

Messenger and Visitor.

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Reforms in Railroad Traffic.

The great number of railway accidents in Canada and the United States in recent years is rapidly arousing an agitation for reform. In view of the fact that most of the railways in these two countries are earning large dividends on their actual capital, and that hardly a day passes without chronicling some accident endangering human life and safety, and hardly a week without a serious accident, whereby many lives are lost or injured, it seems high time that some scheme of reform was adopted. In Canada, since October, 1902, only half a year, there have been 142 separate and distinct railway accidents. In the United States, during the year ending June 30, 1901, 282 passengers were killed by railroad accidents and 4,988 passengers were injured. But this is only a small part of the story. The total number of casualties to persons on account of railroad accidents for the year was 61,794, the killed numbering 8,455 and the injured 53,339. The summaries giving the ratio of casualties show that one out of every 400 employees was killed, and one out of every 26, injured. One passenger was killed for every 2,153,469 carried, and one injured for every 121,748 carried. This awful destruction was due to a number of causes, most of them traceable to carelessness or neglect. The principal causes were forgetfulness by conductors and enginemen, who run their trains past stations, where, according to written orders, they should stop; overlooking one of a number of orders, mistakes in reading hours or names in written orders; misreading watches, and miscalculating time. Besides these errors, we have mistakes of train dispatchers in issuing telegraphic meeting orders, and of operators in copying and sending these orders. Also the employees complain of too long hours. From the data compiled, it appears that in seven serious cases occurring in six months, the men at fault had fallen asleep on duty, or had been constantly on duty from fifteen to twenty-five hours before the accident.

King Edward's Visits.

The King has gone off on a Mediterranean cruise in the royal yacht. The first place stopped at was Lisbon, where the King goes to repay the visit of the King of Portugal to England. The latter represented his own country at the coronation. King Edward was greeted with immense enthusiasm upon landing at Lisbon. The warships were manned by the sailors and royal salutes of artillery were given Portugal and England from the earliest times, have always been on friendly terms. Ever since 1661 when Charles II. of England married a Princess of the royal line of Portugal, there has been a treaty of alliance between the two countries. Since 1703, for two centuries, this alliance has been "offensive and defensive." Great Britain aided Portugal in maintaining her independence when Napoleon Bonaparte invaded the peninsula, and has repeatedly intervened to protect the reigning dynasty of Braganza against overthrow by revolutionists. It is stated upon authority, that it is practically certain, that King Edward will visit President Loubet of France. Considerable significance is attached to the meeting, owing to the recent movement of rapprochement between Great Britain and France, and the parallel courses they pursued towards Turkey and Morocco. It has also been announced, that the King and Queen will visit Ireland during the summer, and it seems quite certain that they will receive a cordial reception. There is an impression abroad that King Edward has exercised his personal influence to bring about an amicable settlement of the Irish land question. These visits of the King cannot help but further the friendly relations of Great Britain with other countries.

Two important resolutions were passed by the Dominion Parliament last month by large majorities. Hon. John Costigan moved a resolution favouring Home Rule for Ireland. This was passed after a lengthy debate by a non party vote of 102 to 41. Sir Wilfred Laurier and R. L. Borden both voted for the resolution. The trend of the comments of the English press upon Mr. Costigan's resolution are, that Canada has enough to do if she develops her North West, and had better let England manage her own affairs. The other resolution was moved by Mr. Bickerdike, for a legislative enactment prohibiting the sale of cigarettes. Mr. Bickerdike spoke of the well-known evils of cigarettes and showed how it was increasing in rapid strides and that the ultimate effect was to undermine the health and character of our youth. In the United States, 42 out of 48 of the States have passed legislation on this subject. The returns of the Inland Revenue Department showed that the number of cigarettes manufactured in Canada in 1900 was 88,000,000, which increased to 101,000,000 in the following year and 116,000,000 in 1902. The resolution was adopted by a vote of 103 to 48. A bill to prohibit the sale of cigarettes, as it interferes with the revenue, cannot be introduced by a private member, but must be brought down by the Government.

Mr. John Charlton brought a bill before the Dominion House of Commons, the latter part of March, to amend the Dominion Elections Act, to secure purity in elections. This is a step in the right direction. All Canadians who have the welfare of their country at heart are deeply concerned over the wholesale bribery and corrupt practices at elections, indulged in by both political parties. Any Act which will tend to minimize these evils will have the hearty support of all true Canadians. In many of the States of the Union this evil has been stamped out by drastic measures. By Mr. Charlton's bill proceedings before the courts in election trials are made much simpler and less expensive. The following is also added to the offenses detailed under the Dominion Election Act: Abduction, duress, or forcible interference with a voter, threatening of employees by firms or corporation in any form whatever and undue influence by officials of dominion or provincial government on voters. Also, a new section is added giving the right of bribed to sue his briber and recover \$500, thus placing the briber completely at the mercy of the person he bribed. R. L. Borden, leader of the Opposition, in discussing the bill, said, that he would like to see an Act passed to compel voters to use their franchise, he thought this would do away with the evil of paying a man to stay at home and not vote. Mr. Fielding, Minister of Finance, agreed with the leader of the opposition, and suggested that the evil corruption at elections be taken up and dealt with in a non-partisan manner by a committee. On this, Mr Charlton withdrew his bill.

Sir Wilfred Laurier brought down the Government's Redistribution Bill the latter part of last month. Representation by population is the keystone of the Canadian confederation. By this Bill, Ontario will lose six members; Nova Scotia, two; New Brunswick, one; and P. E. I., one; while Manitoba gains three; North West Territories, six; and British Columbia, one. The Yukon is given one member. The North West Territories are not numerically entitled to ten members, according to the last census, says Sir Wilfred Laurier; but in view of its rapid development during the next ten years, it is the intention of Parliament to give it that number.

The Government expresses the intention to preserve county boundaries as far as possible. The readjustment of constituencies is to be made by a special committee composed of four Liberals and three Conservatives, thus following the precedent set by Mr. Gladstone in the Imperial House in 1884. The Bill is not to take effect until the dissolution of the present Parliament. Sir Wilfred Laurier disregarded New Brunswick's contention, that according to the strict terms of the B. N. A. Act, they did not lose a member. Attorney Gen. Pugsley when questioned in the N. B. House concerning this, said that he still held to his contention, that it was not an unusual thing for the Provinces to differ from Ottawa, and that the Dominion Government had consented to have the question submitted to the Supreme Court of Canada.

Recent Development of Wireless Telegraphy.

The success of Marconi has indeed been phenomenal. He persuaded the Canadian Government to advance him the money to build the station at Glace Bay. His stock has already sold at more than forty per cent premium on the Montreal market. Through the King, it is said, he has overcome the obstruction of the British post office. The Cunard line is bringing out newspapers on the ships by the aid of Marconigrams. The system is being very generally employed in light house and other coast service, and now the "Times," the world's premier newspaper, so far, at least, as its foreign service is concerned, has arranged for the regular transmission of news by the Marconi Company on a contract basis, by which it receives messages from the United States at a cost only a little in excess of the cable rate from England to France. The "Times" in an editorial makes reference to the vast importance of this system in various strategical problems. Wireless telegraphy is yet only in its infancy, and no one can tell what the next few years may bring forth. As is the case of every new invention, so in the case of wireless telegraphy, there are numerous competitors and law suits already pending. In the United States, the deForest company is suing the Marconi company for a million dollars damages, for certain statements said to have issued from the Marconi company. The latter replies by a suit for infringement against the deForest company. In Germany the Slaby-Arco and the Brown system have had a clash. In France the government has practically confiscated wireless telegraphy. Italy seems to have taken up with Marconi, and the English Government has also equipped many of its warships with Marconi instrument.

The Antarctic Expedition.

Interesting news has just reached England concerning the English exploring expedition now on the Antarctic. The members of the ship "Discovery" have succeeded in reaching latitudes farther south than any heretofore reached. They are now entering on their second winter over 2,000 miles due south of New Zealand, the latitude 82.17 degrees and 163 degrees longitude being reached by travelling over the ice with dog sleds. The lowest point ever before attained was latitude 78 degrees. Captain Scott believes that Victoria Land, which was discovered by Sir James Ross in 1841-42, stretches on to the pole in a series of mountains and that the great belt of ice is really in the nature of a glacier coming down from these heights. Great hardships were suffered by the explorers, on their dash from the ship, and one of them nearly died from exposure. Their dogs all died and they had to drag their sleds back to the ship themselves. The "Discovery" was sent out by the Royal Geographical Society of England. She cost over \$500,000, is built of wood and is the strongest ship afloat. She is commissioned to spend two summers and one winter in the Antarctic regions, and is expected to return next autumn.

The Book of Obadiah.

BY REV. H. M. WOLF, JR.

The shortest book of the Bible is the Book of Obadiah, consisting of one chapter, which contains twenty-one verses, and occupying one page. Indeed it is so brief that many church members are not aware of the fact that there is any such book, and many more who do not know what is its aim, object or purpose.

Little, if anything authentic, is known concerning the writer, or as to the date of his prophecy. A Hebrew tradition declares him to have been the Obadiah of Ahab's court, a mighty man in the palace of the infamous king, but there are no proofs to support this tradition. In regard to the date of this prophecy there is also doubt, although the eleventh verse would indicate that it was in the neighborhood of 600 years before Christ, because the captivity spoken of would seem to be the captivity of Nebuchadnezzar which occurred in the year 588.

We find the prophecy of Obadiah to be directed against Edom. The vision of Obadiah. Thus saith the Lord concerning Edom. It may not be presumptuous to speak a word concerning Edom, for it is not a difficult matter to find professed Christians who have no idea from whence Edom sprang or her relations to Israel. Everyone, however, is familiar with the incident in the family of Isaac, when Esau sold his birthright to his brother Jacob for a mess of pottage, and from this we derived the name Edom, meaning red. God gave Esau a possession in the land of Mount Seir, directly south of the dead sea and an extremely mountainous region. Here it was that Jacob sent messengers to Esau because of his fear that Esau would be angry with him and would destroy both his family and himself. While the meeting between the brothers was a friendly one, yet there was bitterness in the heart of Esau which became instilled into his descendants so that they became bitter enemies of Israel, for when Israel was on the march from Egypt to the land of Canaan an attempt was made to pass through the land of Edom, and Moses sent messengers from Kadesh unto the king of Edom instructed to address the king as follows: "Thus saith thy brother Israel, a very conciliatory message, bringing forcibly to the mind of the king of Edom the fact that Israel and Edom were of the same descent, in reality brothers. After dwelling awhile upon the condition of Israel in Egypt and their miraculous escape, and their journey, till they arrived at Kadesh, the uttermost border of Edom, he comes to the request that he would make for Israel. "Let us pass, I pray thee, through thy country; we will not pass through thy fields or through the vineyards, neither will we drink of the water of thy wells; we will go by the king's highway; we will not turn to the right hand or to the left, until we have passed thy borders." This reminder of brotherly ties, and assurance of utmost carefulness in passing through the land of Edom did not incline the king of Edom to grant their request, and he very plainly says to Israel, "Thou shalt not pass by me lest I come against thee with the sword." Then Israel replied that she would go by the highway, and would pay for whatever food and water might be required; but the reply of the king of Edom was the same, so Israel turned away from the land of Edom and from that day forward the bitterness of the strife between the two nations continued to increase. Edom prospered and became a nation of great power which was constantly exercised against Israel, so that Edom was looked upon by Israel as her greatest enemy, against whom her mightiest forces were every arrayed.

As we take the history of Israel and Edom into consideration we can understand how the wrath of God should be expressed against Edom through prophetic utterance, and a careful study of the prophecy will also reveal the fact that this prophecy against Edom, is a type of the wrath of God against all the enemies of Israel. Although they appear great and in strong fortresses, yet will they be brought low, and shorn of their power.

The vision of Obadiah concerning Edom. A rumor is heard of the Lord, a bitter translation, an order from the Lord. It is his counsel and decree and command, an ambassador, that is, a messenger, a herald to the heathen bidding the heathen to rise up against Edom, is a type of the wrath of God to the world. All along nations that knew not God have played their part in the working out of the purposes and plans of God, just as any one who will take the trouble to trace the history of Edom will find that heathen nations were used to bring about the fulfillment of the prophecy of Obadiah.

Now, Edom in her mountain strongholds considered herself unassailable; but the prophet uttering the words of God, says, "I have made thee small among the heathen; thou art greatly despised. The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rocks, whose habitation is high; that saith in his heart, who shall bring me down to the ground. Though thou shalt exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord." God would bring them down, the hidden things of Esau would be made known. The shame of his sold birthright would become the shame of the na-

tion. Their fortresses and strong towers and mountain fastnesses would prove to be of no avail against the power of the Lord God Almighty. We read between the lines God's message to the sinner. It may be a source of wonder to us oftentimes that sin seemingly appears to be mighty in power and of invincible strength. The discouraged and disheartened Christian often stands ready to give over every effort, believing that it is impossible to accomplish anything, when God's miraculous power is manifested, and sin, though exalted as the eagle, is brought low.

The prophet continues, "For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off forever." Edom had not only rejoiced over the afflictions of Israel; but as the prophet plainly declares had assisted the enemies of Israel, for when they entered the gates of Jerusalem, and cast lots for the spoil of the city, Edom was there as one of them, no doubt ready to benefit by the spoliation of the city, when she should have remembered her relationship to Israel. There should have been pity instead of rejecting an instant and ready assistance instead of helping the enemy of Israel. The prophet declares that the day of the Lord is near upon all the heathen; as thou hast done, it shall be done unto thee; thy reward shall return upon thine own head. It is easy to make the application to all the enemies of Christianity, and especially to those who have been born and brought up in the light and knowledge of the goodness of God, and who ought to be strong and earnest supporters of the church of God; but who are constantly arraying themselves with the enemies of the church, rejoicing in the churches' afflictions, and glorying in the churches' overthrow, all such will appear before God as the heathen and shall be cut off from His favor and presence for ever and evermore.

For as ye have drunk upon my holy mountain, and as we have it in the New Testament, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." They would be as the heathen in the sight of God and would suffer the same condemnation at his hands. Let no one boast of his own greatness or strength, his ability; but let his best be in the God of Hosts who is able to overcome all things.

After the destruction of the enemies of the church then shall come the universal triumph of the church. "Upon Mount Zion shall be deliverance, and then shall be holiness; and the house of Jacob shall possess their possessions." This part of the prophecy of Obadiah, has not as yet been fulfilled, for the history of the world prove conclusively that the conditions described have not as yet been met. Holiness shall be in the land and the house of Jacob shall possess their possessions; but we are informed how this will be brought about. "The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stable, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord has spoken it." As I have stated the house of Esau represents all the enemies of the church of God, and they will be as stable when the house of Jacob becomes a fire, and the house of Joseph a flame. We imagine that the forces of evil are invincible because of their numbers, but it is not so. We look upon the mighty forces of evil and declare that they are all powerful, and yet we know that their leader is the greatest of cowards, for we learn from the Word of God that if we resist the devil he will flee from us. It does not matter what the numbers are that are back of him, all we have to do is to resist and he will flee. It is not true that the forces of evil are overwhelming in power, but it is true that the church of Jesus Christ is not on fire. When it does become a fire then evils are as stable readily consumed. Have we not seen this in a very imperfect way in revival services? Revivals that swept the community. Revivals against which all the forces of Satan were arrayed; but which were put to flight and completely defeated on every hand. Revivals into which men came scoffing and scorning, and with the intention of defeating the power of God, and they have gone out of the same meeting broken and humbled; nay, often praising God for removing blindness from their eyes, and revealing to them Jesus Christ as a personal Saviour. I do not suppose that there is a reader who has not seen a revival meeting in which the power of God was so visible and manifest that nothing was able to withstand; but I do not believe that any one has seen the limit of God's power. Surely in these latter days no one has seen the Pentecostal power, which changed a multitude in a day through one sermon, and yet a return of that time is not impossible. In fact when the house of Jacob becomes a fire and the house of Joseph a flame, then will the scenes of the day of Pentecost be repeated. Esau will be as stable and Jacob will possess his possessions. This plainly proves that Jacob has been thrust out of his possessions. The church ought to possess the world because it is her rightful possession, and when the day comes that the church is a fire, then she will possess, even the land which now the Philistines and the Ephraimites and the Samaritans and the Canaanites, even unto Zarepath; and the captivity of Jerusalem, which is Saphed.—Sel.

Chicacole (1878).

It is our privilege to acknowledge the abundant mercy of our Heavenly Father throughout another year. We have been preserved in our ordinary health and strength for which we are grateful.

The comparative smallness of our field has given us satisfaction; but, as we still have well nigh three hundred thousand in our parish, we have no lack of work.

Our Sunday services at the station have probably been more largely attended than ever before. The Sunday School, averaging 88, under the superintendency of Miss Archibald, has had a prosperous year. The improvement of our young people in singing and in their grasp of Bible truth has given us great joy. The gospel meetings on Sunday evenings have often been of very great interest. One evening seven manifested by rising that they were loving the Lord.

THE CHURCH.

It has been a year of harmony and one of encouraging spiritual progress. We are especially encouraged in regard to two of the members. Their highest desire appears to be holy in speech, thought and behaviour. The Holy Spirit is being granted to them in a special measure.

The church and congregation now supports two evangelists. They work under the direction of a committee of the church, the chairman of which conducts the monthly business meetings. That one of the grand objects of the existence of the church of Christ is the evangelization of the world, is being more clearly apprehended. The church has no pastor and needs none for the present. Eleven were baptized during the year.

THE GOOD SAMARITAN HOSPITAL.

After more than two years of service, Miss D'Silva left us for a government appointment early in December. We are pleased to testify to her professional skill, energy and love for her work and also to her kind and sympathetic treatment of her patients, among whom she is popular. The following is a summary of the work of eleven months:—New patients 285, repeats 528, total treatments 803. The average attendance of women and children in the morning was about 24. Upwards of 1000 treatments of men were given in the afternoons. In-patients, including five obstetric cases, numbered over 40, more than 70 operations were performed, 15 of which were dangerous to life.

THE RECEIPTS.

amounted to \$816.94 as follows: Foreign Mission Board \$500, sale of medicine \$132.65, sale of other things \$10.44, rent of rooms \$2.85, donations from Europeans residing in India \$32.62, from people of other countries \$93.69, from natives of India \$4.69, from in-patients and others treated in hospital \$7.68 and from Miss D'Silva \$32.11.

THE EXPENDITURES.

amounted to \$803.56 as follows: Support of staff \$431.63, medicines and instruments \$282.81, contingencies \$37.53, repairs of buildings and improvement of grounds \$28.15, and other expenses \$10.44. We close the year with a balance of \$123.75.

The hospital is fulfilling its great mission of helping the people to understand the compassion and love for the lost and the suffering that fills the heart of Jesus. Many of our patients are from distant villages. In several cases their free will offerings of gratitude for healing have touched our hearts. Mrs. Archibald conducted the daily morning services which were frequently fraught with great interest. Five women gave evidence of a change of heart. The hospital will be reopened as soon as a suitable lady apothecary can be secured. A lady doctor from home is urgently needed for the medical work of the mission.

TOURING.

Seventy-eight days only were spent in this important work. Our chief centres were Pondur, Chikakapalam, Naraswampeta, Calingapatam and Jalmur. I was accompanied by from three to six native assistants, who worked nobly. The unusually large number of hearers and much of the special interest manifested was due to the use of the magic lantern. The attendance for six evenings in Calingapatam must have averaged well nigh 300. The preacher residing there testifies to a greater interest ever since in Christian teaching, and reports the receipt of 37 subscriptions to Christian papers for the new year. A teacher in a Hindu school near Jalmur gives undoubted evidence of conversion. His influence for good has already been felt by many and we trust that he will soon break caste and publicly profess his faith in baptism. A series of seven meetings was held in Pondur in September which was well attended by the educated and illiterate and we are assured that results will be manifested in due time.

NATIVE HELPERS.

Their spirit on the whole has been commendable. Two have been added during the year—Messrs. Subraladu and D. V. Jaganadham. Both have done good work. We miss Mr. A. Narasimhamurthi from our Reading Room and the writing and translating he was accustomed to do here, but we heartily acquiesced in his heeding the call of Dr. McLaurin to be his assistant and are glad

to know that he is giving excellent satisfaction. Our six evangelists were in the work 1,715 days, 1,493 of which were spent in direct work among the people, 393 days were given to touring. Their reports tell of 48,476 hearers. As many of the same people are included in the reports of the different months we may estimate that at least 16,000 were brought, during the year, more or less frequently under the influence of the spoken gospel.

COLPORTAGE.

Our colporteurs now number four, but one has an evening school, another spends half his time in the reading room and all regard preaching as a prominent part of their work. They spent 316 days in touring. It is a great satisfaction to think that even when we are sleeping, many poor souls may be learning the way of life from the printed pages. One hundred and ninety rupees were received for the 5502 books and papers sold by colporteurs, evangelists and missionaries.

PROSPECTS.

We are more than ever persuaded that God has "much people" on all our fields and that what is needed is more godly living and more patient and wide spread proclamation of the glad tidings in the power of the spirit and thousands will be gathered into the honor and glory of our king.

J. C. ARCHIBALD.

Chicacole, Dec. 31st., 1922.

Unanswered Prayers.

