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The Harwick

Mine Explosion.

One of those terrible disasters which are incidental to the work of coal mining occurred on January 25th in the Harwick mine, Pittsburg, Pa. The disaster which resulted from an explosion of gas in the mine has caused the death of about 180 miners who were killed by the after-damp following the explosion. The cause of the explosion will probably never be certainly known. The most probable supposition is that it was caused by a careless miner who struck a match to light his pipe, or by the flame of a broken safety lamp coming in contact with the gas with which the mine in certain portions of it was known to be heavily charged. Another theory is that the explosion was caused by a heavy blast whereby a new pocket of gas was struck and exploded. The work of exploring the mine and removing the bodies of the dead is being proceeded with under great difficulties. Something of the terrible effect of the disaster upon the mining community may be understood from the statement that it has made about a hundred women widows and some 400 children are left fatherless.

The End of

Whitaker Wright.

The death of Whitaker Wright on Tuesday last in London, less than an hour after he had been sentenced by Judge Bigham to seven years penal servitude for fraud in connection with the London and Globe corporation constitutes a sensational ending of a remarkable career. The name of Whitaker Wright has become notorious of late in connection with certain vast financial operations which he had promoted, the failure of which had also involved a number of persons of high standing in England, including the late Lord Dufferin, in transactions which resulted not only in great financial loss to them but also in serious damage to their reputations. No doubt in the case of Lord Dufferin, and probably in others, the wrong that was done was done unwittingly, resulting from an unwise and unjustifiable confidence in the representations of a schemer. Even Wright may have justified his course to himself on the ground that in floating vast schemes on a wholly inadequate capital he was doing only what was being done by many other men who have not been called to account for their doings. When the sentence was passed upon him Wright is reported to have said: "All I can say is that I am as innocent of any intention to deceive as anyone in this room." Shortly after he had passed from the court room to a small room adjoining he suddenly fell back and in short time was dead. A post mortem examination has shown that his death was due to poison. Judge Bigham's charge to the jury was strongly against the accused. In the course of his long experience, the Judge said, he had never heard of anything like the transactions which preceded the hopeless bankruptcy of the London and Globe financial corporation. In passing sentence Judge Bigham said he could see nothing to excuse the crime of which Wright had been convicted, and he could not conceive a worse case. With all the pity one may feel at the sad and tragic ending of such a career as that of Whitaker Wright, there must be a feeling of satisfaction at the evidence, which the verdict and the sentence in this case affords that in a British court of law swindling is not regarded as any the less criminal because it is practised on a colossal scale.

Mr. Foster on

the Chamberlain

Policy.

The address delivered by the Hon. Geo. E. Foster in York Theatre, St. John, on Tuesday evening last, is worthy of note. It is pretty generally acknowledged that in oratorical gifts and effectiveness as a speaker Mr. Foster has scarcely a superior in Canada, and as it was understood that he would discuss the Chamberlain tariff policy from a non-partisan standpoint, the audience which filled the house was of a general character, embracing many of the more intelligent of both political parties. It would be well for the country if our public men would more frequently address themselves to a discussion of great public questions from a non-partisan point of view. Mr. Foster's treatment of his subject was largely historical and expository. He traced the origin of the preferential trade idea to the Colonies. In the first national conference, which was held at Ottawa in 1894, and at which delegates were in attendance from all parts of

the empire, Lord Jersey representing the Home Government, all matters connected with the securing of preferential trade arrangements were discussed and a resolution, drawn up and moved by Mr. Foster himself, was adopted; affirming the advisability of preferential arrangements between the mother country and the colonies and between the different colonies themselves. In the canvass before the general elections in Canada in 1896 the leaders of both parties declared in favor of preferential trade, and in the first year after the Laurier Government came into power the preferential tariff was introduced. Then, in 1902, there was a conference between Mr. Chamberlain, the Colonial Secretary, and the Colonial Premiers, at which the subject of a mutual preference between the colonies and the mother country was considered and approved. Mr. Foster discussed at some length and in an instructive way the situation as between Mr. Chamberlain and his followers and the free-trade and free-food advocates in England, and while he recognizes that the forces opposed to Mr. Chamberlain are still very strong and the day of his victory may be delayed, he believes that the preferential trade policy is bound to triumph in the end. Mr. Foster is himself of course an ardent advocate of that policy, and one's desires are very apt to influence his conclusions. However, considering the apparent success so far of the campaign against free trade, it can scarcely be regarded as improbable from any standpoint that the time may not be very far distant when, for better or for worse, there will be a departure from Britain's time-honored free trade policy.

Ontario

Snow-bound.

This winter's storms in Ontario are said to be the most severe in the memory of the oldest railway official. There have indeed been in other winters heavier falls of snow over a limited area and lasting only for a short time, but this winter's storms have been general over the whole length of the Grand Trunk and Canadian Pacific lines in the Province, and have lasted for almost six weeks. As the area affected is so wide, it is impossible for the companies to draw on their reserve staff or equipment in any place or district to help operate or clear the road in the most seriously blockaded places. The result has been a serious demoralization of the train service in many parts of the Province. In the Toronto or Ontario division of the Canadian Pacific there were last week at least 500 extra men at work, many of them farmers and rural workmen, all engaged in the endeavor to clear the lines and keep them clear. The Grand Trunk, with its greater extent of mileage in Ontario, has had more trouble with the snow blockade than the C. P. R. Over a thousand extra men were employed last week trying to get the blocked-up lines cleared and to keep the main lines in a passable condition. Practically all the lines west and north of Guelph were blocked and it was very difficult to get through on several other branch lines. The expense to the companies in the endeavor to keep their lines clear is of course very heavy and the inconvenience caused to the public is serious.

United States

West and the

Canadian West.

The assertion is frequently made on United States platforms and in United States newspapers that the farmers now moving in so large numbers from the Western States into the Canadian Territories are likely to constitute a strong influence to draw Canada into annexation to the United States. It probably does not occur to those who speak or write in this vein to consider that it is quite possible that these immigrants may find in this country a system of government and administration quite as much to their liking as that which they have left behind. The following from the *Philadelphia Ledger* indicates, however, that in some quarters, even in the United States, it is quite well understood that a comparison of the Canadian West with the United States West is by no means unfavorable to Canadian rule. The *Ledger* says: Many Americans have been surprised, perhaps a little chagrined, to hear from time to time, and from Americans, too, that Canadian administration of the law in the new Northwest Territory would furnish a good model for the United States to study and follow. The new territories have but recently been invaded by settlers in large bodies; there are many Indians and half-breeds; the nationalities from every part of Europe are rushing

into the country. Peace, law and order prevail, the law is honestly and most efficiently administered, there is no talk nor suspicion of "graft," "pull" or inefficiency, and the Americans who go to the new land are among those who are ready to admit that Canadian rule is admirable. The famous Northwest Mounted Police are model officers chosen for their "moral record" as well as for their bravery and energy; they enforce the law, lynching, rioting, and whitecapping, with which we are afflicted, are unknown. That is an admission, to be sure, they order these things better in Canada than with us; but there is another side to the story. The Canadians of the Northwest have no tramps to deal with; no roving negro criminals; no mines with the scum of the earth which frequent the new camps. The settlers are the picked of the earth. They comprised last year nearly 50,000 American farmers from our own Northwest and the settlers from England, Germany, Scandinavian, like the American settlers, are the genuine homesteaders who build commonwealths. So much is to be said in defence of our lawless Montana and Colorado, and yet the fact remains, worth pondering, that Canada knows how to enforce the law.

Corn and Wool.

Mr. Chamberlain strenuously contends that his proposal in favor of preferential trade with the Colonies does not involve a tax on the raw materials of the British manufacturers. He proposes a tax on corn only, and that a small tax, the disadvantage of which would be more than offset by the advantages which, he holds, his scheme would secure. It is contended, however, by some of Mr. Chamberlain's opponents that to discriminate thus in favor of one class of Colonial producers would be impossible without stirring up endless dissatisfaction and jealousy between different classes of producers. Thus Mr. Asquith, one of the ablest of the young Liberal statesmen, says: The South African wool grower will want a preference equal to the Canadian corn grower, and unless he gets it at once, between the positions of Canada and South Africa there would be invidious discrimination under which, if material bonds are needed to unite the colony and the mother country, South Africa would have cause to say, You are giving a material bond to Canada and you withhold one from me.

East Atlantic

Service.

The Royal Transportation Commission has recently visited the principal seaports of the Maritime Provinces, and the people of each of the places visited have of course embraced the opportunity of placing before the Commission, in as favorable a point of view as possible, the special advantages of their particular port. At Sydney, C. B., it was forcibly pointed out to the Commission that the shortest and quickest route from Great Britain to Montreal and other western points was by steamer to Sydney and thence by rail to the desired destination. It was maintained that a twenty-three knot steamer could make the passage from Galway to Sydney in three days and fourteen hours, or nearly two days less time than it would take going to Montreal. To demonstrate the feasibility of this proposition, it is stated that a movement has been started in Sydney with a view to asking the British Admiralty, through the Dominion Government, to make an experiment with one of the British navy's fast cruisers during the coming summer. The scheme proposed is to have the cruiser receive the British mails at Galway and proceed immediately to Sydney. There a train will be in waiting, with as clear a road as possible, and the mails will be carried over the Intercolonial to Montreal with a possible speed. An effort will also be made, it is said, to have rapid transmission of mails over the Canadian Pacific to the West and through to the Orient as a part of the experiment.

In the Far East.

Russia's reply to Japan has not yet been issued. According to the latest despatch it is not expected that the Russian note will be submitted to the Czar before Tuesday or Wednesday of this week. There were reports at the end of last week that Russia's reply had been sent and that it was of a character likely to prove satisfactory to Japan. But the report proved to be premature and it remains to be seen whether it was any nearer the mark in respect to the attitude of Russia which the note was supposed to indicate. So far as the world is informed, matters as between Russia and Japan remain about as they were a week ago. Russian diplomacy is being tested to the utmost in order to present such conditions as will induce Japan to call off her dogs of war and at the same time avoid Japan's demand for the recognition of the integrity of the Chinese Empire.

The Inspiration of the Bible.

BY E. M. SAUNDERS, D. D.
No. 6.

The first Christians relied on the Old Testament as their chief religious book. To them it was of divine origin and authority. The New Testament writings came into gradual use by the side of the older Jewish documents, according to the times in which they appeared; and the reputed names of the authors. When Marcion came from Pontus to Rome—A. D. 144—he brought with him a scriptural collection, consisting of the Pauline epistles—those addressed to Timothy and Titus, with the epistle to the Hebrews, were not in this collection.

In the latter part of the first century, and through the whole of the second, heresies were common and disputes abounded. Only a partial list of the books of the New Testament existed in the beginning of the second century. In the latter part of A. D. 200 there seems to have been a full list of the New Testament writings. By this time the idea was entertained and some progress made, in uniting all the local churches in one to be called the Catholic Church. The Christians converted from among the Jews, "had their favourite gospels and Acts." The gospel of Matthew was highly prized by them. It existed in various revisions. The Revelation of John and the preaching of Peter were also high in their esteem. The Clementine Homilies—A. D. 180—used the four gospels. They had other writings no longer considered inspired. The Christians, who were Jewish converts, were too much filled with bigotry and prejudice to make a sound and impartial collection of the sacred scriptures, even in the second century. Their great reverence for the law and the prophets obscured their spiritual vision. The Christians gathered from among the Gentiles made better progress in casting out the apocryphal writings, and in gathering those unquestionably inspired into one, as the books of the New Testament. Even here the Jewish Christians gave trouble and retarded progress. After Paul's epistle had circulated among the churches, they would naturally be copied and united in one collection. "As also in all his epistles," says Peter, "speaking in them of those things in which are some things hard to be understood—implies a collection of the epistles of the apostle."

"One hundred and seventy years elapsed from the coming of Christ, before the collection assumed a form, that carried with it the idea of holy and inspired. The way in which it was done was by the apostolic writings being raised higher and higher, until they were considered of equal authority with the Old Testament. In this way the churches came to have authoritative scriptures to which they could appeal with confidence."

Until the middle of the second century, the words, sayings and messages of Christ and His apostles, served the purpose of written authority. They came from so many sources, and were in such agreement that, as tradition, they were authoritative. But when they began to be confused and contradictory, then written statements became necessary to the unity of the faith. To the Thessalonians Paul said: "Brethren, stand fast and hold the tradition which you have been taught, whether by word or our epistle."

In the second half of the second century there was a canon of the New Testament consisting of two parts, called the "gospel" and the "apostle." The first was complete containing the four gospels alone; the second, which was incomplete, contained the Acts of the Apostles and epistles, i. e. thirteen of Paul, one of Peter, one of John, and the Revelation. Where this collection originated is uncertain. Its birthplace may have been Asia Minor, Alexandria or Western Africa. At all events, Irenaeus, Clement of Alexandria and Tertullian speak of its two parts; and the three agree in recognizing its existence.

The example and influence of the churches, to which the writings had been first addressed, must have done much in the matter of the reception of the books.

It evidently became necessary, to meet the various heresies with written language, and not traditions, passed on from mouth to mouth to have inspired and accepted records to which to refer in settling disputes and in teaching infallible doctrines. This course became essential if common ground would be maintained on which those holding the truth could stand and defend the churches from current speculations and errors. The union of believers also made the acceptance of authoritative scripture necessary. Even Paul marveled that some Christians were so soon drawn away from the faith of the gospel. Other gospels were preached in his day.

Up to this time, each church was an isolated, independent body. The episcopal system of uniting the churches into one organization had not as yet been established. Much less was Romanism, with an infallible head at Rome, even thought of at this time. It took many years to evolve this masterly system of ecclesiasticism. There was an imperative demand for a list of New Testament writings, like those of the Old Testament, for more purposes than one. The doctrines of the Gnostics and Manichaeans were abroad and were defeated by Greek and Persian philosophy. These teachings proved very hurtful to Christianity. As, in our day, the higher criticism, or rather destructive

criticism, supplants spirituality by rationalism, so it was in that day. Of the Gnostics this was especially true. Paul came in contact with this system in its early stages. To the Christians, he said, "I came not to you in the wisdom of men." His speech and his preaching were not in man's but in God's wisdom. This, too, was a time when apocryphal books multiplied to an alarming extent; and threatened to overwhelm and discredit the inspired writings.

To all churches, however, united in one, we are not indebted for collecting the inspired writings of the New Testament. It was after the middle of the second century before such an organization existed. A little common sense, added to spiritual discernment, helps us to a satisfactory answer to the question, who first gathered the New Testament writings into a collection, and pronounced them holy and inspired? As we learn from their contents, they were first written and sent to the several congregations or churches to which they were addressed. The writers expressed the wish that their writings should be circulated among churches, other than the ones to which they were directly sent. The pastors of these churches would naturally feel that they were the custodians of these sacred writings. To copy them was as natural as it was essential. I now have in my possession a thick volume of copies of letters written by the fathers of the Baptist denomination in the Maritime Provinces, and copied by a Mr. Bennett, grandfather of the Misses Bennett of Windsor. This collection includes some letters of Henry Alline, a few of which I copied into the Baptist history. Had it not been for these copies, not a letter of that fervent evangelist could now be found, although it is probable he wrote hundreds of them. When printing was unknown, and copying a profession, it follows that the separate writings of the New Testament would be extensively multiplied by copying. The pastors of the churches, in this way, would come to have a complete set of apostolic writings. The original independence and consequent responsibility of the churches, were not seriously disturbed until after the middle of the second century. The churches were then related to each other as are the Baptist churches of today. The books being in the hands of the ministers, would come to be the sacred possession of each church. The way was thus prepared for a council of all the churches to consider and pass upon the sacred canon of the New Testament. Each pastor would carry to the council the views of his church in the matter of writings, believed by them to be inspired. A few at least of the principal pastors in different countries before the end of the second century, seemed to have come to a decision in regard to the canonical books of the New Testament. Before any general council took the matter of the authenticity and inspiration of the Scriptures into consideration, tradition had been doing its work in confusing the inspired with the uninspired books.

Apostolic piety had largely fallen into decay, and this created conditions favorable to error and imposture. There were men, however, who strove to free the apostolic writings and apostolic truth from the ever increasing accumulations of apocryphal productions immediately following the times of the apostles. In the martyrdom of Polycarp (martyr 167 A. D.) an epistle believed to have been written about A. D. 160, there is mention of a general church—"Catholic Church." The thought of such an organization is also in the Ignatian epistles (Ignatius martyr 116 A. D. But the established use of the term is due to Irenaeus (died 202 A. D.), Tertullian (died about 220 A. D.) and Cyprian (martyr 258 A. D.). Origen was also an eminent author. He made a critical examination of the books of the New Testament. Before his time, the leading books had been regarded as sacred and the final and infallible appeal in matter of belief and practice in the Christian churches. He did not oppose this practice; but assumed that it was true and safe. The tradition of the churches in respect to the inspired books are regarded by him as trustworthy and justifiable. The number of sacred and inspired books increased. They were, through a critical process, taken from the apocryphal writings, which claimed a place among them. There was in the age much conflict of opinion in regard to the genuine and inspired books. As yet no council had given a decision in regard to them.

But some in the churches continued to retain apostolic light—primitive piety; and so far as this was true, there was that spiritual consciousness of which I shall speak at length in a future number, which prevailed in the churches of the East and West, and which did much to settle the question of an inspired canon of the New Testament. The result was unanimity almost universal. The final outcome was the list of writings which have stood the critical examination of all the subsequent centuries. The New Testament, as we now have it, which came into existence as a collection of inspired writings in the last of the second and the first of the third centuries, has withstood the fires in which it has been tried, and in which it is still undergoing trial; and doubtless will remain God's word of the New Covenant until the end of time.

There is no definite catalogue of the books of the New Testament reaching back to the days of the apostles. Inspired and uninspired sacred literature was produced contemporaneously and, to use a modern scientific term, there was a survival of the fittest. The genuine was separated from the spurious by spiritual election. The wheat was

separated from the chaff by winnowing, sometimes violent winnowing. So far as the Old Testament is concerned, a list was in existence in the time of Christ. It had been prepared and preserved by the Jews. This was not the case with the New Testament. Among the early Christian writers none, except Jerome and Origen, seemed to have understood the Hebrew language. The Old Testament canon, formed in Alexandria by the Alexandrian Jews, contained some apocryphal books. In some of the Christian writers these books are referred to as if they were a part of the Old Testament. However, this is not general. Origen, Jerome and Epiphanius refer to the use of the Old Testament apocryphal books in some of the churches. Jerome says that the Nicene Council (325) admitted Judith as a canonical book. At councils where the inspiration of the Scriptures was discussed, the examination was not carried on by the critical method; but by the previous decision of the churches—the authority of tradition which rested on spiritual insight and judgment. Before the matter of deciding the canon of both the Old and the New Testaments got into the hands of councils as it did in the fourth and fifth centuries, the matter had been substantially decided and remained so until the Council of Trent, held in Luther's day. At this assembly the books of Tobit, Judith, the Book of Wisdom, Ecclesiasticus, Baruch and first and second Maccabees were added to the Old Testament by the decree of the Council of Trent. The New Testament as now accepted was pronounced canonical. "Whoever shall not receive, as sacred and canonical, all these books and every part of them, as they are commonly read in the Catholic church, and are contained in the old vulgate Latin edition, or shall knowingly or deliberately despise the aforesaid traditions, let him be accursed." Thus said the Roman Catholic Council of Trent in the 16th century. This was practically the decision arrived at in the fourth and fifth centuries. It was sustained by general usage. The Greek and Roman Catholic churches took the Latin Vulgate, as translated by Jerome, as their canon of inspired scriptures.

Luther, having been trained in the Roman Catholic church, was, on the occasion of his breaking with that communion, unsettled in his belief about many church dogmas and among them that of the canon of scripture. This matter he had to settle for himself. James seemed to be opposed to his cardinal doctrine of salvation by faith. He therefore said it was an epistle of straw. He did not put the Epistle of Hebrews on an equality with those of Paul. He did not consider the revelation as apostolic or prophetic. He, however, reversed this judgment. He had doubts about the epistle of Jude. Other reformers held various opinions about the canonicity of the books of the Bible. A number of the Reformed churches and among them the Church of England, allowed the reading of some of the apocryphal books of the Old Testament, while they did not regard them as inspired. The Confession of Faith at Westminster sharply distinguishes between the canonical and apocryphal books both of the Old and the New Testaments.

Spreading Literature.

IV.

