

Messenger and Visitor.

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Sawdust and Fish. There has been a difference of opinion as to the effect of sawdust thrown into our rivers, upon the fish of these rivers, and some very bitter things have been written and spoken on the subject. In a recent lecture by Prof. Knight of Queen's University, the following summary of his views may be of interest to many of our readers. "That in a rapidly running stream of water the presence of sawdust has no injurious effect upon the fish; but if the water is stagnant it rapidly becomes injurious. In his experiments he found that this was due to certain substances which were dissolved out of the wood, and further, that the sawdust from white pine and from cedar seemed to be the most injurious; also that the character of the sawdust to a certain extent influenced the amount of the materials that might be dissolved from sawdust. Prof. Knight said that experiments showed that the destruction of fish in stagnant water by sawdust was not due to putrefaction of the sawdust, but to those substances extracted from the wood, and that in time with fresh air and sunlight the water would purify itself. In experimenting where the smallest percentage of sawdust was present compared with the flow of the stream, he found small fish would live about two hours. That was in a strength of about .16 per cent. of sawdust. This was in slowly running streams. Comparing these results with the amount of sawdust in streams flowing more rapidly, and taking into account the flow of the stream and the amount of sawdust passing in per diem, he concluded that the amount of sawdust would not reach more than .004 per cent., and he did not think that it was much of a factor in the destruction of fish-life in a rapidly flowing stream.

A Deadly Weapon. A Danish officer has invented a machine gun which may cause a revolution in infantry tactics. It has been formally adopted by the Danish army. It has all the advantages of the old machine gun with none of its disadvantages. The old gun is a heavy piece of artillery mounted on wheels, while the new gun weighs only thirty pounds and may be carried together with its tripod and ammunition by a single soldier. This portable weapon may be fired at the rate of 200 rounds a minute. Its ammunition is carried in curved magazines, each holding 30 rounds, several of which may be packed, side by side in a curved knapsack made for the purpose. It may be carried into many places where a machine gun could never be dragged, as, for instance, mountain fastnesses, where the horses and mules necessary for drawing artillery could not penetrate. For defensive warfare it is particularly adapted. It has no carriage and needs no shield, which may offer itself as a mark to the shells of the enemy. Instead, it can be hidden away during the time of a bombardment. Then when the enemy's infantry advances to the attack, the useful little guns can be brought forth, placed upon the parapet and fired with deadliest effect. Another use to which this weapon may be put to advantage is the arming of marines, to whom in small operations on shore in which they are apt to take part, it would be of wonderful assistance. Military experts say that the possibilities that may be found in a corps of mounted infantry with a third of its number carrying these weapons, and the remainder carrying ammunition, are startling to contemplate, as the corps thus equipped could combine the qualities of infantry, cavalry and artillery and would be almost invincible.

Mr. Chamberlain and the Dutch. It looked at one time as if Mr. Chamberlain was to have it entirely his own way in South Africa. In the Transvaal and the Orange Free

State those Boers whom he met were civil in their attitude, and took the hand of proffered friendship as it was held out to them, and expressed their willingness to forget the past, and do what they could to develop their country under the new regime. But when Mr. Chamberlain got back to Cape Town he found a different state of things. The British residents who had stood true to the flag during the war and had suffered much for their devotion, were disposed to resent the favors bestowed upon those who had been disloyal, and on the other hand, the Dutch of Cape Colony were equally as pronounced in their antipathy to the British. So hostile were the feelings expressed that Mr. Chamberlain felt compelled to speak his mind pretty freely as to the conduct of both parties, and gave them distinctly to understand upon whom the blame would rest if the unity of the colony were delayed and these bitter sectional feelings continued to be cherished. The outlook at the Cape for a reign of peace and good-will is not bright with promise. But patience and firmness and a desire to do what is right will win eventually.

Kansas and Prohibition. Prohibition by law has been in force more or less in Kansas for twenty-one years, which is time enough to test its value, for it has reached its majority. The statistics which have been gathered are full of interest. In five of the 105 counties the prohibitory law is not enforced. These five counties have 17 per cent. of the population and furnish over 30 per cent. of the crime. The population in these twenty-one years has increased from 996,616 to 1,470,495, while the number of prisoners has decreased from 917 to 788. That prohibition is generally enforced appears in the fact that the United States collects in Kansas only \$7,700 for each 10,000 inhabitants, while in Nebraska, not a prohibition state, it collects \$250,000. In the last ten years Kansas has gained three cities of over 10,000 inhabitants while Nebraska has lost three. Kansas while purely an agricultural State, is one of the most prosperous in the Union, and can afford to spend two million dollars annually on her schools. She saves it, in beer and whiskey. Prohibition may not prohibit, but it lessens crime and increases the productive power of the community where it is in operation. We should like to see it enforced in these Provinces for twenty-one years. The gain in manhood and morals and intelligence and mutual prosperity would be simply astonishing.