BY J. D. ALLEN.

No one who believes his Bible can doubt that God answers prayer. Under certain circumstances the human heart instinctively fills with prayer, and God's book is filled with the spirit of prayer. It contains many examples of prayer and many answers to prayer. Why, then, do so many prayers seem to go unanswered? It is because there are conditions, too, that are very difficult for poor sinful mortals to fulfill.

Faith is one of these conditions, and perhaps the chief one, if there be any chief. Many talk and write as if it were the only essential element in prayer. It is one of the essentials; for "without faith it is impossible to please him." "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." This is strong, and we might hang every prayer on that condition, if there were no other passages bearing on prayer. But the Bible must be interpreted by the Bible, and that statement must be modified by other statements.

So, another condition of prayer is personal righteousness. David says: "If I regard iniquity in my heart the Lord will not hear me." The heart must be right with God. We can not hide sin in our hearts and obtain answers to our prayers, however much faith we may have. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise."

A pure and unselfish motive is also a condition of prayer. James says, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." So, no matter how many other elements of prayer we may have, we may not ask for purely selfish ends and expect to obtain.

Still another condition of prayer is that it must be in Christ's name. "Whatever ye shall ask in my name, that will I do," etc. The ground of our asking must be Christ, not man. The merit is his not ours. It is his blood that has efficacy, not our works. "If ye shall ask anything in my name, I will do it." But does this mean we may ask without faith and without a right spirit and yet obtain? Certainly not.

One more condition is to ask for the right thing. Some prayers are foolish; some injurious, if granted; some impossible to grant, because wrong or because they contradict other prayers. The Judge of the earth must do right.

There may be other conditions of true prayer, but I mention only one more, and that is submission to the divine Will. Jesus taught his disciples to pray "Thy will be done." Himself prayed: "Nevertheless not my will, but thine, be done." There is no real prayer that is not thoroughly submissive to the will of God. We must be willing for him to revise, and strike out, and grant what he wills.

Now it is readily seen to be no easy matter for sinful men to come up to the divine standard for prayer. It is so difficult that we do not often reach it. We may today have some of the conditions, but fall in others. If so, how can we claim the promises? Indeed, can we ever be absolutely sure of any specific request? It seems to me we can not. We can only commit our ways unto the Lord; "trust also in him; and he shall bring it to pass."

It may have already occurred to the reader that there is a difference between answering prayer and granting the thing asked. So there is.

God hears and answers prayer, sometimes by giving the thing asked, sometimes by giving something else, sometimes by a refusal. In any case it is an answer. When Elijah prayed for fire to come down from heaven

God sent the fire. So also the rain. When the children of Israel confessed their sin of murmuring and asked Moses to pray that the fiery serpent might be taken from them, Moses prayed and God answered; but he did not remove the fiery serpent. He told Moses to prepare a remedy for its sting. Paul had a thorn in the flesh and three times besought the Lord to remove it. God heard and answered, but not by removing the thorn. "My grace is sufficient for thee" was the significant answer. Even the prayer of Jesus in Gethsemane was not granted. His prayer, however, was prefixed by an "if" "Father, if it be possible, let this cup pass." It did not pass. He drank it. He is our example in prayer as in everything. If we follow him he will lead us home.—Sel.

Some Famous Songs And Those Who Make Them.

Perhaps no song is dearer to the Germans than "Die Wacht am Rhein," and certainly that kind of music can furnish no air more stirring. From the earliest folk lore, such as the story of the Rheingold in the "Nibelungen Lied," that of the dragon on Drachenfels down through all the years, Germans have woven Romance and poetry about the Rhine.

When we realize how closely the life of Germany, in legend and in history, has been associated with the famous river, it does not seem strange that the "Watch on the Rhine" awakens feelings of patriotism in every true child of the Fatherland.

THE WATCH ON THE RHINE.

A voice resounds like thunder peal
Mid dashing wave and clang of steel;
"The Rhine, the Rhine, the German Rhine!
Who guards to day my stream divine?"
Dear Fatherland, no danger thine;
Dear Fatherland, no danger thine;
Firm stand thy sons to watch, to watch the Rhine,
Firm stand thy sons to watch, to watch the Rhine.

The words of this song were written by Max Schneckenburg, and music was composed by Carl Wilhelm.

TENTING ON THE OLD CAMP GROUND.

This popular air, which has had a sale of hundreds of thousands of copies, came as a sudden inspiration to its author, Walter Kittredge, when he was drafted into our army in 1861. He was born in the little town of Merrimack, N. H. in 1832 and was the son of a farmer, and the tenth child in the family of eleven children. His school education was limited to the small common school of the village. He showed a strong predilection for music when he was young, and he tells in one of his letters how deep was the impression made upon him when his father bought one of those old-fashioned instruments called a seraphim, and had it set up in the house and gave his family musical treats by playing upon it. How unusual for a poor farmer with eleven children to cultivate the musical art and bring music into the family for the delight of his children. When Walter Kittredge was twenty years old he began to give ballad concerts, and in a few years thereafter he joined that well-known company of singers, the Hutchinson family. During the first year of the Civil War he published a small, original Union songbook. When drafted and preparing to go to the front he wrote both words and music of "Tenting on the Old Camp Ground."

We're tenting to-night on the old camp ground,
Give us a song to cheer
Our weary hearts, a song of home,
And friends we love so dear.

We've been tenting to-night on the old camp ground,
Thinking of days gone by,
Of the loved ones at home that gave us the hand,
And the tear that said "Good by!"

These are the first two stanzas, and the refrain, which in words and music is tender and touching, was sung to each of the four:—

Many are the hearts that are weary to-night,
Wishing for the war to cease
Many are the hearts looking for the right,
To see the dawn of peace.
Tenting to-night, tenting to night,
Tenting on the old camp ground.

Like so many other good things in art and literature this song was for some time refused publication. But, the author being a singer and rendering the song sympathetically, soon made it popular, and Oliver Ditson & Co. brought it out. Mr. Kittredge has written numerous other songs, but none more popular than this.

THE CAMPBELLS ARE COMIN'.

This martial air, which had great popularity at one time, is very old. John Campbell, the "Great Argyle" of this familiar song, was referred to by Sir Walter Scott in "The Heart of Mid-Lothian," in these words: "Few names deserve more honorable mention in the history of Scotland, during the memorable year of 1715, than that of John, Duke of Argyle and Greenwich. Soaring above the petty distinctions of faction, his voice was raised for those measures which were at once just and lenient." Pope alluded to him in the lines:—

"Argyle, the Stat's whole thunder born to wail,
And shake alike the senate and the field."

It was perhaps more popular here thirty or forty years since, but it is still sung with zest in Scotland.

The Campbells are comin', o-ho, o-ho,
The Campbells are comin', o-ho, o-ho,
The Campbells are comin' to Bonnie Lochleven;
The Campbells are comin', o-ho, o-ho.

There are three stanzas only, the words of the second and third running:—

Great Argyle goes before, before
He makes the canons and guns to roar.
Wi' sound of trumpet, pipe, and drum,
The Campbells are comin', o-ho, o-ho.

The Campbells they are a' in arms,
Their loyal faith and truth to show;
Wi' banners rattlin' in the wind,
The Campbells are comin', o-ho, o-ho.

The poetry is nothing remarkable, and we do not know who wrote it. The chorus, or refrain, after each verse is stirring and martial and made the song popular.

These are only a few from a large number which at one time and another, and some of them for a very long period, have been popular on the tented field, on the seas, and in the homes of patriots. "Rule, Britannia" is one of the most stirring among them, which Englishmen sing with zest.

RULE, BRITANNIA.

When Britan first at Heaven's command
Arose from out the azure main,
This was the charter of the land
And guardian angels sang this strain:—
Rule, Britannia!
Britannia rules the waves;
Britons never will be slaves.

—The Standard.

As to Bill Blake.

A missionary who was one day visiting his parishioners, was asked by one of them why he never called to see Bill Blake. This Bill Blake was a notorious poscher and drunkard, a fierce, wild man. "He needs ye more than the lot of us, and ye never call. I say, aren't ye a bit afraid of him?"

Now, that was the truth. Deep down in the missionary's heart he heard a voice saying, "Coward!" He went straight off home, got on his knees before the Lord and said:—"Lord, I am a coward; give me courage to go and see Bill Blake, and I'll go."

Jesus Christ answers honest prayers, and he did in this instance. Strong in the Lord, his servant went to see Bill. Bill Blake was astonished. "I suppose you're come to try to convert me," he said. "I suppose you're about right," said the missionary. "Joey," said his father, "go upstairs and bring me that coil of new rope that's lying there." Bill's boy soon returned with the rope. "Sit in that chair, Joey," was the next command.

The missionary stood by, wondering what Bill Blake was up to, as Joey seated himself in a great wooden chair that stood by the fireside. In silence Bill tied his boy's body to the back of the chair, and knotted him, arms and legs, hard and fast, all over. When he had done, he turned to his visitor and said, "Is he fast?" "That he is," said the missionary. "Can he get away?" "No, indeed, he cannot," was the reply.

"Well, see here, missionary, that's just what I am; I'm fast bound hand and foot by my sins, and have been so for years, and I can't get away." Then pulling a knife from his pocket, he cut the rope all round his boy, and again turning to the missionary, said, "Is he free?" "Oh, yes," "Did he free himself?" "No; that he did not," said the now delighted missionary, who saw his chance to tell poor Bill of Jesus.

"Well," said Bill Blake, "when you can do that for me, I'll be glad to see you, but since you can't there's the door."

"Stop a bit, Bill," said the missionary, "stop a bit; although I can't, I've a friend who can."

Very soon the Jesus who was manifested to break every yoke, broke Bill Blake's and set him free.—Sel.

God's Way.

I asked the Lord that I might grow
In faith and love and every grace;
Might more of his salvation know,
And seek more earnestly his face.

'Twas he who taught me thus to pray,
And he, I trust, has answered prayer;
But it has been in such a way
As almost drove me to despair.

I hoped that in some favored hour
At once he'd answer my request,
And by his love's constraining power
Subdue my sin and give me rest.

Instead of this, he made me feel
The hidden evils of my heart;
And let the angry powers of hell
Assault my soul in every part.

Yes, more: with his own hand he seemed
Intent to aggravate my woe;
Crossed all the fair designs I schemed,
Blasted my goods and laid me low.

"Lord why is this?" I trembling cried:
"Wilt thou pursue thy worm to death?"
"Thou art in this way," the Lord replied,
"I answer prayer for grace and faith."

"These inward trials I employ,
From self and pride to set thee free,
And break thy schemes of earthly joy,
That thou may'st seek thy all in me."

—NEWTON.

Messenger and Visitor

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S. MCC. BLACK

Editor

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A Great Lack.

We profess to belong to the Lord Jesus Christ, and that the highest wealth is to live with him, and in him, and for him. But, alas, how thoughtlessly, how loosely, how nervously we live in reference to those everlasting treasures, to win which we have professed before God to be willing to suffer the loss of all things else, and even count them but dross. We, like worldlings, are alert for worldly opportunities, but where is our alertness for the Father's business? Just think of it. We are not so poor but that we can spend hundreds of dollars for ourselves, on our secular ventures, our places of business, our homes, our pleasures, but we are too poor to spend more than a few dollars on our Lord Jesus Christ and his Kingdom. We are not so busy but that we can go to the concert and the lecture, and the opera; but we cannot find the time to go to the prayer-meeting. We are not so delicate but that we can go out of a stormy day to meet a business engagement; but our health is too precarious to jeopardize it by keeping a church engagement. We are not so tired but at the close of a busy day we can endure standing and being jostled by the hour at a crowded social entertainment, but we are too exhausted to spend an hour in the Sunday School. But all are not like these. There are exceptions. Not a few there are who give to Christ and his church all that they ought to give, of their money and time and strength. But it is not so with the great majority. Where do we see in professing Christians, as a body, that sleepless vigilance, that unwearied diligence, that keen and far-reaching foresight, that exhaustless enthusiasm, that all-absorbing devotion to Christ and his cause which we see exhibited every day by hundreds and thousands of worldlings all around us in their pursuit of earth's bubbles? Two professing Christians meet each other on the street, both profess to have been bought with the precious blood of the Lamb of God, both have been baptized into the name of the Father and the Son and the Holy Ghost; in that very act-yowing before God and angels and men; to devote their all in advancing the Kingdom of Him who has laid down his life for them. Both profess the expectation of meeting each other at his judgment seat, and entering on their celestial patrimony. And yet during their few minutes colloquy, the chances are a hundred to one that not a single word will be uttered about the heavenly property in which they have professed to have invested their all; but instead thereof there will be allusions to the condition of the stock market or the dividends which some mining stock is expected to pay. If men were to stop and think for a minute they would see how distressing a sight it is to behold Christ's followers, professing to be pilgrims and foreigners in the earth and seeking the better country, even the heavenly, to be so eagerly joining hands with men of the world in laying up for themselves only earthly treasures. Certainly, the Lord spoke truly, when he said, 'The children of this world are for their generation wiser than the children of light.' Some people seem to have a great dread of a little excitement or enthusiasm exhibited in Christian service, but these same people would count such an exhibition in things of the world as absolutely essential to success. Would God, that we had something of that enthusiasm of the Divine Nazarene which led his friends to lay hold on him saying, 'He is beside himself.'

Baptist Bigotry.

It is often declared that the 'bigotry' of Baptists is the chief bar to Christian union. So persistently has this affirmation been made, that there are many people who really believe that it is true. By 'Baptist bigotry' is meant the views which Baptists hold as to the two ordinances of the church, more particularly to the ordinance of the Lord's Supper, or the Eucharist.

But these doctrines offer no bar to Christian union. If by 'Christian Union' is meant a union of the heart in the common work for Christ, then Baptists are as ready as Pedobaptists to so unite. And if 'Christian Union' means 'an organic union,' the Baptist doctrine of the ordinances is no bar to this. Do not Methodists and Presbyterians and Congregationalists agree in the doctrine of the ordinances? Yet there is no more appearance of organic union between any two of them, than between any one of them and Baptists.

It seems passing strange to us that these three denominations just named, to say nothing of others, should not form an 'organic union.' If a Presbyterian minister can become a pastor of a Congregationalist church, and a Congregationalist become pastor of a Reformed church, and a Methodist assume the pastoral charge of a Congregationalist church, there would seem to be no good reason why the churches which these men had served, could not form one body and become organically one. These ministers perhaps never professed to have passed through any great change of belief as to the nature of the Christian church. If either of these when assuming their pastorates were to express his views of what led him to change his church relations, he would probably say that he did it simply because the field to which he went offered a wider prospect of usefulness. It looks as if they thought the differences between their respective denominations as a very small thing—a boundary line to be stepped over, with little if any hesitation. And what these ministers might do, could with equal readiness be done by their congregations without violating any real principle. To us it seems bordering almost on the impertinent for Pedobaptists to assail Baptists as being the great bar to Christian Union when, without the violation of any New Testament principle, they maintain separate and distinct organizations at great expense, and on practically the same territory, over which either could work to advantage without the help of the other.

The differences then between some Pedobaptist churches being so slight, so much a matter of preference and so little a question of conviction, that conscientious men can pass so readily from one to the other with no change of essential belief, that the wonder to some of us is, and this wonder deepens with the passing years, why these advocates of organic union do not set the 'bigoted Baptists' an example of consistency and form such a union among themselves. The Baptist conscience does not stand in their way. They are not near enough to touch them. Baptists are out of that race entirely, and are as though they were not—to them. There must be other than 'Baptist bigotry' somewhere or Pedobaptists that have so much in common would get together very quickly. The need of this is seen very clearly, and felt very keenly, in some localities in our own country, but when the great mission fields of the world are considered, the need is seen and felt a hundred fold more keenly—it becomes, shall we say it, an imperative necessity.

Unanswered Prayer.

Somebody has said, 'The church has well nigh quit praying its prayers, though there are still stated occasions, when it meets and says its prayers.' There are some good people who finish their prayers before they know what they are doing. How do we know this? By asking them what they prayed for when they bent the knee.

But if our prayers mean nothing, God's answers mean nothing. Praying a prayer is something like sending a telegraphic message from St. John to Montreal. If that message is to go, the wire must go all the way between the two cities, and must be up and completely insulated along the poles. Let a tree fall across the wire and press it to the ground, the message will not go. Remove the obstruction and insulate the wire, then the very minute the

operator touches the key in St. John, the message is jumping off the wire in Montreal. Something like that is what takes place when we pray. The wire of our faith and consecration must not only go all the way to the skies, but must be up and thoroughly insulated.

If a dishonest business transaction falls upon the wire, the prayer will not go up. If any sin which blights and curses our lives falls across the wire of faith and consecration, the petition will not reach the ear of God. 'If I regard iniquity in my heart the Lord will not hear me.' This may account for many unanswered prayers.

Editorial Notes.

—There is more good sense in the following clipping from an exchange than usually finds its way in the press. 'If you, your lips would keep from slips, fire things observe with care; of whom you speak, to whom you speak, and how, and when, and where.' Just one thing more may be added, of what you speak. The Master once said, 'Take heed what ye hear,' and also 'Take heed how ye hear.' It is the *what* and the *how* which has so much to do with life and conduct.

—The Watchman of recent date is responsible for the following: 'At the Calvary church, Providence, R. I., a bright little girl nine years of age related a beautiful and vivid experience. Her father is a member of a Presbyterian church, sprinkled in his infancy. When she asked his permission to join the Baptist church, he said, 'My daughter, I won't stand in your way, but do you think that you understand all the obligations of the occasion sufficiently to take the responsibility.' 'Why, papa,' she said, 'I am a great deal older than you were, and know a great deal more than you did when you thought that you were baptized.' That is a strong Baptist position.'

—There is nothing more costly than success. This is true of any enterprise in which we may be engaged. It is true of churches and their work. It is true of all our denominational enterprises. The more vigorously a work is prosecuted, and the more successful it is, the more expensive it becomes. Take, e. g., our educational institutions. The success that is crowning the efforts of those who are at their head, makes increasing demands for further equipment. While much is done there is yet much more to be done. This is true of our mission work—Home and Foreign. A mission that is dead or dying makes few calls for funds. It is the successful work that costs. Have you stopped to think of the growth of our work in India for the last ten years? The present outlook all along our Baptist line is cheering indeed.

—EASTER SUNDAY, so called, is receiving much more attention from the Christian people of to-day than was given formerly. It is appropriate that one day in the year should be set apart for observing the resurrection of our Lord; but it is well to remember that every Lord's day is a reminder of that significant event. He therefore, who bears this fact in mind and truly worships his Lord on the first day of the week does not need to emphasize the great doctrine of the resurrection on one Lord's day of the year any more than on another. Easter day is a great day for the Christians. It is a day of gladness, of joy, of power. Easter reminds him of the ground of his faith and hope. Christ is risen, therefore all who believe on him shall rise from their graves. In this we rejoice, yea, and will rejoice.

From Halifax.

The Reform Association, referred to in my last report from Halifax, is holding a series of meetings, going from church to church in the city. E. D. King, K. C., the president, has in his veins enough of Scotch blood to give him persistency. If the work of the association is bandoned during the life time of its present members, E. D. King, as Sir Wilfrid Laurier said about the Quebec Frenchman in defending the empire, will fire the last gun. Reports as to the moral condition of the city differ. Some say that it is extremely bad, others say it is no worse than other cities of the same size. There is, no doubt, work for the association. The law regulating the liquor traffic is almost wholly disregarded. And, as it is mixed up with notorious houses, the laws intended for their suppression are not well enforced. The fight goes on—darkness against light, truth against error, right against wrong, and virtue against vice. Pulpits, Sunday schools, temperance societies, and other Christian organizations on the one side; the rum business, gambling commercial and political dishonesty and other evils on the other.

The Rev. Mr. Gale, a well known evangelist, was brought to the city by the Methodists. After labouring for about a week in the Grafton Street Methodist church, a union with the first Baptist church was formed, and now the two churches are co-operating in public services.

Large indications of good have already appeared. On last Sunday evening a meeting for men only was held in the Grafton Street church. About one hundred men arose to signify their desire to become Christians. Mr. Waring and the first church as well as other churches, hope for a large harvest. Mr. Gale belongs to the substantial class of evangelists.

Recently five young people have been baptized by Dr. Kempton who continues his labors with unabated energy and success. Additions to the North church cheer the heart of Mr. Jenner who works on hopefully, giving no sign of physical, mental, or spiritual fatigue. Mr. Jenner is a strong man. With him may be classed Mr. Meltington pastor of the Tabernacle. This mental and spiritual endowments rest on a firm physical basis. I am sorry to state that the Rev. Mr. Rees of the North End has been kept out of his pulpit for two or three Sundays by an attack of la grippe, but he is now able to resume his duties. Through his diligent labours and kindly spirit union prevails and a good work is being done in his field. Mrs. Rees is a most valuable helper in church work. The Rev. Dr. Borch continues his ministrations at the Cornwallis Street church. He has baptized one of late, and intends to hold extra services soon. His congregations are large. Since he came electric light has been put into the church and school room, half at Dr. Borch's expense. Halifax and Dartmouth are well supplied with Baptist preachers. A more earnest and devoted band of ministers cannot be found.