Doctor Cramp used to say "Christianity is the heaven of the world, and Baptists are the heaven of Christianity." Probably this refers to Baptist principles. True democracy prevails in our churches, and independent thinking among our members. Our churches are proverbial for not being under the thumb of pastor or rich or influential member. There may be some exceptions; but we are more free from the "one man power" than any other denomination. I have heard of churches which had not a member brave enough to oppose a measure proposed by the clergyman or by the deacons, and while deploring such "slavery" I was glad they were not Baptist churches. The "Terrors of the Church" do not scare us; and "Don't oppose the Lord's anointed servant" dare not be quoted in any Baptist meeting no matter how small the church or lowly and unlearned the members. The pastor shallow enough to use such argument in order to get his plans adopted would have to resign, and every lover of freedom must be glad we reside on such elevated ground. But all the "priestcraft" so called is not entirely outside the Baptist churches made up as they are of individuals born and bred among people many of whom would not dare to oppose the clergyman no matter how much his own judgment might differ. Now, this matter of individual opinion (within the limits of reason) is exceedingly important for the human race. Break the shackles of old forms and ceremonies, and the world is lifted. This is what the Christian missionaries are doing to heathendom. Baptists more, shall I say, than any others are doing this uplifting in America,—yea even in the Maritime Provinces. What an irretrievable loss would fall upon our nation if every Baptist church were obliterated. What blessings would come to humanity if there were twice as many Baptists in the world as there are today! If such were the case, the millennium would seem very near, and how weakened would become despotism, corruption, the trusts, strikes, speculation, speculation and strong drink! Put three or four more living Baptist churches into a city or county, and drunkenness, debauch-

ery, gambling, would cease to flaunt themselves in public. The Almighty Father seems to have done this very thing in many cities of America; and yet more is required. God works by means, and he asks his children to go and disciple all people. Perhaps he wants the number of Baptists in Eastern Canada largely increased; it was not done in the last decade. But what about "Fore-ordination?" If the Almighty wants it shall he not have it? Yes, but he wants us to want it, and to want to do it, which is a much more difficult matter with a lot of "Free agents" and independent thinkers such as he has to deal with in our Maritime Baptist churches. How gladly would the angels (yea the archangels) rush down to this earth and compel all to come in to the feast, but God forbids. He has chosen a better way; I hope for his own dear self; I know for his weak and erring children. Suppose there were twice as many Baptists in St. John, Fredericton, Moncton, Charlottetown, Truro, Sydney, Halifax and Kentville, would these towns be better or worse than now? I answer if the new inflow were like some already there, there would not be much improvement. But if they ran as the best or a good average there would certainly be uplift in manners and morals. The business, the politics and the churches would all appreciate the better tone. As we cannot get so many more Baptists, (is it because there would be too much leaven for the mass?) the next best thing is to put into the hands and homes and hearts of many more thousands, (1) the open Bible. (2) Baptist principles and practices as explained and illustrated in MESSENGER AND VISITOR and other liberal Christian tracts, books and papers. Each church should be a pillar of intellectual and religious fire, not just holding its meetings for its own members; but reaching out all around and compelling the ignorant and careless to come into the freedom wherewith God doth make his people free. But how, how can this be accomplished? I do not give all the means,—preaching, teaching, training, exhorting, singing, exemplifying, printing. Others can suggest more ways. Suppose that the MESSENGER AND VISITOR were sent regularly for the next ten years into 2,000 homes in Nova Scotia, New Brunswick and Prince Edward Island outside the Baptists, wouldn't the moral world be much strengthened? That would be a hundred thousand papers a year and a round million in the decade.

And the good no man can measure. But this immense number of papers means only an average of 5 subscriptions a year for each of our 400 churches. A small backland church with a smart committee on Literature could not only have a copy of the MESSENGER AND VISITOR in every member's home, but could place 5 copies more weekly into homes of their neighbors. Is it worth doing? Is it worth trying? Is it even worth thinking about? I strongly think "Yes." And that is one "Why" for having a committee on Literature appointed by our Convention and the same in every church or B. Y. P. U. This work seems especially adapted to our Young People's Societies and it is commended to them. It seems easier for them to get out of the old way where literature was not thought much of and strike across the broad field of God's mercy which we call the world. Wouldn't it be grand for the beginning of this Century to have literature spread by our churches as above suggested? It would be superb. It would be "Grand" if only half our churches were thus standing on the walls of Zion. Perhaps the Holy Spirit will help some churches to at once put these suggestions into action. I for, one shall be so glad to read the news in your columns.

This beginning of the Century finds Christian Literature occupying a place and moving forward. A hundred years hence it will be immeasurably advanced. And it will have carried this dull dark world along into the higher purer brightness. It is lovely to look to the end of this century and imagine the then glory, but it is better though not so brilliant to gaze into the face of the present and do our parts so well that we will be making it brighter and helping it rise up towards the dreams of one hundred years to come. Many well to do individuals might send the MESSENGER AND VISITOR to 5 or 10 persons of intelligence who are not Baptist. Such a New Year's present is beyond money value; and how glad and grateful the bright young persons will be to become weekly members of the M. & V. family.

J. PARSONS.
Halifax, Jan. 16, 1904.

The Holy Spirit "Not By Measure." Unto Christ.

BY REV. ALEXANDER WHYTE, D. D.

Lecture delivered in St. George's United Free Church, Edinburg, on Sabbath Evening, May 31.

It must often have struck you with wonder that not one word is said in the whole of the New Testament about our Lord's intellect; only his heart. The four Gospels say not one syllable about our Lord's bodily appearance; no, not one syllable about the talents and the endowments of His mind. Neither the strength of His understanding nor the tenacity of his memory, nor the brilliancy of His imagination, nor the eloquence of His speech—not one of all these things is ever once referred to; only the meekness, and the lowliness, and the tenderness of His heart.

But, after what cast our Lord's human mind was made;

to what family of mind His human mind belonged—if it belonged to any of our families of mind—of all that we read not one word. Nor are we ourselves able, after all our study of our Lord, to say a single word about the peculiar talents or special endowments of His human mind. Not one word. Only, every page of the four Gospels is full of the meekness, and the lowliness, and the love of His heart. Every page, both of the four Gospels and of all the Epistles, is overflowing with His amazing humanity. His obedience unto death, and His unquenchable and unconquerable love to God and man. In one word, it is the holiness of our Lord's heart that fills the New Testament full, and makes it the unparalleled and unapproachable book that it is.

It is never once said that our Lord had intellect without measure, though I must suppose that was so. The one thing that it is ever said He had without measure was the Spirit of God. His whole inner man was so saturated, as we say, with the Spirit of His Father that it was no more the man, Jesus of Nazareth, with His inherited mind and heart, that spake and acted; it was much more the Holy Ghost who spake and acted in Him. He said it long before Paul said it: "I live, yet not I, but the Spirit of my Father liveth in me; and the life that I live in the flesh I live by the power and the indwelling of the Holy Ghost." Till the fruit of the Spirit in Jesus Christ was, as never before nor since, love without measure, joy without measure, peace without measure, long-suffering without measure, gentleness, goodness, faith, and all the other fruits of the Spirit, and each one of them without measure.

Every fruit of the Spirit you ever read or heard of was found in its season in the life of our Lord and all without measure.

Now, we know, and I it is our best knowledge, what were the issues of our Lord's sanctified heart. Go through the four Gospels and you will come on every page on His love, and on His joy in God, and on His peace, and on His meekness, and on His gentleness; in one word, on the Holy Ghost in Him without measure. You may read, and read, and read, but you will never once think of your Lord's intellectual talents; you would feel it to be something almost akin to irreverence and sacrilege were such thoughts to enter your mind about your Lord.

But it is not so when you are arrested by the grace of His heart. You cannot dwell too much on the graces of His heart. You cannot too much put adoring words on the graces of His heart. You cannot too much extol, and proclaim, and preach the graces of his heart. The heavenliness and the holiness of His heart will shine out of every page of the New Testament, and will shine into your heavenly mind and holy heart, till you are changed into the same image, even as by the Spirit of the Lord.

Now, it has never been said about any other human being in this world but Jesus of Nazareth, that God giveth not the spirit by measure unto him. Jesus Christ, the man Jesus Christ, is alone in that, and He has no fellow in that. God has given of His Spirit to many men, first and last, but never to any other man without measure. This is God's appointed way with the children of men, and He has never deviated from this way, and never will. He gave His Holy spirit without measure to His incarnate Son, our Lord, and then our Lord measures out the Holy Spirit to us. It is as Paul has it: "But unto every one of us is given grace according to the measure of the gift of Christ."

We are all alike to begin with. Unlike as we are in everything else, in body, in mind, in estate, we are all alike in our need of the Spirit of God. Our spirits are all so depraved. Our spirits are all so full of the spirit of evil. We are all such born sinners in this respect, that in reality there is no difference among us. We are all alike in the darkness, in the depravity, and in the ungodliness, of our minds and our hearts. But when Christ, out of His fulness, begins to give us grace, one by one, according to the measure of the gift of Christ, the greatest differences begin to show themselves among us; and differences that will never be removed and equalized in this world; nor till we all receive the Spirit without measure in the world to come.—The Weekly Leader.

The Clerk's Text.

This young clerk lived in Gates-head-on-Tyne, but his office was in Newcastle, and every morning he crossed the river by that magnificent high level bridge, which is one of the triumphs of engineering science.

One Saturday morning a colporteur had run his Bible carriage up to the corner of a street the young fellow had to pass on the way to business. In a conspicuous position the text was displayed:

"Prepare to meet thy God."

The young fellow saw it and did not like it one bit. Next Saturday morning he saw it again, and liked it less. The Bible carriage was only visible on Saturdays, for then thousands of miners and their wives came in from the surrounding districts, marketing, and the colporteur did a roaring trade sometimes in Bibles, Testaments, and religious literature. A third Saturday this young clerk saw this annoying text, and this time it seemed to burn itself in on his eyeballs.

All that day, he at sat his desk, he saw nothing else on memorandums, and statements, ledger or cash book, or

blotting pad, but, "Prepare to meet thy God." "Ugh bother the pestering thing," he said as he tried to banish it, and think of football. But it had come to stay. Then he made a resolution to this effect, that he would never look upon that text again. That he might not do so, it was necessary for him to take a new road to business on Saturday mornings. He was quite safe other days, as the man with his Bible carriage was not there.

For a number of weeks he dodged the text and was beginning to forget it, when, lo! one Saturday he forgot, and went the old road. Not the slightest recollection had he till he found himself face to face with the hated Scripture. That day he had to confess himself beaten. Rest he could not. Meet God he must, that was a certainty. He might dodge the text, and even that he had failed to do, but God he could not evade. The meeting must take place sooner or later, there was no getting out of it. Prepared for it, indeed, he was not. He had never even thought of it, and if for a moment the thought had presented itself, it was detestable.

And after the meeting, what then? Ah! he dare not think of the probability, nay, the certainty. He was a fool. He would not shirk facing the question any longer. He would throw up the sponge and give in. But who could tell him how to prepare? Ah! surely the man at the Bible carriage would.

Broken in heart and will, he sought the colporteur that same afternoon. Joyfully the old man told him that to be ready was to be righteous, and that Christ was our righteousness. We had none of our own, but the God whom we had to meet offered us Christ as our imputed and imparted righteousness.

There and then, amid the busy din of Saturday afternoon's traffic upon the street, the young clerk found rest, and was no more afraid to meet his God. "I, too," used to hate texts like "Prepare to meet thy God." But I did not know Jesus then. What a difference it makes when you know him. Then every word of God is true, and good, and sweet, more precious than gold, yea, than much fine gold.

Is that your experience, my reader? If not, well, I am afraid there is something wrong. Rectify it at once by accepting Christ as your righteousness, and all will be well, let the meeting with God come when it may.—William Thompson, in Presbyterian Witness.

He Had a Kindly Face.

He had a kindly face, and eyes
That laughed, as clear as summer skies
His spirit was; no doubt came there
To shadow off the true and fair
Philosophy he never knew,
Nor Science, but his heart was true.
His view was narrow but not dim
His light; for love had tempered him,
Of life he had no fine drawn plan:
He was a simple gentleman;
And love and sympathy he led
For everything that was not bad
"For what is life," he oft would say,
But keeping harm and pain away
For man, and bringing joy instead;
In feeling others we are led
He gave consent to outworn creeds,
But shamed them with his business deeds;
His life was simple as the truth:
And so he grew from youth to youth.

ARTHUR D. WILMOT

Salisbury, N. B.

The little lad reading some story becomes enraptured in the fortunes of his hero—difficulties and dangers thicken about him; how shall it end? Excited and eager, he turns over the pages and looks further on. It is all right: the hero lives and triumphs. Now the lad breathes again and with a brave heart faces the course of the fight once more. We, like the little lad, have sometimes trembled for the fortunes of our King. Then it is good to skip the pages of time and to look at the end. It is all right. "Alleluia, the Lord God Omnipotent reigneth. The kingdoms of this world are become the kingdoms of our Lord and of his Christ. And he shall reign for ever and ever."—Mark Guy Pearse.

A missionary in China was endeavoring to convert one of the natives. "Suppose me Christian, me go to heaven?" remarked Ah Sin. "Yes," replied the missionary. "All life," retorted the heathen, "but what for you no let Chinaman into America when you let him into heaven?" "Ah," said the missionary with fervor, "there's no labor part in heaven.—Ex.

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S. MCC. BLACK

Editor

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THEATRES THEIR DANGERS

Everyone has heard that the terrible disaster which occurred a few weeks ago in connection with the Iroquois theatre of Chicago has led to a very searching investigation in regard to the conditions which caused or contributed to the disaster, and there is apparently a strong purpose on the part of the people of Chicago to hold to strict account those who are responsible for a state of things which made the theatre a veritable death-trap when once a fire had started on the stage. The investigation however is going much further than this. Attention has been strongly called to the conditions prevailing in other theatres and places of public assembly, with the result that all the theatres of the city and a large number also of its public halls and clubs have been closed until those responsible for their management are in a position to show that the laws enacted in the interests of those who frequent places of public assembly have been complied with. All this is as it should be. When all practicable provisions for safety have been taken there will necessarily remain a considerable element of danger if fire breaks out in a crowded building and it must be regarded as criminal negligence if provision is not made, so far as practicable against the occurrence and the spread of fire in places of public assembly, and if the ways of exit are not sufficient, and available whenever the building is occupied.

It will be well indeed if the terrible event which fell with such gloom and horror upon the people of Chicago shall induce in that and other cities a better provision for the safety of the crowds which daily and nightly frequent theatres and other places of public resort. But is this the only or the most important lesson to be learned in this connection? Will not this awful disaster cause people—at least Christian people—to reflect more seriously upon the moral character and influence of the theatre? We are all ready enough to lean the things which kill the body and to make provisions for our physical safety, but we are far too apt to forget that there are human interests constantly exposed to peril which are of infinitely greater value than these bodies which, with all that we can do to preserve them, will soon fade away. It is terrible indeed to think of hundreds of persons being sent suddenly into eternity through a disaster like that of Chicago, but the danger of being burned or crushed to death in such a disaster is a small part of the danger with which society is menaced because of the theatre. And while so much thought is being given to the physical safety of those who attend the theatre, it would surely be well if more consideration were given to the greater moral perils to which many of those are subject who frequent such places of amusement.

We have no wish to pass any sweeping and indiscriminating judgment upon the stress and theatre-going. There is of course a great difference between the theatre at its best and the theatre at its worst. There are plays which, in their moral influence as well as in their intellectual and aesthetic character, are immeasurably superior to others. It may be doubted however whether the theatre at its best in these days is morally helpful, and it is quite certain that in its prevailing manifestations it is far from that, while at its worst it is unspeakable. There are, no doubt, actors who are persons of high moral character and high ideals and who would if they could cleanse the stage from its impurities and frivolities and make it wholesome and helpful. But the theatre-going public has in general little admiration for their ideals, and shows little appreciation of their art. Sir Henry Irving, who is the foremost living representative of this class of actors has recently, in an interview with a representative of a Montreal paper, expressed his profound dissatisfaction with the prevailing character of dramatic art as seen on the modern stage. "There are more and more theatres, but the theatre does not improve," he said, rather sadly. "There is too much high kicking. There is too much frivolity. There is too much of a disposition to think that the public

must be amused at all costs. The idea is this. Here is a poor, wearied public, which has been busy with the cares of life all day. It is worn out. It has been bored and worried all day. How many cares press upon it! How many tragedies must it have experienced all the days of a life which means, for the most part, work! Well, then, can't you make this public laugh? Can't you give it something exciting? Something which will make it forget? Never offer it anything which will provoke it to think. Has it not been thinking all day till its head is aching? No; rest, frivolity, laughter! Why in our fathers' day people went to the theatre to see Hamlet or Lear or Othello. They took the theatre seriously. They went there for education and illumination. They followed the great presentations, which were so complex, and the unfolding of which offered such commentaries upon life. That is past and gone. See the great theatres being turned into music halls."

Sir Henry Irving's opinion is that, in spite of some good and wholesome work in dramatization by such writers as J. M. Barrie, the modern stage has degenerated. The modern stage for the most part, like the yellow journalism of these days, aims to give the public not what is wholesome but what will be paid for and devoured most readily, regardless of its moral quality. The attitude of Christians to the theatre should be determined, not by what it might be, but by what it is, and in view of its actual prevailing character and the moral perils which it involves, it is not easy to see how Christian men and women can conscientiously lend it their patronage.

A SABBATH IN CAPERNAUM.

In our Bible lesson for the current week we have Mark's brief but graphic account of a Sabbath day's ministry in the life of our Lord. It was a day filled with beneficent labor on behalf of humanity. It shows us Jesus as one who "went about doing good" and as putting in practice his own saying, "that it is lawful to do good on the Sabbath day." Mark does not indicate the substance of the Master's teaching on this occasion. It is characteristic of this evangelist to report events rather than discourses, and the frequent occurrence of the word "straightway" indicates the rapid movement of his narrative from one event to another. But if Mark does not report our Lord's discourse in the synagogue at Capernaum, he tells us how it impressed the people. Evidently it was not a listless congregation. Probably the congregations whom Jesus addressed never heard him with that decorous indifference which so frequently confronts the modern preacher. Sometimes the people heard him gladly, sometimes they were aroused to fierce opposition, but they could not choose but listen to one who spoke as Jesus did. Mark tells us that these people in the Capernaum synagogue were astonished at his teaching. And the cause of their astonishment was not only the substance of his teaching but the manner of it. He spoke, not as the scribes with their constant references to the deliverances of the rabbis, but as one whose own understanding of truth, his absolute conformity to the will of God and his knowledge of human nature and its needs, enabled him to interpret the divine word to the people with such authority and power as they had not known before. The voice of Jesus is still the voice of authority in the spiritual realm. It is he alone who knows the Father. It is he alone who so interprets God as to satisfy the needs of humanity. "Never man spake like this man."

This lesson brings us face to face with the question of demonic possession. Mark tells us that there was in the synagogue a man with an unclean spirit, who cried out in dread and aversion at the presence of Jesus, recognizing him as the Holy One of God. Then at the command of Jesus, the unclean spirit came out of the man, to the amazement of all the people present. There is a natural tendency in modern times to reject the belief, common among the Jews of that day and still persisting in the East, that human beings are sometimes possessed—their wills controlled—by evil spirits. We cannot of course dwell upon this question here. It is evident however that the evangelists shared the belief of their times in respect to the reality of demonic possession. It is evident also that if Jesus did not himself share this belief he acted toward those said to be possessed as if he believed them to be under the control of evil spirits. It is probable that many cases were at that time, and are still, in the East classed as demonic, which a modern physician would diagnose as cases of insanity or some form of dementia, but that will hardly justify us in denying the possibility or the reality of demonic possession. Some of the most eminent Biblical scholars are disposed to speak with reserve upon the subject. Canon Sanday of Oxford, discussing the subject briefly in connection with the article "Jesus Christ" in Hastings Bible Dictionary, says of what was called demonic possession: "The scientific description of it has doubtless greatly changed, but it is still a question which is probably by no means so clear, whether, allowing for its temporary and local character, the language then used did not contain an important element of truth. The physical and moral spheres are perhaps more intimately connected than we suppose. And the unbridled wickedness rife in those days may have had physical effects which were not unfrequently described as the

work of 'demons.' The subject is one which it is probable has not yet been fully explored."

In the concluding verses of the lesson Jesus is seen as the healer of disease. There is a demonstration here of how keenly he sympathized with human suffering and how ready he was to relieve it. We may ask questions which it is not easy to answer concerning the persistence of sickness and suffering in the world and even among those who have accepted Jesus as their Lord and Saviour. Put the divine sympathy for humanity manifested in the life and ministry of Jesus helps to sweeten every bitter cup for the believer. Must we not believe that every good that has appeared in human form has a corresponding and a larger good in the heavens. Parental love—all real earthly love—is but a faint reflection of the infinite love of God. It is possible that there should be even in the breast of Jesus any love more kind and sympathetic toward suffering humanity than that which dwells in the heart of the Father. Jesus came to show men the Father and to bring them to him.

Editorial Notes.