The Joint Commission. All those who desire to see good feeling obtain between this country and the United States learn with great satisfaction that the Joint High Commission will meet again in October. Negotiations will be renewed with a view to the settlement of all outstanding differences between the two countries, except of course, the Alaskan boundary question. There will be the Behring Sea and North Pacific sealing question. The inland fisheries are a constant source of irritation. Then there is the transportation question, which grows in importance as trade and commerce increases. The alien labor laws are of such a nature as call for their total abolition or a great modification. For some time the United States has been desirous of revising the agreement of 1817, respecting war vessels on the Great Lakes. The United States shipyards on these lakes desire to build war vessels for the government of such size as may be taken to sea through the canals. But any increase of armaments for use in these lakes ought to be strenuously opposed by Canada. The most important subjects however, will very likely be, the consideration of the customs duties and reciprocity. There is no doubt that a more equitable adjustment of tariffs would be of mutual advantage.

The Alaskan Railroad. Alaska is to have a railroad in the near future. The contract for building it has already been awarded to a well known contractor who agrees to have the line completed in three years. It is said that 5,000 men will be at work in its construction next year. The water terminus will be at Port Valdez, at the head of Prince William Sound (on the south coast) where there is a fine and spacious harbor. It will follow the Copper River Valley for a considerable distance, and will reach the Yukon at Eagle City, thence following the course of that river to Dawson. The completion of this road will make it the favorite route to the Klondike and the Yukon, for the length of the road to Dawson will be less than 400 miles, while that of the present route (not all rail) from Skagway is 575 miles, and the water route from the mouth of the Yukon is nearly three times as long. The region between Port Valdez and Eagle City is rich in minerals—copper and coal, as well as gold. There are indications that the country is to yield great quantities of copper. It is said that large supplies of petroleum exist in the neighborhood of Port Valdez within a short distance of the coast. This railroad will hasten the development of all these resources.

Great Britain and Ireland. The relations between Great Britain and Ireland are likely to undergo a complete change. If the bitterness of the past can be made to give place to friendliness, then may we expect the dawn of a new era for Ireland. Certainly, the man or the government that succeeds in overcoming the difficulties which have kept Ireland in a political turmoil for many years, will deserve the congratulations of all who are interested in the prosperity of the Empire. The negotiations between the tenants and landlords have led to some definite proposals which, if carried out, will make the relations between these two classes what they really ought to be—at least, will tend in that direction. It is proposed that the tenant may purchase his holding on agreed terms, not to become full owners, but to have a proprietary interest in them; thus the landlord would not be driven from the country but would remain with his tenants, the two working in harmony, and mutually helpful. Of course much will depend upon the action of Parliament. The scheme as proposed involves a heavy expenditure of money at the outset—one estimate says, one hundred million pounds sterling. This will have to come out of the British tax-payer, and he may feel that more is taken out of his pocket now than he can afford to pay. The fact is that something must be done, because it ought to be done, to bring the peoples on each side of the channel into loving relations, and vital sympathy, with each other. Almost any expenditure to bring this about is worth the effort.

The Cape of Good Hope and Immigration. The immigrant question is a living issue in British Columbia, and to a lesser extent in the other Provinces of Canada. The action taken by other colonies may be helpful to a better understanding of our own conditions. The legislature of Cape Colony has passed an Immigrant Act which prohibits the landing in the colony of a certain class of immigrants. The Act is aimed at paupers likely to become a public charge, and other undesirable persons. It also prohibits the landing of any person who, when requested by a duly authorized officer to write out an application, in the characters of any European language, to the satisfaction of the minister, is unable to do so. This part of the "act" has reference to Asiatic immigrants. The "act" exempts illiterate Europeans, even when unable to read and write, and without visible means of support, who are agricultural or domestic servants, skilled artisans, mechanics, workmen or miners.

Faith in an Act.

BY REV. THEODORE L. CUYLER, D. D.

"When I was a college-student," said a good old minister to me, "I was under conviction of sin, and I went and talked with two or three of the professors, and got no light or relief. As soon as I began to act out my feelings, faith became the simplest thing in the world." They had given him the theory of religion he learned what it was by practice. All the lectures on gravitation ever delivered would not teach a child to walk; he can only learn to walk by trying to walk. Jesus Christ saves sinners by telling them what to do, and when they begin to do it, he helps them forward. Hundreds of people go home from our churches every Sunday believing their Bibles and believing in Jesus Christ, and yet do not move one inch towards becoming Christians.