As already noticed in the MESSENGER AND VISITOR, the Rev. Mr. Baker and Mr. McLean held some meetings at Jeddore, which were well attended; and the results of which were good. As they were called away to Mahone Bay the Rev. Mr. Jenner and Dr. Kempton took up the work when Messrs. Baker and McLean left it. All were received by the people with joyful hearts. The people came from far and near to attend the services. Mr. Taylor, the pastor, baptized a number of converts and it is expected that others will follow. Serious difficulties in the second church were harmonized. Dr. Kempton and Mr. Jenner speak in the highest terms of the people; and say they were treated in a large-hearted and brotherly way both by the church and by the pastor. The Rev. Mr. Taylor, Mr. Jenner and Dr. Kempton had a drive home of 37 miles over rough roads and in a rain storm—thirty seven miles in seven hours.

The Rev. M. P. Freeman and Dr. Chote supplid the places of the pastors while they were away on their mission. Indirectly, therefore, the people of Jeddore are indebted to the College for the labors of D. Kempton and M. Jenner. The Jeddore churches are most liberal in their remuneration of those who preach the gospel to them. Mr. Baker and McLean and the Halifax pastors were well treated in this respect. Mr. Taylor united with his church in this liberality.

It has become known that the local Government intended to ask the Legislature to vote a sum of money to supplement the \$2,000 raised by public subscription for erecting a monument to the memory of the late Hon. Joseph Howe. This report incited a number of friends to make an effort to have a monument put up in honor of the late Judge Johnstone, so long Mr. Howe's opponent in political life. A committee, composed of the Rev. Mr. Armitage, Mr. A. M. Bell, Mr. Crosby, the Mayor, Dr. B. H. Eaton, Mr. Holmes, prothonotary, J. G. Payzant and the writer was heard by the Government on this matter. The proposal of the Committee submitted to the Government was this: On condition that the public raise as much for Mr. Johnstone as has been raised for Mr. Howe, the Government was asked to supplement this amount and have the two monuments go up at the same time. Dr. Lonsley has represented Annapolis county for twenty-one consecutive years; and is now Attorney-General. Mr. Johnson represented the County for about that time. He was also Attorney-General. Dr. Longley can ever be relied on to do the handsome thing in advocating in a broad and generous spirit the honoring of Mr. Johnstone at the same time Mr. Howe is honored. It is hoped that the Government will do justice to these two great men. They should not be forgotten by posterity.

The Hon. A. G. Jones, Lieutenant Governor, Mr. R. L. Borden, M. P., leader of the Conservative party, and others on both sides of politics urge the erection of both monuments, as do all the city papers.

Halifax has been afflicted with "Bucket Shops"—brokers establishments that are frauds. By them people are induced to invest money in stocks which, in the transaction, exist only in name, and the money is lost. The matter has got into the courts. Judge Wetherbe has impressed the juries with the sacredness and majesty of law; and in the light of his declarations the law breakers are made to see, that the penalties of broken law must be inflicted, no sever sever they may seem. It is to be hoped that this new form of gambling in Halifax will be crushed and destroyed.

REPORTER.

Notes from Newton.

To refer to the pastorate of Tremont Temple Baptist church is to mention a matter which is of much interest to Newton men as well as of intrinsic importance to

a large degree. It is therefore in place in this column to make reference to Rev. Dr. Barbour's declination of the Temple's call to become its pastor. It was confidently expected that he would accept. It is becoming increasingly a difficult and delicate matter for the Temple to secure a successor to Dr. Lorimer.

By the way, Dr. Lorimer was to have been the speaker before the Boston Baptist Social Union on the 6th inst, but when he learned that Dr. Barbour had declined the call to the Temple he cancelled his engagement to speak before the Union fearing that the newspapers might interpret the visit to Boston at this time in an unfavorable light both to himself and the church. In the absence of Dr. Lorimer, Prof. English of Newton delivered a stirring address.

Rev. H. C. Mable, D. D., Secretary of the A. B. M. U. is delivering a series of lectures at Newton on the "Dynamics of the Kingdom." Dr. Mable is a speaker of unusual eloquence and power. On a missionary theme he is bristful of enthusiasm.

We are frequently favored with a visit and address from a representative of the great Y. M. C. A. and student volunteer movement. In this way the students are kept in close and sympathetic touch with the wonderful organization which is encircling the globe in its activities.

The students had the pleasure of hearing Dr. John Robertson of Glasgow, Scotland, in our Seminary chapel on the afternoon of the 9th inst.

On two occasions, Mr. W. K. Andem, superintendent of the Ruggles Street Baptist Bible School in Boston, spoke to the members of the senior class on the methods of work in that great school. Mr. Andem was invited to speak by Prof. English of the department of pastoral theology. Ruggles Street Bible school is the largest in New England. It is very efficiently organized and is accomplishing a grand work for its capacity. Its "home department" alone numbers over 600 members. The average attendance of the school is more than 1000.

On the 2nd inst the entire student body was entertained at the home of Professor Thomas on Warren Street. Music and social intercourse furnished enjoyment during the evening and at the close a delightful collation was served.

Rev. Simeon Spidle, of the senior class, has accepted a call from the Pleasant Street church in Worcester, Mass. where he will enter the pastorate in June. This church is one of the most desirable in the beautiful city of Worcester, called the "heart of the Commonwealth." Mr. Spidle is to be heartily congratulated upon this splendid opening. The province has lost a strong and eloquent preacher.

Mr. W. H. Dyer has declined the call to Brussels St., St. John.

The speakers from the graduating class for commencement day are; Messrs. F. L. Church, University of Michigan; J. B. Gillman, Brown University; H. E. Safford, Howard University; M. J. Twomey, Brown University; and S. Spidle and another, Acadia.

The writer is grateful to the MESSENGER AND VISITOR for the appreciative mention of "The Newtonian" in the issue of March 25th. W. F. NEWCOMB, 189 Summer St. Newton Centre, Mass., April 9.

Notes.

During a brief visit to St. George we were glad to find the church there anxiously awaiting the arrival of their new pastor, Rev. Mr. Fletcher and his estimable wife, who is the daughter of the late Deacon W. H. Gridley of Yarmouth, Nova Scotia. I have just learned that Bro. Fletcher preached his initial sermons at St. George and Second Falls last Sabbath and that his services were all very much appreciated. We hope for much prosperity in this important field.

There are about fifty French Canadian members of the Waterville church in this State—Maine. They have their own pleasant place of worship and have been for some years under the pastoral care of Rev. P. R. Cayer.

While he is bold in maintaining our distinctive principles, yet he is so very kind and considerate that he enjoys the goodwill of all Catholics and Protestants. Recent conversions have much encouraged this little band.

Before this reaches you, you will have heard of the great loss we have sustained in the death of Dr. Dunn, Secretary of the Maine State Convention and universally esteemed, not only in this state but throughout the union.

Rev. W. C. Goucher and Dr. Dunn came into this state together and received the right hand of fellowship at the same convention.

Fitting memorial services will be held in our church next Sabbath at 2:30 p. m. doubtless in other Baptist churches as well. A great and good man has fallen in the very prime of his useful life.

D. Geo. B. Pepper in writing concerning Dr. Dunn's work just previous to his death says, "where he goes and is, there goes and is the missionary convention." La grippe ending in Bright's disease carried Dr. Dunn to his grave in his 54 year. "He is not for God hath taken him.

Rev. Dr. Padelford of the Second Calais church is still strong and vigorous, his people say that he is even

better than ever—his sermons are always filled with good things. At a recent ordination of deacons at First church, Milltown, he said many things which were helpful and encouraging. Dr. Padelford's sons bring much joy to all our hearts.

Frank is pastor of the First Baptist church in Haverhill, Mass. A church that his father served years ago. This young brother visited us a few weeks ago and gave us two fine lectures on "Florence" and "Rome" places he visited last year. The lectures were fine, illustrated with lime light views. His old friends here will be glad to see and hear from him again.

Another son—F. M. Padelford, Ph.D., is Prof. of English Literature in the University of Washington and has recently distinguished himself by the translating of Essays on the Study and use of Poetry by Plutarch and Basil the "Great." The book is exceedingly readable and informing and has been adopted as a text book at Yale, Harvard, etc.

It is No. xv, in the "Yale studies in English" series—I have no doubt that Prof. K'instead of our own Acadia knows the book before this time.

On the "other side of the line" Bro. Groucher is laboring earnestly and with the same prayerful fillety which has always characterized this brother. It is pleasing to know that he is firmly entrenched in the hearts of an appreciative people, which is evidenced in the many ways the Baptists of the St. Croix valley have of showing their regard for their pastors. We all truly sympathize with Mrs. Goucher in the deep affliction she is called to pass through.

Yours truly,

W. F. NEWCOMB

189 Summer St. Newton Centre, Mass.

April 9, 1903.

Wolfville Notes.

The students of the institutions have quite frequently the opportunity of hearing our strong and earnest pastors from various sections of the provinces.

Within the past few weeks, Rev. G. R. White of Hantsport, preached with clearness and force when on an exchange with Pastor Hatch.

On another Lord's Day, Rev. L. D. Morse of Berwick, gave two thoughtful and Scriptural sermons in College Hall. A little later Rev. W. F. Parker of Windsor spent several days with the students, preaching under direction of the College Y. M. C. A. And much good was done by his ministry of the Word. His sermons were excellent in matter and expressed in good form and spirit. The students cordially thanked Mr. Parker for his services and were grateful to the Windsor church for allowing their pastor to tarry with them for a season.

The Rev. D. Hutchinson, of Moncton, spent about ten days in holding special meetings for the students of the institutions. His word was with power and acceptance. Christians were quickened and a number who had made no profession of religion have begun the life of prayer. Mr. Hutchinson's visit and discourses have endeared him to the college community. These able and devoted ministers did good service for the denomination in their ministry here. Many felt the preciousness of the gospel as declared by these brethren.

Rev. H. K. Hatch, pastor of the Wolfville church has been enjoying a brief holiday of two weeks. He is visiting New York and Newton. Principal DeWolf and Dr. Trotter supplied the pulpit during the pastor's absence.

Rev. I. Wallace is gladly welcomed to Wolfville after an absence of several weeks.

Notes.

Literary Notes.

THE NATION AND THE SABBATH, by W. H. Jamieson, D. D., pp. 159. William Briggs, Toronto, 6c.

The object of this book is to secure a weekly rest for man and beast. There are eight chapters. The subject is discussed from its theological side and then from that of the political economist. In the first chapter "The Nation" is discussed as preparatory to what is to follow. The drift of the book is toward the general observance of one day in seven by all people, as an absolute necessity in harmony with the will of God and the news of the race. The volume before us is in the third edition.

THE SECRET OF THE DIVINE SILENCE by B. D. Thomas, D. D., late pastor of the Jarvis St. Baptist church Toronto, is a volume of selected sermons, eighteen in number, which were preached in his own pulpit in the ordinary ministrations of the word. They reveal the man, and as he himself says are the product of my brain and heart. They are just the kind of sermons which edify. They strengthen faith, brighten hope, quicken zeal and intensify love, helpful they are, and must be, to all who are in sympathy with the teaching of our Lord Jesus Christ. They are a fitting memorial to one who has given so many years to Christian work as the pastor of, perhaps, the leading Baptist church in Canada. William Briggs, Toronto, is the publisher.

TALKS TO BOYS AND GIRLS. pp. 128. By Rev. Sydney Strong is a series of Talks on three subjects by an earnest preacher of the Word. (1) "Kite talks," (2) "Random Talks," (3) "The Life I Ought to Live." They are interesting, helpful and informing. To the busy pastor in his efforts to reach the boys and girls of his congregation, they would be very suggestive. The publishers are the F. H. Revell Co. Price 75 cts., net.

* * * The Story Page. * * *

Franz's Sister.

Both troubled and perplexed looked John Liebert when he came into the house that day with a bill in his hand.

"What do you think, mother?" he exclaimed. "Mr. Carson charged me one hundred and eighty dollars for that foundation board! How you s'pose it was, hey? I p'ce that fence many the time while I was help him build it, and I think to pay him no more as seventy dollars or sixty!"

The paling fence along the front of Liebert's farm was an improvement that had interested all the family. John Liebert, who had helped the carpenter build it, had taken special pride in the work, but neither his wife, his daughter Louise—Weezy—nor his son Franz had been backward about admiring it. That the carpenter's bill should come to three times as much as Liebert had planned was, however, a serious blow to the stolid German, and his wife saw the need of soothing words.

"Maybe Mr. Carson makes a mistake," she suggested. The farmer shook his head. "William Smith figured it up with a leadpencil and paper, and said the bill was right."

Still Mrs. Liebert, though mystified and distressed, clung to the hope that her husband's original estimate was correct.

"Shut wait till Franz comes home from school," she said as she put away the bill and the paper on which their neighbor had worked out a result. "Maybe our Franz can figger better as William Smith. He's real good in multiplication tables now."

"Ach, so!" A gleam of relief crossed the father's face. Excitation displaced it a moment later, however, when his daughter Louise looked up from her knitting and said, timidly:—

"Won't you let me try the sum, father? I can cipher as well as Franz."

"Hush, Weezy!" her father said, impatiently. "Tain't for you to be speakin' out so bold—and figgerin' is for men!"

"Anyway, I could learn to do it if you'd let me go to school like all the other girls do," the little girl persisted. She was not a wilful or a forward child but this matter of schooling lay very near her heart. She had practically taught herself to read and write, and she had learned a good deal by listening to Franz when he studied his lesson aloud; but she longed for more knowledge. Unhappily for her, John Liebert was not a progressive man—and this was fifty years ago.

"Hush, Weezy!" he said again, and with a touch of anger in his tone. "My mother didn't have no book-learnin'; your mother ain't got no book-learnin'; what for should you have book learnin'? You sha'n't go to school. It couldn't make nothings out of you but a girl! What for should a girl be foolin' mit books? But Franz," he added, a moment later, "he shall after supper figger."

Accordingly, that evening Franz was set at work on the problem of the fence. His mother stood ready to snuff the candle. His father paced the floor restlessly. "Figger mit great carefulers, Franz," Mr. Liebert would say every now and then, stopping to look over the boy's shoulder.

After a while it became evident from Franz's mutterings that he had found something the matter with the work he was examining. Mr. Liebert's breath came faster.

"Well, Franz, you found the mistake?" he asked eagerly.

"Wait a little yet," answered Franz, deliberating. The family interest, stimulated by growing hope, was becoming momentarily more intense.

"I knew our Franz could figger better as William Smith," declared Mrs. Liebert, proudly, while Weezy smiled from her corner by the chimney.

"No—yer," said Franz after a few more moments of suspense. "Nine—six—three. No—yes; here it is! I've found it now!" Franz's tone was full of triumph. "And I am right! Of course I am right!" shouted his father. "I knowed all the time I was—"

"No, you ain't right, father," corrected Franz. "Neither one of you is. It's one hundred and eighty-two dollars and fifty cents. William Smith forgot to add the inches."

An ash-colored pallor overspread Liebert's face. He sat down and buried his face in his hands. In the days that followed, too, he took his trouble very seriously, brooding over it in the house, and spending hours out of doors pacing along his new fence, and trying to discover how he could have made such a mistake. He lost his appetite, and grew thin and haggard and absent-minded.

"Poor, thick-headed Liebert!" the neighbors said. "He will surely go crazy about that fence."

Finally came the grey, November morning when the bill was to be paid. Liebert carried all the money there was in the house when he drove away to Shalerville meet the carpenter. Mrs. Liebert watched him out of sight. Then, too unhappy to attend to her household

duties, she stood looking out at the frozen fields and the clouds sudding over the leafless trees. Little of them she saw, for her eyes were full of tears.

Weezy was in the room, scratching away at a slate. She had done a great deal of that of late. Just now it fretted Mrs. Liebert to see her do it—amusing herself when the family was in trouble!

She turned to reprove the child. But all at once Weezy dashed down her slate and pencil and jumped up excitedly.

"O mother, I've found it!" she cried. "I've found the mistake! Father was right about the fence!"

"See, mother!" Her cheeks glowed red and her eyes shone like stars. "William Smith didn't reduce the feet to yards—that's how he made the bill so large. It ought to be sixty dollars and eighty-three cents, just one-third of what our Franz reckoned!"

Mrs. Liebert knew nothing about linear feet or running yards, but she knew by some subtle intuition that Weezy was right.

She knew, too, that it was important that her husband should be warned before he paid the money. Carson was a hard man, not the kind to return a dollar after he had laid hands on it. But how to get word to her husband? Franz was at school more than a mile away; she could not ride horseback and she was afraid to let her daughter try.

Weezy knew what was passing in her mother's mind. "I can ride Black Prince, mother," the little girl said. "I know the way to Mr. Carson's brother's store, where father is to go."

"Oh, I don't dare—" the mother began. But neither did she dare to say no. Weezy snatched a scarf and wound it about her head. In another moment she was in the barn, putting the bridle on the great black horse.

Mrs. Liebert followed her and stood at the barn door trembling. Now she would have helped; but Black Prince reared and plunged at her when she attempted to go into his stall. With Weezy the horse was more docile, for the little girl had frequently fed him. When the bridle was adjusted, Weezy led the horse out to a stump and prang on his back, boy fashion.

"Good-by, mother!" was all she had time to say as Black Prince broke into a gallop. Shalerville was eight miles away, but the horse hardly slackened his furious speed until the little girl, with some difficulty, checked him in front of Joseph Carson's store.

Evidently she was not a moment too soon. There was money on the counter. The Carson brothers were sorting the coins in little piles, preparatory to reckoning the total. Mr. Liebert looked on gloomily.

Weezy went straight forward. "Father," she began, "I've come to tell you that you were right about the fence. I found it out only a little while ago."

The Carson brothers stared in amazement, but Mr. Liebert at first seemed stupefied. At best he was slow of thought, and the ordeal he had lately passed through had not tended to brighten his faculties.

"What's that? What's that, Weezy?" he said. "What you talkin' about?"

But he listened eagerly and with reviving intelligence as his daughter explained her "figgerin'" to the Carsons. Whether themselves mistaken or dishonest,—and they might have been either,—they could not dispute her clear statement. "That's so, that's so," they said.

Liebert was like one awaking out of a dream in a strange place, as he gathered up the money that was handed back to him. His thin cheeks were almost as red as Weezy's now. The blood seemed to tingle in his brain.

If Franz had done him the good service it would have seemed natural, and he could have comprehended it. But Weezy—his little girl—that she should be so smart—was wonderful!

He took Weezy by the hand, and they walked out of store. The sight of Black Prince at one of the hitching-posts startled him afresh. He looked from the horse to his daughter.

"And you rode Black Prince mitout any saddle!" he gasped.

He tied the fiery horse to the back of the wagon, and lifted Weezy to the seat. He was silent for a long time after that. Of what was he thinking? Weezy wondered. She did not want to talk. She could enjoy her success without the help of words. She was conscious, too, that her father regarded her differently, that she had won a quality of his esteem which he had not accorded her before—and that thought awed her to silence.

But now they were clear of the straggling streets of the town. She turned her head for a last glance. As if that movement had broken a spell that was upon him—"Weezy!" her father said, suddenly, calling her to him.

"Yes, father?" She looked up, submissive.

"Well, Weezy, I guess I say nothings now if you want to go to school mit Franz."—Youth's Companion.

Mrs. Brownlee and the Missionary Society

"Guess who's in town?" said Hiram Brownlee to his wife, on his return from the village. "Cynthia Andrews! She looks almost as young as ever, and she's an up-to-date woman. She knows more about what's going on in the world than any man in this town. It's invigorating to meet a woman like her."

Martha Brownlee's face flushed. Years ago she and Cynthia Andrews had been rivals.

"Probably she studied up the encyclopedia before she came, replied Mrs. Brownlee.

"Well, she's the smartest woman I've seen lately. There isn't a thing going on that she doesn't keep track of."

"She always used to want to know everybody's business," was the curt reply.

"Now, Martha, it isn't that: it's the doings of the world; the kings, the governments, the people, the evils and how to right them. She knows heaps about Russia and Turkey, and when it comes to the Philippines, our editor was glad to get pointers from her. What she doesn't know about missionary doings could be written on a postage stamp, and she talks about Bulgaria and those places as if they weren't more'n twenty miles away. She's coming out tomorrow. I told her you'd be glad to see her. I'll happen round myself. I want to ask her some more about that trouble in the Balkan peninsula."

"I haven't time to waste on the Turks and Philippines. I'm kept busy looking after the house and food and clothes," was the reply. "A woman who attends to her house as she ought to hasn't time to give pointers to editors and other men."

Hiram laughed good-naturedly.

"You may laugh if you want to; I do believe that the women who slaves for her family till she's worn out isn't appreciated like the woman who can make a show."

Some women can do both, and I guess Cynthia has. Jim hasn't been over successful, and she must have had a hard row to hoe, but her brains haven't gone to seed," said Mr. Brownlee, buttoning his blue blouse and starting for the barn.

His wife sat down by the window and looked out wearily over the hills. Her cheeks were flushed with anger, and her eyes moist with tears. Her thoughts ran back into the past.

"She can't hold a candle to you, Martha," Hiram had said of Cynthia then; and now he called her 'the smartest woman I've seen lately.'

There was a pitiful tugging at Martha Brownlee's heart-strings.

The next day brought the visitor, and Mrs. Brownlee was glad that her husband had been called away on business.

