the world that will cure fever and ague and all other malarious, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. Sold by druggists. 50c. a bottle. RADWAY & CO., 7 St. Helen Street, Montreal.

A Little Girl's Life Saved.

Dear Sirs—Will you please send me without delay a copy of your publication, "False and True." I have been using Radway's Ready Relief, and it cannot be beat. It has saved my little girl's life of the cholera morbus. Yours very respectfully, MRS. J. G. FENLEY, Tampa, Fla.

BOWEL TROUBLES.

Dr. Radway—For 30 years we have been using your medicine (Ready Relief and Pills) always getting the desired result, and we can truly say that they are worth ten times their weight in gold. Especially so in a climate like ours where all kinds of fevers are raging the year around, and where bowel troubles, such as dysentery, are epidemic. I have converted hundreds of families to the use of your remedies, and now they would no more be without them than their family Bible. I am now 73 years old, hale and hearty, and would like your advice regarding my hearing, that has been troubling me lately, etc., etc. S. FULDA, 1704 Edward Street, Houston, Tex.

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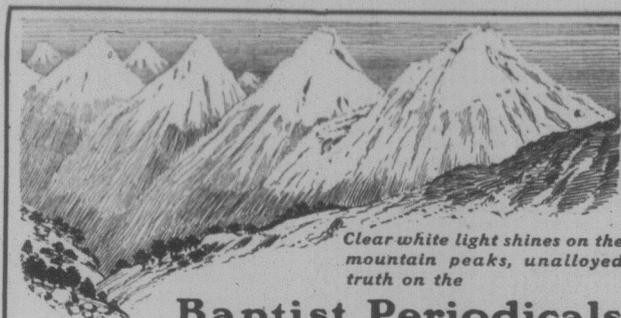
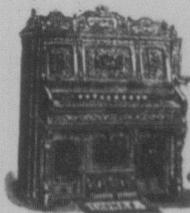
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for that instrument will fill the requirements.

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Bible 1 cent each
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NEW ENGLAND HOUSE, 256 and 258 Washington St., Boston, Mass.

Reasonable Treatment for

**Eczema
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**WEAVER'S
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which

By Purifying the
Blood destroys the
origin of these aff-
lictions.

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White Wave

Disinfects Your Clothes

White Wave

Bleaches Your Clothes

WHITE WAVE

Saves Labor

The standing timber of Canada equals that of the continent of Europe, and is nearly double that of the United States.

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature. but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking drinking or after eating onions and other odoriferous vegetables.

Charcoal effectually clears and improves the complexion. It whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is no Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat. I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

News Summary

The king has conferred the title of lord mayor on the mayors of Melbourne and Sydney.

The management of the Quebec Southern Railway which has been closed down for the past six or eight weeks have written the Minister of Railways that they expect to resume operations at an early date.

At Liverpool assizes on Feb. 1 Horace Claude Bielby, a solicitor, was sentenced to five years' penal servitude for fraudulently using £800 handed to him for investment.

In Australia and New Zealand there are sixteen legislative houses with a total membership of 840. Of these houses, upper and lower, payment of members is the rule in eleven cases, the salaries ranging from £200 to £400 a year.

The population of England and Wales in 1901 was 32,526,075; of Scotland, 4,472,000; of Ireland, 4,456,546 (2) England has an acreage of 32,595,312; Wales, 4,722,573; Scotland, 19,083,650; Ireland, 20,327,947.

Despatches received by the I. C. R. from Pictou say that the P. E. I. steamers Stanley and Minto are still fast in the same pack of ice in Antigonish harbor. They are about three miles from shore and a half mile apart.

One of the curiosities at the British museum is a Chinese banknote of the fourteenth century, which was discovered in the ruins of a statue at Buddha at Peking. Paper money was not introduced until the seventeenth century.

The British barkentine Cuba of Parraborro, N. S., Feb 12, with 8,800 tons of soft coal for Bath, was aground just inside Marshall Point at Port Clyde to-day, but at high tide was taken off by the Revenue Cutter Woodbury and proceeded uninjured.

According to the report of President Lederle of the Health Board, New York, based by figures compiled by his inspectors, the population of New York is 3,732,903, divided as follows: Manhattan, 1,917,676; Brooklyn, 1,201,597; the Bronx, 268,341; Queens, 184,681; and Richmond, 72,608.

Mr. Quaritch, the English bookseller, Brussels, has bought in Ghent for \$4000, a copy of a book by Raoul de Fevre, which is credited supposed to have been printed by Caxton. The last copy of this book sold realized \$3000. It belonged to the Ashburnham collection.

Following the 6 per cent. dividend declared by the Nova Scotia Steel Co., the stock in that company took a small run up to 112 Thursday morning. The Dominion Iron and Steel Co.'s common stock, has taken quite a fine jump from 52 up to 59, at which it was quoted yesterday.

The passengers of the two express trains St. John's, Nfld., which were snowbound in the interior, are reaching the city, and relate the thrilling stories of their experiences. During their detention in the snow drifts they were reduced to hard meals daily, consisting of cake, hard biscuits and a mug of tea. They had not meat for over a week. Four women on one of the trains suffered extremely.

Baptists are to be congratulated on the fact that notwithstanding the sharp and sometimes unscrupulous competition of non-denominational houses, the periodicals of the American Baptist Publication Society are not only holding their own but are making substantial advances. More periodicals were published and sold last quarter than ever before. This fact proves the strength of Baptist convictions and the general loyalty of the denomination to the faith of the fathers. Not a few of the schools which were deceived by the plea of cheapness and the offer of sensational literature have returned to their old time allegiance. It is very gratifying to know that the periodicals of the Publication Society were never better or more widely used.