I once illustrated the act of faith by the experience of a friend who was in an upper room of a hotel at night when the building took fire. He seized the escape rope that was in his room, swung out of the window, and lowered himself in safety to the sidewalk. He had a good opinion of the rope during the day when he saw it coiled up by his bedside, but it was only an opinion; when he believed on the rope and trusted himself to the rope, it saved his life. The good opinion which thousands of people have of the Lord Jesus, and of Christianity, works no change in their character or their conduct. Even when the Holy Spirit or some startling providence sets them to thinking, they never put their thoughts into a practical step, and soon relapse into their former indifference. A piece of iron that is often thrust into a fire and is not bent into the right shape while heated becomes at length more brittle, and less easily moulded. To hear about Christ very often, to think about him very often, and to be invited to Christ very often, and yet not to lift one foot towards him becomes a very hardening process. It insults his love, grieves the Holy Spirit, and increases guilt. An habitual churchgoer may incur a degree of guilt to which the ignorant neglecter of all religion in the back slums is a stranger.

Some reader of this article who habitually attends a house of worship, who believes in Christianity, who expects to become a Christian at some time before he dies, may ask me the question, "What sort of faith most I have in order to be saved?" My answer is that a good opinion of Christianity or even the desire to become a Christian is not enough. You must make a resolute grasp on that Redeemer whose blood cleanseth from all sin, and put your whole energies into the act. Your only hope of salvation is in Jesus Christ, as my friend's only hope was in that escape rope, and you must "lay hold of the hope set before you."

"Must I repent of my sins if I would be saved?" Yes, in deed; but repentance is more than feeling ashamed of yourself, or feeling sorry; that you have done often. Repentance is turning from your sins, with an honest endeavor after a new obedience. Turning from—is an act; Whom are you to turn to? Whom are you to obey? Jesus Christ, and him only. Repentance—unto life and faith on Jesus Christ go together. They are like the two halves of one globe. The Spirit that reveals your sin to you, reveals your Saviour to you. To attempt to break away from your long indulged sins may be no easy task; to do it without divine help may be impossible, it becomes perfectly possible if you beseech Christ's help. That beseeching means prayer, and that prayer of faith is an act of your soul. In times past you may have felt shame and sorrow for wrong-doing, and made many a resolution to do better. But neither sad feelings nor good resolutions were of any more avail than a rope of straw would have been to my friend in the burning hotel. You never went out of the region of feelings into positive action.

Jesus Christ does not seem to have talked much to people about their feelings. He demanded action. To the two fishermen by the shore of Galilee, he simply said, "Follow me!" That was a pivot moment; they did not sit down and cry over their sins; they did not promise to think about it as you have often done. They left their nets and started off straightway on a path of obedience that carried them into a career of sharp trials, but of unparalleled usefulness and an immortality of glory. That was faith—a decisive step of faith—and that is the only kind of faith that can save your soul. Whatever Jesus Christ commands you in your Bible, or through the voice of your conscience, to do, hasten to do it. Henry Drummond was right when he said that the first sign that a person abandons, or the first act that a person performs to please Jesus Christ, is the turning point in conversion. For conversion means a new style of character and a new style of conduct. Christ lovingly says to you, "My Spirit will I give unto you," and that Spirit is omnipotent.

Exercise the faith you have, and pray for more. If your attempts to walk cause some tumbles, get up and go on! Felt weakness leads to a tighter grasp on Christ's strong arm. Every step of faith will carry you into increasing peace, joy, power, usefulness; you will begin to live! Your terrible danger now, the danger that may wreck your life and ruin your soul eternally, will be your doing nothing at all! Delay means death. When the flame strikes you, it will be too late for the rope.—The Evangelist.

The Decision of Callimachus.

BY T. R. RICHY.

On a September day two thousand, three hundred and ninety-two years ago, a council of ten Athenian generals and one war ruler occupied the slope of one of the mountains overlooking the plain of Marathon, on the northeastern coast of Attica, twenty-two miles from Athens.

The purpose was to decide whether, with their small army of eleven thousand armed and disciplined infantry and about that many irregular, light-armed troops, they should give battle to the mighty Persian host, one hundred thousand strong, encamped on the plain below in command of the Median general, Datis.