As the two women talked of old days, Martha felt the influence of the strong, purposeful nature and Cynthia's words awakened ambitions and interest long dormant.

"Now, Cynthia," she said confidentially, "tell me how you keep so cheery and know so much, with all your hard work?"

"Yes, Martha, I have had hard work. The Lord never forsook us; but I didn't think of praising him: I just fretted because things didn't go my way. Disappointments came, and I got bitter and hard in heart. I fretted while Jim and the boys were at work, and I fretted when they came home. I felt as if there wasn't a thing to live for. I was just standing on a corner of life all alone, while the procession and music had gone away ahead. I coddled my misery. Don't you know, Martha, that there are lots of women who like to be martyrs. They take solid comfort in letting folks know how wretched they are. They are always twisting their husbands' and children about how hard they work, and that they aren't appreciated. In the end they aren't and it's their own fault."

Martha winced at this.

"Well, I went to our minister's wife; I just wanted to tell somebody how miserable I was. It had got to be such an old story to Jim and the boys that they didn't mind it any more. She heard me through, and then she said: 'You have got to live your life, Mrs. Andrews; you can't get out of it honorably, and worry never lightens a burden. Now, why don't you live in the parlor of faith, where there's books and pictures and sunshine, instead of staying down in the cellar of discouragement, where your mind will get mouldy and your heart a misery?' 'How can I,' I asked, 'with every day crowded with drudgery that I hate, and worry that is killing me?'"

"My dear," she said, "you are at a critical point. You are training your mind to think discontent. Stop short. When you are tempted, sing praises. The worry habit has to be treated like the drink habit—take the pledge, trust in God, and let the poison alone. You know worry is slow poison. Then you need some

thing better as a substitute for the old habit, and the very best thing is the missionary work." I gave her my name then and there, and they set me to work.

"It seems to me," said Mrs. Brownlee, "that that was adding to your burdens."

"Not a bit of it. The time I had spent in worry I devoted to missions, and soon, instead of railing at life, I felt that it was grand to live and be in touch with the noble workers in Christ's kingdom; and when I saw the needs of the world, my own woes shrank away in my love for others."

"Do you know, Cynthia," said Mrs. Brownlee, in an outburst of confidence, "that I've been pretty near as bad myself? I've worked year in and year out, and worried myself and all the family over it. I don't take time to read, and I only think of housecleaning, sewing and cooking."

"Martha, a woman has no more business to starve her mind than to starve her body, and there isn't any better mental food than the missionary diet. Do you know, there are lots of women in this country who need the missionary society just as much as the heathen women do? The women to whom life is a pitiful struggle need the missionary hour for rest and companionship; it helps them forget; and the women who are almost mental mummies, they have so few thoughts, and they talk about their diseases and trials, or their neighbors' trials. If they would only put this wasted energy into purposeful work for Christ, what they could accomplish, not only for him, but for the richness of their own lives! The missionary work will broaden your vision, it gave to me, a despondent woman, a new ambition, a new grasp on life. The reason some faith-healers succeed is because they fill the disheartened invalid with hope and expectancy and that means new vitality and energy. That's what missions did for me."

After her visitor had departed, Mrs. Brownlee sat quietly thinking over her friend's words.

"Some men do like women who think," she said to herself, "and Hiram is one. I wonder, after all, if purposes and ideas and a cheery way of looking at things don't count for more with your family than wearing yourself out scrubbing a floor twice when it only needs it once, and then scolding till you're tired for fear somebody will track it all up. Cynthia's got the right of it. If missions will do that for her—well, Hiram used to say she couldn't hold a candle to me. Now we'll see."

Much to her relief, her husband made no comments when, a few days later, she asked for the buggy to drive to the missionary meeting. The trips were made regularly, and one day Mr. Brownlee laid some money on the table.

"There, Martha, that's for papers and magazines. Do your missionarying in proper shape. I've read those leaflets about women having to raise a calf for missions, or steal away eggs, or plant squash vines, but don't you do it. We own the largest, and if I do say it, the best managed farm in this township; we're both church members, and I don't want you to give to missions as if you were haggling over bargain counter."

"Hiram, you're the best man in the world!" she cried. From that time there was a closer companionship between them. Many of the long winter evenings were spent in reading together, or in earnest conversation. The missionary periodicals were the forerunners of books and pictures which meant much for the intellectual life of that home, and family prayer grew out of this common interest in a great cause. The children talked of the various missionaries as if they were relatives.

"Mother," said Nellie, "our principal complimented me to-day on my knowledge of current topics. I didn't tell him it was part of our diet."

"I'd have told him," spoke up Tom. "I told the boys that my mother knows more than all the teachers in the building, more than anybody else except father. Fred Jones is teasing the life out of his mother to join the missionary. Mrs. Jones is just like what mother was before she joined."

"Why, Tom Brownlee, aren't you ashamed! reproved Nellie.

Tom went over to his mother and put his arm around her neck.

"It's true, it is," he persisted. "Mother used to complain all the time about how big the farm was and how awfully she had to work; it always made me feel as if I was in the way. Of course, mother was always the best in the world, but there's a lot of difference now, isn't there, Mother?"

She drew the head down upon her shoulder and pressed her cheek against his.

"Now your mother thinks the whole world isn't too big for her to work in," added Mr. Brownlee, with a smile.

When the annual missionary meeting was held, Mrs. Brownlee read a paper on "What Missions can do for our own Homes."

An unusual hush settled over the audience as the sweet voice with now and then a note of pathos in it, pleaded for a unit of Christian purpose and prayer in the home life, and told how no other topic was comprehensive enough to so deeply interest both the old and young; that it could gratify every taste, for it meant history, literature, art, current topics, and, best of all, the culture of the gospel. She told how it changed selfishness into selflessness, and gave the ideal family life—all the members working together for that larger family, the world, whose Father is God.—'Advance.'

The Young People

EDITOR W. L. ARCHIBALD.

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

Daily Bible Readings.

Monday—The Sabbath is primeval. Genesis 2:1-3.

Tuesday—The observance of the Sabbath is classed with the moral rather than with the ceremonial law. Exodus 20:1-17.

Wednesday In the Mosaic law work of all kinds was forbidden on the Sabbath, and the penalty of death was visited upon an offender. Exodus 35:2-3; Numbers 15:32-36.

Thursday—Calling the Sabbath a delight. Isaiah 58:13-14.

Friday—Jehovah put a high value on the observance of the Sabbath among his people. Jeremiah 17:19-27.

Saturday—Our Lord refused to be bound by the rigid rules of Pharisaism. Matthew 12:1-13.

Sunday—The Apostles observed the first day of the week as the Lord's Day, and probably after the manner of the primeval Sabbath. John 20:19, 26; Acts 20:7; I Corinthians 16:2; Revelation 1:10.

Prayer Meeting Topic—April 19.

The Sacred Sabbath. Matt. 12:1-13; (Mark 2:23-3; 1:6; Luke 6:1-11; 13:10-16; 14:1-6; John 5:1-18; 9:13-17.)

The institution of the Sabbath dates back to the creation. See Gen. 2:2, 3. The fourth commandment did not instruct the children of Israel to do something they had never done before, but to "remember" what they already knew. The observance of the Sabbath day distinguished the Jews from the surrounding nations; but the commandment was intended for universal application.

From the beginning the Jews gathered around their prophets on the Sabbath days to obtain religious instruction. They ceased from labor and endeavored to teach their children the law of God. It became a day of feasting rather than fasting. As loyalty to Jehovah became less, observance of the day became lax. Prophet after prophet preached against this defection.

After the Babylonish captivity came a great change. Before this Jewish rites and observances were neglected, now they are strictly enforced. Every thing Judaic was exaggerated. The Pharisees arose. The narrowest and most rigid interpretation was applied to the Sabbath law, "thou shalt do no manner of work." Grass should not be trodden under foot for that was a kind of harvesting. Shoes with nails should not be worn for that was carrying a burden. For the same reason a tailor should not go out after dark on the Sabbath eve with a needle in his garment. The outward was put above the inward. The letter killed the spirit of the law.

Jesus was born into this atmosphere. His idea of the Sabbath struck traditions, and snocked prejudices; but he did not hesitate. There are six distinct instances given. In five Jesus was the offender, in the other the apostles. The charges against Jesus were all of one kind; he healed on the Sabbath day, persons afflicted with palsy, a withered hand, blindness, dropsy, a poor woman with an infirmity of eighteen years. The offense against the disciples was the plucking of some ears of grain to satisfy their hunger as they walked through the field. The Mosaic law allowed this, but Pharisaic interpretation said, "to do it on the Sabbath day is reaping, and rubbing in the hands is a kind of threshing." Such was the miserable micrology of these misled men. Jesus never questions the obligations of Sabbath, but he does reject absurd interpretations. Jesus has put his teaching on the Sabbath into three epigrams, the last two of which he makes grow out of the first. The leading thought of Jesus is in his own language.—The Sabbath was made for man.

The original design of the day was to make it a blessing and not a burden. It is God's holiday to his subjects. Christ taught the best way to observe the Sabbath is to make it serve man physically and spiritually, the whole man. That means rest from work and the worship of God. These are the two general requirements, but they must not be pressed too hard, or they will become hostile. "Thou shalt rest" must not exclude all action and all work. Place must be left for "necessity and mercy." "Thou shalt worship" must not make religious duties mechanical and burdensome. When Jesus healed on the Sabbath day he performed an act of mercy; when the disciples ate the grain they were moved by necessity. David's case proved this, and so did the work of the priests in the temple.

Jesus referred to the common practice of caring for a sheep in distress on the Sabbath day. How much more lawful then is it "to do good," to a human victim. The argument of Jesus is irresist-

able. In another passage he justifies himself in these words, "My Father worketh until now, and I work." God the Father incessantly works for beneficent ends. So Jesus Christ, his Son, has the right to work on Sabbath as the world's physician and benefactor. Jesus establishes the principle:—

"It is lawful to do good on the Sabbath day". This is the second epigram and it is a corollary of the first.

"The other is "The Son of Man is Lord of the Sabbath"

A first glance would make this the leading thought of Jesus, but it is not. He is the divine son of God, but it is now as the Son of Man that he claims lordship. He is the perfect, ideal man, and as the Sabbath was made for Man, he is its Lord. He has authority to cancel all regulations which tend to veil the beneficent designs of the fourth commandment. He will not destroy, but fulfil; and he is the best judge as how the day ought to be kept. He may give the old institution a new name. He may alter the day of its celebration to get rid of rubbish, and give it a new significance. That is just what he did do. His position on Jewish Sabbath prepared for the Christian Sabbath. The early Church under the guidance of the Holy Ghost, who is the representative of Christ on the earth, gradually changed from the seventh to the first day of the week, that they might commemorate the resurrection of Jesus. They called it the Lord's Day. By that act the Christian church broke away forever from the tunnels of Judaism her scholastic master, and established herself under grace, fulfilling the law to the last jot and tittle. To go back to the seventh day would be to return to Judaism and Pharisaism, which God forbid.

If we keep the Christian Sabbath in the spirit of Jesus Christ it will always be a glad resurrection day. This is an appropriate lesson to follow Easter Sunday.

Z. L. FASH,
Woodstock, N. B.

The Sabbath

The law of the sabbath rest is written on the nature of man and beast. The Decalogue did not create this law any more than it created the law of truth or honesty or purity. If there were no Ten Commandments, it would not be right to steal. The Decalogue was God's statement of the moral principles imbedded in the constitution of man. No nation destroys or ignores one of these principles without suffering for it. One day out of seven is to be different from other days. There is little difference of opinion on this question. Some laborers want to work seven days by compelling men to work, but the vast majority believe in the principle of one day in seven unlike other days. But how is it to be unlike? Is it sufficient to change to a new kind of work, or to drop all work and play? How strictly is the day to be observed religiously? What things are allowable on it? Was not the old way of observing it too strict?

There are three great principles which will guide us in the right use of the day. 1. It is lawful to do good on the Sabbath day. Things we should not do for ourselves on that day we may do for others, if they need us. Jesus broke through petty sabbatarian scruples of his time to give help himself to the needy. 2. The sabbath was made for man, not man for the sabbath. Practice and ideals which subject man to the day, and for the sake of an institution sacrifice life are not binding. 3. The Son of man is lord also of the sabbath. The day is not our day alone. It is God's also. The Saviour is his lord, and we are to do only what would please him.

Many people abuse the old notions of Sabbath observance who really experience only the repressive side of them. The day should not be a day of negative prohibition. It should be a day of positive delights and enjoyments. Children should have their special Sunday books, more delightful than the books of other days, and other little ways of distinguishing the day as a superior, so that, as they grow up, Sunday shall seem to them a day to be desired and longed for. "I was glad when they said unto me, Let us go up into the house of the Lord." We ought all to feel that way about church-going and about the Lord's Day, and we shall feel so when the church and the Lord's Day are what they ought to be. Whoever has grown up to love the Sabbath will thank God for it always. "Then," wrote Dr. Alexander Whyte to a Boys' Brigade recently, "remember the sabbath day to keep it holy—the holier you keep that day the happier you will be all the days of your life. I was brought up to love and honor the Sabbath day, and the blessing that upbringing has been to me can never be told."

Does your use of Sunday help or injure you? Does it uplift and strengthen others? Have you ever helped any one who has known how to use Sunday profitably? Why not spend a few Sundays in showing others how delightful the day may be? (Selected)

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR APRIL.

For the manifestations of the Spirit's power upon Tekkali and its missionaries. That a large number of the Savaras may be won to Christ and special blessings given to the newly-appointed missionaries. That God would bless our mission bands and greatly increase their numbers.

Glimpses and Glances

No. 1.

"Oh, Amma, please help! My relatives have turned me out, my friends have cast me off. I was treated at the Government hospital for years but see, I am no better. Have mercy! Help, please!"

Who is this wretched looking woman? Her foot is one maiming sore; her toes and fingers are distorted and one eye is gone. All this deformity and suffering is the result of a life of sin.

Day after day she comes. At one time our lady doctor says, "Well, if Yerricama's life is to be saved I fear it will be necessary to cut off her foot." Soon she learns to dress her own wounds. Faithfully and prayerfully the medicine is given. At the morning service who drinks in every word and seems to thirst for the living waters, who quickly answers the questions and heartily sings?—It is Yerricama and the caste women scornfully glance at the cripple in the corner and wonder how she knows.

Eighteen months pass. The day comes when the crutches are laid aside and the patient is pronounced well.

Now Yerricama will you go back to your old life? Jesus has healed your body; will you not allow him to touch your sinful soul?

With an earnest happy countenance she says,—"Yes, Amma, I will. No longer will I serve sin."

"He breaks the power of cancelled sin,
He sets the prisoner free;
His blood can make the foulest clean,
His blood availed for me,
Hallelujah! What a Saviour!"

No. 2.

It is the conference meeting of the church. All are seated on the front verandah of the Mission House. Fern like plants fill the corners and in front and around the bright-tinted croton leaves and the rich full bloom of the Chinese rose and chrysanthemums beautify the scene.

The question is asked. Immediately a stalwart young man rises and says,—"I want to be baptized. Yerricama first told me about Jesus." Then in his own simple way he graphically expresses the thought contained in the words:—

"See from His head, His hands, His feet,
Sorrow, and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?"

Now Yerricama has the floor. Why is this the same woman who attended our hospital? Her face is transformed. The glow within seems to hide all deformity. With a clear ringing voice she testifies to the wonderful change.

Notice that harum-scarum looking fellow! He rises, squirms, draws the edge of his cloth over his mouth but says nothing. "And what do you want, Svorana?" "I want to be baptized," is the reply. "Why Svorana?" No response. "Are you a sinner, Svorana?" No response but the bent head and the clutching of his garments reveal extreme timidity, shame, ignorance or what not.

After careful examination six young people are received. Chittama, a tall woman with a pleasing presence, says,—"My husband was baptized in Parlakimedi. Soon after he came home very sick. Before he died he told me to give up my idols and worship the true God. My relatives angrily prevented me from fulfilling his wish. Now, praise God, after five years, I am able to confess Christ and my children will be taught to love their father's Saviour."

Ramalingam, a bright lad of thirteen with tears in his eyes, says,—"When I told my mother last night that I was going to confess Christ to-day she cried so, that I promised to wait a month, if she only knew about the love of Jesus I think she would let me come so I am going to tell her every day."

Where is the police gardener? He was one of those who stood up last Sunday night, you know, "I saw him this morning," says one, "but he seemed frightened to death and said, 'Hush! don't talk to me now, the policemen have threatened to beat me, but I'll come yet.'"

So many come so near the dividing line and then draw back. "He that loveth father or mother more than me is not worthy of me, and whosoever doth

not bear his own cross and come after me cannot be my disciple."

No. 3.

"What a crowd! Where are they going? The Doragarn marches in front. They're coming out of the Mission compound. Now they pass along by the High school. Hear them sing! They turn—why they're going towards the river! Let's go and see!" Such exclamations we hear and the people rush from far and near. A bench is brought and by standing on the same an extended view is gained. The muddy waters of the zig-zag river swiftly flows. To the left is the bridge with its picturesque arches and the railing is enlivened with the varied costumes of the eager onlookers. In front and beyond, the golden glory of the setting sun gleams through the luxuriant foliage. The ever-busy basket makers, from the tumble-down village near at hand, leave their work and tying up their tousley hair hasten to the scene. At a distance slyly stand the caste women who have come for water with brass lotahs on their heads. The High school boys owing to their intense curiosity stand knee-deep in the water and a coolie is appointed to keep them in place.

The ceremony is explained and the attentive listeners are entreated to flee from the wrath to come. A solemnity prevades and even the Hindus here and there seek to hush a noisy child.

Come, Holy Spirit, Dove divine,
On these baptismal waters shine,
And teach our hearts in highest strains
To praise the Lamb for sinners slain."

How beautifully the singing sounds in the stilly eve and how our hearts expand with love to our blessed Lord as we see nine happy converts buried with Him through baptism into death; and we inwardly pray that like as Christ was raised from the dead through the glory of the Father, so they also might walk in newness of life.

No. 4.

Through the sinking sand, in a zig-zag path around the tilted boulders and across the Hospital Compound, we come to the Mission House. Crowds follow. Expectancy is in the air.

"Yes, this will be the best place. The branches of that tree covered with the pink flowering ivy will form a pretty bower. Bring the chairs, please. Flowers are arranged in the hair of Yerricama, the bride, and the aforesaid cripple. The certificate has been prepared and the minister is in readiness."

"Where is the bridegroom? Not here you say? I saw him at the river." Two young men are despatched to his house in the town. They quickly return and breathlessly say, "He's not there and the door is locked." Now there is nothing to do but return to the house, dismiss the singing girls and the people who planned to view the marriage ceremony.

"Yerricama, Svorana didn't come!" "He didn't? Never mind," says she, "I'll bring him! You'll see!"

We hardly expect her return, but lo! at 8 p. m. the couple walk in. Lamps are placed on the front verandah, the Christians are hastily called and the children heartily sing. Yerricama's sightless eye is next the bridegroom, but every now and then she twists her head around and gives him a square look, as much as to say, "I've got you now; you won't get clear again! Behave yourself! See!"

The couple stand. Her face is full of determination and brightness, but such an awkward bridegroom was never seen. He shuffles this way and that, rolls his eyes up and down and around, draws his cloth over his head and far down over his eyes and his manner says, "I'm in a fix, sure."

When Svorana is addressed she focuses her eye upon him with an expression which says, "There! Promise! Speak out!"—and Svorana speaks.

"Please unite your right hands!" Who takes the initiative? Yerricama of course, and through the long prayer her deformed fingers firmly clasp his rugged hand.

Day by day Yerricama teaches her shiftless husband. She works, hopes, prays. "O God be merciful to me a sinner." He learns and is soon able to answer the simple questions. Gradually, as the crimson and gold irradiate the eastern sky, the Light of Life shines inward. A change comes and Svorana desires to walk the upward way. He is now a promising Christian working hard for his daily bread and rejoicing in the favor of God.

Yerricama is a bright and shining light for Jesus. God has saved her and through her others have been saved and will be saved.

It is Sunday. An after meeting is held in the Reading Room. Fifteen or more coolie women are present. The Holy Spirit is working in their hearts and several involuntarily exclaim: "I love Jesus." When we urge the duty of being baptized various excuses are given. Yerricama in her own persuasive way says, "Don't talk so, sisters. I was the vilest of the vile. Jesus saved me. I confessed Him and now so happy I am—happiness now and happiness forever! Praise the Lord!"

"Come now and join this holy band,
And on to glory go,
To dwell in that celestial land
Where joys immortal flow."

MABEL E. ARCHIBALD.

Chicacole, India, Feb. 21, 1903.

The W. M. A. Society of St. Martins, finds itself at present engaged in a pleasant and we trust profitable phase of missionary work. We have taken up this year the studies in "Lux Christi." Finding the time we could devote to this in our monthly meeting insufficient, we will meet fortnightly at the home of some sister and while the President leads the class by reviewing previous work and introducing a new chapter each evening, first reading it plainly, questions and discussion follow. By this plan we think the most knowledge is gained. Some times we also have papers written and read. Meanwhile the sisters are engaged in sewing upon a quilt (goods for which has been purchased outside of our regular dues or any previous undertaking) which we hope some day may find its way to India and our "Good Samaritan" Hospital. Thus you see hands and mind are both actively engaged. We grow intensely interested in the work. Sometimes light refreshments are served at the close and we find such pleasant employment binds us more together and caters to the tastes of all. A. G. F.