A Royal Commission appointed to inquire into the drinking habits of the German people has reported that the people of the Empire consume alcoholic liquids to the value of \$75,000,000 yearly. The portion of income spent by the Germans on drink is said to amount to one eighth of all they earn. The commission found that the German people's drink bill is four times as high as the State's total income from duties and food and drink taxes, eleven times as high as the entire budget of the post and telegraph, twenty-one times as high as the cost of life insurance, thirty times as high as the amount of fire insurance in the Empire, one thousand times as high as the cost of caring for the poor, and considerably more than is spent by the Government to sustain its immense army and navy.

According to the statement of Rev. Dr. Leonard in the Missionary Review of the World, for January, the twenty-nine Foreign Mission Societies of the United States have contributed in the aggregate during the year 1903 the sum of \$1,564,976, which is less by \$7,000 than the contribution of fifteen great English Societies. The contributions of the American churches for foreign missions during the year have increased by about \$250,000 over those of the previous year. The gain in the English contributions last year was \$400,000. It is gratifying to see the contributions of the Christian world for the evangelization of the heathen increasing year by year and attaining so considerable proportions, but when we measure this sum against the British and American drink bill or tobacco bill, it sinks into comparative insignificance.

It is learned from *The Watchman* of last week that Dr. Geo. E. Horr has resigned the editorship of that paper, having accepted the appointment to the chair of Modern Church History at Newton and that Dr. E. F. Merriam becomes editor in chief of the *Watchman*, with Rev. Joseph S. Swaim as associate editor. Drs. Horr and Merriam say very pleasant and complimentary things of each other and of Mr. Swaim, all of which are doubtless fully justified by the high character and ability of those concerned. We regret very much the withdrawal of Dr. Horr from the editorial chair, but the place to which he has been called is one which his talents and acquisitions qualify him to fill with great advantage to the Institution and to all the important interests with which it is connected, and the editorship of the *Watchman* is committed to competent hands.

Our friend, Mr. Parsons of Halifax, touches an important matter and in our opinion makes valuable suggestions in writing of the importance and possibility of placing the MESSENGER AND VISITOR in many homes where it is not now found. It is perhaps natural that we should magnify the office of the denominational paper, but we honestly believe that our people generally are not giving sufficient consideration to the influence of the paper in connection with the advancement of the interests for which we, as Christians and as Baptists, stand. Baptists who read their denominational paper will be found in intelligent and sympathetic touch with our principles and our work. They will support our enterprises because they will know something of their aims and their history. Where the paper is not read there will be found comparatively little knowledge of the denomination and its work and accordingly little disposition to contribute to its benevolent interests. It would be a matter of interest to know what proportion of the support of the various branches of our denominational work comes from the large number of Baptist homes in which the MESSENGER AND VISITOR is not taken. We believe that the facts in this connection, if they could be secured and tabulated, would constitute a most important demonstration of the value of the paper's influence in promoting the work of the denomination.

It of course sometimes happens that a larger number of contributions reach this office in a week than we can find space for in a single issue. In that case something has to be held over until the next week, and correspondent are disappointed because their communications do not appear when they expected. We assure our correspondents, however, that we endeavor to do the best we can for them, and especially to find room for those articles which would lose interest by being held over. We would remind our friends that as the MESSENGER AND VISITOR GOES TO PRESS early

Tuesday morning, it is necessary that matter intended for insertion in the next issue should reach this office not later than Saturday evening. If matter does not reach us until Monday evening we can as a rule, do nothing with it until the next week. It would be better in some respects if the paper could go to press a day later in the week, but we have been informed that this would occasion inconvenience to a large number of subscribers who live in sections where there is not a daily mail and would not, if the paper were published a day later, receive it until the last of the week.

Our Twentieth Century Fund.

H. E. ADAMS.

Considerably over three thousand persons have subscribed to this fund. Altogether the pledges and offerings amount to forty-two thousand dollars. About twenty thousand dollars have been paid. There are eight thousand more to be secured to reach the mark aimed at. It is easy to get pledges but hard to get them fulfilled. Of course some are prompt in paying when their pledges come due, but probably ninety per cent. have allowed the date to pass months and not redeemed them.

THOSE REMINDERS.

Within two months I have sent out three thousand circulars with Treasurer's address printed on enclosed envelope, to subscribers. I am sorry to say that not half of these have been returned. The delay in payments is going to work very seriously in many ways. I therefore ask every subscriber to kindly read over that circular again, and forward as much of his pledge as remains unfulfilled. The obligation to have all those circulars and envelopes printed, outer envelopes addressed, stamped, etc., entails a large expense. If our friends would remit when their pledges are due this cost would be saved to the fund. And now it looks as if we will have to send another "Dunmer" to chase those sent in November and December. Please

SAVE US THIS EXPENSE.

New Brunswick and P. E. Island send to Rev. J. W. Manning, St. John, N. B., and Nova Scotia send to Rev. J. H. Bass, Wolfville, N. S. Both these brethren have consented, without remuneration to receive the monies forwarded, and then every three months distribute the receipts among the different boards. It is unfortunate for the successful gathering in of all subscriptions that this whole business was not placed in the hands of one man. As it is, many persons handling the matter makes it impossible to avoid mistakes.

ANSWING DUNNERS.

In the canvas of New Brunswick I gathered up all the pledges, recorded them, and then the notifying of the persons of their maturity is a simple matter. But in Nova Scotia, Messrs. Stackhouse, Hatch and others left the pledges with local persons. Some of whom have done fine service, others next to nothing. Of some of these pledges I found lists among Mr. Hatch's papers but could not learn if the persons on these lists had paid. So I had no alternative but to notify all. I have heard from some pastors, that I had sent circulars to persons who had paid, and they were much annoyed. I am sorry to have given this offence, but it was the only way to find out. Still the postscript at the foot of my circular would have set their minds at ease if they had read it.

DIFFERENT DATES.

Then another confusing thing is that some made their pledges in 1902, and others 1903, hence the same circular does not fit all pledges. But I do earnestly hope that all who have pledged anything will try and pay up all during 1904. A great many have intimated their intention of doing so, and thus save to the fund the great expense of another year of collecting.

SUNDAY SCHOOLS.

In 1902 the offerings of the Sunday Schools to the 20th Century Fund amounted to the handsome sum of \$930.00, but 1903 they yielded a very small sum. In the summer of 1904 I shall look for a return to the offering of 1902, for they are well able to do it, and a blessing returns to those who give.

On the Road.

Many of the readers of the "MESSENGER AND VISITOR" would like to know what is being done on our Home Mission fields. Some four weeks during November and December were spent among those of Hants County.

NEWPORT.—The first church visited was Newport, an old historical church, the home of the Dimock's, the scene of many gracious revivals. This church has suffered much from removals. Many of the old standard bearers have gone to their reward, many of their sons and daughters have removed to the United States and elsewhere. Still there are those left to hold forth the word of life. A regular pastor is greatly needed, Rev. Allan Spiddle spent his college vacation with them last summer, visiting from house to house and preaching the word in a very acceptable manner. Our brother has many warm friends here. He still visits the field fortnightly. May the Lord crown his efforts with success.

WALTON, NOEL, MAITLAND.—This group in the past has drawn largely from the Home Mission Board but we are glad to say it is now taking a long stride towards self-sup-

port. While other churches have suffered from removals, Walton has gained. The Lumber Co. that has come to do business there is a wonderful help in every way, the church has now a brave little band of workers, prayer-meetings and Sabbath school are regularly and interestingly maintained. There are but twelve families and twenty resident members. During the past year the average offering per member for the support of the church was more than ten dollars. We have reason to believe that that will be considerably increased this year. Noel and Maitland although not having the advantages that Walton is now enjoying, are willing to do their part, Rev. L. H. Crandall spent his vacation with them last summer and is supplying the field in part during the winter. His labors last summer were especially blessed in Maitland church where souls were converted and added to the church. Bro. Crandall is beloved by the churches in this group, and it is their earnest desire that he may become their pastor after graduating in June. We trust the Lord will make the way clear for him to do so.

RAWDON.—It is exceedingly pleasant for me to visit the scene of my first pastorate, but equally sad to note the many changes. So many of those of precious memory who so nobly and lovingly stood by me and helped me in those days of inexperience have been called away. But what a precious thought they are not dead but living in the hearts and lives of others. I was glad to greet the younger ones who have taken up the work and are now bearing the burdens. May God abundantly bless Rev. L. J. Slaughter, white settler with the church in Dec. 1902 but on account of ill-health was compelled to resign last September, much to the regret of the church and congregation, Bro and Sister S. during their short stay made many warm friends. My dear Bro. be speedily restored to health and strength to carry on his much loved work is the prayer of the Rawdon church and the writer. Spent nearly two weeks here holding meetings and visiting families. The church was encouraged, three were received for baptism. Bro. Isa Wallace also made a three weeks' visit among them. Bro. Wallace enjoyed a gracious revival in 1881 when a large number were added to the church.

WEYMOUTH.—On Jan. 2nd, started to visit the Home Mission fields in Western Halifax and Lunenburg counties. On my way stopped at Weymouth to visit Bro. Eaton and the newly organized church at Weymouth Bridge. The great storm of the 3rd and 4th inst. hindered us in our Sabbath appointments. It is needless to say that Bro. Eaton stands high in the estimation of his church and congregation. Owing to the serious illness of Sister Eaton he has not been able to carry on the work on his extensive field as he would like. The churches deeply regret that he has felt it necessary to tender his resignation, to take effect the first of March. Bro. Eaton is an experienced pastor, a good expounder of the Word. No church will make a mistake in giving him a call. The little church that was recently organized at the Bridge, is already suffering from removals. Some of her best members are leaving to find employment. Still she is hopeful and active steps are being taken to build a suitable house of worship. We trust that whenever calls for aid are made they will meet with a hearty response. Brethren help—this is a worthy object.

SACKVILLE—HAMMOND'S PLAINS.—This group has made great advancement during the past few years. With the help of friends from outside they have built a parsonage which is a model of comfort and convenience. The present indebtedness on the building is about \$450, which will be paid in due time. Here is a grand field of labor for a strong, vigorous young man, salary \$800, a new parsonage, postoffice, school, telephone office, and the City of Halifax all within convenient distance.

It is pleasing to note that one of the great hindrances in carrying on our work on the southern shores of this province is soon to be removed. The Halifax and South Western railroad is being rapidly pushed forward. The greater part of the road from Mahone Bay to Halifax has been graded, some of the largest bridges have been built, and the rails have been laid as far as Gold River. Grading is being energetically carried on west of Bridgewater. The prospects are that before long the H. & S. W. road will be open for business from Halifax to Yarmouth.

Our churches along the south shore will then not be isolated fields, and the excuse "I can't go there and shut myself up, it is so far from everybody and everything," will be of the past. "Grace, Grit and Gumption" is what is needed by all our churches to a greater extent than we now possess. What they will accomplish in a church has been signally displayed in the old historic church at Chester. Only a few years ago the Chester church gave its pastor a salary of \$450, and a parsonage and thought it was severely taxed. Afterwards the salary was raised to \$600. In 1901 the old church decided to divide itself into two churches, Chester and Chester Basin. These churches called Rev's. R. O. Morse and M. B. Whitman, respectively, to become their pastors. Under the leadership of these good brethren the churches have been greatly blessed spiritually and financially. Last year the Chester church raised for pastor's salary and repairing their house of worship, which has been beautifully done. \$1350. The Chester Basin church has paid their pastor's salary and nearly completed a beautiful parsonage which will cost about

\$1200 when finished, if there be a debt it will be small, two hundred and two of its membership of two hundred and twenty-three contributing something toward church work. Each church is paying its pastor a salary of \$600. A good brother told me a few days ago that they raised the money easier than when they were paying but \$450. May many of our churches learn a much needed lesson from these churches.

FACTS.

Wherever one may travel he will notice the influence of the Home Mission Board. Many of our best pastors were converted and baptized in some little Home Mission church. The strongest churches in our cities, although never having been directly aided by the Board, yet many of their best members and most active workers have come from some Home Mission church. Many of our country churches are weak and their very lives depend upon the amount, be it little or much, they receive from the Home Mission Board. Again many of our prosperous churches had to be aided until they were able to walk alone. These are facts we notice while passing along the way and are worthy our consideration. This is the work that has been done by the Board in the past and it is striving to do the same today and we call upon the churches to help us carry out what needs to be done.

M. W. BROWN.

Baptist Statistics.

The following is a summary of the statistics of the Baptist churches throughout the world. They are approximately correct and have been brought down to 1902. It will be seen that there are more Baptist churches and consequently church members in the United States than in all the rest of the world. The Baptists in America are by no means an insignificant folk as the following figures show. We have no reason to hang our heads when we compare our numerical strength with that of other religious bodies. We only hope that piety and zeal in the cause of our Lord and Master may be commensurate with our numbers. That will be our true glory and well worth our while to cultivate.

The total number of Baptist churches in the world is 58,029 with a membership of 5,454,699. The number of pastors and missionaries is 41,870. The number of scholars in Sunday schools is 2,586,692. As already intimated America leads the host in point of numbers and doubtless in vigorous aggressive work. There are 52,209 churches, 37,665 pastors and missionaries, 4,808,783 members and 1,873,174 S. S. scholars. In the Dominion of Canada there are 973 churches, 641 pastors and missionaries, 99,593 members and 62,731 S. S. scholars. There is no doubt that at the present time there are more than 1000 churches and more than 100,000 members.

In Western Canada beginning at Quebec there are 563 churches, 402 pastors and missionaries, 49,125 members and 34,570 S. S. scholars. In the Maritime Provinces 410 churches, 230 pastors and missionaries, 50,468 members and 28,161 S. S. scholars. The rest are found in Mexico, Central America, the West Indies and in South America.

In Europe there are 3,843 churches, 3,046 pastors and missionaries, 487,250 members and 617,978 S. S. scholars. Of this number there are in Great Britain and Ireland 2,747 churches, 2,030 pastors and missionaries, 572,998 members and 532,219 S. S. scholars. The rest are found in all other countries on this continent, except Turkey and Greece from which no reports have been received. Outside of Great Britain, Sweden leads with 566 churches, 551 pastors and missionaries, 41,101 members and 46,172 S. S. scholars. Germany comes next with 165 churches, and 182 pastors and missionaries, 20,650 members and 18,871 S. S. scholars, and Russia including Poland is the third, with 122 churches, 71 pastors and missionaries, 21,964 members and 7,444 S. S. scholars.

Asia has 1,584 churches, 819 pastors and missionaries, 127,379 members and 56,261 S. S. scholars. Of this number India including Bernah and Siam have 1,120 churches, 578 pastors and missionaries, 113,876 members and 45,505 S. S. scholars. A little more than 100 years ago there were none to worship the true God or call Jesus Saviour and Lord.

Baptist churches are found also in China, Japan, Ceylon and Palestine. In Africa, the dark continent, there are only 124 churches, 160 pastors and missionaries, 10,592 members and 8,513 S. S. scholars. These are found in South, Central and West Africa and in St. Helena and Cape Verde Islands. There is ample room for the development and growth of Baptist principles and the establishment of Baptist churches in this dark land.

Australasia, which embraces New South Wales, Queensland, So. Australia, Victoria, Western Australia, New Zealand and Tasmania, report 260 churches, 180 pastors and missionaries, 20,648 members and 30,766 S. S. scholars. It will thus be seen that there are churches of our "faith and order" in nearly every country on the face of the earth but nowhere do our principles seem to take firmer hold than in the new world. Here the spirit of liberty and freedom prevails. It is in the air we breathe and is a refreshing tonic compared with the miasma (spiritual) that obtains in many countries of the old world. It looks as if the English speaking nations were destined to become the great missionary peoples of the earth. Let our Baptist young people and all readers of this journal get hold of the principles for which Baptists stand, and have ever stood, and let them remember that the day has not passed when they can be given up. Our mission has not ceased, our work is not done. We want to see in every land the great truths of the gospel gripping men's hearts and to know that from the river unto the ends of the earth Jesus Christ sits enthroned in the hearts and lives of the children of men.

M.

❁ ❁ The Story Page ❁ ❁

The Prairie Boys' Picnic.

BY JUDSON KEMPTON.

Five little boys and one who would object to being called little, now that he was twelve years old, were walking side by side along the grassy road through Arnold's grove. A woman's voice calling had summoned them to dinner, and they came, hurrying from different parts of what seemed to them a beautiful forest.

"Say, boys!" cried the one who joined them last, "aren't we having a great time today! Tell you!"

The others responded so rapidly it was hard to tell just who was talking:

"I s-h-o-u-l-d say so!"

"This is the best picnic!"

"I wonder why we never came here before. It's lots more fun than down the river where we generally go. Do you know, Burt?"

Of course Burt Mackay, being twelve years old while the others were only nine and ten, was supposed to know. And he did.

"Why, Mr. Arnold is very particular about his grove, and he won't often allow boys in here; but our teacher's a relation of his, and she promised we wouldn't set any fires or anything. I heard my father say this timber is worth—I don't know how many thousand dollars. Mr. Arnold set it out himself twenty-five years ago, and he wouldn't feel very nice, I guess, if some fellows were to get in here some time and start a fire and burn it all up."

The woods, or grove, in which Miss Arnold was giving her little friends they composed her Sunday school class—an outing, would not be considered much of a forest by most boys. It was exactly a quarter of a mile square, and, whichever way one looked, the trees all appeared in rows, about four feet apart. With the exception of a few large oaks that stood on a knoll in the middle of the little woods, all the trees had been artificially planted and consisted of spruce and fir. From these fast-growing trees Mr. Arnold had cut the poles and posts used on his large prairie farm, and from this woodlot, the only one for miles around, he had likewise supplied the farmers of a wide section of country. These boys had grown up to the age of nine to twelve without ever having seen any other bit of forest, and only on rare occasions had they ventured here. No wonder this little picnic was a treat to them.

Jimmie Campbell had chased a rabbit to his hole, and when Hal Lebkicker joined him and poked at the hole a few minutes, they discovered that it was a nest, containing at least four little ones. One of these Hal had been fortunate enough to catch, and he spent the rest of the day carefully guarding its escape. Horace Hughes had found an old hornet's nest as big as a tin pail, and, by cutting off the limb to which it was fastened, he secured it, without breaking it, for his museum in the woodshed. Owen Mills and the teacher had gone together, both being bird enthusiasts, and since leaving home had counted twenty-seven different varieties that they had sighted.

Dinner was now the order of the day, and, on a large, flat rock, on the top of the knoll by the big trees, Miss Arnold had spread a cloth and set out a sumptuous lunch. Bread and butter, ham and chicken sandwiches, more pies than boys, biscuits, cakes, preserves—a feast truly, that was in keeping with the great time the boys were having.

A cross-road, not often used and overgrown with grass, ran through the grove close by the flat rock and the big trees.

"Mith Arnol', are dey any bears in dis big woods?" asked Owen Miles' little brother, who had come to the picnic largely because he refused to remain peacefully at home. Hardly had the teacher answered smilingly, "Oh, no, dear!" or the derisive laughter of the big boys ceased, before the baby's eyes bulged out, and he stood erect and pointed toward the grassy road with great excitement.

"O-ee! Look! Look! Dere is a bear, an' dere he is!"

All looked where he pointed, and there, sure enough, was a big black bear coming towards them, but muzzled and led by a chain by a small, dark-looking man. Dinner, for the present, was forgotten. The "baby" and several of the smaller boys were ready to run, but the teacher told them the bear would not hurt them, and Burton, who had been to Chicago twice, said: "Wot's the matter with you kids? Scared of a tame bear! Come on; let's have some fun!"

The little, dark man now stopped with the bear and proceeded to give an entertainment.

"Up, bear!" he cried, and the great, black brute rose on his hind feet, looking to the boys nearly twice as high as the man.

"Dansay, bear!"

"A ling tung tung.

Ta la loo li ay!"

And, as the keeper sang a high, funny song which Hal imitated afterward in the school-yard as above, the bear, with his forepaws hanging down, began an awkward dance, circling about his musical keeper. The boys shouted. What fun! This was the best of all. Wouldn't the

other boys be envious when they told them of it! Here they were in the woods with a real, live bear!

"Kissay me!" commanded the little man with the black eyes and moustache; and the bear stopped dancing, and laying his great paws on the man's shoulders, he poked his muzzle's mouth against his master's cheek.

"Can he climb a tree?" asked Owen.

The man smiled. "Oui!" he said. "Him lak clam de spruce. Dat mak' he tink he back in de woods by Kebeck, Canadaw."

The Frenchman led the bear to a straight, limbless spruce that was marked for a telegraph pole, and cried, "Aswenday, bear!" In a moment the bear was up so far that the keeper could just reach the end of the chain, which he evidently feared to let go. Indeed, for a few minutes it seemed to the boys he was alarmed lest he should get away, but a few sharp pulls on the ring in the animal's snout brought him to earth again. The Frenchman then fastened the bear to the tree by winding the chain about its base and snapping a clasp into one link, and taking off his cap, he approached the boys for a collection.