The historian, Sir Edward Shepherd Creasy, argued that "the generations to come would read with interest the record of their deliberations for the reason that on the result of their deliberations depended, not merely the fates of two armies, but the whole future progress of human civilization."

At last the vote is cast, the count is made, and the record shows five and five. So Callimachus, the war ruler must decide it. With what trembling emotion must he, "brave and noble" as he was, have realized his momentous responsibility. Well might even the plumed birds amid the myrtle, the arbutus and all the odoriferous shrubs that everywhere perfume the Attica air, hush their melodies, and all animated nature pause to catch the verdict about to be rendered.

Miltiades, the daring Athenian general, turns to him who, with a stroke of his pen, is to decide the destiny of the world's nations, and thus adjures him: "It now rests with you, Callimachus, either to enslave Athens or by assuring her freedom, to win yourself an immortality of fame such as even Harmodius and Aristogiton have acquired."

Callimachus lifts his pen amid the awful silence and bravely writes: "Let the battle be joined!"

Miltiades at once resumes a warlike attitude and gives command for the Athenian army to prepare for the momentous contest. The Persians fought bravely, but soon the heretofore unvanquished lords of Asia turned their backs and fled, the Greeks following and striking them down to the water's edge, where the invaders were now launching their galleys and seeking to embark and fly. Datis tried by ruse to capture Athens, but the wily Miltiades thwarted his designs and the baffled Persian armada returned to the Asiatic coast, thus ending one of the most decisive and far-reaching battles, in its results, in the world's history. The spell of Persian invincibility which had so long paralyzed men's minds is broken; among the Greeks is generated the spirit which beat back Xerxes, Agesilaus and Alexander in terrible retaliation, through their Asiatic campaign, and for mankind is secured the intellectual treasury of Athens, the growth of free institutions, the liberal enlightenment of the western world and the gradual ascendancy for many ages of the great principles of European civilization.

So much for the decision of Callimachus. But you, dear reader, must make a decision compared with which, in its consequences, the decision of Callimachus amounts to no more than a bauble that bursts and vanishes. His decision pertained to this world, and to time's duration; yours to a future world and eternal duration. The never-ending, never-changing destiny of your immortal soul is involved; likewise the same destiny of those whom your influence reaches. This world and all its wealth, and all its interests are not even to be named in comparison with the worth of what is involved in your decision. The Son of God intercedes at the Father's throne, pleading that you be spared a little longer, that so you may decide wisely. Angelic hosts, with bated breath, from heaven's battlements look on and eagerly listen to catch the verdict that you are to render. "Why halt ye between two opinions?" "Choose ye this day whom ye will serve."—Sel.

John Frederick Oberlin.

BY REV. FREDERICK A. NOBLE, D. D.

On August 31, in the year of our Lord 1740, at Strasburg in Alsatis, there was born a child whose destiny in the providence of God was to be clearly interwoven with the destiny of a wretched community of mountaineers, and the descendants of a little company of Huguenots compelled to flee after the massacre of St. Bartholomew, to Steinhil, a mountain fastness in a wild district in the Vosges mountains, a hundred and fifty years before, and whose name has become one of the inspiring and cherished names of history. The child grew into a lad. Under wholesome home training the lad became an earnest, scholarly boy. At fifteen he entered the university at Strasburg. At eighteen he was a bachelor of arts. At twenty he had been ordained to the gospel ministry with a view to service in the Lutheran church. At twenty-seven though he had taken the ordination vows of the ministry, he was still in his study. It was his idea, evidently, that for large usefulness there must be faithful and patient preparation.

At this period in his career a humble missionary, who confessed his own inability to gain access to them, stood

before him and told the story of these wild and degraded mountaineers. On the basis of his story he made an appeal. He wanted this devoted student to go to this people and be their shepherd. He wanted him to take his magnificent mental endowments, his social position, his wide learning, his culture, his hope of promotion, and lay them all on the altar of a community, the one bond of sympathy between him and whom was that they were both human. He was fitted for a professor's chair in the university he so much loved. He had the talent and the training to justify him in anticipating advancement to almost any place open to the men of his time. He was asked to subordinate it all, nay, to consecrate it all to the welfare of these rude men and women in the well nigh inaccessible region of Steinhil. Could much more be asked? After a deep and earnest struggle in which it was made clear to his own soul that the call which had reached him was the call of God, he said "yes," and went. He became their spiritual guide and teacher and friend. It was like the changing of their long cold winters into tropic warmth. It was like the broadening of their horizon till they saw the resplendent beauty and felt the pulse of the great world about them. Into the slow and sluggish life of this people he poured the hot and stimulating blood of his own choice life. The place was desolate and solitary; he made it glad. It was a wilderness; at his touch it blossomed like a rose.