St. Martins, April 6, 1903.

Amounts Received by the W. B. M. U. Treasurer.

FROM MARCH 19TH TO APRIL 6TH

Daktown, F. M., \$8, special, H. M., \$2.75; Hillsboro, Salem branch, F. M., \$10; Alexandria, F. M., \$4.41; H. M., \$2.64. Tidings, 50c., Rev. 15; leaflets, 36c.; Sackville, leaflets, 32c.; Arcadia, F. M., \$2, H. M., \$3.50; Central Cambridge, F. M., \$40.50; Furchie, F. M., \$1.57, H. M., \$1.57; Tidings 25c.; Upper Stewalcke, F. M., \$15 H. M., \$2; N-w Glasgow, F. M., \$11.68 H. M., \$3.47; Smith's Cove, F. M., \$13.25; Five Islands and Lower Economy, F. M., \$5.75; West Onslow and Belmont, F. M., \$2.51, H. M., \$6.30; Repvts, rec. Tidings, 25c.; Oxford, F. M., \$10; Pointe de Bute to constitute Mrs. Thomas Brownell a life member, H. M., \$25; Salem, Tidings, 25c.; Hazlebrook, F. M., \$6.67, H. M., \$3.33 leaflets, 30c.; 2nd Kingsclear, F. M., \$2.25 Moncton, leaflets, 75c.; Tidings, 25c.; Midgic Station, leaflets, 45c.

NOTE.—The amount credited Argyle Head in last list, should have read, Argyle Head, Mrs. A. J. N. Ckerson, F. M., \$1, H. M., \$1.

MARY SMITH Treas. W. B. M. U.
Amherst, P. O. B. 513

How to Hear the Sermon.

Hear untidily—"Come and hear, all ye."
Hear individually—"He that heareth, let him hear."
Hear prayerfully—"Make me to hear joy and gladness."
Hear attentively—"People very attentive to hear."
Hear reverently—"Hear and fear the Lord."
Hear purposefully—"I will hear what God the Lord will speak."
Hear financially—"How shall they hear without a preacher? Preach except they be sent?"
Hear profitably—"Hear instruction and be wise."
Hear expectantly—"Hear, for I will speak of excellent things."
Hear indiscriminatingly—"Take heed what ye hear."
Hear spiritually—"Hear and your soul shall live."
Hear eagerly—"Pressed on him to hear."
Hear obediently—"Not a forgetful hearer, but a doer."
Hear decisively—"If any man hear * * * and open the door."
Hear immediately—"To day, if ye will hear his voice, harden not your heart."—Selected.

Dyspepsia

That means a great deal more than pain in the stomach, else it might be easily cured.

It means that that organ lacks vigor and tone and is too weak properly to perform its functions.

It means, too, that much that is eaten is wasted and the system generally under-nourished.

W. A. Nugent, Belleville, Ont., had dyspepsia for years; so did H. Budan, San Luis Obispo, Cal. Mrs. C. A. Warner, Central City, Neb., was so afflicted with it she could scarcely keep anything on her stomach and became very weak and poor.

Hood's Sarsaparilla

permanently cured these sufferers, according to their own voluntary statements, as it has cured others. Take it.

HOOD'S PILLS cure all liver ills. Price 25 cents

The Messenger and Visitor

Is the accredited organ of the Baptist denomination of the Maritime Provinces, and will be sent to any address in Canada or the United States for \$1.50 per annum, payable in advance.

REMITTANCES should be made by Post Office or Express Money Order. The date on address label shows the time to which subscription is paid. Change of date is a receipt for remittance, and should be made within two weeks. If a mistake occurs please inform us at once.

DISCONTINUANCES will be made when written notice is received at the office and all arrearages (if any) are paid. Otherwise all subscribers are regarded as permanent.

FOR CHANGE OF ADDRESS send both old and new address, and expect change within two weeks.

Mission Band at Harmony.

The Mission Band at Harmony, a section of Lower Aylesford Church was organized by Mrs. Gullison in 1895 under the name of "Busy Workers." At this time it was among the largest and most active in the county. After Mrs. Gullison went to India the band went down for want of a leader. In October, 1902, Mrs. J. A. Huntley re-organized with a membership of twenty. Since then the number has increased to thirty with prospects of more. Sunday evening, Mar. 15, a public meeting was held at which an offering of \$7.50 was taken for missions. At the close of the meeting Miss Edna Roach on behalf of the W. M. A. S. of Lower Aylesford church presented Mrs. Huntley with a certificate of life membership in the W. S. M. U. Mrs. Huntley who was wholly taken by surprise responded with words of appreciation for this token of esteem.

"THEY THAT SEEK ME EARLY."

A farmer on a cold afternoon was gathering his sheep and lambs into the barn, to shelter them from the weather. His minister asked him why he was so anxious to get the little lambs in. He replied:—

"If they stay out a night they will freeze to death before morning."

"But," said the minister, "why not let them stay out several nights to see if they are going to live, and then take them in?"

The farmer's child had recently professed conversion, and he had said she was too young to join the church, that she had better wait to see if she was going to be pious. His own conduct about the lambs convinced him of his error, and he consented for his child to be taken into the fold.

A little girl was refused admission into the church because they thought her too young. She leaned upon her pastor's bosom and said:—

"Jesus did not treat me so when I went to him? he received me, and now you turn me away."

The pastor clasped her to his bosom and said:—

"No, my child, we will not turn you away." And she was received into the church.

Some of the most consistent and useful Christians that ever lived, were converted at seven, nine, ten, and eleven years of age. And the Lord says, "I love them that love me and they that seek me early shall find me."—*Rain's Horn.*

HOW TO BE SAVED.

A young man came all the way from Holland once to ask Mr. Spurgeon the oft-repeated question: "What shall I do to be saved?" He was sitting in his vestry, seeing inquirers, when the young Dutchman came in and spoke in broken English.

"Where did you come from?" asked Mr. Spurgeon.

"I came from Flushing, sir, by boat."
"And you want to know what you must do to be saved? Well, it is a long way to come to ask that question. You know what the answer is: 'Believe in the Lord Jesus Christ, and thou shalt be saved.'"

"But I cannot believe in Jesus Christ."
"Well, now," said Mr. Spurgeon, "look here. I have believed in Him a good many years, and I do trust Him; but if you know anything against Him, I should like to know it, for I do not like to be deceived."
"No sir, I do not know anything against him."

"Why don't you trust Him, then? Could you trust me?"

"Yes I would trust you with anything."

"But you do not know much about me."

"No, not much; only I know you are a preacher of the Word, and I believe you are honest, and I could trust you."

"Do you mean to say," said Mr. Spurgeon, "that you would trust me, and then tell me that you cannot trust Jesus Christ? You must have found out something bad about Him. Let me know it."

He stood still and thought for a moment, and then said: "I can see it now. Why, of course, I can trust Him; I cannot help trusting Him. He is such a blessed one that I must trust Him. Goodbye, sir," he added: "I will go back to Flushing; it is all right now."

General Sherman had been told that the soldiers of a Negro regiment in his command were very lax when on sentry duty, and showed a fondness for passing doubtful persons through the lines just to indulge their power to do so. To ascertain if this was so, he muffled himself one night in a cloak, and tried to get past a black sentry. After the "Who goes there?" the "A friend," and the "Advance, friend, and give the countersign," had been exchanged Sherman replied:

"Rosbury!"

"No, sah!"

"Charleston!" Sherman next tried.

"No, sah! No sah! No sah! The Negro determinedly. Then he added: "Now, see heah—yo' can go frun th' whole blamed jowaphy; but Massa Sherman he done say that nobody can get pas' me without sayin' Cambridge!"

THE EXAMPLE OF ZACCHAEUS.

It is said that Mr. Spurgeon is in the habit of testing the abilities of the more promising students of his college by obliging them to go up into the pulpit with a sealed envelope in their hands containing the text of their address. On one of these occasions a student, on opening the paper, found this subject set, "Apply the story of Zacchaeus to your own personal qualifications and call." And he delivered himself in the following way: "My brethren, the subject on which I have to address you to-day is a comparison between Zacchaeus and my own qualifications. Well, the first thing that we read of about Zacchaeus was that he was of small stature, and I never felt so small as I do now. In the second place, we read that he climbed up into a tree, which is very much my position now. Thirdly, we read that Zacchaeus 'made haste to come down,' in which I joyfully follow his example."—*Ex.*

A MUSICAL HERD.

Little Daniel was visiting at his grandfather's, in the country, a few days, and on going to the barn to see the animals he heard cows lowing, and said to his grandpa:

"Hear the cows horn'ing."

"That is not what they are doing," said Grandpa; "they are lowing."

"Oh," said little Dan; "I thought they were blowing their horns."—*Ex.*

FEELING BETTER

One Sunday Dr. Duchet arose feeling wretched. He called an old colored servant to him and said, "Sam, go around and tell the sexton to post a notice on the church door saying that I am too ill to preach to-day."

"Now, massa," said Sam, "don't you gib up dat way. You can get 'long all right."

The argument resulted in the minister's starting off. Service over, he returned looking brighter.

"How you feel, massa?" said Sam, as he opened the door.

"Better, much better, Sam. I am glad I took your advice."

"I knew it, I knew it," said Sam, grinning. "I knew you feel better when you git dat sermon out of your system."—*Christian Work*

Lest any one should be tempted to believe that among his disciples there is an aristocracy to whom alone his service is committed, all others being exempted, our Lord spoke one all-inclusive sentence, "To every man his work." This word needs echoing again and again in the church, for it is evident that many have not yet given heed to it. What would be the effect if every professed disciple of Christ, fully converted, abandoned himself to the work of the kingdom of God as the ruling passion of his life? It does not need a prophet to see that the first effect would be a revival of religion on an unprecedented scale. The world could not resist the impact of such a force.—*Ex.*

OBEDIENCE.

An English paper says that a number of Methodists went to a circus in Breconshire. For this they were promptly called before a meeting of the church to be "disciplined." They were ten in all, and one was an old man. The aged pastor, gravely addressing the ten, said that attending a circus was a heinous offense in a church member, and that they were to be severely reprimanded.

"Evan Lewis," said the minister, looking at the old man, "you were in the circus, were you not?"

"Yes, sir," replied Evan.

"And what have you to say, Evan?"

Evan Lewis thought his pastor wanted him to give a brief description of the proceedings, and commenced, "I was there, sir, and thing that took my attention was a small man—a little dot, sir—Tom Thumb the second, sir, I believe. He ordered some great animal—elephant, sir, I think—to go on its knees, and down it went, sir. It struck me, sir, that we should also be obedient, and come to our knees when ordered. It was a grand sight, sir; truly grand. I saw other things most wonderful, but this was the greatest wonder to me."

"Go to your places," said the pastor; "I am glad of obedience everywhere, and I hope the lesson will not be forgotten by any of you."—*Ex.*

On her way from Newport News, Virginia, to England, the steamship Lord Lansdowne met recently with sixty icebergs and had to steer thirty miles out of her course to clear them.

By a manifesto the International Arbitration and Peace Association is urging the government to call an international conference to consider the question of reducing armaments.

South London tramway men are subscribing for a handsome gold lace driver's cap for the Prince of Wales when he drives the first electric car at the opening of the Tooting route.

The police at Paris have searched a number of houses in which reside members of the Assumptionist order. A number of papers and documents were seized with the object of finding whether this religious order had really dissolved in conformity with a judgment of the courts four years ago.

The Empress Dowager at Peking has issued an edict eulogizing the late Yung Lu, and conferring on him post-humous honors similar to those conferred on Li Hung Chang.

This Will Interest Many.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, or neuralgia, will send their address to him at 85.45 Winthrop Building, Boston, Mass., he will direct them to the perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

Notices.

All correspondence intended for the Baptist church in Tancook, should be sent to the address of James Wilson, Tancook, who is the clerk of the church.

Will any who have occasion to communicate with the Second Ragged Island church, kindly address Leonard McKenzie, East Ragged Island, Shelburne, who has recently been appointed clerk in place of Elbridge Hardy, resigned.

The invitation from the Baptist church at Bear River, to hold the next meeting of the N. S. Western Association in that place has been accepted.

W. L. ARCHIBALD, Clerk.
J. W. PORTER, Moderator.

"All communications intended for the Home Mission Board of N. S. and P. E. I. should be addressed, Pastor E. J. Grant, Arosalia, Yarmouth, N. S."

THE TWENTIETH CENTURY FUND \$50,000.

Will subscribers please send all money from New Brunswick and Prince Edward Island to Rev. J. W. Manning, St. John, N. B.

All in Nova Scotia to Rev. H. R. Hatch, Wolfville, N. S.

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



Up-to-Date

Surprise Soap possesses all the qualities that go to make an up-to-date soap.

It removes the dirt with the least amount of rubbing, keeps the hands soft and smooth, and saves the temper of the laundress.

It differs from other soaps in that it gives superior quality at a price asked for poorer soaps.

Remember the name—**SURPRISE.**
ST. CROIX SOAP MFG. CO.
St. Stephen, N. B.

W. H. Y.

do you not get our prices on that Printing you think of having done

?

The facilities we possess are such as to place us in a position to simply defy competition on any description of Printing whatsoever

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

When answering advertisements please mention the Messenger and Visitor.

When Your Joints Are Stiff

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

Painkiller

JUST A COLD SETTLED IN THE KIDNEYS, BUT IT TURNED TO DROPSY.

DOAN'S KIDNEY PILLS.

Read of This Wonderful Cure. It May Do You or Your Friends Some Good to Know About It.

Miss Agnes Freeman, Upper Smithfield, N.S., writes:—About 18 months ago I caught cold. It settled in my kidneys, and finally turned into Dropsy. My face, limbs, and feet were very much bloated, and if I pressed my finger on them it would make a white impression that would last fully a minute before the flesh regained its natural color. I was advised to try DOAN'S KIDNEY PILLS, and before I had used half a box I could notice an improvement, and the one box completely cured me. I have never been troubled with it since, thanks to DOAN'S KIDNEY PILLS.

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

Not Only Relief; A Cure.

ASTHMA

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

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

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

HEMROD WFFO CO., 14-18 YEARS ST., NEW YORK. For sale by all druggists.

Mothers

who have not yet used that Bright Home Dye of high quality, Maypole Soap, can save time, money and patience, by discarding the old-fashioned, powdery dyes and buying Maypole Soap, sure, brilliant, fadeless. It washes and dyes at the same time.

Maypole Soap Dyes

Sold everywhere in 5c. for Colors, 25c. for Black.



When answering advertisements please mention the Messenger and Visitor.

A GUARANTEED CURE FOR DYSPEPSIA OR MONEY IS FOUND IN K. D. C. REFUNDING

The Home

PRaise YOUR WIFE.

Praise your wife, man; for pity's sake, praise your wife when she deserves it! It won't injure her any, though it may frighten her some from its strangeness. If you wish to make and keep her happy, give her a loving word occasionally. If she takes pains to make you something pretty, don't take it with only:—

"Yes, it is very pretty. Won't you hand me my paper?"

It will take you only a moment's time to kiss her and tell her she is the best wife in town. You will find it to be a pay-investment—one which will yield you a large return in increased care and willing labor for your comfort. Loving praise will lighten labor wonderfully, and should be freely bestowed.

I called on a friend one day and found her up to her eyes in work. "Oh, dear," she said, "this is one of my bad days; everything goes wrong, and I haven't got a thing done!"

"Let me help you," I said.

"No, no," she replied, gently pushing me into the sitting-room, "I'm going to leave everything and rest a while; but I must just wipe up this slop first," pointing to an ugly spot which disfigured the pretty oil-cloth.

Just as she stooped to do it her husband came in; he didn't see me, but he went straight to his wife. One quick lift, and he placed her on her feet, and taking the cloth from her hand, wiped up the spot himself.

"There, busy-see," he said, "you have done enough today. You tired yourself all out getting my favorite dinner. Now I think I'd leave the rest till tomorrow."

I spoke to him then, and he sat with me a few minutes before going down town. Shortly after, my friend came in, looking very much amused.

"I guess I was in the dumps," she said, laughing, "for I've finished; and everything has gone swimmingly since E— came in."—Common People.

MOVING TIME.

In choosing the wall papers for renovating the application of some of the simple rules of form and color will be of value. It has come to be pretty well understood that sunny rooms do not need yellow, or red, or tones or them, in paper or carpet. On the contrary, greenish and bluish greys keep the room bright but restful. For the north room just the opposite scheme is observed: Plain colors increase the look of space and give an idea of extent, but large patterns diminish space. For a small hall or entry use paper and carpets of a plain color, or certainly very small patterns. Sometimes a room is narrow but high, and is then improved in proportion by a deep frieze of small-pattern paper, with plain paper below. Paper should be chosen, too, with an eye for the light and shade in the room. The upper half of the room is darker than the lower half; bearing this in mind, a low room is heightened in effect with a light frieze and ceiling. Conversely a high-studded room can be made more cosy with a dark frieze and slightly tinted ceiling.—Ex.

BUYING A STAIR CARPET.

It is always worth while to get an extra half yard when buying a new stair carpet—the extra piece to be folded underneath either end. Every month the carpet should be shifted up or down, so that the piece that has been trodden one month will be against the back of the stair the next. In this way the whole carpet is worn evenly, and not just at the stair edges.—Ex.

THE BEST WHITENASH.

Slake half a bushel of quicklime with boiling water keeping it covered during the process. Strain it, and add a peck of salt dissolved in warm water, three pounds of rice which has been previously boiled to a thin paste, one-half a pound of powdered whitening, and one pound of clean glue,

dissolved in warm water. After mixing all these ingredients, let stand for several days. If this wash be kept in a kettle and heated very hot before being put on it will be found to have the brilliancy of paint, and if tinted with some of the paint powders it can scarcely be told from paint and is almost as durable. It is wonderful what a little paint or whitewash adds to the looks of a place and its healthfulness, too. It is indeed too bad to neglect using them where needed.—Ex.

EDUCATING WIVES.

As a mother of both boys and girls, interested in all that tends to bring about the best results for both sexes, I have been wondering if the educational pendulum has not swung one way far enough. Fifty years ago, as soon as a girl had finished her 'schooling,' she turned her attention to things concerning the home. She improved her knowledge of cooking and sewing, prepared her linen and began to look forward to a home of her own.

How is it now? No girl must think of getting married—that may happen, but it is of secondary consideration. She must be ready to preside at club meetings, to lecture or to teach. Even before she leaves the grammar grade she must be on committees, and belong to numerous societies. When she enters college so many duties of a social nature claim her that little time is left for the home, and the wonder is when she does her studying. Is it strange that health gives way and many young women sooner or later find their way to sanitariums, or have nervous prostration?

Another thing—our boys find it a struggle to earn a livelihood, and if they delay marriage until they have a large income, they lose years of blessedness in a home of their own. And if they marry with small means they certainly need a wife who knows something of the laws of running a house. So while we are striving to shield our girls and prepare them for life, let us not forget the boys, and let us prepare the girls to be 'helpmeets' then we shall have happy homes.—Congregationalist.

Nasturium vinegar is also delicious for salads. To make it, fill a fruit jar with nasturium blossoms and add to it a shallot, one-third of a clove of garlic and a red pepper, all chopped very fine, and cover with cider vinegar. At the end of two months strain and filter.—Ex.

A WARNING TO MOTHERS.

Ask any doctor and he will tell you that the "soothing" medicines contains opiate and narcotics dangerous to the health of infants and children. Every mother should shun these so-called medicines as she deadly poison. Baby's Own Tablets is the only medicine peculiarly prepared for children sold under an absolute guarantee to contain no opiate or harmful drug. Every dose helps little ones and can not possibly do harm.

No other medicine has been so warmly praised by mothers everywhere. Mrs. J. R. Stander, Weyburn, N. W. T., says:—"Baby's Own Tablets are valuable in cases of diarrhoea, constipation, hiccups, or when teething. I have never used a medicine that gives such good satisfaction."

These Tablets will promptly relieve and cure all minor ailments of children, and may be safely given to a new born baby. Try them for your child—and we know you will use no other medicine. Sold by druggists at 25 cents a box or sent by mail on receipt of price by writing direct to the Dr. Williams Medicine Co., Brockville, Ont.

By the first of October there will be added to the plant of the Dominion Iron and Steel Company three mills for the manufacture of finished products, a plate mill and machinery mill. Five hundred additional men will be employed by the company during the construction of the mills, and when in operation, they will add three hundred men to the permanent force of the company. In addition to three new mills the company are making many other improvements to their plant. Two hundred and fifty coke ovens are now in course of construction. Two hundred of these are being built by the United States Coke and Gas Company and the steel Company is building fifty of them.

Abbey's Effervescent Salt

The best Tonic and System Regulator for Spring

It purifies the blood and improves the tone of every organ in the body.

A teaspoonful in a glass of water in the morning after breakfast.

Sold by all druggists.

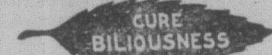
MILBURN'S



Are a combination of the active principles of the most valuable vegetable remedies for diseases and disorders of the Liver, Stomach and Bowels.