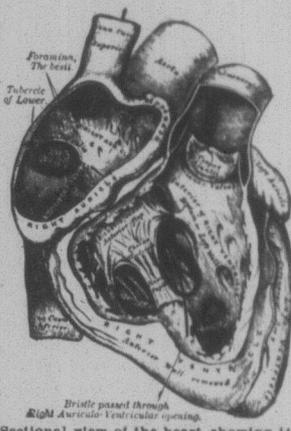
**FIRST AID
TO THE INJURED
POND'S EXTRACT**

FOR BURNS, SPRAINS, WOUNDS, BRUISES OR ANY SORT OF PAIN.

Used Internally and Externally.

CAUTION: Avoid the weak watery Witch Hazel preparations, represented to be "the same as" Pond's Extract, which easily sour and often contain "wood alcohol" an irritant externally and, taken internally, a poison.

Are Your Feet
And
Hands Cold?



Sectional view of the heart showing its wonderful valves and arteries.

If they are, look after your heart at once! Cold feet and hands mean a weak heart—a heart that's not strong enough to pump the blood into the extremities. It means a dangerous heart—a heart that's going to give out all of a sudden. Not a day passes but you read of someone dropping dead, perhaps in the street—may be even in sight of home, yet without a bit of warning. At least—so his family says. But he did have warnings, many little warnings—unmistakable ones—just as you may have had. The trouble was he didn't heed them.

Your turn may come next. It's not a pleasant matter to think about—but you ought to be thinking about it, just the same. Medical statistics show that one person in every four has a weak heart. Not all of them are fortunate enough to die with merciful suddenness. The greater proportion suffer frequent attacks of awful agony—torturing stabs of pain—terrible spasms of suffocation—horrible to bear, heartrending to behold. All the joy and gladness of life is swallowed up in the fear that any day—any hour—these frightful torments will return. And they do—again and again.

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Yet this need not be. Taken in time and properly treated, heart trouble can be cured. If you have only the slightest cause for thinking anything's wrong with your heart, attend to it at once. Take warning from the little signals—the cold feet and hands—the "allgone" feeling—the shortness of breath—the sudden starting in your sleep. It's no doubt a weak heart now, but it can easily be strengthened and restored to health. If you neglect it—there's danger ahead.

Remember this, however,—heart trouble must be treated intelligently and sympathetically. No one is better fitted to do this than Health Specialist Sproule. Moreover, he will give you

Following are some Common Symptoms that point to Heart Disease.

FREE CONSULTATION AND ADVICE

- Is your blood sluggish?
- Are you growing weaker?
- Does your heart flutter?
- Do you get tired easily?
- Do you have weak spells?
- Are you easily startled?
- Are you getting nervous?
- Do you have dizzy spells?
- Do you get short of breath?
- Do you feel tired mornings?
- Are you easily discouraged?
- Are your hands or feet cold?
- Are you growing low-spirited?
- Do you have smothering feelings?
- Does it take longer to rest you?
- Do your arms and legs feel heavy?
- Does it tire you to go up-stairs?
- Does your heart sometimes palpitate?
- Does it sometimes beat too slowly?

in regard to it. His success in cases of heart trouble has been marvelous. This is due in a large measure to the fact that he combines with his deep learning and remarkable skill as a physician, the tenderness and compassion of a humane and benevolent man. If you fear there is some trouble with your heart—perhaps you have not even spoken of it to your family—write to him at once and he will study your case carefully, without any charge whatever, and give you valuable council. The very fact that you are troubled in any way, gives you a claim on him. Do not hesitate. Write today.

NAME

ADDRESS

Answer the questions, yes or no write your name and address plainly on the dotted lines, cut out and send to Health Specialist Sproule, (formerly Surgeon British Royal Naval Service) 7 to 13 Doss St. BOSTON. He will give you, absolutely free, reliable advice in regard to the cure of your trouble.

**Ogilvie's
Flour**

STANDS FIRST AMONG BRITISH CONSUMERS. IT IS USED IN ROYAL HOUSEHOLDS AS WELL AS IN THE HOMES OF BRITISH CITIZENS WHEREVER THE UNION JACK FLOATS IN THE BREEZE—NOT ONLY IN CANADA, BUT IN SOUTH AFRICA, AUSTRALIA AND IN OTHER PARTS WHERE THE BRITISH RED ENLIVENS THE MAP. THE FACT IS SIGNIFICANT. IT MEANS THAT OGILVIE'S FLOUR is the favorite of the whole Empire.

The British steamer *Pharsalia*, went through a terrible experience. She left Boston Jan 30th for Leth, calling at St. John, N. B. The hurricane struck her on Feb. 24th and the heavy seas flooded her hold, damaged her cargo, smashed the bridge and almost all the deck fittings. stove in the boats and swept the binnacle overboard. The captain had several ribs broken and members of the crew were injured. The *Pharsalia* was obliged to put into Queenstown.

Notice.

Notice is hereby given, application will be made to the Legislature of New Brunswick, at its next session for an Act to incorporate the Maritime Christian Missionary Society. Objects: The promotion of Christian Missions in Canada and other countries.

W. A. BARNES,
Secretary Annual Meeting,
St. John, N. B. Feb. 13th, 1903.

If You Like Good Tea try RED ROSE.