For fifty nine years, until he was eighty six years of age this devoted servant of Christ had his home among these people, away in this remote district. He prayed for them, he taught them; he preached to them, he bore their burdens; he toiled with his own hands at the hardest tasks, that they might the better know how to toil; he carried them in his thoughts and heart as only one can who has caught the vicarious spirit of Jesus. And then abundantly ready for his home going he heard and answered another call of God and went up to dwell in the heights of the new Jerusalem.

It was a marvelous record the man made. The vulgar, the despised community to whom he was introduced a little less than three score years before, his final retirement from them, had been made over new and the dominion of corruption and vice into whose subjection they had come, had given way to a domain of gentle manners and good morals. Many had come into a personal experience of the saving grace of God in Christ. There were Christian churches, Christian homes, Christian schools. There were other institutions designed to be helpful in a Christian way. There was a Christian public sentiment. The community had risen to the point where it had pride in itself—self respect and aspirations. One saw everywhere the evidence of thrift and comfort. Moreover this work was done in such a wise and thorough way that it abides. Seventy years after the death of this servant of God, the fountains he opened are still flowing.

But who was this large soul? this lad of brilliant promise? this man of stalwart strength and heroic purpose and fine culture? this devoted and beloved pastor? this exponent of human brotherhood? this brave philanthropist and uncompromising advocate of the rights of all to a fair chance in life? Very fitly may the name be spoken in tones of love and reverence, for it was John Frederick Oberlin.—Ex.

Our Name.

Our neighbors who make much account of the name whereby they would be called, and are yet quite unable to agree upon such a name, in some instances express preference for the word "disciple" as characterizing them. One of their papers said, recently, that "it meant something in the time of the apostles to be disciples. [It meant being forsaken by friends, persecuted and put to death." But it certainly does not mean that now, and if that was the one word by which believers were to be called in that earlier day it must be out of date and improper now. The word is used a good many times in the gospels, referring to those who were under the direct personal instruction of the Master or Teacher. It is used only a few times in the Acts, and not once to designate any person who was put to death. Saul breathed out "threatenings and slaughter against the disciples of the Lord"; but it is not recorded that he put any to death. And, so far as appears, Saul was the only man who ever lifted a hand against a "disciple." If Christ was simply a Teacher, then believers may be called strictly disciples; but when Jesus is thought of as a Master, then his people are servants obeying his commandments. If he is a King, they are citizens of his kingdom, his subjects. If he is thought of as making himself an offering for sin, consummating his work on the cross, then believers are his redeemed. If he is thought of as sanctifying himself, "that they also might become sanctified through the truth," then they are saints, "the sanctified" in Christ Jesus. And inasmuch as no soul can enter into the life of Christ, or can hope for salvation through the blood of Christ until it has become sanctified to him by a full surrender of itself and its all to him, no better word has yet been found to describe his people than the word "saint." That word is used

much more frequently to designate believers than the word "disciple." It was known to the Old Testament writers in Deuteronomy, Samuel, Chronicles, Job, Psalms, Proverbs, Daniel, Hosea, Zechariah. In the New Testament "the bodies of the saints who slept" arose when Jesus rose; Saul was accused of having done evil to God's "saints;" Peter came down to the "saints" at Lydia; and when he had called "the saints and widows" together he presented Dorcas alive. Paul confessed to his Lord, "Many of thy saints have I shut up in prison;" but he does not confess to have killed any one of them. And then, when he comes to write of the things of the kingdom, he uses the word "saint" not less than thirty-nine times to designate those accepted as saved. They are the "sanctified," the redeemed, the regenerated; they are the purchase of the blood of Christ. When we use a word which, rather than any other, describes the people of God we call them "saints." That is what they are. No man ought to be called a Baptist who is not first a saint. "The disciples were called Christians first at Antioch"; but Paul never knew them as Christians. To him they were usually "disciples," but they were saints, sanctified in Christ Jesus. Careful not to give offense, we shall not use that word when speaking of those who would have us call them "disciples." We are not chary of its use when Baptists are considered.—Sel.

To the Editor of the MESSENGER AND VISITOR.