Stick Headache, Jaundice, Heartburn, Catarrh of the Stomach, Dissidence, Blisters and Pimples.



Dyspepsia, Sour Stomach, Water Brash, Liver Complaint, Sallow or Muddy Complexion.



Sweeten the breath and clear away all waste and poisonous matter from the system. Price 25c. a bottle or 2 for 50c. All dealers or THE T. MILBURN CO., Limited, Toronto, Ont.

\$25 APRIL, MAY and JUNE

Bookkeeping, Correspondence, Penmanship, Typewriting, Arithmetic, Law and Forms, Spelling, Shortland

Our employment list there are unfilled positions with salaries ranging from \$5 to \$80 per month. We receive over one call per day for MARITIME TRAINED students.

Send for Calendar to KADLBAH & SCHURMAN, Chartered Accountants, MARITIME-BUSINESS COLLEGE Halifax, N. S.

Always Woodill's German Baking Powder Reliable

The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

Second Quarter, 1903.

APRIL TO JUNE.

Lesson IV. April 26. Acts 21: 3-12.

GOLDEN TEXT.

The will of the Lord be done.—Acts 21: 14.

EXPLANATORY.

I. VIEWS ON THE VOYAGE FROM MILYTUS TO TYRE.—Vs 1-3 Having torn themselves away with reluctance and grief from the elders of Ephesus (for so the verb *GOTTEN FROM* means), Paul and his companions proceeded on their voyage. "The ship evidently stopped every evening. The reason lies in the wind, which, in the Aegean during the summer, generally blows from the north, beginning at a very early hour in the morning. In the late afternoon it dies away, and at sunset there is a dead calm."

The first port, after sailing forty miles in a southerly direction, was at COOS (Greek: *Cos*), a small island of great commercial importance, and a financial centre, off the coast of Caria, in Asia Minor. It was of especial interest to Luke, because it was the seat of one of the great medical schools of the ancient world traditionally connected with Esculapius; and because it was the birthplace of Hippocrates, a famous Greek physician, and "founder of the school of a scientific art of healing," whose works no doubt Luke had read, for some are still extant. Some ancient writers think it was also the birthplace of Apelles, the most celebrated of Grecian painters.

The second port was RHODES (r. se), an island and a city fifty miles northeast of Coos, off the coast of Caria. "According to the proverb the sun shone every day on Rhodes, and it might well be called 'the sunny island of roses.' Her coils, stamped on one side with Apollo's head radiated, and on the other with the rose flower, bear their witness to the brightness and fertility of the island." "It possessed a great temple to the sun, and was famous as the site of the Colossus, one of the seven wonders of the world, a colossal figure of brass of the head of the harbor, and over one hundred feet high, so that vessels sailed between its legs." But at the time of Paul's visit it lay in ruins, having been destroyed by an earthquake.

The third port was PATARA, a seaport of Lycia, near the mouth of the river Xanthus, and opposite to the island of Rhodes. It may be considered as the port of the city Xanthus, the capital of Lycia, from which it was ten miles distant.

Another Ship. Here the company changed from the coasting vessel to a larger ship able to cope with the great Mediterranean.

Passing a Scene of his Former Labors. 3. WHEN WE HAD DISCOVERED CYPRIUS, literally, held up to view, i. e., came so near as to render Cyprus visible, sighted it, but did not land there. Paul could recall his first experience as a foreign missionary ten years before, when he went

WISE HUSBAND.

Suggested a Food Cure.

All of the medical skill of the world is powerless to cure certain diseases unless the patient is put upon pure, scientific food. Then the disease seems to cure itself in many cases, proving that nature was demanding proper food to build a healthy body from.

In this simple way the use of Grape-Nuts in place of bad food has worked many cures when medical skill has been exhausted. A lady of Plainfield, N. J., who had been an invalid for over ten years, says:—"I have been treated by eminent physicians of New York, Brooklyn and Newark, besides taking innumerable proprietary remedies of a cathartic nature to regulate the bowels."

"My last physician advised a sanitarium but my husband who had been reading one of your articles said, 'Not until we have tried the boasted virtues of Grape-Nuts.' So we got some and I have now used Grape Nuts for 8 months. When I began I was 155 lbs. I weighed 85 pounds, now I weigh 125 lbs; my stomach has grown strong and normal, my bowels are so regular that I have thrown cathartic physic to the dogs, the vertigo has left me and my whole system has gained vigor and tone. I can now take a 25 mile ride on my bicycle and enjoy it."

"I am convinced that the chief cause of my ill health was improper food that neither digested nor nourished. Since I have been fed right I feel right." Name furnished by Postum Co., Battle Creek, Mich.

through this island with Barnabas and Mark, the conflict with Hymeneus the sorcerer, and the conversion of the governor, Sergius Paulus (Acts 13: 3-13). Could he help remembering his sad separation from Barnabas, and all the virtues of that most loving, generous, and enthusiastic man, who bloomed in Cyprus, and went there again on his second missionary journey? SAILED INTO (unto) SYRIA of which Ptolemais was a part, and of which TYRE was the chief city.

II. TYRE AND ITS ASSOCIATIONS.—Vs 4-6 Tyre, the commercial emporium of Ptolemais had been one of the greatest and most famous cities of the ancient world. Long before Paul's time it had a site on the mainland had been abandoned, and a new city built on a small island half a mile from the shore, and a mile in length. Alexander the Great wrote it to the mainland by an enormous artificial mole.

Paul Finds Disciples at Tyre. 4. AND FINDING (THE) DISCIPLES, finding by search from bottom upwards, by looking up the disciples. They inquired, when they landed amid the crowded streets of the still busy port, where the disciples they knew to be there could be found.

WE TARRIED THERE SEVEN DAYS. The time spent at Tyre in unloading the vessel, and probably taking in a new cargo. In vs 5 we see something more of this which attracts us to them. We find here a deep sympathy with Paul and his work, and expressions of it which must have cheered the heart of the apostle. The women join in the good work, and here we find the first direct mention of children.

The Warning Prophecy. WHO SAID TO PAUL THROUGH THE SPIRIT, THAT HE SHOULD NOT GO UP TO JERUSALEM. There were not only disciples at Tyre, but prophets. There is no contradiction between this statement, also repeated at Caesarea, and St. Paul's assertion that he was going to Jerusalem under divine guidance. It was revealed to them, not that Paul should not go, but that if he went, he would go into bonds, prison, sufferings. But Paul recognized more clearly the voice of the Spirit, and his duty to proceed in spite of warnings and remonstrances.

FAREWELL GREETINGS. 5. WHEN WE HAD ACCOMPLISHED THOSE DAYS, completed, as a roll unfolded from beginning to end; or furnished completely, as if the days had fulfilled their purpose, and that which they were to accomplish had been completed. WENT OUR WAY. Were going on our journey. BROUGHT US ON OUR WAY. The expressions of sympathy and love must have cheered the apostle in these times of deepest anxiety. The women and children even, join in these manifestations of affection. WE KNEELED DOWN. A fitting posture for prayer, because so natural. The natural attitude of devotion aids the spirit of devotion. The *we* implies that others prayed besides Paul. But whenever one of a company leads in prayer, it should pray, and let many hearts go up to God with one voice. Praying together is a great unifier of hearts, and comfort to parting friends.

6. WE TOOK SHIP. The article in the Greek indicates that it was the same ship. III. CAESAREA AND THE HISTORY CHERTERING THERE.—Vs 7-14. AND WHEN WE HAD FINISHED OUR COURSE. Our voyage by sea. CAME TO PTOLEMAIS. About thirty miles south of Tyre, the modern acre, just north of Mount Carmel. 8. AND THE NEXT DAY WE DEPARTED. Probably by land. The journey was thirty or forty miles.

Caesarea and its associations. CAESAREA was the Roman capital of Palestine, and the official residence of the Herodian kings and the governors of Judea. It was built and made a magnificent city and port by Herod the Great, and named after Caesar. It is seventy miles from Jerusalem.

The Four Virgins which did prophesy. 9. HAD FOUR DAUGHTERS, VIRGINS, WHICH DID PROPHECY. The word means those who speak forth, or in behalf of God. It is the technical term for the interpreters of a divine message.

The Prophetic Symbol of Agabus. 10. AS WE TARRIED THERE MANY DAYS. As they did not wish to be in Jerusalem from Pentecost, there were several days at their disposal. FROM JUDAEA CERTAIN PROPHECY, NAMED AGABUS. Coming from Jerusalem, he knew the feelings of the Jews toward Paul.

11. HE TOOK PAUL'S GIRDLE. Like those used to bind the loose, flowing robes worn in Eastern countries. BOUND HIS OWN (Agabus') HANDS AND FEET. His revelation was made in that dramatic form which impresses the mind with a stronger sense of reality than mere words can do, and which was made familiar to the Jews of old by the practice of the Hebrew prophets. THUS SAITH THE HOLY GHOST. Through whom the revelations to the prophets of old were given (Acts 16: 25). SO SHALL THE ROMANS DO THIS ACT. The Jews

were the real source of the persecution. It was in the same city that Paul was in bonds for two years.

12. BROUGHT HIM NOT TO GO. Inferring that this was the intention of the prophecy. This false inference here distinctly stated, explains vs. 4.

Paul Goes on in Face of all Dangers and Persecutions. 13. WHAT MEAN YE TO WEEP AND TO BREAK MINE HEART? He knew the danger, he felt the power of their loving persuasiveness, but he went steadfastly on in the way of duty. FOR I AM READY TO BE BOUND ONLY, BUT ALSO TO DIE. "Paul's heroic firmness under such circumstances in directing his way toward Jerusalem was not obstinacy, but an abso-ute surrender of himself to duty, that is, due to that which in the highest sense is due from man to God. There is no heroism so great as self-surrender to God's will, without regard to consequences."

A COMMON MISTAKE.

Many People Weaken Their System by Taking Purgative Medicines.

People who use a purgative medicine in the spring make a serious mistake. Most people do need a medicine at this season, but it is a tonic that is required to give health, vigor and vim. Purgatives irritate and weaken—a tonic medicine invigorates and strengthens. Dr. Williams' Pink Pills are absolutely the best tonic medicine in the world. These pills do not gallop through the bowels—they are gently absorbed into the system, filling the veins with the pure, rich, red blood that carries healing, health and strength to every part of the body. Dr. Williams' Pink Pills cure skin eruptions, indigestion, headache, nervousness, neuritis, backache, rheumatism, continued weakness and all other blood troubles. They are just the tonic you need for this spring. Mr. A. Campen, Alexandria, ant. says:—"I received great benefit from the use of Dr. Williams' Pink Pills, and take pleasure in recommending them to all who suffer from troubles arising out of a poor condition of the blood. I think there is no better tonic medicine."

If you need a medicine this spring give these pills a trial—they will not disappoint you. Do not be persuaded to take a substitute or any of the "just as good" medicines which some dealers, who care only for profit, offer their customers. See that the full name, Dr. Williams' Pink Pills for Pale People, is on the wrapper around every box. If in doubt send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be sent by mail, post paid, at 50c per box or six boxes for \$2.50.

TURO, March 4th, 1903.

TO WHITE WAVE, AMHERST N. S. Dear Sirs:—I take great pleasure in recommending your White Wave Washing Powder to every housekeeper. It is by far the best washing compound on the market today.

Yours very truly,
MRS W M STREEVES

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AND DEALER IN ALL KINDS OF COUNTRY PRODUCE

City Market, St. John, N. B. Returns Promptly Made. ap15

Equity Sale.

THERE will be sold at Public Auction on Saturday, the 25th day of April, next, at 12 o'clock, noon, at Charles' corner (so-called) in the City of Saint John, pursuant to the directions of a certain decretal order of the Supreme Court in Equity, made on the 16th day of December, A. D. 1901, in a certain cause therein dependent wherein Lewis J. Allen and Allen O. Farle, Trustees under the last will and testament of Charles Lawton, deceased, are Plaintiffs, and Harry R. McLehann and Annie McLehann his wife, Edward H. Flood, and Thomas J. Flood & Herbert Flood, the Calais National Bank of Calais, Maine, and Samuel C. Drury, doing business under the name of J. Drury & Co., Defendants, with the approbation of the undersigned Referee in Equity, the lands and premises described in the first paragraph of said Plaintiff's bill, and in the said decretal order as follows, that is to say: "All that certain lot, piece or parcel of land and premises situated, lying and being in Lansdowne Ward, in the said City of Saint John, what was formerly the Parish of Portland, described as follows in the deed or conveyance thereof from George W. Roberts and wife to Thomas B. Barker, recorded in the office of the Registrar of Deeds for the City and County of Saint John in Book F, No. 5 of Record, pages 128, 127 and 128, commencing on the southerly side of road leading to the Suspension Bridge, five hundred and thirty (530) feet distant from the Indiantown road or at the centre of the iron gate now there, thence south forty-eight degrees and thirty minutes west along the said road leading to the Suspension Bridge, ninety-five (95) feet to an iron bolt or pin, thence south forty-five degrees and two hundred and eighty-four (284) feet to a stake on the corner of a log wall or garden fence, thence north fifty-seven degrees east ninety-five (95) feet to a bolt in a log in said fence, thence north eighty-two degrees and thirty minutes east to the centre of the iron gate the piece of beginning, the said piece or parcel of land being part of lot No. 2, conveyed by R. Simonds and wife to the said George W. Roberts by deed recorded in the said Registrar's office in Book F, No. 5 of Record, pages 245, 246, the said lot being subject to and together with the rights of way and easements and improvements mentioned and granted by the said deed or conveyance from the said George W. Roberts and wife to the said Thomas B. Barker and more particularly mentioned therein, with the erections and improvements thereon, and the rights, members, privileges and appurtenances thereunto belonging. And the mortgaged premises described in the second paragraph of the said Plaintiff's bill and in the said decretal order as: 'All that certain lot, piece or parcel of land and premises conveyed by George W. Roberts and wife to David Y. Roberts by deed dated and recorded A. D. 1885, and recorded in the office of the Registrar of Deeds for the said City and County of Saint John in Book F, No. 5 of Record, pages 112 and 113, the said lot being situated in Lansdowne Ward, in the said City of Saint John and described as a ten acre on the easterly side of the road leading to the Suspension Bridge, and commencing on the south-eastern side of the said road at a point distant four hundred and fifty (450) feet from the Indiantown road, on the said road leading to the Suspension Bridge at L. A. northwest corner of a stone wall the one south is eighty and 30 minutes west along the said road leading to the Suspension Bridge eighty (80) feet to the centre of the iron gate now there, thence south forty-eight degrees and thirty minutes (284) feet to a bolt in a log in the fence at the rear of said lot, thence north 57 degrees east forty-five (45) feet to a bolt in a log in the same fence, thence north 82 degrees and thirty minutes (85) feet to another iron bolt in a log in the same fence, thence north 74 degrees, west eight-five (85) feet to a stake, thence north 41 degrees and 30 minutes, west, one hundred and eighty (180) feet to the place of beginning, the said lot being part of lot number 2, conveyed by Richard Simonds and wife to the said George W. Roberts by deed recorded in the said Registrar's office in Book F, No. 4 of Record, pages 245 and 246. Also all that certain other lot, piece or parcel of land situated in Lansdowne Ward, and described as conveyed by George W. Roberts and wife to Thomas B. Barker by deed recorded in the office of the said Registrar in Book F, No. 5 of Record, pages 128, 127 and 128, and by the said Thomas B. Barker, as herein set forth in the said F. Wilson by deed recorded in said office, Libro 59, folio 401, as at 402, and by said Samuel F. Wilson to the said Harry R. McLehann by deed dated 25th April 1891, in said office, Libro 70, folio 7847, the said lot being a deer bed in the said deed to said Samuel F. Wilson as follows:—on the southerly side of Douglas Avenue or the road leading to the Suspension Bridge and bounded as follows: Commencing on the southerly side of the road five hundred and thirty (330) feet distant from the Indiantown road or Main street on Douglas Avenue or the road leading to the Suspension Bridge or at the centre of the iron gate now there, thence south 48 degrees and thirty minutes west along the said road leading to the Suspension Bridge, ninety-five (95) feet to an iron bolt or pin, thence south 45 degrees east 120 feet to the corner of a log wall or garden fence, thence north 57 degrees east ninety-five (95) feet to a bolt in a log, in said fence, thence northwesterly to the centre of the iron gate, the place of beginning, the said lot being part of lot number two (2) conveyed as herein set forth and by the said Richard Simonds and wife to the said George W. Roberts, the last described lot being now subject to a mortgage created by the said parties to the first part of the said decretal order of the second part of the decree of the sum of twenty-five hundred (250) dollars with interest, the said mortgage bearing date the first day of June, A. D. 1889, No. 78818; together with all the rights of way, roads, passages, easements, privileges and appurtenances to the said three (3) several lots of land, situate in or in any wise respectively appertaining to the said three lots intended to be here by conveyed, having together a frontage of two hundred and sixty-seven (267) feet on the southerly side of said Douglas Avenue or the said road leading to the Suspension Bridge, with the erections and improvements thereon, and the rights, members, privileges and appurtenances thereunto belonging.

For terms of sale and other particulars apply to the Plaintiff's Solicitor or the undersigned Referee. Dated at the City of Saint John this 14th day of February, A. D. 1903. W. A. EWING, E. H. MCALPINE, Plaintiff's Solicitor. Referee in Equity. GEORGE W. GERGOW, Auctioneer.

Herbert Flood, the Calais National Bank of Calais, Maine, and Samuel C. Drury, doing business under the name of J. Drury & Co., Defendants, with the approbation of the undersigned Referee in Equity, the lands and premises described in the first paragraph of said Plaintiff's bill, and in the said decretal order as follows, that is to say: "All that certain lot, piece or parcel of land and premises situated, lying and being in Lansdowne Ward, in the said City of Saint John, what was formerly the Parish of Portland, described as follows in the deed or conveyance thereof from George W. Roberts and wife to Thomas B. 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THERE IS NOTHING LIKE K.D.C. FOR NERVOUS DYSPEPSIA HEADACHE, DEPRESSION OF SPIRITS, ETC. PREPARED BY DR. J. C. KIDWELL, THE GREAT K.D.C. CO. LTD. BOSTON, U.S. AND NEW GLASGOW, CAN.

From the Churches.

Denominational Funds.

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

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. Stearns, Charlottetown.

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

DOAKTOWN.—Six have joined the church by baptism.

J. A. MARPLE.

LIVERPOOL.—Baptized one sister the last Sunday in March and received one by letter at our last conference.

C. W. COREY.

PORT HILLFORD, N. S.—I have resigned the charge of the Murray River field and accepted the call from Port Hillford church, N. S.

H. CARTER.

TRURO IMMANUEL CHURCH.—Baptized another candidate into the membership of this church April 5th. The interest in all our meetings is well sustained.

M. A. McLEAN.

BRIDGEWATER, N. S.—On last Sunday three more were added to the church, one sister and two brothers, coming from the Free Baptist church of Port Medway, N. S.

C. R. FREEMAN.

HAMMONDS PLAINS.—On March 29th I baptized two young men. Others have accepted Christ and will unite with the church in the near future. We are making arrangements to build a parsonage which will supply a long felt need on this field.

L. J. TINGLEY.

CHESTER.—Baptized one young man Sunday 5th, also received one by letter. Three more are approved for baptism. We have just had our vestry and classrooms painted and papered, and put into good order generally. We are now working toward a good lighting system for the entire house of worship.

RUPERT OSGOOD MORSE.

MONCTON, N. B.—At the close of the morning service Sunday April 5th Pastor Hutchinson again had occasion to visit the baptistry. In the evening before administering the ordinance of the Lord's Supper, the hand of fellowship, was given to four. We are expecting others soon to follow their Lord.

BAILLIE, CHARLOTTE CO.—We have been blessed with a visit from our General Missionary Hayward. He came to us the first of March, and stopped three weeks. While here, seven were added by baptism, one on experience, two have been added by baptism since making ten in all. The Board is to be congratulated in having so faithful a worker as Mr. Hayward.

C. J. STEEVES.

April 6

BILLTOWN.—Since last writing special meetings have been continued at this place and for the last six weeks at Woodville. Rev. M. P. Freeman, a former pastor, has rendered aid. Thirty-eight have been baptized at Billtown during the winter, and two at Woodville. Ten or more will be baptized at Woodville on Easter Sunday. Others are inquiring the way. The contract has been awarded for our new meeting house at Billtown. Already work has begun and the new house is to be completed Sept. 1st.

PASTOR.

HOPWELL.—We have had our annual donation and it has broken all previous records. In fact we were taken all by surprise by its magnitude. The people of Hopwell have a reputation for generosity and the fact that they rank sixth in point of giving in this province would prove that. They presented us with the sum of \$194.40. If it is "more blessed to give than to receive" their experience must be something sublime. We wish to thank all the donors and hope we may prove ourselves worthy of the confidence thus expressed.

F. D. DAVIDSON.

TANCOOK, N. S.—Circumstances have been against us holding special services during the winter. But we were able to sustain our regular services fairly well and have done the best with God's help sowing the good seed which we hope to reap in the near future. The outlook is brighter

at present than it has been for some time. The preaching services are largely attended and interest good. We have good after meetings on Sunday evenings. Paper and conference meetings are well sustained, we have an evergreen Sunday school, with an average attendance of about 65, we have a children's Mission Band, which is very good, it has an attendance about 50. The pastor's salary is well paid, and our denominational obligations are promptly met quarterly. We purpose taking further steps toward the repairs of our church this summer. May God's blessing attend all our work.