"Say, Mister," said Burton, "we're sorry we haven't any pennies out here, but we'd be glad to have you take dinner with us."

The bear-keeper was very polite; with many bows to the teacher, who was greatly amused at all the boys had done, and wisely let them enjoy their day in their own fashion, he took off his cap and seated himself among the boys.

He was evidently hungry, and disposed of sandwich after sandwich as if they had been only wafers; but he laughed and talked like any boy, and answered all the questions that poured on him from his inquisitive entertainers: What was his name? How old was the bear? When was he caught? Who caught him? Did they kill the old mother bear? etc., etc.

His name, he said, was Jean Courteau; and he described how, six years ago, he himself had trapped a great she-bear in the forests of Canada, near his home. One of the cubs he succeeded in capturing alive. He had trained it to do tricks, and, when his wife died, he left home to travel with it, to make some money which he wanted very badly. For some reason the boys halted in their questions when the Frenchman told them that they wanted to know why he was trying to earn "de beg money," but something warned them that here was a secret which he might not wish to tell.

For a minute or two there was silence, during which the bear-keeper seemed to be in a reverie; then, looking up, he smiled and said: "You boys mak' me tink my own leetle Bateese, he jes' so big as dees' boy," and he laid his hand on Burton: "I gif heem good education, me, an' nex' year, if I win de beg money, I sen' heem away de Grande Ligne school. Den, wen he de beg man wit' de moustache, he not be lak me—tramp, tramp, tramp, wit' de bear."

As the boys watched the dark, little man and the black bear start off on their journey again toward town, it may be that they realized a little more than ever before why it was important to go to school and to study hard, and it may be, too, that their sympathies were a little widened as the truth came to them that a person may have a noble ambition no matter how humble, or even funny, his calling may be; but of these thoughts no one spoke.

Instead, while Miss Arnold was gathering up the remains of the feast and putting the dishes in the baskets, the boys were discussing what each would do if a real, wild bear should come rushing through the woods and make for them.

"I'd climb a tree," said Jimmy.

"Aw, climb a tree!" said Hal, sarcastically: "what good would that do you? Couldn't the bear climb, too?"

"Yes," said Jimmy, "but I'd climb that little one that isn't strong enough to hold a bear."

"Yes, an' don't you know what he'd do? He'd just give that little tree a couple of shakes with his paw, an' you'd drop out'n it like a ripe apple right into his mouth!"

"Well, what would you do?" said Jimmy, easily beaten.

"I'd just lay down, an' hold my breath!"

At this Burton laughed, and the other boys whooped.

"Well, I guess I was readin' the other day about a man that did that, and the bear jest came along an' sniffed at him, and thought he was dead, an' went off an' left him be!" said Hal, resentfully.

"What would you do, Burt?" and all looked to Burton with the respect that a small boy has for one a little older.

Burton pointed to the big oak. "I'd climb that tree," he said. "It's too big for the bear to get his paws around, and I don't believe he could climb it."

But you couldn't either," said Hal; "the crochek is nine or ten feet from the ground."

"Well, now," said Burton, "let's play that you're the bear; you go down the road and come back at us, and we'll run."

So the new game was started with a shout. While Hal, as the bear, was gone and was prowling around discovering the boys, Burton took his little woodman's axe, of which he was very proud, and trimmed up a small spruce leaving the branches about six inches long to serve as a

ladder. This he laid up against the crotch of the tree, and when the "bear" came to the bushes, howling like no animal that ever lived, he ran for the big oak and clambered the crotch just as Hal reached the foot of the tree.

"Well, oys, if you have finished that game, I think it is time for us to go."

The voice of authority was heard for the first time that happy day, but it was quickly obeyed, and soon the little party—tired but noisy still—with laughter, singing and shouting, was retreating along the road, through the solemn, stately evergreens. So much engaged were they with the memories of the events of the day, that they did not observe a great, rough, black-haired animal that turned off from the road as they approached and bounded away crashing through the dark woods.

They had got out of the grove but a little way when Furton stopped suddenly and clapped his hand to his forehead.

"Boys," he said, "I've forgotten my lunch basket and it has been my little axe in it. I wouldn't care, only for the axe, but I wouldn't lose that. I must go back and get it. Sha'n't I go with you?" said the teacher.

"Oh, no, thank you," said Burton, starting to run: "you all go on, I won't be ten minutes. I'm not afraid of rabbits!" And he had already disappeared in the little woods road.

"Well," said Mrs. Arnold, joining the other boys and moving on towards town, "I suppose there is nothing to hurt him, and it is getting late."

As Burton re-entered the woods alone, they seemed colder and gloomier than they had been when the other boys had been with him. He stopped, and thought of retreating; the trees, to this prairie boy, looked so dark and still. But this was only for a moment. Burton was far from being a coward. He started up a whistling tune, kept down an impulse to run, thrust his hands in his pockets and marched straight ahead, looking up at some crows that were flying across the long, narrow strip of blue sky that stretched above the tree tops. In five minutes he was back to the little knoll with the flat rock and big oaks, and there by the oak with the crotch, in which was still resting his ladder, was his lunch basket with his little axe in it, and some butter, cake and jelly, all carefully wrapped up in paper, as Miss Arnold had fixed it for him.

Picking up the basket and swinging it on his arm, feeling better in his mind, he started again for home, wondering if he could catch up to the boys before they had got to the village. He had gone about a hundred steps when he saw something that sent his heart into his throat and made him feel as weak as water. There in the road before him, and not twenty feet away, was a great black bear, standing still and sniffing with his ugly nose. In a second his heart, which had seemed to stop, began to thump as if it would break out of his chest—for it seemed well up in his throat—and the blood tinged to his very toes and finger tips. In relating it afterward he said he felt as if he was all gristle.

He turned and ran for the big tree.

Glancing back over his shoulder, he saw that the bear was following his example, and what was worse, following him! Like a great dog, the bear lowered his head, made a few bounds, and was at the bear's heels, so close that he could hear the brute's snuffing breath and a low, smacking noise he made with his mouth.

Burt did not yell, but he gave a cry that was half a prayer, and, fairly flying for the big tree which was only a few yards distant, at the same time he dropped his lunch basket, which, up to this moment he had carried unconsciously on his arm.

That was what saved him. The bear turned completely around to go back after the basket. Like a big pig, he rooted the contents out of the basket with his snout. He licked up half a pound of butter as if it had been a drop of cream. He licked a glass of jelly absolutely clean before he passed it by for a couple of pieces of chocolate cake, nicely frosted, which afforded him so much satisfaction that he stuck his nose in the air and shut his little black eyes while he reduced it to pulp and rolled it down his throat.

The greater part of all this Burton had anxiously viewed from his supposedly safe retreat in the crotch of the big oak, into which he had climbed in less than two seconds, throwing his ladder down behind him.

More leisurely now the bear approached the tree. Standing on his hind legs, he stretched up, but was unable to reach the crotch where the first great branch left the main tree trunk. As the huge, black head came up to within a few feet of the boy, Burton observed that there was a ring in the snout, and to the ring was suspended a long, steel chain ending with a clasp. Then the truth, which at first he had not thought of, dawned on the boy; it was the Frenchman's bear. With the thought a part of the fear left him—the paralyzing part—and his wits began to work.

"Dansay, bear!" he cried, but the bear only looked at him the crosier, and, opening his lips, he showed his sharp, ugly teeth. At that sight Burt shrank back several feet out on the great limb of the tree. The bear dropped to the

ground, trotted over to the basket again, found it empty, crept up with his foot and teeth, and then came bounding swiftly to the tree.

Horrors! He was climbing it! Burt's confidence had been all misplaced. The animal's huge claws sank into the bark, and, with his chain rattling about his ears, the black monster climbed into the crotch as easily as a cat will climb a post.

Almost as nimbly did Burt back out on the big oak bough. The bear followed cautiously, testing the limb with the weight of his forepaws. Further and further out they went, the boy eight or ten feet beyond reach of the bear. Then the limb cracked. No doubt in a few seconds boy and bear would have been on the ground again, but the bear did not care to take the tumble. He hastily and awkwardly retreated toward the main trunk of the tree, and Burton followed him. Arrived at the crotch, the bear did not stop, but slowly and awkwardly—as a bear climbs when going down a tree—he lowered himself backward to the ground.

And now came Burton's chance! For, as the bear was backing down, the boy saw the steel chain still hanging over the limb in front of him, and slowly slipping across it, as the bear on the other side pulled it down. Quickly, with his heart all a-thumping again, Burton made a dive, grasped the chain, and, catching the loose, hanging end, he wound it up over the bough near the crotch of the tree and snapped the clasp into the link. Just at that moment the bear's hind feet touched the ground. He made a motion as if to drop on his front feet, but the chain and the ring in his tender nose held him fast. Unless he wanted to tear that tenderest part of his anatomy, the only motion he could make was to crawl back to the tree. After a moment's apparent reflection this is what he decided to do, glaring, meanwhile, at Burton.

But the boy knew that he had won a mighty victory. It was all he could do to keep from shouting hurrah! But, thinking it better not to shout until he was out of the woods, he swung from his bough—what was a ten foot jump to a boy that had leaped from the big beam in the hay barn!—struck the ground lightly, and then he ran for home.

Not more than a hundred yards had he gone when he saw other dark objects in the shadowy road before him. More bears? Ah, no! There was Mr. Arnold, his father, most of the other boys' fathers, a couple of dozen neighbors and, leading them all, the little Frenchman, all shouting excitedly and holding up their guns.

Burton first addressed the Frenchman. "Come on, Jean!" he cried. "I've got your bear! No need to shoot him and lose your 'beeg money." He can't do any harm. I have given him his supper and tied him up for the night!"

Half laughing and half crying, he led them to the tree, and there, in the crotch, lay Bruin, his head between his paws, apparently all ready to drop into a doze.

The Old Attic Trunk.

Up in the attic where mother goes
Is a trunk in a shadowed nook—
A trunk—and its lid she will oft uncloze
As if 'twere a precious book.
She kneels at its side on the attic boards,
And tenderly, soft, and slow,
She counts all the treasures she fondly hoards—
The things of the long ago.

A yellowing dress, once the sheenest white,
That shimmered in joyous pride—
She looks at it now with the girl's delight
That was hers when she stood a bride.
There is a ribbon of faded blue
She keeps with the satin gown;
Buckles and lace—and a little shoe;
Sadly she lays that down.

One lock of hair that is golden stiff
With the gold of the morning sun;
Yes, and a dollie with frock and frill—
She lifts them all, one by one.
She lifts them all to her gentle lips,
Up there in the afternoon.
Sometimes the rain from the eave-trough drips
Tears with her quavered croon.

Up in the attic where mother goes
Is a trunk in a shadowed place—
A trunk—with the scent of a withered rose
On the satin and shoe and lace.
None of us touches its battered lid,
But safe in the niche it stays,
Sacred to all that her heart has hid—
Gold of the other days.

W. D. Nesbit, in Chicago Tribune.

Count Boylon de Bakkovisnek (to his rich American bride)—How does madam like ze climate of my countree? His Bride—So far as your relatives represent it, Count I find it decidedly frigid.—Chicago Tribune.

Any subscriber sending a new subscription with a renewal will receive the two papers for one year to separate addresses for \$2.50.

The Young People

EDITOR A. T. DYKEMAN.
All articles for this department should be sent to Rev. A. T. Dykeman, Fairville, N. B., and must be in his hands one week at least before the date of publication.

Officers.

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Reports From Societies.

NIL!!

OUR TOPIC NOTE WRITERS.

We are pleased to introduce to our young people, this week, Rev. H. C. Newcombe, of Yarmouth, N. S., who has kindly consented to furnish the Prayer meeting "Notes" for February. Bro. Smallman has placed us all under an obligation to him, for his short, profound, and spiritual notes for January.—Thanks, Brother.

Daily Bible Readings.

Monday—For Both Jew and Gentile. Luke 2: 25-32.
Tuesday—"Ho Everyone That Thirsteth." Isaiah 55: 1-7.
Wednesday—An Urgent Message. Acts 13: 26-41.
Thursday—Crucified With Christ. Gal. 2: 20.
Friday—Make it Known. Isaiah 62: 1-12.
Saturday—"None Other Name." Acts 4: 8-20.
Sunday—Life in Christ. 1 John 5: 9-13.

Prayer Meeting Topic.—February 7.

Christ for the World and Me. John 3: 14-21.

The Scripture upon which our topic is based is relative to one of the earliest events of Christ's ministry. To the visit of Nicodemus who "came to Jesus by night," we are indebted for Christ's own expression of some of the profoundest truths of our Christian religion. First, we learn how absolutely a soul unrenewed by divine grace is barred from entrance into the Kingdom of God. John 3: 3-5. Second, we are taught how God's love manifest in Christ, through repentance and faith on the part of sinners, removes all barriers and invites to the privilege of entering the kingdom, and of becoming children of God unto everlasting life.

CHRIST.

Vs. 14-17 contain a grand setting forth of the great doctrine of salvation through Christ as man's substitutionary sacrifice. Here we learn for the first time the real purport of such great truths as:—

1. The Atonement. "God gave his only begotten Son." Full of sweet and tender meaning is the apostles explanation of this wondrous statement. "He hath made him who knew no sin to be sin for us; that we might be made the righteousness of God in him."
2. The Ground of the Atonement. "God so loved the world," etc. The atonement does not rest upon any worthiness or virtue of ours. Here is its twofold basis, a. The worlds infinite need. b. God's infinite love.
3. The nature of the atonement—"As Moses lifted up the serpent in the wilderness," etc. The cross in the wilderness prefigured the cross on Calvary. To atone for our sin, Christ must become our sacrifice, for "without the shedding of blood there is no remission of sin." Thus "God commendeth His love toward us, in that, while we were yet sinners Christ died for us."
4. The efficacy of the Atonement—"Whosoever believeth in Him shall not perish." True belief in Christ is our full acceptance of him as our substitute. All are invited to this acceptance. Salvation is free.

CHRIST FOR THE WORLD.

Does the world need Christ? The past teaches that it is a sin ridden world without Him. Sin is destroying. It is as iron in the soul, and bitterness in the heart, and vitriol in the blood. It blackens the whitest character, blights the fondest hopes and defiles the purest beauty of serene manhood and saintliest womanhood. In ruins homes and breaks hearts, and cankers love and severs friendship. It dupes and deceives childhood and youthhood; it mocks and degrades manhood and womanhood. It is more treacherous than "the pestilence that walketh by darkness," or "the destruction that wasteth at noonday."

Like the fiery serpents of the wilderness, sin has buried its poisonous fangs deep into every human soul. And as the dying Israelites turned their blurred eyes to the brazen serpent and found healing, so must this perishing world turn its vision to the cross of the crucified Christ for cleansing from sin, and salvation unto life everlasting. Yes, the world needs Christ, for there is no other name under heaven given among men whereby we must be saved. In Christ alone is there a refuge for weary souls lost in sin. The message of Christ to the world is a message of Salvation. Its key note is Love—Love that is world-embracing. Its invitation is Come—"All ye who are weary and heavy laden." Its blessing is salvation. "Whosoever believeth in him shall not perish." Its Glory is Life—"Because I Live ye shall live also."

The world needs Christ, but how shall it find him? In view of the awfulness of sin and the dire need of unsaved men, the words of Christ have a special significance to us, his followers, when he says, "Go ye into all the world and preach the gospel to every creature." May we ever remember that "He who winneth souls is wise."

CHRIST FOR ME.

This is the personal aspect of our topic. Do I need Christ? What a searching question for each to consider. If I have not believed then I am condemned already, vs. 18. Without him, I am lost and undone. Then like Peter let me cry, "Lord save me." Like the needy supplicant let me plead, "Lord I believe, help thou my unbelief."

Do I need Him after He has saved me? Even then I find my own strength is perfect weakness. Yes, I need Him in the hour of temptation to help and sustain me, and in the hour of sorrow and trial to comfort and support me. I need Him in the hour of careless pleasure to remind me of my duty and responsibility. I need Him in my home and in my business, I need him in this service to help me confess his blessed name.

Oh, Christ, I lament the coldness and worldliness of my heart; I deplore my neglect of thy word, and my faithlessness in prayer; I am ashamed of my meagre love and half-hearted service. Help me to put away my sin, and as with longing eyes I turn to thee, hear thou my call.

Oh, come to my heart Lord Jesus,
There is room in my heart for thee.

H. C. NEWCOMBE.

Yarmouth, N. S.

Illustrative Gatherings.

(Selected by the Editor.)

THEME:—Christ our Saviour and friend.

If sin were better known Christ would be better thought of.

—Mason.

We know a little of Christ our Saviour, but oh! how small a portion have we seen of the fulness that is in Him.

—Ryle.

Though there were many rooms in the ark there was only one door. So there is only one door in the ark of salvation and that is Christ.

—Spurgeon

He is a path, if any be misled;
He is a robe, if any naked be;
If any chance to hunger, He is bread;
If any be but weak, how strong is He.
To dead men life He is; to sick men health;

To blind men sight; and to the needy wealth;
A pleasure without loss, a treasure without stealth;
Giles Fletcher.

The passion of our Lord is like a great river flowing down from a mountain which is never exhausted.

—Vianney.

What is all that we enjoy here but as a dying spark of that living flame? As a languishing ray of that illustrious sun? or as a small drop of that overflowing spring?

—Secker.

WHAT CHRIST HAS DONE:

Taken our nature. John 1: 14.
Offered sacrifice of himself. Heb. 9: 14, 26.
Redeemed us. Gal. 3: 13.
Made propitiation for us. Heb. 2: 17 (R. V.)
Wrought out our righteousness. Rom. 3: 21-22.
Given us citizenship. Eph. 2: 19.

WHAT CHRIST IS DOING.

Sympathizing with us. Heb. 4: 15.
Succouring us. Heb. 2: 18.
Guiding us. John 10: 3-4.
Interceding for us. Heb. 7: 25.
Preparing us for Heaven. Titus 2: 14.
Preparing Heaven for us. John 14: 2-3.

WHAT CHRIST WILL DO.

Come in the clouds. Matt. 26: 64.
Raise us from our graves. John 6: 39-44.
Say "Come ye blessed." Matt. 25: 34.
Give us a crown. 3 Tim. 4: 8.
Present us "faultless." Jude 24.
Lead us to living fountains. Rev. 7: 17.

CHRIST FOR ME.

For me He left His home on high;
For me to earth He came to die;
For me He in a manger lay;
For me to Egypt fled away;
For me abuse He meekly bore;
For me a crown of thorns He wore;
For me He braved Gethsemane;
For me He hung upon the tree;
For me His final feast was made;
For me by Judas was betrayed;
For me by Peter was denied;
For me by Pilate crucified;
For me His precious blood was shed;
For me He slept among the dead;
For me He rose with hight at last;
For me above the skies He passed;
For me He came at Go's command;
For me He sits at His right hand.

Anon.

Foreign Mission Board

W. B. M. U.

We are laborers, together with God.

Contributors to this column will please address Mrs. J. W. Maxwell, 249 Duke Street, St. John, N. B.

PRAYER FOR FEBRUARY

For Bibles, for missionaries, outstations, helpers and schools—that all who have heard of Christ may believe in him and confess him before men. For our Mission Bands and their leaders.

Milton, Yarmouth.

Perhaps a word to our column in MESSENGER AND VISITOR would not be out of place. Our meetings are kept up regularly through the winter months, and a good deal of interest is manifested.

Our greatest difficulty comes during the summer months when our town is filled with tourists, and everyone is busy entertaining guests. Even then the few who meet together find the Master present to bless.

Our membership is small. Though we continually put forth effort to add to our membership, we do not seem to succeed very much in that direction. However, we have a faithful little band of workers. Our meetings this winter have been held from house to house, the average attendance being ten. Tea has been served by the hostess each month and in the evening "the Ladies Aid" holds a social to which all are cordially invited. In this way we try to increase sociability in our church, and give those who come in the evening an opportunity to help on our contributions. A collection of about \$2.50 is taken each time. Added to this we organized a "Knitting Circle" in aid of our Home Mission funds. While some are engaged in knitting and social chat others are preparing a programme for the evening. Quite a number respond to our invitation and come to spend a social hour, which seems to be enjoyed by all. Praying that the Master's blessing may be upon our efforts in his cause, and that this year may be a year of great prosperity in all our W. M. A. Societies. Mrs. DAVID PRICE.

Tryon, P. E. I.

The W. M. A. Society held their annual Thankoffering in December. An interesting and instructive programme was prepared and successfully carried out. Bro. White of Charlottetown, very kindly consented to be present and give an address. The offering amounted \$28.60, which has since been increased to \$31.10, which will be divided between Home and Foreign Missions.