Dear Brother:—I see by a recent letter from Mr. Adam's that the completion of the Twentieth Century Fund is not yet an assured success. But I believe that before the time expires for the accomplishment of this work our people will have proved themselves equal to the task. If we are alive to the responsibilities, and possibilities that lie before us, we surely will. To this end let each pastor seek to lead his charge in the accomplishment of this labor of love. I do not mean that he should perform the work of collecting; but rather have an oversight of it and set his people at work; his aim being to accomplish the highest possible Christian service with them. This would be success indeed. I believe, as a rule, our pastors do too much, are overworked, while they get too little out of their flock in the way of aggressive Christian labor. Don't be afraid to harness them up, and set them at work, it will do them good, and they will love you the more for it afterwards when they have learned the sweet enjoyment of love's service.

Then there are in every church a number of faithful ones who bear heavy burdens and often more than their just proportion; because it is easier to do so than to get it done by others, while this may enrich them in the grace of liberality, if others are thereby kept from doing their just part there is a wrong done them, their life is dwarfed; for Christian life is expanded and developed by Christian acts and exercises only. So the more the work can be divided, or the more that can be drawn into the service the more the Christian life is expanded. While there has been generous responses to special appeals by our people and many do give constantly and generously, yet there is a very great lack on the part of a great many whose names are on our church rolls, in the grace of liberality, and this will no doubt continue to be so until there is a more universal adoption of better principles or methods of giving.

Now in all the walks of life the first thing necessary to the accomplishment of results is a definite and settled purpose. Without this we wander aimlessly and land where the tide of events may cast us. No goal is reached because there was none set before us to attain to. And this principle applies as practically to Christian giving as it does to every other object or act of life. We have an apt illustration of this as we scan the columns of statistics in the year book. In one column you will find the amount contributed by the Women's M. A. Society, in others the amounts contributed by the church for the year to the various benevolent objects; and it is a noticeable fact that in many instances the amounts contributed by the W. M. A. Society equal, or exceed the contributions of the whole church and the cause is not far to seek, they have a definite purpose. The minimum to be raised by them is a dollar per member per year, then they seek to exceed that amount as far as possible. And the reason that in so many instances the balance of the church members contribute so little compared with the W. M. A. Society is due to this one fact, that on their part there is no definite purpose in the matter, they wait until a call is made upon them, then they will plead that they have nothing to give, or perhaps they will give ten, twenty-five, fifty cents, or a dollar with the kind expression "I would like to give more, but that is all that I can do now," and never think of the matter again until the next appeal is made. Consequently the labor and strength that should be directed to the ingathering of the unsaved, and to the strengthening of the Redeemer's kingdom, is taxed to gather from the professedly Christian world the means to carry on the Lord's work, a condition of things that should not be, because these should flow into the Lord's treasury as freely as the water finds its way to the ocean. Now the question is, how is this to be brought about?

The most practical and just solution of this problem is

systematic giving or tithing and it is also the most Scriptural method. Many object to this, because it was a Mosaic law. They seem to be possessed with a mortal dread of anything that savors of the law. One is sometimes almost constrained to think that to confess yourself a sinner, then live so that there will be no hypocrisy in the confession was the highest ideal they possessed of Christianity. We certainly are not forced by the law that is foreign to the spirit of Christianity. But if we are the children of God in truth then have we become obedient children, the law is no longer our task master, but it is a light and lamp; for by it is the knowledge of right and wrong. So the adoption of it as a rule of giving is only fashioning yourself as an obedient child. It simply resolves itself into a question of faith in God.

Moreover tithing is not instituted under the law, but under grace. When Abraham met Melchisedec who blessed him he gave him a tenth of all, not to win favor or buy his salvation, but in acknowledgement of debt, because of blessings received and promised, from him who was a figure of Christ. We, my brothers and sisters, have professed to have met the High Priest in the way who has blessed us and made us to inherit the promise with Abraham whose children we are. Now if he was indebted to give it, are we under less debt? There was a clear acknowledgement of debt on the part of Abraham in that he gave it, and there was also as clear an acknowledgement of the right to receive it, on the part of Melchisedec, in that he accepted it. Jacob gave a tithe upon the same principle and was blessed in doing it. Afterwards it became a statute in Israel which only proves the more conclusively that it had the divine approval, and was the divine right, and they that adopt it are insured by the promises of God. "If you are satisfied with the security down with the dust." Now how do we learn our duty or moral obligations to God but by the law? Take the Sabbath for an illustration, we concede the fact that our conduct in respect to it should be governed by the law. If in this, then why not in every other moral obligation? There is certainly no other source by which we can learn what God requires.