Yours in the Lord,

Jas. A. Porter.

April 13.

PARRSBORO, N. S.—Our Pastor, Rev. D. H. MacQuarrie, gave the church notice three months ago that he did not purpose to remain here longer than July, but feeling the need of rest and change he has urged us to accept his resignation to take effect the first of May. The tourist visitors make the summer and fall the best part of the year with us in some respects, and being unwilling to close the church for any time. Our Pastor has denied himself needed rest the last five years. Bro. McQuarrie has served the church faithfully. We were in a discouraging condition when the good Lord sent him to us, and he stood by us and refused several calls to other churches till our difficulties were solved. We have had some valuable additions to our membership. And year by year we have carried on our work, improved church property, and reduced our indebtedness, till the prospect is that we will be clear of debt by the first of May. From the time our pastor settled with us his sermons have been spoken of in the highest terms not only by us but by those outside; and best of all his life was an illustration of his preaching. Mr. McQuarrie is also highly esteemed for her interest and help in all the work of the church. They are both much respected in town and they will leave many friends to regret their departure. A great change for the better has taken place here in regard to the cause of temperance. Bro. McQuarrie's contribution in bringing about the present public sentiment will not be forgotten. Since his settlement till now he has done his part to awaken and sustain an agitation against the rum traffic. His sermons and addresses on this question were always new, interesting and effective. In this way by serving the church as pastor he rendered excellent service to the town as a citizen. We pray that the Lord will graciously bless our brother and family in their future work, and that He will send us a pastor so that the work can go on without a long vacancy. Any minister wishing to correspond with us will write to D. J. TAYLOR, Church Clerk.

SHEDIAC, N. B.—Since last writing to your good paper we have been working away for our Lord and master. Some weeks were spent at Albert where 8 or 10 confessed Christ as Saviour and others asked prayers. Two weeks before Christmas was spent on Steeves Mountain with Bros. Davies and Perry. Some expressed a desire to become Christians. The weather was very cold and the roads bad we are sad as we have to think probably the meetings were closed too soon. I spent a pleasant week with old friends at Centre Village. It seems too bad that these people and Cookville have to go for months without any minister to help them. One Sunday was spent at Letz Mountain, Second Moncton Church. They have a large building which they are talking of repairing. We enjoyed large congregations there and it seems too bad that this once large and flourishing church has been terribly scattered and going to build up other Churches. The Board and people should surely do all they can to have a good preacher there. My next step was to Campbellton to supply a few weeks for Bro. P., on the way up had meeting at Canaan Station, Westmoreland Co., N. B., and at Bellefleur River, Gloucester Co., N. B. Campbellton is a nice town of over 600 people. The Baptist Church which did not exist there 18 years ago, now is strong and active and has a beautiful \$6000 building with Y. M. C. A. rooms in connection, due largely to the energy of pastor Keirstead and his faithful supporters. We are sorry he has been four months in falling health. During the five weeks here we also had meetings at Flat Lands, R. Co., N. B. and Mannan and Moose Settlements in the Province of Quebec. Shediac comes next. The Baptists were once in the lead here but now have to take a back seat and are somewhat despised. This town is 75 per cent French and the Protestants are divided into 4 other churches. We had a number of special meetings here, eight new ones spoke for Christ, others stood showing they had accepted the Saviour and a number expressed a desire to be saved. It is very important that they should have a man here now. Quite a few

in town belong to churches elsewhere with a pastor, these could be persuaded to bring their letters, this would be a great help. Others who have just found the Lord I think will unite with the church. Thank God for the faithful brothers and sisters who are holding on here doing what they can against much discouragement. One brother offers \$50. a year towards a pastor's salary. Some of the leading people of the town we are sorry to say have apparently given to other churches. The young people are also going that way. The Lord has enabled me to arrange with a singing Evangelist to join me early this summer. We hope to do more and better work. I shall be pleased to hear from any neglected churches that we may be able to help.

GEO. H. BRAMAN

The Yarmouth County Baptist S. S. Convention

This body met in its 54th semi-annual session in the school-room of the Hebron church, on the 7th inst., at 10 o'clock, a. m. The attendance was unusually large and the tide of interest in the work of the convention manifestly rising.

A helpful devotional service at the opening was conducted by President A. W. Nowlan, followed by the reading of minutes and report of secretary which was not so favorable in some respects as the previous one owing to the fact that four of the schools had not sent their letters in time to be entered in the report.

The first paper on "The Sunday School as an Evangelizing Force," was given by Capt. B. R. Hilton, one of the strong men of the Temple church, Yarmouth. This paper was strong, practical, tender, and called forth a warm and helpful discussion. This was followed by Dr. J. H. Saunders on "The Relation of the Sunday School to the Church." This paper, as was to be expected, exalted the church to the place of supremacy over all the recent organizations that have come into being round about the church, and which like most things that are new, or young, are not always as modest in their claims as some think becomes their youth. A good warm, hearty discussion followed culminating in the following resolution being adopted: "Resolved that in the opinion of this convention all officers and teachers in the Sunday School should be approved by the church before assuming their respective places in the school."

The devotional service at the opening of the afternoon session was conducted by Pastor M. W. Brown. The first subject to claim the attention of the convention at this session was "An Analytical Study of the Book of Acts" conducted by Pastor H. C. Newcomb of Temple church, and proved to be one of the most interesting and help-

ful things of the session. The book was divided according to its principal events, and the development of the Kingdom briefly but graphically portrayed, making it easy for all to carry away the outline of the book. This was followed by a "Round Table Talk" conducted by Pastor M. W. Brown. Many were the questions submitted by the teachers, and these were answered by the leader in a way that would be a real help to all present.

The question of a "Teacher's Institute" for the county came up again, and after some discussion a large committee was appointed to look carefully into the matter and report at next session.

The evening session was preceded by an earnest devotional service.

The lesson for the following Sabbath (text 1 Cor. 15: 20-21; 50-58) was then taught by Pastor H. F. Adams, followed by an address on "Do our Sunday Schools sufficiently emphasize the Memorizing of Scripture?" by Pastor K. L. Miller.

The Secretary was not present at this session, but report has it that both these brothers acquitted themselves in a manner that was not expected of them, making thus the most inspiring and helpful meeting of the convention. E. J. GRANT, Sec'y.

Lunenburg Co. Quarterly Meeting.

On March 30, 31, six of the pastors and about a dozen lay delegates from the churches of the county assembled at Western Shore. The small attendance was due partly to the stormy weather and partly to special meetings held in some of the churches.

On the evening of Mar. 30, Pastor Freeman preached to a full house from Matt. 16: 26, and on the following Pastor Porter preached from Gen. 4: 7 to about the same number. On both evenings the after meetings led by Pastors Smith and Morse respectively, were deeply interesting, several having risen for prayer.

The following officers were appointed for the year: Pres., Pastor C. R. Freeman; Sec'y., Treas., M. B. Whitman. The meeting decided to devote the fund received during four sessions over and above incidental expenses to the Lunenburg people to aid in building a house of worship. Any other donations from those interested in the progress of Baptist principles would be thankfully received for this noble undertaking on the part of this faithful few. Please forward such gifts to Rev. C. R. Freeman, Bridgewater.

On Tuesday afternoon, Pastor Morse read a very interesting paper reviewing the life of Andrew Fuller.

It is learned with much regret that our former President, Rev. H. S. E. B., who has been so faithful to all the interests of the county has severed his pastoral relations with the Lunenburg church. He will be greatly missed in our quarterly gatherings, and his going leaves one of our churches pastorless. We hope this church will soon obtain a successor to Bro. E. B.

M. B. WHITMAN, Sec'y.

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

The readers of this journal have learned with deep regret of the very serious illness of Dr. Charles A. Eaton, Pastor of the Euclid Avenue Baptist church of Cleveland, Ohio. We are glad to learn that the fever, (typhoid), has run its course, and the crisis has passed. If no complications set in, Dr. Eaton will soon be on his feet again. His many friends in these Provinces will rejoice in his restoration.

Rev. J. W. Macdonald of Fredericton, was in the city last week and called upon the MESSENGER AND VISITOR. Pastor Macdonald is looking well and is as bright and cheery as ever. He speaks in glowing terms of his church, as he will the pastors for the past 33 years or more. It is a great thing to have a good name—the Fredericton church has this, and so has the pastor. They are well meted.

Rev. J. A. Porter, pastor of the Baptist church of Tancook, is on a visit to St. John, where his family is residing for the present. Mr. Porter speaks in the highest terms of the people of his charge. Mrs. Porter expects to return with her husband to his field of labor. We are glad to hear pastor Porter speak in such appreciative terms of his church. He has a fine field for Christian work, and we trust the pleasant relations may continue.

MARRIAGES.

HURRY-SHEPPARD—At the residence of the officiating minister, Rev. R. M. Rynon, Lewisville, N. B., April 3rd George Hurry and Annie Sheppard, a'l of Moncton, N. B.

CALDWELL-RACHFORD—At the home of the bride, Cambridge, Kings Co., on Wednesday, April 8th, by Rev. D. H. Simpson, B. D., Craig Caldwell and Renna Rachford, both of Cambridge.

SWEET-LAMONT—At the home of the bride's parents, Billtown, on Wednesday, April 8th, by Rev. D. H. Simpson, B. D., Fred W. Sweet and Henrietta G. Lamont, both of Billtown.

DEATHS.

WEYNOTT—At Port Medway, April 1st, of rupture of the brain, Nathou G., aged 15 years, only child of the family. The parents will sadly miss him. May the Lord of all mercy sustain them and sanctify their bereavement to their spiritual good.

HOVEY—At Ludlow, March 15th, of consumption, Hugh Hovey, 24 years of age, died rejoicing in Jesus Christ. Hugh will be greatly missed in the church and community. He leaves a sorrowing father, brothers and sisters, with a large circle of friends and kindred to mourn his departure.

BAMFORD—At Ludlow, April 4th, in the 55th year of his age, James Bamford, departed this life resting on the promises of God. Brother Bamford has been a sufferer for years and to him death was a happy release. A sorrowing wife, five sons and three daughters mourn his departure.

SMITH—At Brockway, March 9th, of diabetes, Stillman Smith, at the age of 15 years. The eldest son of Deacon Ernest Smith. Baillie Baptist church loses an esteemed member. Stillman was one of the ten that was baptized a year ago last fall at Brockway. He gave promise of a useful life.

CLARK—At his residence, 36 Dubly street, Haverhill, Mass., Richard A. Clark, aged 49 years. A native of Cavendish, P. E. I., he united with the Baptist church there and later joined the First Baptist church Haverhill, of which he was an honored member until called home. He leaves a wife and two sons to mourn the loss of a faithful husband and father.

LEFURGY—At Tryon, on the 4th ult., James Lefurgy, aged 74 years, leaving a wife and four daughters, and a number of grand-children to mourn. Our deceased brother was baptized by the Rev. M. P. Freeman, April 29th, 1866, and united with the Tryon Baptist church, of which he continued a consistent member until death. The Saviour in whom he trusted in health, was his comfort and support in sickness, and he looked forward with a bright hope of being "forever with the Lord."

DEWAR—Deacon H. V. Dewar and wife of St. George have been called upon to mourn the loss of their young son, a bright little boy about three and a half years of age. He died very suddenly on Sunday, March 22nd, and it became the writer's sad duty to attend the funeral on the next day. We are glad to know that the other members of the family are recovering from their severe illness.

McMILLAN—At Halifax, on the 4th inst., after years of serious illness, Effie A. McMillin, of Isaac Harbor, in the 45th year of her age. She had been a sufferer from epilepsy for many years, and the shadow of this hopeless ailment was never removed from her pathway. But her early life had been one of brightness and promise, and she possessed a spirit of humble submissiveness to the will of God. Her remains were brought to the home of her childhood and laid to rest beside those of her honored parents in the neighboring cemetery.

CROWELL—Emma J., on the 4th of April, in the 19th year of her age, fell asleep in Jesus. Her death was not unexpected as she had been sick for some months. She was a victim to that fell and much dreaded disease consumption. She patiently bore her sickness and was faithfully nursed by her mother helped by kind friends. She was their only daughter and child living, her death has been a severe blow. She was baptized in 1896 by Rev. B. H. Thomas and received into the Cheggogin church and was faithful unto the end. She passed away without a struggle as she desired. This is the second death among our young people during the past week. May its solemn lessons be learned by the young especially.

BENNETT—At Windsor, N. S., on April 6th, 1903, after a long illness, borne with Christian fortitude, Margaret Bennett, aged 64 years, daughter of the late Deacon T. J. S. Bennett. Sister Bennett was converted in early life. She became a member of the Windsor Baptist church during the pastorate of Rev. E. W. Kelly, and honored her profession of faith by a most devoted life. Her faithfulness in the duties of life, her unselfish service for others, her excellent spirit and her love for the Redeemer gave her a large place in the esteem of the church and community. Her funeral service was conducted by the pastor, Rev. W. F. Parker, at whose request Dr. Keirstead, a former pastor, delivered an address.

CHURCHILL—Beatrice V., after a brief illness, passed away peacefully on the 29th of March, in the 20th year of her age. Her death was a surprise to us all. Within six weeks of her departure her health seemed to be good, when she began to fail she did so rapidly and pneumonia setting in it soon terminated her mortal life. She was greatly beloved by those who knew her, especially her companions in social and church life. Our sister was retiring in manner and amiable in disposition. She was baptized by Pastor B. H. Thomas, in 1856 and continued a faithful member of the Cheggogin church to the end of life. She will be missed in all the appointments of the church. She has left father and mother, three sisters and one brother to mourn their loss. They have the sympathy of a large circle of friends, and may God comfort them. She also has left her aged grandmother who keenly feels her loss.

SIMONSON—Annie Martha, beloved wife of Deacon E. C. Simonson, entered into rest, on March 17th, 1903, at her late home, Wolfville, after a long conflict with the ever conquering disease consumption, aged 53 years. Every effort, that love could devise, was employed to arrest the disease and, if possible, prolong a beautiful and useful life. She spent some time in the dry and light air of Colorado, accompanied by her husband, who devoted all his time to her care and comfort. The family removed from Tusket Yarmouth County, to Wolfville, last autumn, hoping that a change of climate might be beneficial to her. In a note to the writer, the day after her demise, our sorrowing brother wrote, "We could keep her no longer." She was needed in the higher realm of service. She was the only daughter of the late Deacon W. S. Robbins, of Tusket. In the 20th year of her age she gave herself to Christ and His cause, and was baptized on January 2nd, 1870, by Pastor P. R. Foster, and united with the Baptist church at Tusket. This confession she adorned by a life of devotion to duty. She was true to convictions of right, faithful to the church and submissive to the Divine will. She was united in marriage to Mr. Simonson on September 21st, 1870; who a few years afterwards gave himself to Christ and his service. From this time they together lived and untidely acted for the right and the cause of truth, until the mysterious veil dropped and our beloved sister was on the glory side, beyond the sight of those who loved her here. She was held in the highest esteem by those who knew her. The funeral services were conducted by Rev. H. R. Hatch, pastor of the Wolfville Baptist church. The floral tributes were numerous and beautiful. The body was laid to rest in the cemetery

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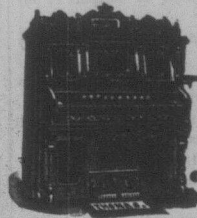
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Middleton, N. S.

at Wolfville. She leaves, besides a husband, four children to mourn their loss; one of whom is now at Wolfville preparing for a life of usefulness in the church of Christ.

MANN—At St. George, N. B., at the home of her son-in-law Mr. Peter MacVicar on March 22nd, 1903 Mrs. Jane Stuart Mann, widow of the late Robert Mann of the same place. Sister Mann was born in Bradalbane, Perth, Scotland, Jan. 20th, 1812, and was the daughter of John and Jane Stuart of the same place. In June 1836 Mrs. Mann removed to her future home in New Brunswick. Her husband and herself were baptized into the fellowship of the first St. George Baptist church by the late Rev. Samuel Robinson and together they walked with God until her husband's death which took place March 19th, 1886, aged 80 years. Mrs. Mann always took a lively interest in all that related to the Redeemer's Kingdom. Though suffering from lameness she attended the house of God, whenever she was able. Her last communion service there was a delight to her, and when unable to attend this "mess of grace" she yet manifested her interest by having full particulars concerning all that was said and done at the Sabbath or midweek services. Her solicitude for the welfare of the church was only equalled by her anxiety for the temporal and spiritual welfare of her grand-children in whose behalf she acted the part of a mother after the death of her daughter, Mrs. MacVicar. Her dying request was that nothing might be said at her funeral in regard to herself, but that the living might be warned and instructed to be "also ready." Mrs. Mann had five children, viz., Duncan Mann, Mary Mann and Annie Mann MacVicar; these preceded her in the spirit world. J. S. Mann, Esq., now doing an extensive business in Winfield, Kansas, U. S. A., and Grace A. Mann also dead. Her grand-children are Josephine, Arch and Ella MacVicar of St. George. A large number of relatives and friends followed the remains of this sister to her last resting place. It may be added that Mrs. Mann was the 1st of a number of Scotch settlers who came to St. George a number of years ago and did much in building up the place. Among the number we may mention the names of Deacon John Mann and Deacon

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James Anderson along with the Stuarts, MacVicar's, Dewar's, Dick's, and others. In the days of Duncan Danbar the services were frequently held in the Gaelic language at the Scotch settlement at the mouth of the river Helen MacVicar Mann, granddaughter of Mrs. Robert Mann, and only child of John S. and Ella Mann, of Winfield, Kansas, died at her home Sabbath morning, March 23rd. Her pastor, Rev. H. R. of the First Baptist church in that city writes a fitting notice of her life and death, and the papers refer to the loss sustained by the community in such a manner as to show the worth of the young life in the community and church. Mrs. Mann visited her friends in St. George about three years ago and appeared to be the picture of health. She was a constant attendant at the services of the church and we all felt much regret when the visit of herself and her parents was at an end. That dread disease tuberculosis soon showed itself and despite all that the very best medical skill could do for her in either North or South she gradually sank. Her father writes that she talked constantly of Heaven and the possibilities of the future life. In all her sickness she was trustful and patient to the last and when she received the news on Friday that her grandmother had gone to Heaven she seemed pleased to think that so many would be there waiting for her. To the friends in Winfield and St. George we would express our deepest sympathy in their affliction.

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BASIS OF COVENANT-KEEPING.

In these days we need constant guard against the bondage of the external. We are going to regenerate people by readjusting their relations, and we are going to weld society into unity by external bonds. We cannot do it—as it never has been done. No external covenant is unbreakable. Thieves cannot trust each other, let their compact seem never so bidding. The secret societies are sometimes held up as the rivals of the church, and the results of their agreement together presented as a proof of the superiority of their compact. In the church too, the formal bond displaces, sometimes, the inner covenant. It is all a mistake, and must lead to greater or less disaster. There is no basis for permanent covenant-keeping but that of the soul. There is no bond unbreakable but that of the heart. "I will write my covenant upon their hearts," said God, "and grave it upon their spirits." Other than this will inevitably disappoint. "I in them and they in Me," according to Christ's own words, presents the only formula for an unbreakable union. Better a church of fifty thus knit together than five hundred linked by simply external bonds. Does not part of our trouble at the present time arise because we are unmindful of that on which the word of God gives no uncertain sound and upon which human experience casts an unmistakable light?—Ex.

WHAT HATH GOD WROUGHT.

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

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

"Oh, yes; more than once."

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

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

"And the light generally came?"

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

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

QUIT AND EAT.

Some Coffee Tales.

Show a woman an easy, comfortable and healthful way to improve her complexion and she is naturally interested.

Coffee is the one greatest enemy of fair women, for in the most cases it directly affects the stomach producing slight, and sometimes great congestion of the liver and therefore causing the bile to be absorbed into the system instead of going its natural way. The result is a sallow, muddy skin and a train of diseases of the different organs of the body which, in all too many cases, develop into chronic diseases.

A lady speaking of how coffee affected her says: "I was very fond of coffee but while drinking it was under the care of the doctor most of the time for liver trouble, and was compelled to take blue mass a great deal of the time. My complexion was bad and I had a pain in my side steadily, probably in the liver."

"When I concluded to quit coffee and take Postum Food Coffee I had it made carefully and from the very first cup we liked the taste of it better than any of the old coffee."

In a short time the pain left my side and my friends began to comment on the change in my complexion and general looks. I have never seen anything equal to the good I got from making this change."

"A young lawyer in Philadelphia named —, whose life was almost a burden from indigestion and its train of evils, quit coffee some months ago and began on Postum Food Coffee. He quickly recovered and is now well, strong and cheerful and naturally loud in his praises of Postum."

"Another friend, an old gentleman of seventy, named —, who for years suffered all one could suffer and live, from dyspepsia, and who sometimes for weeks could eat no bread or solid food, only a little weak gruel or milk, quit coffee upon my recommendation and took up Postum. He began to get better at once. Now he can eat rich pastry or whatever he likes and is perfectly well."

Names given by Postum Co., Battle Creek, Mich.