Tryon, P. E. I.

Our Mission Band (willing workers) held a missionary concert in November. The young folks had prepared a very good programme consisting of singing, recitations, and readings. The church was filled, and a good collection taken. This is the first attempt by the Band to hold a public meeting, but we feel sure it will not be the last.

The Woodstock W. M. A. S. observed Crusade Day by an At Home, to which every woman in the church was invited. It was held at Mrs. Fulton's, the president of our society. A large number were present and all had a pleasant time. A public missionary meeting was held at the church in the evening. An excellent programme was most successfully carried out. Collection \$6.00. A W. M. A. S. was organized at the new Baptist church at Peel in December. They hope soon to have a Mission Band. There are some grand workers in the place. Pray for this new society.

Mr. W. S. SOUTHER, County Sec. for Carleton.

Foreign Mission Board.

NOTES BY THE SECRETARY.

Word just to hand intimates that seven were baptized at Tekah the last Sunday in December, one of whom was the young son of Missionary Higgins. This is good news from afar. We rejoice with Mr. and Mrs. Higgins that their boy thus early in life has been led to the Saviour and can rejoice in a new found hope. The Lord be praised for this token of his favor. We trust that many others may be led to yield their hearts and lives to Jesus Christ.

The missionaries at Chicacole are in the midst of special services. These are deeply interesting. There is some opposition aroused. This is always the case when Christians are in deep concern for the salvation of souls. The interest is of such a nature that instead of going to the conference the missionaries have felt it to be their duty to remain at their post. It may be that the Lord has some rich blessings in store for the earnest and faithful workers on this field and that the Chicacole church will ere long

"lengthen her cords and strengthen her stakes." The work in India is in a most hopeful condition, the signs of promise are seen on every hand. The Lord seems ready to manifest His saving power. The missionaries are burdened for souls. They are acting for us, in our stead. Are we here at home, carrying the burden? Is the connection between the workers at home and those abroad, close and vital? Are we as one before the throne of grace? We are thankful for the new drops, but we long for the showers to fall.

Rev. S. C. Freeman writes of the work at Chicacole. Unless all signs fail the report from the fields will be one for which to thank God and take courage. I have addressed the English speaking Telugus three times. They are splendid listeners. Last evening not less than 100 Hindus heard the gospel and listened attentively, in the Telugu meeting. Every day some come for private conversation concerning the things of religion. Quite a number give credible evidence of a new heart. The Lord be praised.

The missionary conference was in session at Parla-Kimedy the closing week of the year. We regret to learn that Mr. and Mrs. Gullison are going to take their furlough this year instead of next year, this by the advice of physicians. We do not want our missionaries to stay too long in that deadly clime. Breakdowns may be mended, but complete restoration is not so easily effected. While we regret the necessity for this return at this time and none of us regret it more than the missionaries themselves, we are sure that a most cordial greeting will be given to Mr. and Mrs. Corey and Mr. and Mrs. Gullison. We love them for what they are and for their works' sake. This will be a great disappointment to Miss Newcombe who has decided to remain at Binli for another year. We have good missionaries, who are true to Him whom they call Master and Lord. Pastors and brethren of the churches, will you not pray more earnestly than you have ever done that one and all of us may be up and doing, for the night cometh when no man can work.

Day of Prayer for Colleges.

On Lord's Day, Feb. 7th, Acadia College, Horton Academy and Acadia Seminary will hold special services for prayer on behalf of these schools. The observance of a day of prayer, is happily, not new. Prayer has been answered again and again, and our churches will join our brethren at Wolfville in seeking from the source of all blessing further manifestations of His unfailing grace—and they will not ask in vain. God's promises are abundant and they are all "yea and amen in Christ Jesus." We are rejoicing in improved financial conditions. Within the last few years special efforts have resulted in substantial donations to the overdrawn treasuries. And we are glad to know that the brethren possessed of means are responding with commendable generosity to the appeal on behalf of the second forward movement. We trust the same spirit will prevail until the completion of the undertaking. The money will all be very much needed.

But schools, like men, need more than money. If a man's life consists not in the abundance of the things he possesses we may say also that a college cannot draw its best inspiration from any lower source than the source of all good gifts. For a college needs mind and only God and God in Christ the manifested God, has all the treasures of wisdom and knowledge. A college needs high motive that will be dominated by the desire to seek culture for the sake of usefulness to men, and only that constraining love of Christ will make these highest motives regnant. A college needs in her leading spirits a faith that will not waver, an enthusiasm that does not wane, and an energy that never flags; and only the unfailing grace of the changeless God can keep men aflame from year to year. A college needs students who are smitten with a love of learning and a quenchless thirst for all of life that learning can bring; and only the help that comes from the Holy of Holies can replace human ambition and "The pride of life" with the surrender to the clear call to come up higher in the endless strife.

In a world the life of our schools is hidden with Christ in God. It is not in us, not in our equipment, it is in heaven, and it comes to those who in our Lord's appointed way of devotion and believing prayer "give Him no rest" until He makes Jerusalem to prosper—our schools need God's blessing beyond all our power to describe—but God can give beyond all we can ask or think—pray, brethren! pray!

The church of the future will do what it can to make the kingdoms of this world the kingdoms of our Lord and Christ, and the pierced hand of the Son of God shall guide the ship of state on every water, and you need not wait for the second coming for that, for he has come to you.—O. P. Guilford.

Our world needs reciprocity in cordial words, kind deeds, the helpful thought gently expressed, which will tend to better work from the standpoint of a broader view; and yet the whole is encompassed in the exhortation of Jesus: Thou shalt love thy neighbor as thyself.—Ex.

Eruptions

Pimples, boils, tetter, eczema or salt rheum, Are signs of diseased blood.

Their radical and permanent cure, therefore consists in curing the blood.

Angus Fisher, Sarnia, Ont., and Paul Keeton, Woodstock, Ala., were greatly troubled with boils; Mrs. Della Lord, Leominster, Mass., had pimples all over her body; so did R. W. Garretson, New Brunswick, N. J. The brother of Sadie E. Stockmar, 87 Miller St., Fall River, Mass., was afflicted with eczema so severely that his hands became a "mass of sores."

These sufferers, like others, have voluntarily testified to their complete cure by

Hood's Sarsaparilla

This great medicine acts directly and peculiarly on the blood, rids it of all humors, and makes it pure and healthy.

McMaster University Evangelistic Band.

About the 1st of last November a movement originated amongst the young men of McMaster University, Toronto, having for its sole design the stimulating of the evangelistic spirit among the churches. A nucleus of some 20 students at the outset, augmented during the intervening weeks, numbers at the present date upwards of 50 young men who are actively identified with the work. Already 15 centres have been visited by the band and from each of these many conversions have been reported.

The character of the meetings is unique. Familiar choruses, enriched with invitation selections by a strong quartet, are sung with rare enthusiasm. Brief personal testimonies interspersed with pointed appeals are given by a dozen men, and when the final appeal is being made at the close of the meeting the entire band disperse among the audience to urge personal decisions. Phenomenal success has justified the uniqueness of this method.

Churches and halls are invariably crowded to the doors, and rapt attention is sustained throughout the service, at the close of which many profess a personal faith in Christ. Since the inception of the movement over 400 names of converts have been received by members of the band, and many beside these are known to have been awakened to a sense of their need.

The band is not a formal organization; its services are voluntary and unremunerated; its members are by no means confined to ministerial students, but include those in training for law, medicine, the teaching profession, and other walks of life, facts which lend peculiar novelty and charm to the enterprise. The band with its work is the spontaneous expression of the spirit of God upon the hearts of the young men, and stands unrelated to other organized forms of activity. So contagious is this spirit that other colleges of the city are entering upon similar lines of work, and before the completion of the winter term there is every probability of intercollegiate mass meetings on a still larger scale.

The timeliness of this movement is evident from the fact that scores of invitations are being received from city and country churches which the brevity of the winter term renders impossible to accept.

Buried Talents.

J. R. MILLER, D. D.

There always are those who wrap their talent for service in the napkin of not-worth-while. They feel that they could not do much because their ability is so small, and therefore they do not try to do anything. They suppose that they are practicing the much praised virtue of humility while they are really evading duty and responsibility and thus incurring blame and guilt. The truth is, no one, however small his ability, need live uselessly. God bestows no talents which He means to be wrapped up in napkins of any kind. Of course we cannot give what we have not. But we should give always what we have. We are never to say, "There is no use in my giving, for I have so little. It can do no one any good." We have nothing to do with the matter of larger or smaller. We are responsible only for what we have. If it is but one little talent, one little talent is all we shall have to answer for. But we must answer for that, and if we fail to use it we shall not only lose it in the end, but also shall incur the penalty of uselessness.—Ex.

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REV. J. H. BARRS,
Wolfville, N. S.

Treasurer for New Brunswick and P. E. Island,

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Will all subscribers sending money to Treasurers, kindly write the INITIALS and names they wrote on their pledges, also the county they live in. This will save much time.

Will all pastors and other persons holding pledges of churches, please send them to the Field Secretary, retaining a list of such for their own use.

ANNAPOLIS COUNTY CONFERENCE

The next session of the above named conference will convene at Milford on Feb 22nd and 23rd. Milford is a quite an out of the way place but for that very reason it is especially requested that all the brethren make an effort to attend, Pray that God may bless this conference and make instrument in winning souls.

E. LeROY DAKIN.

The next session of the Digby Co. Quarterly meeting will convene at Centreville, Digby Neck, on Feb. 8th and 9th.

A. J. ARCHIBALD, Secretary.

The next session of the Shelburne County Baptist Quarterly Meeting will be held with the church at Sand Point, Feb. 2nd and 3rd. 1904.

E. P. COLDWELL, Secretary.

The Hants County Baptist Convention will convene with the Baptist Church at Hantsport on Monday and Tuesday Feb. 1st and 2nd. Opening session at 10:30 A. M. Monday, usual Railway arrangements. Delegates please send in their names to pastor Quick, Hantsport.

The King's Co. N. S. Conference will meet D. V., at Cambridge Feb. 8th and 9th. There will be an evangelistic service on Monday evening and three services on the day following beginning at 10:30 o'clock, A. M. It is expected that the Home Mission Field agent Rev. M. W. Brown will be present and also Pastor W. F. Parker of Windsor. Let there be a good delegation present from the churches, on that occasion.

M. P. FREEMAN, Sec'y.

Next regular meeting of the Cumberland Co. Quarterly Conference will be on Monday and Tuesday, Feb. 8 and 9 at Westbrooke.

1. Devotional Service, Monday P. M.

2. Preaching Monday evening by Rev. H. S. Shaw of Westchester.
3. Prayer meeting Tuesday morning at 9 o'clock.
4. Reports from churches and Conference on Denominational work at 10 a. m.
5. Paper on "Personal Work" Tuesday 2 p. m., by Rev. H. G. Estabrook.
6. Papers on "Pastoral Visitation" by Pastors F. M. Young and W. E. Bates.
7. Tuesday evening, 7:30, preaching by Rev. P. S. McGregor.
8. Collection for "Denominational Work" at both evening services.

If ten in attendance get ticket on Certifiplan one fare can be secured.

WELCOME E. BATES, Sec'y.
Will those intending to be present kindly notify the Clerk of the church.

MRS. E. G. LEWIS.
West Book Mills, N. S.

THE BLOOM OF HEALTH.

Little children always need careful attention—but they do not need strong drugs. When any ailment comes they should not be drugged into insensibility with the so called "soothing" medicines, nor should they be given strong nauseous, griping purgatives. The very best medicine in the world for such troubles as colic, sour stomach, indigestion, constipation, diarrhoea, worms, colds, simple fevers and teething troubles, is Baby's Own Tablets. If your little ones suffer from any of these troubles give them the Tablets and see how quickly they will bring back the bloom of health. Give the little ones an occasional dose of the Tablets and you will keep them well. Mrs. Robt Hanna, Elgin, Ont. has proved the truth of these statements and says:—"I find Baby's Own Tablets the best remedy for indigestion and teething troubles." The Tablets cost 25cents a box, and may be had from druggists or by mail from the Dr. Williams Medicine Co., Brockville, Ont.

George Dart, aged twenty-six, one of the alleged desperadoes arrested in Lynn, Mass. on Tuesday, after a running revolver fight, is said to hail from New Brunswick. He had been arrested before for burglary. Dart was identified as one of the gang of robbers which has been operating in a score of Massachusetts towns. One of the same gang was shot and killed in East Boston in December.

TOO LITTLE BLOOD.

Is the Cause of Most of the Misery in Every Day Life—Improve the Blood and Disease Will Not Exist.

Among the many thousands who testify to the value of Dr. Williams' Pink Pills as a blood and nerve tonic is Miss Mary Jackson, Normandale, Ont., who says:—"I have used Dr. Williams Pink Pills and have derived such great benefit from them that I consider it my duty to let others know their worth. For upwards of three years I suffered from anaemia, and grew so weak that I could scarcely walk about the house. I had no color in my face, my lips and gums were bloodless, I lost all ambition, suffered from headaches and dizziness, and fell away in weight until I weighed only ninety-four pounds. I doctored a great deal, but it did not seem to do me any good. I was then advised to try Dr. Williams Pink Pills and before I had taken them ten days I felt better and my people could see a change in me. I continued using the pills for some weeks and am now in the very best of health. Every depressing symptom has passed away and I have gained fourteen pounds in weight. I think there is no medicine can equal Dr. Williams Pink Pills and I strongly recommend them to all weak and ailing girls."

Miss Jackson's experience should bring hope to all the weak ailing girls and women. What those pills have done for her they will do for others. Every dose adds tone and vigor to the blood and nerves, brings a glow of health to sallow cheeks, a sparkle to the eyes and a ruby redness to the pallid lips. No other medicine has done so much to bring comfort and health to weak girls and women. If you are ailing give the pills a fair trial and new health and strength will be yours. Do not accept any pink colored substitute; the genuine pills always have the full name "Dr. Williams Pink Pills for Pale People" printed on the wrapper around every box. Sold by medicine dealers everywhere or by mail at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams Medicine Co., Brockville, Ont.



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WHAT DO OUR PRAYERS MEAN?

In our moments of deepest devotion we have comfort in the thought we are privileged to be one with God in Christ. Yet, is it not well that, even when we feel nearest to God in His service, God never treats us as we often treat Him? How sad it would be for us if God should accept our standat of faithfulness as the one to which He would conform! Quaint old Thomas Fuller says: "Lord this day I disputed with myself, whether or no I had said my prayers this morning. . . . Yet at last, I hardly recovered one token, whence I was assured that I had said them and only said them rather by heart than with my heart. Can I hope that Thou wouldst remember my prayers, when I had almost forgotten that I had prayed?" Do we always recall our prayers, because of their really meaning something? Do we ever recall God's special answer to our most recent prayers?—Sunday School Times.

London which anybody who ever passed a year round there must admit, is one of the most uncleanly among the large cities of the world, according to a report just issued, has a lower death rate than Paris, certainly one of cleanest of places, and New York. Medical officers give the death rate of the British metropolis last year as 17.2 a thousand, the lowest record except 17.1 in 1901. One paper has accounted for the low figure by saying that all invalids and sick persons who can afford to do so are in the habit of getting away from London before the end comes.

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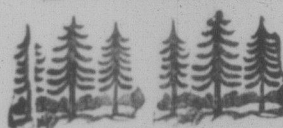
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LEGS
Ache all over, Throat sore, Eyes and Nose running, slight cough with chills; this is La Grippe
Painkiller
taken in hot water, sweetened, before going to bed, will break it up if taken in time.
There is only one Painkiller. "FERRY DAVIS"

Dr. Wood's

Norway Pine Syrup
Cures Coughs, Colds, Bronchitis, Hoarseness, Croup, Asthma, Pain or Tightness in the Chest, Etc.

It stops that tickling in the throat, is pleasant to take and soothing and healing to the lungs. Mr. E. Bishop Brand, the well-known Galt gardener, writes:— I had a very severe attack of sore throat and tightness in the chest. Some times when I wanted to cough and could not I would almost choke to death. My wife got me a bottle of DR. WOOD'S NORWAY PINE SYRUP, and to my surprise I found speedy relief. I would not be without it if it cost \$1.00 a bottle, and I can recommend it to everyone bothered with a cough or cold.
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- "The Challenge of the Rockies."
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WORLD'S FAIR, ST. LOUIS, APR. 30TH TO DEC. 1ST, 1904.
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The Home

THE WEIGHT OF CLOTHING.

There is a good deal seriously to be said about feminine clothing. As regards the general public, the most important indictment is against the trailing skirt, which rescues tubercle bacilli from the sunlight and brings them into the nursery and living room. But as regards the woman herself, a German doctor has just published an exhaustive study of, among other things, the weight of feminine clothes, which weigh, on the average, 30 percent, more than men's though woman is smaller and less muscular.—Chicago News.

A REACTION.

A reaction against the ceaseless golling, cycling and out door doings which have been the order of late years appears to be setting in in English society, and as a substitute the women of the great world have taken to embroidery and enamel work. Mrs. Percy Windham, mother of the Chief Secretary for Ireland, and Princess Louise of Schleswig Holstein are experts at enameling, and the beautiful Countess of Lytton excels at needle work.—N. Y. Tribune.

SOME USES OF OLIVE OIL.

A tablespoonful of olive oil a day, taken internally, will help liver trouble and indigestion. It is also healing for throat or stomach catarrh. Servet frequently in salad dressings, where it will be both an appetizer and medicine. For severe internal disorders or emaciated and run down condition of the body, rub the patient every morning for twenty minutes with the oil, then with a bath towel; at night rub the spine for ten minutes, and in two months you will see great improvement. Mixed with quinine, then rubbed on the chest and back, it prevents cold; mixed with camphor then applied to the throat, it cures soreness; mixed with kerosene and turpentine, then used on the throat and chest, it relieves the most obstinate cough. Heated and applied to the bowels, it helps constipation. Try it for chapped hands and roughened or burned skin. Before putting away the stove, rub the nickel parts with the oil, also the gasolene oven or other sheet iron, and you will see no rust. Use it on shoes instead of blacking. It is especially good on patent leather; apply at night, rub off and polish in the morning.—Woman's Home Companion.

BARED BANANAS.

Place in a bowl three tablespoonfuls of butter, six tablespoonfuls of sugar and three tablespoonfuls of lemon juice, set the bowl in a pan of hot water to allow the butter to melt. Peel the bananas and lay them in a shallow baking pan. Having the pan perfectly clean and place the bananas so that they will not touch each other. Baste the bananas with the mixture in the bowl, place in the oven and bake for half an hour, baste three times while cooking. This dish can be used as an entree or as a desert.—Ex.

BANANA AND PLUM TART.

Prepare a syrup of half a pint of water and six ounces of granulated sugar, boil until thick, which will take about six minutes, add one pound of plums and four bananas, the bananas should be cut into thin slices; stir the fruit carefully, and when it boils put it into a pie dish and when quite cold cover the fruit with a flaky piecrust and bake at once in a well heated oven.—Ex.

BANANA PUDDING.

Add to one quart of scalded milk the well beaten yolks of three eggs, one tablespoonful of cornstarch, and granulated sugar to taste. Boil all long enough to make a thick cream. Slice three fine ripe bananas thin and arrange them in a pudding dish, then pour over them the boiled custard. Make a meringue of the whites of the eggs. Cover the top of the pudding and bake in a moderate oven until a rich brown. To be served cold with or without whipped cream.—Ex.

BANANAS WITH CORN STARCH.

Peel and cut in four pieces as many bananas as will be required, selecting fine large firm ones for the purpose. To one quart of boiling water add half a cup of gratulated sugar and the juice of half a lemon; boil the bananas in this until tender, but not broken; drain them and place on a pretty glass dish. Boil the water down one half in which they were cooked, then stir into it one tablespoonful of arrowroot or corn starch, moisten in a little water; allow it to cook until the starch is clear, remove from the fire and flavor with lemon or orange juice; allow it to stiffen a little, then pour it over the bananas; sprinkle with sugar and chopped English walnuts and place in the oven for a moment to brown. If preferred the bananas can be stuck full of split blanched almonds.—Ex.

BANANAS A LA CONDE.

Wash thoroughly ten ounces of rice, place in a saucepan with water to cover, well and boil for five minutes rapidly, drain in a colander and rinse with cold water; return the rice to the saucepan and add a pint and a half of rich milk or cream and boil until tender and thick, then add one and one half tablespoonfuls of butter, four tablespoonfuls of sugar, a pinch of salt, two teaspoonfuls of lemon juice and the yolks of four eggs; butter a border mould, dust well with flour, put in the rice and bake 15 minutes; then put in a warm place.