Then the Apostle speaking of the Levitical priesthood, its duties and privileges, says, "they serve unto the example and shadow of heavenly things. They were made priests after the law of a carnal commandment and were a figure or shadow of the heavenly who is made high priest after the order of Melchisedec and is worthy of as much honor." Then, if they in receiving tithes of the people served unto the example and shadow of heavenly things where has the example and shadow gone in our relation to the heavenly high priest? Then let us become alive to the responsibilities, possibilities, and privileges, that are ours in this and we will enjoy a richer spiritual life and hasten the triumphs of the kingdom.

N. P. WHITMAN.

Church Choirs.

BY DIMOCK ARCHIBALD.

A Colloquy.

Whoso offereth praise glorifieth me. Ps. 50:23.

Let all the people praise thee, O God, Let all the people praise thee. Ps. 67-5.

A great supper was spread. Two hundred guests sat down to partake thereof. Behold and wonder at what took place! The twenty waiters having previously selected the choicest viands and arranged them on a table at the head of the room, together had a pleasant time partaking of them, accounting that the guests may well regard themselves as happy in seeing them enjoy the rich repast. The abused—and insulted—guests, with one accord queried—What ought to be done with such waiters? A wise woman spoke—"If I were hostess they would be discharged at once. Is not the action of the choir that sings unfamiliar tunes, and thus hinders the congregation from joining in the worship, very much like that of the waiters? Is not such a choir supremely selfish, in pleasing only themselves, utterly regardless of the needs and happiness of the congregation which they serve.

Question—Since members of choirs are self-denying, noble, Christian, people, how do you account for it that they should so often seem to pervert the service of song to an exhibition of their own skill?

Answer—It is a matter of wrong habit arising in part from a mistaken theory, that in order to be progressive, new tunes must be sung, forgetting that success in the worship of God ought to be the chief object of the choir. What if the pastor should do likewise and fill his sermon half hour with a declamation in which his ability in acquiring new ideas was apparent, with also abundant quotations from Hebrew and Greek? Would not his resignation soon be in order?

Question—Please name some objection to the singing of new tunes?

Answer—It tends toward emptying the church, to dispirit the pastor. It grieves the Spirit of God. It hinders souls being saved. Sankey's leadership of song resulted in all the people singing with him, the gospel by which many souls were saved. Is it not then plain

that the singing of new tunes in the great congregation in which they do not join is at war with the object and work of the Holy Spirit since the one object of the whole church machinery is to co-operate with the pastor and the Holy Spirit for the edification of the church and the salvation of souls. How blessed to have the intelligent support of the choir.

Question—But shall we never sing new tunes?

Answer—Yes, under certain conditions it may probably be wise—How to do it is best illustrated by what I witnessed in an alive church in Boston, whose average annual addition to her membership by conversion was about seventy-five persons. The deacon who led the music had a choir of three hundred mostly girls in the Sabbath school, also a choir of fifty in the organ gallery. When these three hundred and fifty in the organ gallery and spread through the congregation led by the deacon who stood on the pastors left, sang together the new tune, which the choir had previously practised, do you wonder that it at once became popular.

Question—Why are old tunes best?

Answer—(1) Because very often they are best as compositions. (2) And principally because the singing of the old tunes awakens anew the hallowed memories of the past, of childhood with its never to be forgotten impressions at the family altar, of the prayer meetings on the hill of the revival scenes of early youth, the resolutions then made through the power of the Spirit. Thus full of the singing of the old tune to the familiar hymn prepares many a heart to listen to the sermon with saving effect.

One of the crowning victories of Dr. Lorimer's last pastorate at Tremont Temple was in that he secured a choir leader who was in intense sympathy with him in saving men—and by his arrangement this leader was always present at the weekly prayer meeting selecting and leading all the music and oft gave his word of testimony for Christ.

Question—Are you not mistaken in holding the choir as a body responsible? Are not the choristers who select the music wholly to blame?

Answer—Thank you, no doubt but that you are right.

Question—Then can you tell me why it is that intelligent choristers will persist in forcing new tunes upon the people?

Answer—Can it be that it is simply for want of a study of the subject? We have Sunday School Conventions to discuss how best to teach so as to lead men to Christ,—when do we hear of choristers conventions to discuss how best to lead in praising God in order that souls may be saved?

Question—My difficulty with the choir is, that though they profess to serve both God and the Church, they do not seem to consult the wishes nor feel any accountability to either God or the church. Can you suggest a remedy?

Answer—Thank you, brother, for so clear a statement of the case. How would this do? "If any of you lack wisdom let him ask of God." If choir leaders would arrange to preface their rehearsals with a few short prayers for divine aid, it might work wonders in developing in them true joy in the worship of God by the service of song. Naturally their next thought would be—since we now have true joy in service we no longer bear to see the whole congregation robbed of the privilege of worship by our singing new tunes? No! No! We will sing old tunes, any kind of tunes until all the people with us shall praise the Lord.