A MAN THAT KNOWS CHRIST.

Traveling once through the mountains of Kentucky to a distant frontier village, I sat down with the conductor to talk to him about his soul. He was not a Christian, but said he would like to be could he only get at it, but there were so many ways. The Campbellites said they must be dipped, and the Methodists said they must have experience, and Presbyterians said they must find out if they were among the elect and he was seriously confused. I said to him, "Here am I going to Livingston, how am I to get there? I do not know the geography of Kentucky, I do not know how to get across the rivers and through the mountains; but I find a man at Louisville called a conductor who tells me that he has a train running through to Livingston, that all the cuts and bridges are already made, and that all I have got to do is to go along with him and stay on board until I get there. And so," I said, "that is how I am going to Livingston, and that is how you can go to heaven. You do not need to know all about it, but need to know the Conductor and to get on board his train and to stay there." I am glad to add that the simple, straightforward Kentuckian took it all in and got aboard there and then, and I am sure if he has not got there already he will surely get to heaven if he stays aboard. It is true that "Christ is the Way" Beloved, have you met Him? To be a Christian is to be a man that has met with Christ, and taken Him for salvation and every other need.

SCIENTIFIC CERTAINTIES.

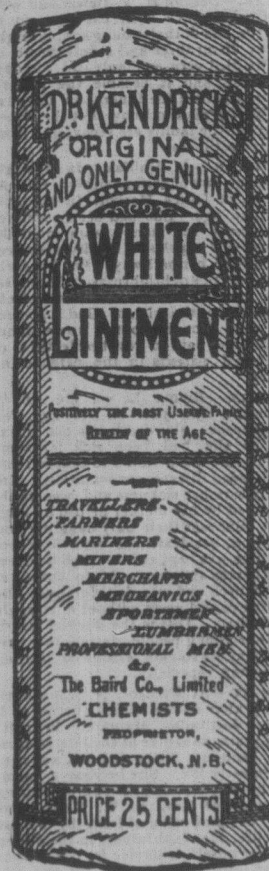
Admitting that there are medical men of eminence who favor the view that moderate doses of alcohol under certain conditions are both useful and necessary, we still have the following well-ascertained facts to which all agree in support of our case:—

1. That intemperance is absolutely condemned by all.
 2. That intemperance is a growth from the so-called moderate use of alcohol.
 3. That health and long life are not dependent on the use of alcohol.
 4. That for children and young people it is always both unnecessary and injurious.
 5. Its use is advocated by some, but even then it is laid down that the quantity must be small and never exceeded, and only taken under certain conditions. This limitation of its use is really a condemnation of alcohol, for it shows that it is of so dangerous a character that the greatest possible precautions are necessary.
 6. That alcohol itself is properly regarded as a poison, and is so treated in all books dealing with that subject.
 7. That alcohol is responsible for an immense amount of disease and death.
- The proper deduction from a consideration of these certainties is that the total abstainer is following a safe and wise course, and that the practice of abstinence is worthy of being followed by all.—W N Edwards.

DECLINE OF INTEMPERANCE

A better understanding of the evil physical effects of intemperate alcoholic indulgence has induced individual temperance on a wide scale. At clubs there is very much less drinking than formerly, more especially of spirituous liquors, and obvious intoxication, once treated as an amiable weakness is now a cause of reproach, men who fall into it habitually, or frequently, are regarded as victims of a mania, and pitied or avoided. At dinners abstemiousness in drinking is usual, and any departure from it provokes unfavorable comment, if not social ostracism. Strict abstemiousness is the rule among them, and a reputation of intemperance is always injurious. It weakens confidence in the man's judgment. Self-control is required and made the test of ability to command. The larger affairs of the present time in the world of enterprise demand strictly sober heads for their management, and the strain put upon all men by present industrial organizations and competition can be borne by the sober only.

Consequently the line of distinction by which the victims of their bibulous appetites or of nervous dependents on stimulants are marked off is now drawn much more sharply than used to be the case. The drunkards have become a class by themselves, reprobated or pitied as untrustworthy or irresponsible members of society.—New York Sun.



To the Weary Dyspeptic.
We Ask this Question:
Why don't you remove that weight at the pit of the Stomach?

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

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

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

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SEND \$1.00 to
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and we will mail you PELOUBETS' NOTES on the Sunday School Lessons for 1903.

Should Have Changed our ad sooner, but couldn't get time to think about it. Students in attendance always have first claim on us. Prospective students next. And we have been rushed with work. But our students are beginning to graduate now, and we will get a chance to give our attention to prospective students. Catalogue to any address.

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Fredericton Business College offers advantages unsurpassed by any other institution in Canada. Attendance larger than ever. Write for free catalogue.

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

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will oblige the publishers and the advertiser by stating that you saw the advertisement in MESSINGER AND VISITOR.

* This and That *

A THORN IN THE FOOT.

Fidele was a little Italian boy, tending his father's goats in the Alban Hills, near Rome. While at his post of duty he was thinking of the King of Etruria, who had threatened to make war upon the Roman republic. Suddenly their burst forth in the distance the glitter of arms. It is the foe advancing to Rome's capture. Without a moment's hesitation, this brave boy set out to warn the city of its danger. Fleet of foot, the little brown mountaineer went skipping over hills, across rocky plains, and through reed grown morasses, in which red-eyed buffaloes looked at him in apparent wonder. On and on he sped, as fast as his sinewy legs could carry him. But the distance was long, the sun fiercely hot, and no fresh water at hand. Wearied, worn, thirsty, warm, and almost exhausted, yet he could not think of surrendering his purpose. At length, with fainting body, but increasing heroism, he passed the city gates and ascended the Capitul hill. The Senate was in session. Only by whisper could he speak and give the startling news. This done, he sank to the floor. Being asked where his pain was, he whispered that it was his foot. Upon examination it was found that a thorn had penetrated far into the flesh. In the operation of extracting it, the noble lad died. To honor the boy's heroism and patriotism, the Senate decreed that thereafter all the gate-keepers of the city should come from Vitrochiano, his native village, and they should be called Fidele, the faithful. When in Florence, the writer saw the beautiful marble statue carved by a great artist in his honor. It represents him sitting and trying to pull out the thorn. This posture is not strictly accurate, as the little hero was too much exhausted for even such an effort. Boys can be heroes today right here in America as really as in any other land or age. My boy, resolve to be one in the truest sense. —Ex

TIM'S EX-CUSE

Thud! thud! thud! and so on for half a minute came the blows thick and fast on some one's back in John O'Hara's house. Then suddenly out of the door shot Tim, holding his hands to protect the back of his head. The tears were in his eyes, and a look of grim resolve on his face not to utter a sound. He found Jim Murray waiting for him, and it was Jim who heard the thuds.

Tim O'Hara was about thirteen, and his brother Joe was eleven. The one thing Tim cherished was this young brother Joe, and Joe followed Tim as a collic follows his master.

"What's the matter, Tim?" asked the sympathetic Jim.

"Oh, nothin'," answered Tim, "only father's been drinkin' and is ugly and been poundin' me."

"What's he poundin' you for?"

"Nothing, only just he's ugly. He always pounds me when he's drunk. Come on down to the stove-crusher."

"Hold on a minute, Tim," said the wise Jim. "Why don't you clear out from home and get away from lickin' me? I wouldn't stand 'em if I was you."

COOKING CONTEST

Right in the Family Kitchen

The ladies have a champion interested in the betterment of family cooks \$7,500 cash has been donated by C. W. Post, Chairman of the Postum Cereal Co., Ltd., to be distributed between now and July next in 735 cash prizes to stimulate family cooks to better service.

Less burned and greasy meat, and potatoes; less soggy biscuits, cake, etc., and better coffee, Postum and tea is the motto.

The girls are to compete in the preparation of good, everyday dishes and in general cookery. Probably Grape-Nuts and Postum Coffee will come in for some attention incidentally, but the tests will be conducted under the daily direction of the housewife and 735 cooks will win varying prizes from \$200.00 down to \$5.00, no one is required to pay anything whatever to enter this contest and each winner will receive a large certificate or diploma with the big Postum seal in gilt, a badge of distinction much to be sought after. Particulars can be had by addressing Cookery Dept. No. 426 of Postum Cereal Co., Ltd., Battle Creek, Mich.

"Ain't nowhere to go, if I wanted to," answered Tim.

"I heard Mr. Bradford tell father this mornin' he wanted a boy on his farm. He'll take you in a minute, an he's a good feller, too."

Tim's eyes shone, but he said: "Good place, Jim, but I can't go."

"Why?"

"Cause I can't."

"Well, why?"

"Cause I can't, I tell yer."

"Well, why can't you?" persisted Jim.

"Cause," said Tim, "if I ain't there to lick, he'll lick Joe." —Ex.

VALUABLE FRIENDS.

BY REV. CHARLES E. KARLE.

There are those who have little regard for people or papers which do not agree with them. Friends, ministers and editors must see and say things as they do or lose their acquaintance, subscription or support. I said to two men recently on different occasions: "Do you take our denominational journal?" "No," was the reply in both instances. "I used to take it, but the editorials made me mad, and I discontinued." "Do you think this was wise?" said I. "Do you not want the opinion of men who do not agree with you? Do you not want the other side of a question presented, that you may have a broad and comprehensive view?" Both finally agreed with me, and expressed their intentions of renewing their subscriptions.

A man who was known to have disputes with his wife was approached by an intimate friend living next door, who said, "John, I frequently hear animated discussions in your house; do you have trouble with the landlady?" "No, no," said John laughing, "it is with the landlady, my wife. We see things differently sometimes, and we try to adjust our views, that is all."

"But you told me the other day that you were the most fortunate man in the world in having such a woman for a wife."

"Yes, I did, and I say so now I learn a lot from her. She has a mind of her own, and speaks for herself. If she always agreed with me I might as well have married a fool."

Our most valuable friends are those who, possessed with the right spirit, have different points of view from our own, and observe relations, conditions and circumstances which we do not see. And there is no help or hope for us so long as we think we know all about a subject. Bound up in our narrow selves, bigoted and prejudiced, like clams closing ourselves at the touch of every opposing influence, refusing light and knowledge which does not confirm our preconceived opinions, we become vain, and conceited, dwarfed and contemptible, in the eyes of the just and fair-minded, the true and high-thinking. —Ex.

THE GRUMBLER.

Oh! the grumbler he
Makes life a misery
For all within the compass of his eloquence;
And those he cannot reach
With the magic of his speech
Must written beneath the burden of his
written
Nonsense.

He see the world awry
And his vision of the sky
Is limited by the height of his back door
fence:
And his wily neighbors see
Through his lack of majesty
That he isn't worth as much as a punched
Tuppence.

When he rises in the morn
And hears the breakfast horn
He neglects to thank his Maker for his
providence:
But he gobbles down the corn
Cake and looks so sad and lorn
That we marvel at his pesky
Continuance.

—In Northwestern Christian Advocate.

A careful study of the New Testament will reveal the fact that some of the greatest things said and done by our Lord and his apostles belong to what may be called the byways of the ministry.

"And it came to pass that as he went, behold,"—and then follows the story of an interruption which becomes the occasion for a new display of mercy. While Paul

Youth, Health, Beauty.

The better health that comes if you eat Wheat Marrow for breakfast shows itself quickly in the clear skin and complexion. Wheat Marrow keeps you young. You can almost call it "The Elixir of Life."

Sterilized. For dyspeptics it is the ideal food. For the well and strong it is beyond compare.

Best Grocers Sell it.

Wheat Marrow

A. P. TIPPETT & CO., SELLING AGENTS, MONTREAL.

The Flour Barrel With The Purple Hoops

is the barrel that contains
the best Flour the world
has ever seen.

Beware of Substitutes.

Was So Nervous She Could Not Sleep At Night.



Had Palpitation of the Heart and Loss of Appetite—
Are You One of Those Troubled in this Way?
If you are, **MILBURN'S HEART AND NERVE PILLS** will Cure You—They Cure Nervousness, Sleeplessness, Anaemia, Faint and Dizzy Spells, General Debility, and all Heart or Nerve Troubles.

Read what Mrs. C. H. Reed, Cobocook, says about them:—Over six years ago I was troubled with palpitation of the heart and loss of appetite. I was so nervous I could not sleep at night. I took **MILBURN'S HEART AND NERVE PILLS**. They cured me, and I have not been bothered since.

Price 60c. per box, or 3 for \$1.25; all dealers or The T. Milburn Co., Limited, Toronto, Ont.

waited for his friends at Athens, his spirit was stirred as he saw the city full of idols; and then came the memorable discourse on Mars Hill.

These things were done on the way to something else. There is a fruitful field of suggestion here. Grand routes of service have to be cast up and bravely trodden, but much can be done in the byways. The opportunities that come to us without being sought should always be seized; they may, in the final event, turn out to be among the most decisive things of life.—London Christian.

Rosesway, Jan. 28, 1901.

C. C. RICHARDS & CO

Dear Sirs,—This fall I got thrown on a fence and hurt my chest very bad so I could not work and it hurt me to breathe. I tried all kinds of Liniments and they did me no good.

One bottle of **MINARD'S LINIMENT** warmed on flannels and applied on my breast cured me completely.

C. H. COSSEBOOM.

Rosesway, Digby Co., N. S.

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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 25c. and 3c. for postage. These are the very best cards and are never sold under 50 to 75c. by other firms.

PATERSON & CO.,
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Wedding Invitations, Announcements,
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When answering advertisements
please mention the Messenger and
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After Work or Exercise

POND'S EXTRACT

Soother tired muscles, removes soreness and stiffness and gives the body a feeling of comfort and strength.

Don't take the weak, watery witch hazel preparations represented to be "the same as" Pond's Extract, which easily sour and generally contain "wood alcohol," a deadly poison.

MAGICAL

is the effect produced on a big family wash by a single cake of SURPRISK soap.

The housewife's labor is reduced one half; the original snowy whiteness is restored to the linens without boiling or hard rubbing and the disagreeable odors so noticeable with other soaps is done away with entirely.

And yet it costs no more than ordinary soaps.



COWAN'S PERFECTION Cocoa.

It makes children healthy and strong.

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Never-failing Specific for Pain and Cure for Injuries.

Modern science has shown the danger of a wound of any kind becoming infected with bacteria. They float in the air and readily enter any abrasion or inflamed portion of the body often causing dangerous results. Hence the importance of modern surgery of an immediate application of some disinfectant. Nothing will be found superior to Gates' Acadian Liniment for this use. A bottle should be kept constantly in the house ready for instant application. Its frequent and great benefit will soon demonstrate its value to the possessor. Twenty-five cents will make the trial. Do not wait. Try it now.

Manufactured by—
C. Gates, Son & Co.
MIDDLETON, N. S.

SOUR STOMACH, FLATULENCY, HEARTBURN, AND ALL OTHER FORMS OF DYSPEPSIA
Promptly relieved and cured by **K.D.C. THE MIGHTY CURE**

News Summary

Rev. I. I. Trebitsch, a converted Hebrew, in a lecture at Ottawa, estimated the Jewish population of Canada at 22,000.

Permanent notices are to be attached to the lampposts in the main streets of Dundee, Scotland, forbidding spitting on the footways.

A cloudburst at noon April 12, at Henryville, Ind., flooded this part of Clark county and did great damage. County Commissioner Raymond and wife were drowned while crossing Blue Lick Creek. The water rose so rapidly that the buggy was swept away.

It is reported that King Alexander peremptory ordered four Servian officers to challenge a professor to a duel to the death because the latter had publicly charged them with having attained promotion over the heads of their seniors by servility to Queen Draga.

Sport is apparently not considered a necessary element in a French school boy's education. An order has just gone forth from the director general of elementary schools forbidding masters to allow their pupils to play leapfrog, football, rounders, tops, hopscotch and other games.

Strikes have broken out at the Morpinc shoe works and the Russo-American rubber works in St. Petersburg and bloody encounters have taken place between the strikers and the police. The Czar's advisers are endeavoring to dissuade him from taking his intended journey to Italy, for fear of anarchists.

A partial eclipse of the moon was beautifully visible in St. John Saturday night. When the moon rose, clouds to the eastward partially obscured the surface for a while, but about nine o'clock when the shadow was at its greatest, the moon rode clear of the clouds and the eclipse was viewed by thousands.

All efforts to ascertain the name of the bark stranded on eastern rocks, Scatterie Island, have so far proved unavailable. There is a supposition among shipping men that the wrecked vessel may be the bark Cudoon, now forty days out from Liverpool to Sydney, to load coal for St. John.

The rumors current of a plot against the life of King Alexander of Serbia received apparent confirmation in private despatches which have been received at Buda-Pest and according to which an attack on the King's life was planned for next Sunday. The plot was discovered and fifty persons suspected of complicity therein were arrested. Other arrests are expected.

General Manager O'Hanlont of the Canadian Atlantic Railway and Organizer Wilson of the International Brotherhood of the Maintenance of Ways, have had a conference but the three hundred trackmen are still on strike. Mr. Wilson before going into conference got the men to agree to the same rate of wages as is now being paid by the C. P. R. but this would not be conceded.

Replying to a deputation in the House of Commons, London, April 10, asking for the removal of the duties on corn, tea and sugar, Mr. Ritchie, the Chancellor of the Exchequer, gave a plain indication that he had no such intention. It is now considered certain that any taxation relief that may be found possible will take the direction of a reduction in the income tax.

For a year Halifax has been agitated about the gift of \$75,000 for a library building in the city. The majority of aldermen tried to cancel the agreement with Carnegie. An injunction was taken out to prevent this and the city council appealed to the full court against this injunction, which had been granted. The appeal was dismissed today, the court being equally divided. The city is now called upon to proceed and furnish a site according to the original agreement with Carnegie.

Prof. Warren Morehead, curator of the department of archaeology of Phillips Academy, Andover, Mass., has discovered on a farm east of Hopkinsville, Ky., what he says was the burying ground of a prehistoric people. Prof. Morehead exhumed ten skeletons, several being in a fair state of preservation. He is making a preliminary investigation in this region and probably will be followed by a party of archaeologists from Yale College. The bones found, he pronounces to be those of an extinct race of mound builders. All the skeletons were in receptacles built of flat stones. Stone cups were found in several graves and a stone knife was found in one. Prof. Morehead will continue his investigations for several days.

FREE ECKK FOR SICK WOMAN



Woman is more liable to illness than man. This is because her organism is more sensitive. In man the muscular system is predominant. In woman the nervous sympathetic. Woman suffers in heart and brain and body a thousand times the average man can't understand. He knows nothing of the throbbing head, the aching back, the nerves all a-jar by overstrain, the "want to be let alone" feeling, the weakness and prostration from the overwork, worry and cares of her self-sacrificing life. Often indeed her wonderful love and courage make her hide from him until it is too late, the many sleepless, restless nights followed by tired waking mornings the wearing pain, the dragging weakness of female complaints, all of which are increased at each period, the unutterable misery and weakness that darken her life and bring her to the verge of despair.

Yet woman need not despair. God never meant that his best gift to man should go through life in sorrow and suffering. What a woman needs is to understand herself. Dr. Sproule has made this possible. He knows, (for he has proved it by curing thousands of cases where others have failed)—that she need not suffer physically. His latest book, written entirely for woman, shows this plainly. In it you will read his wonderful "Tribute to Woman." When you read it your heart will throb with gladness as you feel that here, at last, is a man with a mind great enough and a heart tender enough to understand woman. This same understanding and sympathy have made him resolve to send a copy of this book

Absolutely Free

to any sick woman who writes for it. She who reads it will learn all about the weakness and diseases of her sex; all about her complicated nervous and physical conditions; all the necessities and requirements of her wonderful organism. Best of all she will learn what is necessary to maintain health, and how that health can be regained when lost.

Fully Illustrated.

Dr. Sproule has given particular attention to the illustrations in this book, and has spared neither trouble nor expense to get the very best. All the female organs, both in health and disease, are so clearly drawn that anyone looking at the pictures cannot fail to understand. Dr. Sproule's long experience as a surgeon and a Specialist has made him an authority, and the illustrations have been done from drawings which he himself has made especially for this book. They are so clear and perfect that they will prove a revelation to the women who see them.

To Healthy Women.

Reader, if you are well, please do not send for this book; because the edition is limited, and the book you might write for out of mere curiosity would probably be the means of depriving some sick and suffering sister of that beacon light which would guide her to renewed health and happiness.

But remember, though Dr. Sproule has been to great expense in getting up the book, it will cost YOU nothing. The doctor wants you to have it. He wants every woman to have that perfect glowing health without which she cannot fitly rule her kingdom. He feels it is his greatest privilege to help in any way God's last and best creation—WOMAN. Write for this book at once. It will save you years of suffering. Address SPECIALIST SPROULE 7 to 13 DANE ST., Boston.

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an imitation—especially imitations of Pearl-line. Many are dangerous. And dangerous washing powders can never be cheap—no matter how little you pay for them. Peddlers and untrustworthy grocers will tell you the stuff they offer is "Pearline," "same as," "as good as," "made in the same factory," etc. It's false.

Pearline is the standard washing compound; never peddled; gives no prizes; simply stands on its merits as the best, safest, and most economical.

Willsons NOW USE Pearl-line

In answering advertisements please mention the Messenger and Visitor.

If You Like Good Tea try RED ROSE.