Peel and cut in half one dozen ripe bananas and boil them in sugar syrup until they can be pieced with a straw; take the bananas out carefully and place on a plate to drain; boil the syrup slowly until it begins to thicken, then put back the bananas and set them in a warm place; just before serving turn the rice onto a chop platter or large round plate, place the bananas in the centre and pile them high, pour the the syrup over the fruit, also over the rice, and serve at once. A very dainty entree.—Ex.

FLEMISH SAUCE.

Cut a cupful of carrots into very small dice. Cover with boiling water and simmer one hour. Put three tablespoonfuls of butter, two of flour, a slice of carrot, an onion cut fine, a blade of mace, and twenty peppercorns in a saucepan. Stir over the fire one minute and add two cupfuls of any kind of seasoned meat stock. Simmer gently half an hour. Add a cupful of milk, boil up once and strain. Now add the carrot, one tablespoonful of chopped parsley, two or chopped cucumber, pickles, and, if you like, one of grated horseradish. Taste to see if salt enough.—Ex.

CONDENSED FOR FOUR DAYS.

"There was a good old lawyer of the good old Southern type," said President Woodrow Wilson, of Princeton College, the other evening, "who had a most eloquent way of pleading. His brief for three days had been a marvel of classical allusion and legal erudition.

"The judge, however, became a trifle impatient, and as gently as he could, intimated that the docket was somewhat crowded, and it might be to the client's interest if the lawyer could contrive to end his plea. And do you know, the old barrister declares that the last four days of his argument were a marvel of condensation."

"Didn't she have trouble in hiding from her husband the present she was going to give him?" "Not a bit. She put it in one of the pigeonholes of his desk."—Chicago Tribune.

"That dress is becoming, my dear," said the man who thinks he is a diplomat. She looked at him coldly for a moment and then replied: "Yes it is becoming—there!"—Washington Star.

Deserving Confidence.—No article so richly deserves the entire confidence of the community as BROWN'S BRONCHIAL TROCHES the well known remedy for coughs and throat troubles. "They are excellent for the relief of Hoarseness or Sore Throat. They are exceedingly effective."—Christian World, London, Eng.

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BEWARE
Of the Fact that
White Wave
disinfects your clothes
and prevents disease.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

First Quarter, 1904.

JANUARY TO MARCH.

Lesson VIII.—February 21. Jesus and the Sabbath.—Matthew 12:1-13.

The lesson includes the parallels, Mark 2:23-3:5; Luke 6:1-10, compared with Luke 13:10-17, together with a brief review of the intervening events, and the call of Matthew, the question about fasting (Mark 2:13-38), and the healing at the pool of Bethesda (John 5:1-47).

GOLDEN TEXT.

It is lawful to do well on the Sabbath days.—Matt. 12:12.

EXPLANATORY.

We come now to a new phase of the work of Christ,—the rising tide of open opposition to him and to his teachings; and the way Jesus used this opposition so as to bring out new truths and principles, and to sweep away the false interpretations which encumbered and distorted the Word and the Law of God.

Not long after our last lesson on Jesus called Matthew, the publican, to follow him. He, in his zeal to help and save his old friends and companions, gave a feast at which many publicans and sinners sat down with Jesus and his disciples. The Pharisees found fault with Jesus for eating with such people.

Again there came a complaint that Jesus did not fast as often as the Pharisees, and, therefore, was deficient in religious life.

After that their opposition took the form of criticizing Jesus' attitude toward the Sabbath.

I. THE FIRST RECORDED INSTANCE OF THIS.—THE HEALING OF THE WITHERED MAN AT THE POOL OF BETHESDA.—JESUS WENT UP FROM GALILEE TO JERUSALEM, TO ATTEND ONE OF THE THREE GREAT ANNUAL FESTIVALS OF THE JEWS, PROBABLY THE PASSOVER. JESUS, IN PASSING AROUND THE CITY ON THE SABBATH SAW A SICK MAN IN ONE OF THE FIVE PORCHES OF THE POOL OF BETHESDA, AND CURED HIM OF HIS INFIRMITY SO THAT HE COULD TAKE UP HIS BED, AND WALK TO HIS HOME. "FOR THIS CAUSE DID THE JEWS PERSECUTE JESUS, BECAUSE HE DID THESE THINGS ON THE SABBATH" (John 5). This may have led to the further criticisms after Jesus returned to Capernaum. At least it grew out of the same feelings, and the answer Jesus gave to the healing of the withered hand, in to-day's lesson, applies equally to this case.

II. THE SECOND OCCASION.—THE PLUCKING OF GRAIN BY THE DISCIPLES ON A SABBATH MORNING.—VS. 1-8. 1. THE FACTS. 1. AT THAT TIME, E. V., "AT THAT SEASON," DURING THAT PART OF HIS WORK IN GALILEE. IT MUST HAVE BEEN DURING ONE OF THE HARVEST SEASONS IN EARLY SUMMER. JESUS WENT ON THE SABBATH DAY THROUGH THE CORN, OR GRAIN. BETTER, FIELDS OF GRAIN, E. G., WHEAT OR BARLEY. IN GREAT BRITAIN, "WHEAT" IS APPLIED TO WHEAT, RYE, OATS, AND BARLEY, BUT IN SCOTLAND IT IS GENERALLY RESTRICTED TO WHEAT. JESUS AND HIS DISCIPLES WERE PROBABLY ON THEIR WAY TO THE MORNING SERVICE IN THE SYNAGOGUE (SEE

V. 9) FOR HIS DISCIPLES WERE AN HUNGERED. "THE RABBINICAL LAW ALLOWED NO EATING ON THE SABBATH, EXCEPT IN CASE OF SICKNESS, PRIOR TO THE MORNING PRAYERS OF THE SYNAGOGUE." AND BEGAN TO PLUCK THE EARS OF CORN. LUKE ADDS, "RUBBING THEM IN THEIR HANDS, IN ORDER TO SEPARATE THE KERNEL FROM THE CHAFF. THERE WAS NO ROAD WITH FENCES, BUT A MERE PATH THROUGH THE FIELDS OF STANDING GRAIN, SO THAT THEY DID NOT HAVE TO GO OUT OF THEIR WAY."

2. THE CRITICISM OF THE PHARISEES. 2. BUT WHEN THE PHARISEES, WHO REGARDED THEMSELVES AS THE GUARDIANS OF RELIGION AND MORALITY. THEY SEEM TO HAVE BEEN WATCHING HIM LESS TO LEARN WHAT GOOD HE TAUGHT, WHICH NEW LIGHT HE HAD TO GIVE, THAN TO FIND FAULT WITH HIM, IN ORDER TO COUNTERACT HIS INFLUENCE WITH THE PEOPLE. FOR HIS TEACHINGS AND ACTS AND CHARACTER WERE A CONTINUAL REPROOF OF THEIRS, AND AN UNDERMINING OF THEIR INFLUENCE. BEHOLD, THY DISCIPLES. THE NARRATIVE CAREFULLY AVOIDS SAYING THAT JESUS PLUCKED THE GRAIN AT ALL. HE SIMPLY DEFENDED THE RIGHT OF HIS DISCIPLES TO DO SO. JESUS HAD A PERFECT RIGHT NOT TO PLUCK THE GRAIN, IF THEREBY HE COULD REMOVE ANY OBSTACLES IN THE WAY OF SUCCESS OF HIS WORK. HE GAVE THE PHARISEES NO GROUND FOR A PERSONAL ACCUSATION AGAINST HIMSELF. THAT WHICH IS NOT LAWFUL TO DO UPON THE SABBATH DAY. THE ACT WAS LAWFUL ON ANY OTHER DAY, BEING SANCTIONED BOTH BY CUSTOM AND THE MOSAIC LAW (DEUT. 23:25). BUT THE FOURTH COMMANDMENT FORBODE ANY WORK ON THE SABBATH, AND THE PHARISEES HAD INTERPRETED THIS LAW IN A MOST MECHANICAL WAY, MAKING A GREAT MANY SPECIAL PROHIBITIONS, THE VIOLATION OF WHICH THEY INSISTED WAS THE BREAKING OF THE LAW. THEY SAID THAT REAPING AND THRESHING WERE WORK, AND THEREFORE FORBIDDEN, AND "IT WAS ASSERTED THAT PLUCKING CORN EARS WAS A KIND OF REAPING, AND RUBBING THEM A KIND OF THRESHING."

3. THE TRUE LAW AS INTERPRETED BY JESUS. CHRIST REPLIES TO THEM BY TWO EXAMPLES FROM SCRIPTURE WHICH ILLUSTRATE THE TRUE PRINCIPLES OF INTERPRETING THE LAW OF THE SABBATH. THE EXAMPLES ARE FURNISHED BY PERSONS WHOM THEY REGARDED AS PECULIARLY HOLY.

1. HAVE YE NOT READ, SO AS TO REMEMBER AND APPLY. THE SCRIBES WERE FAMILIAR WITH THE STORY, BUT HAD NOT SEEN ITS MEANING. WHAT DAVID DID, WHEN HE WAS AN HUNGERED. 16. HE AND HIS MEN WERE SUFFERING FROM WANT OF FOOD. THE STORY IS TOLD IN 1 SAM. 21:1-6.

2. HOW HE ENTERED INTO THE HOUSE OF GOD. THE TABERNACLE THEN AT NOB, A HILL NEAR JERUSALEM. AND DID EAT THE SHOWBREAD. THE SHOWBREAD WAS THE BREAD THAT WAS KEPT ON THE GOLDEN TABLE IN THE HOLY PLACE, WHICH WAS NOT LAWFUL FOR HIM TO EAT, BUT ONLY FOR THE PRIESTS (LEV. 24:5-9).

The Argument was that if David, to keep himself and his followers from suffering hunger, and to enable them to preserve their lives by escaping from Saul, could, without blame, break a ceremonial law in its form, while keeping it in spirit, it must be right so to interpret the Sabbath law as to allow his disciples to do so much work on the Sabbath as was necessary to satisfy their hunger.

5. OR HAVE YE NOT READ IN THE LAW (WHICH MAKES THE SABBATH THE PRIEST'S BUSIEST DAY OF LABOR), HOW THAT ON THE SABBATH DAYS THE PRIESTS IN THE TEMPLE PROFANE THE SABBATH. BY PERFORMING THE WHOLE TEMPLE SERVICE. "NOT MERELY DO THE SACRED HISTORY RELATE EXCEPTIONAL INSTANCES OF NECESSITY, BUT THE LAW ITSELF ORDAINS LABOR ON THE SABBATH DAY AS A DUTY." AND ARE BLAMELESS, BECAUSE THE LAW OF THE BEST GOOD OF MAN, HIS SPIRITUAL LIFE AND MORAL CHARACTER, REQUIRED THAT THE PRIESTS SHOULD NOT KEEP THE FORM OF THE COMMANDMENTS. THIS LABOR ON THE PART OF A FEW WAS ESSENTIAL TO THE TRUE SABBATH-KEEPING BY THE MANY; AND MOREOVER, SUCH LABOR REALLY FULFILLED THE SPIRIT OF THE SABBATH, EVEN TO THE WORKERS.

6. IN THIS PLACE IS ONE GREATER THAN THE TEMPLE. JESUS CHRIST HIMSELF.

7. IF YE HAD KNOWN WHAT THIS MEANETH. IF YOU HAD UNDERSTOOD THE PRINCIPLE WHICH UNDERLIES MY DEFENSE OF MY DISCIPLES' CONDUCT ON THE SABBATH; IF YOU HAD NOT BEEN DENIED TO THE CLAIMS OF MERCY AND HUMANITY. I WILL HAVE MERCY, AND NOT SACRIFICE. WHAT HELPS AND BLESSES MEN RATHER THAN ANY FORMS OF WORSHIP.

8. FOR THE SON OF MAN IS LORD EVEN OF THE SABBATH. WE BEST UNDERSTAND THIS WHEN WE SEE IT IN CONNECTION WITH THE WORDS THAT PRECEDE IT IN MARK'S ACCOUNT (2:27). THE SABBATH WAS MADE FOR MAN, AND NOT MAN FOR THE SABBATH. THEREFORE THE SON OF MAN (JESUS AS THE REPRESENTATIVE OF MAN) IS LORD EVEN OF THE SABBATH TO MAKE IT SEVE THE INTERESTS OF MAN, AND NOT LET IT BIND HIM IN FETTERS THAT PREVENTS HIS HIGHEST GOOD.

III. THE THIRD OCCASION.—HEALING OF THE WITHERED HAND ON THE SABBATH.—VS. 9-13. 1. THE FACTS. 9. HE WENT INTO THEIR SYNAGOGUE, TO WHICH HE WAS PROBABLY GOING WHEN THE DISCIPLES PLUCKED THE GRAIN. THIS FACT SHOWS ONE WAY IN WHICH JESUS KEPT THE SABBATH.

10. A MAN WHICH HAD HIS HAND WITHERED. I. E., DRIED UP IN A DEFICIENT AND IMPROPER NUTRIMENT. LUKE SAYS IT WAS HIS RIGHT HAND. THIS WOULD HINDER HIM IN EARNING A LIVING.

2. THE CRITICISM OF THE PHARISEES. THEY

ASKED HIM, AFTER WATCHING FOR A WHILE TO SEE WHAT HE WOULD DO (MAYK AND LUKE), SAYING, IS IT LAWFUL TO HEAL ON THE SABBATH? THE QUESTION WAS STILL BEING DISCUSSED. HERE WAS ANOTHER OPPORTUNITY FOR JESUS TO EXPLAIN HIS VIEWS ABOUT SABBATH-KEEPING. BUT THE OBJECT OF THE JEWS WAS THAT THEY MIGHT ACCUSE HIM, AND THUS BRING HIM TO TRIAL FOR SABBATH-BREAKING, AND BOTH DISCREDIT HIS TEACHING AND PREVENT HIM FROM CONTINUING TO TEACH.

3. THE TRUE LAW AS INTERPRETED BY JESUS. 11, 12. ONE SHEEP, AND IF IT FALL INTO A PIT, ETC. JESUS APPEALED TO THEIR OWN INTERPRETATION OF THE SABBATH LAW, AND THEN TURNED IT AGAINST THEMSELVES BY ASKING, HOW MUCH THIS IS A MAN BETTER (OF MORE VALUE) THAN A SHEEP? WHEREFORE, ACCORDING TO THEIR OWN RULES, IS IT LAWFUL TO DO WELL, TO DO GOOD DEEDS, ON THE SABBATH.

13. THEN SAITH HE TO THE MAN. HE DID ONE OF THE GOOD DEEDS IT WAS LAWFUL TO DO. "AS THE CURE IS WROUGHT ONLY BY A WORD, THE PHARISES HAVE NO GROUND OF ACCUSATION; THERE HAS BEEN NO INFRACTION OF THE LETTER OF EVEN THEIR OWN REGULATIONS."

Note that the man was commanded to do what he could not do for himself. But he had faith, and obeyed. Then power was given to do the act.

Note that Jesus, while giving new light upon the Sabbath question, also frustrated the designs of his enemies by unnecessarily awakening prejudice against him.

SOME ANECDOTES OF BEECHER.

One April 1st, Mr. Beecher found in his morning mail a letter containing only the words, April Fool. "Well! well!" he said; "I have received many a letter where a man forgot to sign his name; this is the first time I ever knew of a writer signing his name and forgetting to write a letter."

After I took the editorship of the Christian Union I urged Mr. Beecher to give his views on public questions through its columns. "As it is now," I said, "any interviewer who comes to you gets a column; and the public is as apt to get your views in any other paper as in your own."

"Yes," he said, "I am like the town pump; any one who will come and work the handle can carry off a pail of water."

On one occasion I argued for Calvinism that it had produced splendid characters. "Yes," Mr. Beecher replied, "Calvinism makes a few good men and destroys many mediocre men. It is like a churn; it makes good butter, but it throws away a lot of butter-milk."

Charles Sumner in the Senate and Thaddeus Stevens in the House were pressing the reconstruction measures for forcing universal suffrage in the South. In conversation with me Mr. Beecher thus diagnosed the situation: "The radicals are trying to drive the wedge into the log butt end foremost; they will only split their beetle." They did; they solidified the South and divided the republican party. If he had been preaching on reconstruction the figure would have flashed on him then, and he would have given it to his congregation from the pulpit.

Mr. Beecher was denouncing the inconsistency of church members; stopped; imagined an interlocutor calling him to account for expounding the sins of church members before the world; and thus replied: "Do you not suppose the world knows them better than I do? The world sees this church-member in Wall street, as greedy, as rapacious, as eager as unscrupulous as his companions. He says to himself: Is that Christianity? I will go to church next Sunday and see what the minister says about this. He goes; and what is the minister saying? Instantly Mr. Beecher folded his arms upon his breast, held an imaginary cat purring comfortably, as I stroked it with the other hand, and continued, "The minister is saying, 'Poor pussy, poor pussy, poor pussy.' Mr. Beecher made his congregation laugh, not of a set purpose and never for the sake of the laugh, but because he himself saw, and made them see, those incongruities which are the essence of and often the most powerful of arguments." —Rev. Lyman Abbott, in the October Atlantic.

First little girl—My mother came to these springs because she had hay fever and rheumatism. What did yours come for?
Second little girl—Cathy she had four grape-machin dresses and six new hats. —New Orleans Times-Democrat.

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

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It will renew your vigor, strengthen your body and nerves also mentally, and make you feel easily equal to the daily tasks. Why endure nervous headaches, weariness and dejectedness when a 50 cent bottle of "Life of Man Bitters" will remove these symptoms and restore your health. Do not wait but obtain a trial bottle at once from your druggist, or write direct to

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"In my 40 years' experience as a teacher and practitioner along hygienic lines" says a Los Angeles physician "I have never found a food to compare with Grape-Nuts for the benefit of the general health of all classes of people. I have recommended Grape-Nuts for a number of years to patients with the greatest success and every year's experience makes me more enthusiastic regarding its use.

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"In addition to its wonderful effects as a brain and nerve food Grape-Nuts always keeps the digestive organs in perfect, healthy tone. I carry it with me when I travel, otherwise I am almost certain to have trouble with my stomach."

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From the Churches.

DENOMINATIONAL FUNDS.

Fifteen thousand dollars wanted from the churches of 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. Stevens, Charlottetown.

TRURO, PRIMA, ST. BAPTIST CHURCH. On Sunday morning, Jan. 24, '04, it was my privilege to baptize a young man who has recently accepted Jesus Christ as his Saviour and Lord.

W. N. HITCHINS.

SPRINGFIELD, N. S.—One young man, Mr. Charles Newcomb, formerly of Parrsboro, was baptized into the fellowship of the Springfield Baptist Church on Jan. 24th, 1904.

H. G. ESTABROOK.

BRANFORD, N. S.—We are greatly enjoying our new House of worship on which the last dollar of the cost of building has been paid.

PASTOR.

BRANFORD, N. S.—For the past two weeks special meetings have been held by this church for the deepening of the spiritual life.

CHRISTOPHER BERNETT.

LOVER, SAKAWILLY, N. S.—The church here is still without a pastor. Since Rev. T. A. Blackadar left us last autumn, we have had no settled pastor on the field.

CORONAL MEMBER.

DEAR FRIEND—The many friends of Rev. Isaiah Wallace will be pleased to learn that his recently published book "Revival Records" has been having a ready sale.

these provinces, and that a surplus may remain after deducting cost of publication.

MIDDLETON.—Now that several months have elapsed since I assumed the pastorate of the Middleton church, it seems fitting that some report should be made of our work.

The difficulty of supplying to the out-sections of the church, some adequate service, while not retrenching in the work at the centre was a problem that faced the church when we came here in September last.

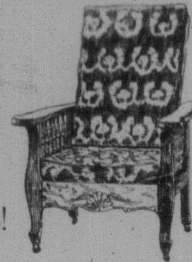
HORACE G. COLPITTS.

Jan. 25th, 1904.

PORT MAITLAND, N. S.—The "Bay View" (Port Maitland—Beaver River) Church held its yearly business meeting on the evening of the 18th inst.



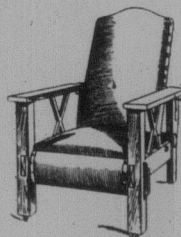
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MORRIS CHAIR, oak frame, golden finish, loose cushions, covered with fancy figured velour.



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STREET MORRIS CHAIR, with footrest attachment, frame of golden oak, polished spring seat, back and head rest, upholstered in figured velour, brown or dark green, or dark maroon corduroy. \$17.00.

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PICKFORD & BLACK

Halifax, N. S.

being patient, particular and persistent. The other officers are equally well filled, and with such manning of our "ships" the Pilot being on board, we anticipate a prosperous voyage over the waters of another year.

would give thanks to Him whose presence with us made such things possible, and, encouraged by experience, and relying upon the same divine grace and guidance, we assume the responsibilities of the new year with bounding hope and courage.

A Question.

Can a Baptist Pastor invite a pedo-Baptist to occupy his pulpit and then not accept his invitation to partake of the communion together and be consistent, if so, will some one please explain the matter.

A seeker for truth.

INDIGESTION CONQUERED BY K.D.C. IT RESTORES THE STOMACH TO HEALTHY ACTION AND TONES WHOLE SYSTEM

MARRIAGES

McRAE-STEEVES.—At the home of the bridegroom Dec. 23rd, by Pastor A. A. Rutledge, Dea. J. Archie McRae of Caledonia, of East Waterville to Winn A. Steeves of Baltimore, Albert Co., N. B.

McFARLANE-McHATTEN.—At the Baptist Parsonage Temperance Vale, Jan. 27th, by Pastor A. A. Rutledge, Clarence McFarlane, of East Waterville to Jennie McHatten of West Waterville, York Co., N. B.

STEADMAN-TAYLOR.—In the Baptist meeting house, Billtown on Wednesday evening, Dec. 16, by Rev. D. H. Simpson, B. D., Mr. Stephen North Steadman and Miss Gertrude Taylor both of Billtown.

SANFORD-JOHNSON.—At the home of the bride's parents, Church St., on Wednesday evening, Dec. 23, by Rev. D. H. Simpson, B. D., Mr. Robert Sanford and Miss Bessie Johnson.

DOYLE-MOORE.—In Amherst, N. S., Jan. 28, by Rev. Welcome E. Bates, George F. Doyle of Amherst, N. S., and Miss Ada Moore of Charlottetown, P. E. I.

BOND-CHANDLER.—At the Parsonage, Chester, N. S., Jan. 16, by Pastor R. Osgood Morse, Denlay Webster Bond and Carrie May Chandler both of Chester.

STEVENS-SLAGHTER.—At the "Seaview House", Chester, Jan. 27, by Pastor R. Osgood Morse, Randolph Bronson Stevens and Evelyn Glyd Slaughter, both of Fairview Island.

DEATHS

CARVER.—At New Canada, Jan. 13, Gladys Rebecca aged 4 months, only child of Carl and Avi Carver.

SCALES.—At Canby, N. S., on Jan. 18th, of heart failure, Wm. Scales, aged 38 years. Bro. Scales was apparently in good health when the call came very suddenly. "Come up higher." Much sympathy is felt for the sorrowing widow in her loneliness.

ATKINS.—At Kempt, Queens Co., N. S., Jan. 24th, Richard Atkins, aged 82. While not a member of the Church, he was always interested in the welfare and was a constant supporter. A widow and four children are left to mourn. May God be their comfort and stay as he was to the deceased in his last days.

CAULBACK.—At Foster Settlement, Jan. 20, Mrs. Edward Caulback, aged 77. Mrs. Caulback was baptised by Rev. W. E. Holl, and has ever lived a true Christian life. She will be missed in the church. She leaves a husband (deceased) and sons and daughters to mourn their loss. The pastor was assisted in the funeral services by Rev. W. M. Brown.

PARKS.—Jan. 23rd, at her late residence, Gerrish St., Windsor, N. S., Myrtle Edith, third daughter of Mr. and Mrs. H. L. Aken, Hillsvale, Hants Co., N. S., and beloved wife of R. Lionel Parks of Windsor, peacefully fell asleep in Jesus. The presence of the Lord removed all fear of evil in the valley of the shadow of death for our sister. The painful loss which the husband and three children feel is relieved by the assurance of the gain that has been realized by the absent wife and mother.

DAILY.—At North Brookfield, Queens Co., N. S., Mrs. James Daily, in the 68 year of age. She was an earnest, energetic Christian, ready to lead in every good work relating to Church and community. Thus in every branch of the Lord's work she will be missed. Some years ago she made herself a life member of the W. M. A. S. Her husband, Deacon Daily, and the eleven children have the sympathy of the whole church and community. The funeral services were largely attended; indicating the esteem in which the deceased was held. "Blessed are the dead who die in the Lord."

MACCABE.—At Higginsville, Halifax Co., Jan. 11th, of paralysis Brother Alfred T. MacCabe aged 53 years, son of Bro. Edward MacCabe. In August last he suffered the first stroke from which he never fully recovered and on Dec. 16th, a dispatch came stating his brother Henry had been killed in Klondyke and in his weak state it was more than he could bear. Our Brother was a member of Hazel Brook Baptist Church, P. E. I., was baptised by the Rev. C. Spurr Dec. 1896. Our Brother leaves four daughters and one son, the mother having passed to the better land some fourteen years before. Our Brother died fully trusting in Jesus and before passing away he called all his children by name and pointing upward said Heaven. The funeral was conducted by the Rev. A. Lund Methodist, May God sustain the sorrowing ones.

HICKS.—At Hampton Village, N. B., Jan. 17th, Mr. Henry Hicks in the ninetyeth year of his age. Mr. Hicks was born in the little village of Wellington, county of Somerset, in the west of England and came with his parents to this country when four years old. He settled in Hampton when a young man and carried on the business of wheelwright. In the course of time he accumulated considerable property, and by his sturdy integrity and worth of character won the respect of all his neighbors. Mr. Hicks was married in 1848 to Miss Frances E. Lemont of Fredericton, who survives him. His surviving children are, Allen W., postmaster of Hampton Village and Mrs. Robert H. Smith of Hampton Station, three sisters also survive, Mrs. Samuel Miller, of Hartland, Carleton County, Mrs. Joseph Sherwood, of Jacksonville, Carleton County, and Mrs. Silas Lockhart, of Penobscus, Kings Co. Deceased was an esteemed member of the Hampton Village Baptist Church, having been baptized by the Rev. George Howard some years ago.

McALPINE.—Queenie McAlpine, the daughter of J. B. McAlpine, entered into rest at Pasadena, Cal., on the evening of Jan. 20th, 1904. With her family she moved to Pasadena about a year ago from Vancouver, B. C. It was at this latter place that she was baptized and united with the Baptist Church. From her childhood she had been a delicate child and her death was a release from much suffering which the doctors found it impossible materially to relieve owing to organic difficulty with the heart. Her life among us was a beautiful one. Brave, patient, hopeful, she always greeted you with a smile and a cheerful word. Through all the weeks of her illness she uttered no word of complaint, though for six weeks she was not able to lie down even for a few moments. She was interested most deeply in all the work of Christ. With her prayer was most real and satisfying. From five years of age she was accustomed to take her verses to him who cares for us all. Her pure sweet Christian life will be a pleasant memory not only to her family but to the circle of friends which she made during the year of her tarrying with us.

Personal.

We learn from the Charlottetown Guardian that Rev. F. P. Calder pastor of the Summerdale and Bedeque Baptist churches intends leaving shortly for the West. He was expected to preach his farewell sermon on Sunday evening last.

From the same source it is learned that Rev. G. P. Raymond has resigned the Field Secretaryship of the P. E. Island Sunday School Association to accept a call to the pastoral of the Berwick, N. S. Baptist church.

Rev. M. W. Brown desires his correspondents to note that his present address is Yarmouth, N. S. Mr. Brown is now devoting himself with accustomed energy to the interest of the Home Mission work in N. S. and in P. E. I. as Field Secretary of the Board. An interesting letter from Bro. Brown in connection with his work on tour will be found in another column.

For shooting at a flock of carrier pigeons and killing two a French sportsman has been fined \$30.

The German scientific expedition under Dr. Steiman arrived at La Paz, Bolivia, Saturday and will proceed to Tiabuan and Moilendo.

A granddaughter of Garibaldi is a pupil in the Crandon Institute (Methodist) in Rome. Among the pupils are also daughters of many Italians prominent in political life.

Governor Bliss, of Michigan, a veteran of the American Civil war, has declined a pension on the ground that he does not need it, and the honor of deserving it is enough.

The Peruvian Post Office Department has entered into a contract with a steamship company to carry the mails from Callao to Valparaiso and Panama for seven years for \$2,500 a year.

It is almost certain that the government of Peru will convene a third extraordinary session of Congress in order to obtain its sanction of laws relating to the press and elections and for necessary financial legislation.

The botanical expedition sent to Venezuela in June by Harvard University has returned with more than 4,500 specimens of mosses, lichens, flowers and fungi, secured on the island of Margarita, forty miles off the mainland.

Without exception the London papers express satisfaction with the salutary vindication of the law in the case of Whittaker Wright and admit the justice of the verdict and of the sentence. It is generally believed Wright poisoned himself.

The Island of Cyprus, in the Mediterranean, will soon have a railroad from coast to coast. The amount of 8,000,000 francs has been appropriated for its constructions. Engineers, with their stalls, have already arrived on the ground.

Miss Emma Armstrong filed a suit for \$50,000 damages against Otto Weber at Chicago, Saturday. More than a year ago, she asserts, Weber made love to her, promised to assist her in obtaining a divorce and also to marry her. She gave him \$5,000, she says, to help push the scheme along. She was still undivorced last Wednesday, when she observed an announcement of Weber's coming marriage with some other woman.

Professor John M. Tyler, of Amherst College, is noted for his pat way of putting things. He claims that the education of the heart should go on with the education of the head, and in emphasizing his theory recently he said: "The need of heart education has been recognized through all the centuries, and so we have Bunyan sending Great Heart and not Swell Haad to the aid of Christian."

Woman's Journal: Dr. Kerr Boyce Tupper, now a leading Baptist pastor of Philadelphia, in his early days assisted in some revival meetings in North Carolina. Three months afterward he received a letter from one of the converts, as follows: "Dear Doctor Tupper, I shall never cease from being grateful for your visit to North Carolina. Before you came I had never heard of either the Lord or the devil, but now I know and love them both."

During the performance, Sunday night at Berlin in the Deutsches Theatre a portion of the ceiling of the corridor fell and caused great excitement. With the exception of an usher, who was slightly hurt, no one was injured. The falling ceiling made a great crash and the audience rose to their feet in panic. From the stage an actor assured the people there was no danger and quiet was restored. Firemen came to the theatre in great numbers. After the excitement subsided the play was resumed.

A new honor falls to Prof. Curie of Paris, the inventor of radium—that of refusing an "honor." When Curie and his wife received the Nobel Prize a few Frenchmen learned that he was one of their own, but now that he has refused the Legion of Honor he is a celebrity of the first water, and the boulevards and cafes are echoing with his name and achievements. The Legion of Honor is perhaps the only decoration in the world that is "asked for," not offered. As a usual thing, the person wishing to be decorated applies to a deputy, or a high government official, for assistance, or even presents his name in person. In the case of Curie, the government went out of its way and offered the red ribbon of its own accord.

Society Visiting Cards For 35c. We will send

To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 35c. and 3c. for postage. These are the very best cards and are never sold under 50 to 75c. by other firms. PATERSON & CO., 107 German Street, St. John, N. B. Wedding Invitations, Announcements, a Specialty.



Miss M. Cartledge gives some helpful advice to young girls. Her letter is but one of thousands which prove that nothing is so helpful to young girls who are just arriving at the period of womanhood as Lydia E. Pinkham's Vegetable Compound.

DEAR MRS. PINKHAM:—I cannot praise Lydia E. Pinkham's Vegetable Compound too highly, for it is the only medicine I ever tried which cured me. I suffered much from my first menstrual period, I felt so weak and dizzy at times I could not pursue my studies with the usual interest. My thoughts became sluggish, I had headaches, backaches and sinking spells, also pains in the back and lower limbs. In fact, I was sick all over. Finally, after many other remedies had been tried, we were advised to get Lydia E. Pinkham's Vegetable Compound, and I am pleased to say that after taking it only two weeks, a wonderful change for the better took place, and in a short time I was in perfect health. I felt buoyant, full of life, and found all work a pastime. I am indeed glad to tell my experience with Lydia E. Pinkham's Vegetable Compound, for it made a different girl of me. Yours very truly, MISS M. CARTLIDGE, 533 Whitehall St., Atlanta, Ga. —\$5000 forfeit if original of above letter proving genuineness cannot be produced.

NOTICE OF SALE.

TO the Executors administrators and assigns of Edward Willis and James A. S. Mott respectively 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 twentieth day of June in the year of our Lord one thousand eight hundred and seventy nine, and made between the said Edward Willis of the City of Saint John in the Province of New Brunswick and Dominion of Canada, Newspaper Publisher, and Sarah his wife, and the said James A. S. Mott of the same place, Newspaper Publisher, and Maria E. his wife of the one part, and Robert Norris Merritt of Morrisstown, in the state of New Jersey in the United States of America, Clerk in Holy Orders, Thomas Gray Merritt of the City of Saint John aforesaid, Barrister at Law, and David P. Merritt of the City of Harrow in the Province of Ontario in the Dominion aforesaid, Clerk in Holy Orders, Executors and Trustees of and under the last Will and Testament of Thomas Merritt late of the said City of Saint John Esquire deceased of the other part and registered in the office of the Registrar of deeds in and of the City and County of Saint John in Book T, Number 7, of records pages 131, 132, 133, 134, 135 and 136 on the tenth day of June A. D. 1878, 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 Saturday the second day of April A. D. 1904 at the hour of 12 o'clock in the forenoon, at Chubb's Corner so called on Prince William Street, in the said City of Saint John in said County of county "all that or" in lot, piece and parcel of land situate in Queen's Ward in the City of Saint John fronting thirty feet more or less on the East side of Canterbury Street and extending Eastwardly preserving the same width of thirty feet, sixty-two feet more or less and lying upon land owned formerly by John L. Dean fronting on the same street and bounded southwardly by lands owned by the late Henry Hezlar and northwardly by land owned by the late William T. G. Peters being the lot of land and premises heretofore conveyed to the said Edward Willis and James A. S. Mott by George S. Fenby by indenture bearing date the twelfth day of September in this year of our Lord one thousand eight hundred and seventy six, and whereon the building known as the "Morning News" Office now situate together with the buildings and improvements privileges and appurtenances to the said lands belonging or in any way appertaining. Dated the twenty-first day of December A. D., 1903. T. G. MERRITT, D. P. MERRITT, Surviving Executors and trustees under the will of Thomas Merritt. EARLE BELLEA & CAMPBELL, Solicitors for mortgagee.

VIM TEA quality explains VIM TEA success

AUTHORITIES IN OUR RELIGIOUS LIFE.

Of all the voice within, which says, "It is the right." Conscience may be blind, unimpaired, perverted, but unless it is heedful of no other authority has power. To the question, "What is right?" the opinions and counsels of others, the witness of religious lives past and present, creeds learned and repeated, and the Bible, give their answers. To the little child the word of the mother and father, of the child of larger growth the assurance of the trusted teacher or friend, may satisfy for a time, but no one finds sure ground to stand on till all these authorities are brought before his reason, and only those abide as authority which his reason approves. His judgment may be faulty, his conclusion mistaken, but he never really acknowledges an authority over his will which his reason declares not to be rightful authority.

When the soul meets Jesus Christ and apprehends Him as He is, then the authority of the Christ is final and supreme. We may not be able to tell how we have apprehended the Christ, how our reason has come to approve of Him as the ideal, the One altogether just, how our affections have appropriated Him as Saviour and our will has enthroned Him as Lord, but the believer knows Jesus Christ and acknowledges His authority. He brings His Bible, his creed, what he has learned of religion from others, his estimate of the Christian consciousness, to the Christ whom he knows, and tests them all by his Lord as he knows Him.

Paul knew the Scriptures, believed them, and lived an intensely religious life, as the story of the Jewish church, but from the time when he met Jesus his estimate of the Bible and of the Father, was changed. He became obedient to the One he had most loved. The disciples of Jesus misunderstood His teaching, were unable to receive many things which He wanted to say to them, fought against the voice within, made mistakes when they sought to fulfil His mission and He assured them that, through acknowledging His authority as supreme, the Holy Spirit would guide them into all truth, and that by accepting His assurance, became leaders of mankind.

We are often confused and perplexed when trying to obey the voice within, we face unanswered questions concerning what is right. Sometimes we look on Jesus with a question which is almost a doubt, but when

He asks, "Will ye, also go away?" the true disciple can only reply, "Lord to whom shall we go? Thou hast the words of eternal life." That conviction comes and grows through having the mind which was in Christ Jesus. With it we rest calmly on the assurance that all things are yours, and ye are Christ's, and Christ is God's.—Congregationalist.

COMPENSATION.

A personal experience of Governor Odell of New York, recorded in the Tribune, illustrates anew how often the soul encompassed by infirmity knows the compensating secret of happiness. Governor Odell was inspecting the State institution for the blind at Batavia. As he was walking through one of the buildings he noticed a golden-haired child standing at a window. She had her back to him. The Governor walked over to the window, and said:

"How do you do my little lady?"

The child turned to him with a smile. She was exceedingly beautiful, but her eyes were sightless.

"Are you Governor Odell?" she asked. The Governor said he was. "Oh, I have been waiting to see you," she said. "I heard you were coming."

The Governor then took her on his lap and asked her name.

"My name is Ruth."

"I have a little girl at home just about as big as you, but her name is Estelle."

They talked freely after that. The little girl told her story freely without sighs or bitterness. She was unable to go home for a vacation, because it was necessary for her to remain for treatment. It was a disappointment, but she smiled brightly as she said that "seeing" the Governor partly made up. Finally, when it came time for him to go, the Governor said:

"Is there any message I can take back to my little girl from you?"

"Yes, oh, yes, you can give her my love."

"Is that all?" asked the governor.

"No," said the child, clasping the Governor's neck and kissing him. "Say 'isn't her a kiss.'"

The next day when the Governor was in Buffalo, he bought the biggest doll he could find and sent it to Ruth. A few days later he got a letter of thanks. "I can feel its eyes shut when I put it to bed at night," she wrote and in the morning can feel them open. I have named my doll 'Estelle,' and I pray every night that your little girl may never be blind."—Ex.

A PRACTICAL ILLUSTRATION.

A most telling illustration was used by an English missionary in the course of his address. He held up a piece of paper in which he said he had put threepence, and, taking out his watch, he promised to give the packet to anyone who came and took it within two minutes.

The effect was dead silence. Then a boy laughed, and a few nudged their neighbors. One however, started to his feet, which was the signal for others to follow; but he quickly ran to Mr. Jones and took the proffered gift. When the others had resumed their seats, Mr. Jones asked the boy why he came.

"Because you told me," he answered.

"Do you believe me?"

"Oh, yes!"

"How much money have you got in your hand?"

"Threepence sir," said the boy.

"How do you know?" "You have not opened it."

"You told me so, sir."

"Have you seen me before?"

"Only yesterday."

He was then told to open the packet, and he found, not threepence, as he expected, but ninepence more than his anticipations—a most beautiful way of showing how to expect the gift of eternal life, and accepting, receive more than we thought.—Ex.

A GRAND DISTINCTION.

C. H. Spurgeon on one occasion went to visit the late James Smith, of Cheltenham, when the latter was stricken with paralysis. Mr. Spurgeon had heard that he was troubled with many conflicts and said to him:

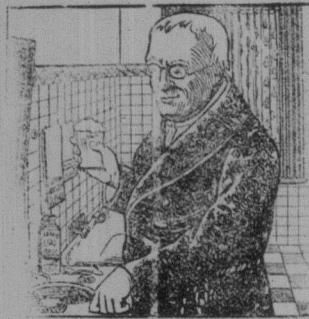
"Friend Smith, I hear you have many doubts and fears."

"Who told you that?" he inquired, "for I have none."

"Do you never have any? Why I understood you had many conflicts."

"Yes, I have many conflicts, but I have no doubts. I have many wars within, but I have no fears."

We cannot doubt our Father's love, nor do we fear as to our eternal safety if we trust the Lord Jesus, for in His word of grace we are assured we shall "never perish."—Ex.



A Man is Only as Old as He Feels.

Some people are always young in spirit and vigor. The man who feels his age is the man who neglects his stomach and liver. As the years pile up the delicate organisms grow weaker.

Abbey's Effervescent Salt

strengthens the system to resist the added strain. A perfect laxative—it removes all poison from the system. Purifies and enriches the blood. It keeps the liver and kidneys active. Abbey's possesses the rare quality of being a bowel and stomach tonic, without any re-actionary effects.

At all Druggists 25c. and 60c.

Life Insurance Absolute Security
Queen Insurance Co.
 Ins. o. of North America.
JARVIS & WHITTAER.
 General Agents.
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O. J. Mcully, M. D., M. R. S., S. Lonlon
 Practise limited to
EYE, EAR, NOSE AND THROAT
 Office of late Dr. J. H. Morrison.
 103 Germain St.

Deranged Nerves AND Weak Spells.

Mr. R. H. Sampson's, Sydney, N.S.,
 Advice to all Sufferers from
Nerve Trouble is

"GET A BOX OF MILBURN'S HEART AND NERVE PILLS."

He says: "I have been ailing for about a year from deranged nerves, and very often weak spells would come over me and be so bad that I sometimes thought I would be unable to survive them. I have been treated by doctors and have taken numerous preparations but none of them helped me in the least. I finally got a box of Milburn's Heart and Nerve Pills. Before taking them I did not feel able to do any work, but now I can work as well as ever, thanks to one box of your pills. They have made a new man of me, and my advice to one person troubled as I was, is to get a box of Milburn's Heart and Nerve Pills."

Price 50 cts. per box, or 3 for \$1.25, all dealers, or
THE T. MILBURN CO., Limited,
 TORONTO, ONT.

SURPRISE SOAP POINTS.

A pure hard soap which is economical in wearing qualities.

Entirely harmless to the hands.

Satisfactory in every way in results on the clothes. Sweet and clean, without damage to the finest fabrics.

Don't forget that Surprise Soap is cheapest to buy.

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



Our New Term Begins Monday, January 4th.

The year now closing has been our Record Year. For this we thank our patrons, and will strive earnestly to deserve that 1904 will be even more successful.

We hold the right for exclusive use in New Brunswick of the latest, and only up-to-date Actual Business Practice. Send for Catalogue.



S. Kerr & Son
 Oddfellows' Hall

Your Wife

may think you are simply throwing away your money by paying Life Insurance premiums, but she will understand that you have a good deal if you don't shuffle off this mortal coil and leave her penniless for a few thousand dollars.



E. F. BOREHAM, Manager for Nova Scotia,
 Halifax, N. S.

INTERCOLONIA RAILWAY

On and after SUNDAY, Oct. 11, 1903 trains will run daily (Sunday excepted) as follows:

TRAINS LEAVE ST. JOHN.	
6—Mixed for Moncton	6.30
2—Exp. for Halifax, the Sydneys and Campbellton	7.00
4—Express for Point du Chene, 13-15	
26—Express for Point du Chene, Halifax and Pictou,	12.15
8—Express for Sussex	17.10
134—Express for Quebec and Montreal	18.00
10—Express for Halifax and Sydney.	23.25

TRAINS ARRIVE AT ST. JOHN.	
9—Express from Halifax and Sydney	6.20
7—Express from Sussex	9.00
133—Express from Montreal and Quebec	13.50
5—Mixed from Moncton	15.20
3—Express from Point du Chene,	16.50
25—Express from Halifax Pictou and Campbellton	17.40
1—Express from Halifax	18.40
81—Express from Moncton (Sunday only)	24.35

All trains run by Atlantic Standard Time 24.00 o'clock is midnight.

D. POTTINGER, ager.
 General Man.
 Moncton, N. B., Oct. 9, 1903.
CITY TICKET OFFICE.
 7 KING STREET, ST. JOHN, N. B.
 Telephone 1053.
GEO. CARVILL, C. T. A.

Piles Cured Without Pain.

In the Privacy of Your Own Home.

The free trial package which we send to all who write will give instant relief and lead you toward a perfect cure. After you have tried that, you can get a full-sized pack-



Mrs. Maud Summers Cured of Piles by Pyramid Pile Cure After All Remedies and Doctors Had Failed.

age from any druggist for 50 cents. Frequently one package cures. It is applied in the privacy of the home. Call for the Pyramid Pile Cure and nothing else. All druggists have it, for it has cured so many cases of piles and relieved so much suffering and is so popular a remedy that no druggist can afford to be without it.

The healing process begins immediately with the first application and continues rapidly till the sufferer is perfectly cured. The pain ceases at once and you go about your duties without further inconvenience.

This is much more sensible than being cut and tortured with a knife. It is much more satisfactory than a humiliating examination by a physician. It is much cheaper than paying a big doctor's bill for an operation. It is a certain safe and painless cure for piles.

Write Pyramid Drug Co., Marshall, Mich., for free trial package which will be sent in plain wrapper. After that is used, you can get full-sized package from us or any druggist for 50 cents.

This and That

TAMMAS.

Scottish servants unlike the American variety, never change their place of servitude, and the office of butler, gardener, cook or maid is handed down in families from generation to generation. I recall quite well crusty old Tammas, who was a retainer for years in the family of the Kerrs of Keersnow. He was capable, honest and somewhat over-zealous in looking after the interests of the 'quard.' One evening, when the Kerrs were giving a dinner party, young Mrs. Kerr who was an English woman, called the attention of the old servant to the fact that Lady Scott who sat beside her, had no spoon. Tammas resented this public rebuke, and drawing himself up he replied with much dignity: 'The last time Lady Scott was here, mem, we missed a spune.'

Tammas's familiarity with the gentry he served near got him a dismissal—a most unusual indignity—on one occasion. The Kerrs had been giving a hunting party, and after the chase, the guests returned tired and hungry, and bothered old Tammas overmuch with their incessant demands for his help in serving the cold meats, game pies and ale from the sideboard.

Tammas harassed beyond endurance by their importunities, exclaimed, 'That's right. Speak a' together. That's the way ta' get served.'

This outburst and some over-officiousness on the part of the old man sorely tried the irascible temper of the elder Kerr, who at last decided to dismiss Tammas. He approached the subject one day after this fashion, 'Tammas, said he, I'm afraid you and I will have to part.'

'Eh,' said the startled Tammas. And where dae ye think o' going, Laird?—Elizabeth Burwell, in Leslie's Monthly.

PROMISE AND FULFILLMENT.

The use of the word "obey" in the marriage service reminds a contributor to the New York Times of the following story of a couple who were married when quite young. The bride was over average height and rather stout; the groom was very slim and not up to the average height.

Ten years passed, and the couple got on comfortably. With the flight of time madam increased in bulk, while her theoretical lord and master added not an inch to his height nor an ounce to his weight. One day he

DIDN'T BELIEVE

That Coffee Was the Trouble.

Some people flounder around and take everything that's recommended to them but finally find out that coffee is the real cause of their troubles. An Oregon man says:

"For 25 years I was troubled with my stomach. I was a steady coffee drinker but didn't suspect that as the cause. I doctored with good doctors and got no help, then I took almost anything which someone else had been cured with but to no good. I was very bad last summer and could not work at times.

"On December 2, 1902, I was taken so bad the doctor said I could not live over twenty-four hours at the most and I made all preparations to die. I could hardly eat anything, everything distressed me and I was weak and sick all over. When in that condition coffee was abandoned and I was put on Postum, the change in my feelings came quickly after the drink that was poisoning me was removed.

"The pain and sickness fell away from me and I began to get well day by day so I stuck to it until now I am well and strong again, can eat heartily with no headache, heart trouble or the awful sickness of the old coffee days. I drink all I wish of Postum without any harm and enjoy it immensely.

"This seems like a wonderfully strong story but I would refer you to the First National Bank, The Trust Banking Co., or any merchant of Grants Pass, Ore., in a sworn statement of this if you wish. You can also use my name." Name given by Postum Co., Battle Creek, Mich.

Still there are many who persistently fool themselves by saying "Coffee don't hurt me." a ten days trial of Postum in its place will tell the truth and many times save life.

"There's a reason." Look for the little book "The Road to Wellville" in each pkg.

wanted her to do something and she refused at first quietly, then vehemently, and finally explosively.

"I'll not do it," she declared, "and I'd like to see you make me!"

"But, Maria," expostulated the husband, "when you married me, didn't you promise to obey me?"

"I did," she replied; then sizing up his diminutive proportions, she added, "but I expected you'd grow."

THE BISHOP'S EXPECTATION.

A clergyman who was the possessor of a cork foot—his own member having been amputated during childhood—was offered by private patronage a large and most important town parish in the diocese of a bishop who was far-famed for his wit.

Before licensing him the bishop sought an interview, and discovered the clergyman's defect, which rendered him totally unsuitable for the charge. Although very dignified and imposing, he was kind hearted, and told the clergyman very gently, that he could not license him to the parish, as the work would be quite beyond anyone who was lame.

Mr. Jones was very indignant, and withdrew with what he thought a parting shot. "I did not know before, my lord, that you expected a man's brains to be in his boots." "No," was the quiet answer, "I expect his feet to be there!"

A PRACTICAL FARMER.

Some years ago, before the bicycle was in such favor as it is now, a farmer went into an ironmonger's shop to buy a scythe. After serving him, the shopman asked him if he would buy a bicycle.

"What might the price of them be?" asked the customer.

"Fifteen pounds."

"I'd rather spend £15 on a cow."

"But what an idiot you would look riding about town on the back of a cow."

"Perhaps so," replied the farmer, "but not half such an idiot as I'd look trying to milk a bicycle."—London Times.

IN TIME OF TROUBLE.

"De people dat puts in de most time lookin' fo' trouble," said Uncle Eben, "is de very ones dat knows de least about what to do when dey finds it."—Washington Star.

THE COLLEGE BOY'S WORK

We came upon the college man in the green sweater.

"Studying much?" we asked.

"Studying?" he echoed his eyes dilating with astonishment. "Well, I guess not. I finished up football in the fall, now I'm playing hockey, soon it will be polo, then lacrosse, and later on baseball."

"When do you expect to open your books?"

"Well, during next vacation if I get a chance."—Chicago News.

THEORY VS. PRACTICE.

A fisherman invested in a tub so very old A single drop of water in its staves it would not hold.

Said he: 'Tis very plain to me a vessel of this kind

Would be the safest fishin'-smack a fisherman could find.

What matters if a barr'l of brine should o'er the gunwhale slop,

This ancient tub would keep afloat—it couldnt hold a drop.

Which is a bit of logic you'll admit is good and sound;

But when it came to practice—why, the fisherman was drowned!

—Peter Newell, in Harper's Magazine.

Dr. Henry Van Dyke, who is an admirer of girls, tells this story of a maiden named Dorothy, who always found some good excuse for having her own way. Dorothy's father came to her one evening and said:

"See here, Dorothy. I don't like young Freshman's coming here so much. Next time he makes you a visit just give him the cold shoulder."

"But, papa, he is a vegetarian, answered the unabashed Dorothy.

I know MINARD'S LINIMENT will cure Diphtheria.

JOHN D. BOUTILLER.

French Village.

I know MINARD'S LINIMENT will cure Croup.

J. F. CUNNINGHAM.

Cape Island.

I know MINARD'S LINIMENT is the best remedy on earth.

JOSEPH A. SNOW

Norway, Me.

DISCOMFORT AFTEREATING

December 4, 1903.

People who suffer after eating, feeling oppressed with a sensation of stiffness and heaviness, and who frequently find the food both to distend and painfully hang like a heavy weight at the pit of the stomach, or who have Constipation, Inward Piles, Fullness of the Blood in the Head, Acidity of the Stomach, Nausea, Gaseous Eructations, Sinking or Fluttering of the Heart, Choking or suffocating Sensations when in a lying posture, Dizziness on rising suddenly, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Chest, Limbs and Sudden Flashes of Heat, should use a few doses of

Radway's Pills

Which will quickly free the system of all the above named disorders.

RADWAY'S PILLS

All purely vegetable, mild and reliable. Cause perfect digestion, complete absorption and healthful regularity.

For the Cure of all Disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Piles, Sick Headache and all disorders of the Liver.

Price, 25 cents per box. Sold by all druggists, or sent by mail on receipt of price.

RADWAY & CO., 7 St. HELEN STREET, MONTREAL.

Radway & Co., New York.

Gentleman—In regard to "Radway's Pills," I wish to say, that I have never found any remedy that can equal them.

For the past two years I was suffering from nervous dyspepsia and constipation. After eating I would have a sensation of heaviness in the stomach, feel like vomiting, pain and dizziness in the head, and then I would become nervous. I tried everything that was recommended to me. My physician told me I had chronic constipation and a sour stomach. He could relieve me somewhat, but still did not cure me. I was almost in despair. At last a friend persuaded me to try "Radway's Pills," which I did. And I am glad to say, that they not only relieved me, but positively cured me. Even after taking them only a few days, a regularity of the bowels was established, and the dyspeptic symptoms have already disappeared. Now I feel like a new person.

May God bless you and your wonderful remedy. I remain,

Yours for health,
B. S. TREXLER,
Allentown, Pa.

WEAVER'S SYRUP is a reliable preparation for Purifying the Blood and thus cures permanently Boils Erysipelas Scrofula Eczema which arise from it's derangement. Davis & Lawrence Co., Ltd., MONTREAL, Proprietors, NEW YORK.

Society Visiting Cards For 35c. We will send To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 35c. and 3c. for postage. These are the very best cards and are never sold under 50 to 75c. by other firms. PATERSON & CO., 107 Germain Street, St. John, N. B. Wedding Invitations, Announcements, a Specialty.

Amherst Boot & Shoe Co. Ltd. Amherst, N. S. Authorized Capital, \$500,000.00 Paid up Capital, \$160,000.00 Output, 1902, \$600,000.00 For thirty eight years AMHERST and SHOES have been SYNONYMOUS. Our goods make trade and keep it. Headquarters of "OLD RELIABLES." Six Carloads Rubber Footwear just put in our warerooms at Amherst and Halifax. Write us and let us supply your wants or direct one of our travellers to call on you. AMHERST BOOT & SHOE CO. LTD.

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HOMESTEAD REGULATIONS

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 8 and 26, which has not been homesteaded or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section of 160 acres, more or less.

ENTRY.

Entry may be made personally at the local land office for the district in which the land to be taken is situated, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

HOMESTEAD DUTIES.

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans:

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent, counter-signed in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him to the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land. The term "vicinity" used above is meant to indicate the same township, or an adjoining or cornering township.

A settler who avails himself of the provisions of clause (2), (3) or (4) must cultivate thirty acres of his homestead, or substitute twenty head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled and the land may be again thrown open for entry.

APPLICATION FOR PATENT should be made at the end of the three years before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa, of his intention to do so.

INFORMATION.

Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the Northwest Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Lands Agents in Manitoba or the Northwest Territories.

JAMES A. SMART,
Deputy Minister of the Interior,
N. B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

SOUR STOMACH, FLATULENCY, HEARTBURN,
AND ALL OTHER FORMS OF **DYSPEPSIA**
Promptly relieved by
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NEWS SUMMARY.

Col. Munroe, liberal, was elected on Tuesday by North Oxford for the Ontario legislature by about 900 majority.

Premier Ross, interviewed regarding the result of the North Oxford election, declared he considered it a "mandate to go on governing the province."

John Cashel, at Calgary, has been sentenced to a years imprisonment for assisting his brother to escape. The brother has been relieved until Feb. 3.

The Canadian Pacific Railway Company has given an order to the Pennsylvania Steel Company for forty thousand tons of 80 lb. steel rails, for delivery during the coming summer.

At the United Mine Worker's convention at Indianapolis President John Mitchell practically declined an increase of \$2,000 a year in salary when a resolution was introduced to increase it from \$3,000 to \$5,000.

Figures showing the total export of codfish from St. Pierre and Miquelon for the year 1903 prove that the last fishery was the worst in the history of the colony, being only 46,800 pounds, against 66,600 pounds in the previous year.

Unless some satisfactory agreement is reached in Boston within a few days between vessel owners and their sailors with regard to the formers decision to cut wages \$5 per month, the probable effect will be to tie up coastwise shipping to an alarming extent.

Thos. Lawlor, a well known Toronto golf player, whose wife refused to live with him, attempted to shoot her Wednesday night. He then turned the weapon on himself, the first shot killing him.

Mr. Prefontaine, has purchased ten submarine bells which will cost \$2,000 each. It will take about \$500 annually to keep each of these bells in order. They will be located on the Atlantic sea coast and the gulf. They are not fitted for the St. Lawrence river.

There will be no delay in the proceedings of house after it meets on March 1 because of the necessity for electing a speaker. A speaker will be elected on Thursday, and on Friday the debate on the address will be proceeded with. The government is anxious to lose as little time as possible.

Amendments to the Manitoba license law, brought down by the government, include the abolition of all saloon licenses in rural municipalities and stringent legislation dealing with interdicts the improvement of the condition of bona fide hotels and the eliminating of undesirable as license holders.

Turin, Italy. University library has been partly destroyed by fire. It is roughly estimated that over 100,000 volumes were burned as well as many rare manuscripts. The library was considered the most famous in Italy, numbering more than 250,000 printed volumes and over 4,000 manuscripts.

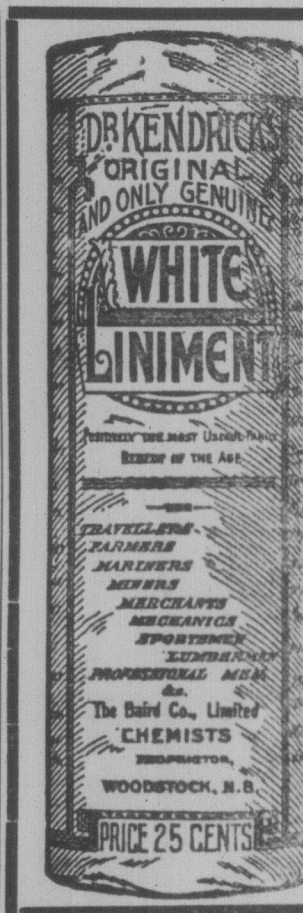
The Canadian Telephone and Telegraph Company has written to the Toronto City Council offering to do business on a basis of \$36 for a business phone and \$24 for residential, to pay the city the same rental for competitive franchise, as the Bell Company pays for exclusive franchise, and to build a conduit system through the principal streets.

Speaking at Sherbrooke, Que., on Monday, Hon. Mr. Fisher, dealing with the Grand Trunk Pacific bill, said the money market had taken a bad turn, and the financial clauses had to be modified. He could say officially that there was to be no modification in construction or change in location of the road.

Friday afternoon Fred Chisholm, of St. Stephen, was injured in a lumber camp on the St. Croix river. A tree which he felled struck a dead one in its descent, one of the branches of which caught Mr. Chisholm on the side of the forehead, near the right temple tearing an ugly hole in his face and crushing his cheekbone to a pulp. It is feared that the injuries received will result fatally.

A London despatch says: Almost a personal note is struck by the announcement that Mr. Alfred Austin will lecture on the growing distaste on the part of the many for the higher kinds of poetry. The poet laureate has determined the full force of this growing distaste and the worst of it is that people cannot see their error, but blame the poets.

The coroner's jury which for three weeks has been listening to evidence relating to the fire in the Iroquois Theatre, Chicago, has returned a verdict by which the following persons are held to await the action of a grand jury: Carter H. Harrison, mayor of Chicago; Will J. Davis, proprietor in part and manager of theatre; Geo. Williams, building commissioner of Chicago; Edward Laughlin, building inspector under Williams; William Salters, fireman in the theatre; James E. Cummings, stage carpenter; William Mullin who had charge of light that caused the fire.



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Invigorating Syrup

she was completely cured and has had no return of the trouble in the last seven years. A bottle or two of Gates' Invigorating Syrup may be reasonably supposed to cure you also, if you are suffering from DYSPEPSIA or INDIGESTION. Ask your druggist for it or write direct to us. You do not want and cannot find a better remedy.

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1904, so far, is still better than 1903, and we are trying hard to merit continued growth.

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The alleged illegal manipulation of notes held by the bank during a period covering nearly a quarter of a century and subsequent attempts to make good a shortage by speculation are the causes assigned by the directors of the Nashua, N. H., Trust Company of the arrest of their treasurer, John P. Coggin, and closing the doors of the institution. The treasurer's shortage is said to amount to \$100,000.

MOST INTERESTING LITERARY MAN OF EUROPE.

Among the books promised in the near future is that entitled "Tolstoy the Man," which Professor Steiner, of Grinnell College, is in preparation, and which will bear the imprint of the Outlook Company. Professor Steiner is an acknowledged authority on all Slav and Russian topics, and has known Tolstoy for seventeen years. Last year he spent several months at Yasnaya Polyana, where the great Russian lives, and other places closely identified with Tolstoy's personal history. He has lived and talked with Tolstoy's peasants; met the author personally; lived in the Tolstoy circle in Moscow; so that his grasp of the subject is usually comprehensive. The book will contain much new information about what may be called the most interesting literary man of modern Europe. The illustrations in the book will be from original paintings by Pasternak, the brilliant Russian artist and personal friend of Tolstoy.

Peanuts are becoming a luxury. Cotton has been soaring so high in the last four months that southern peanut farmers have begun cultivation of cotton. Confectioners and bakers who use peanuts extensively report that they now find it hard to obtain enough to meet requirements, with prices advancing rapidly.

At the post mortem examination of the body of Whitaker Wright his brain was found to have been abnormally large and as the examinations proceeded the doctors found portions of tabloids of cyanide of potassium still undissolved in the stomach. Wright evidently had swallowed several. The report that a revolver had been found on his person has been confirmed. It is now supposed that Wright's consumption of tabloids for indigestion and insomnia during the last days of the trial was designed to disguise the taking of the fatal dose. The doctors say Wright prolonged his agony by taking too many of the poisonous tabloids as a smaller dose would have brought death more swiftly.

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