What about anthems?

We regard it as appropriate that a choir should have a free hand in the selection of anthems—meanwhile we have witnessed most happy results when the choir in regular Sabbath services rendered familiar revival selections instead of anthems.

What have you to say of the performances of choirs and soloists, when it is difficult, if not impossible, for the audience to understand the words they sing?

Answer—The chief value of a gospel song is, that the sentiments of the song is made plain to the hearer. "He that speaketh in an unknown tongue edifieth himself," not the hearer. I Cor 14:4 Is it not a waste of the congregation's time when they cannot understand the words.

Tremont Temple, the world around, is regarded as a model church. Their rule is to sing only old tunes in the great congregation. Well do I remember Dr. Lorimer's dilemma in that Sabbath morning service, Professor Chellins, for eleven years their musical director, had arranged to sing a new tune. The first verse was nearly through. The great audience was silent. The Doctor was equal to the occasion, as he said, "The people don't know that tune. We will sing the next hymn and sing Old Hundred, please. The volume of song from that great company was in itself a thanksgiving to God, and to Dr. Lorimer for the change.

Never shall I forget the pathetic appeal of a model chorister to the young people of the church, as he urged them to obtain the musical training possible but to have one motive in it all, in order that they might the more effectively sing the gospel of Christ, that men may be saved thereby.

The most effective Christian soloist to which I ever listened—said with beautiful simplicity "that she always went to her public services—after much prayer for divine help in order that souls might be saved through her, singing of the gospel."

Dear readers—Are we not now all convinced that generally the singing of new tunes in the public worship is a sin, a shame and a crime against the God of our salvation as well as an insult to the intelligence of the congregation?

Messenger and Visitor

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S. McC. BLACK

Editor

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Watch Care of the Church.

A church exists for two purposes—to bring men to Christ,—and to build up men in Christ. The church must go out after the men, capture them first, for Christ; second, gain them for Christ's church.

When a church receives members into its fellowship, a duty arises. It must not only receive them—it must watch over them. Churches often make a great mistake. An inquirer is tenderly watched over. Every heart is solicitous and tender. When he becomes a Christian and a church-member, solicitude often drops. To be born is simply the beginning of the Christian life. The church must not only say to each member "Grow." It must help each member to grow. If the church be watchful, helpful, tender, strong, it can make almost anything out of its new recruits. The church must be a father, a mother, an elder brother to its membership. Every church is put under bonds to Jesus Christ to care for every member entrusted to its care.

Is any member poor, or in distress? It is a shame for one of God's poor to be in a poor house. How tenderly should the church care for its needy ones! The church should know when want comes, and be a good Samaritan.

Is any member non-resident? The church must care for the absent ones. The mother church must write to her absent children and this not simply for the purpose of getting a contribution. The names must be on the heart of the church as well as on the church records.

Is any member sick? There must be kindly watch care for the sick. A pastor kept a conservatory that flowers might be sent to the sick of the church. The church as such, should care for its sick members. In a Baptist meeting house was posted this notice: "If you need help in caring for the sick, call upon the following persons." The church of Christ ought not to be put to shame by societies in caring for the sick. The church ought to be as helpful in life as it is orthodox in creed.

Is any one erring in conduct? Let not the feet become fixed in the evil way. Let kindly admonition follow at once. Too often a whole church will talk about a man, but no one will talk to him. There is plenty of criticism but no help.

Is any one absent from worship? Many for months and years absent themselves from the place of worship. When they began to remain at home the church gave no counsel. In some churches a record is kept of all who are present at each Lord's Supper. The writer did that in his church for years. It is too much trouble. Is it? It is worth some trouble. Has any good ever been done that did not cost something? That is watch care. The church keeps its eye on every man for his good. The church should know every man's life, both the outside and the inside of it. How shall this large work be done in a kindly, loving way?

The pastor must lead in the work. He makes a mistake who gives all his time to his pulpit and only fag ends to pastoral work. The deacons must help the pastor. It is vastly important that the church have good deacons. The church is richer having a poor pastor and good deacons, than a church having a good pastor and poor deacons. The deacon must have two eyes open, two hands to help, a big heart, not a big head, a wise judgment. Let the membership of a church be divided among the

deacons, and let the church say to them, "Watch over, keep these members for Jesus Christ."

There should be deaconesses in our churches. These are not necessarily the wives of the deacons. The order of Phœbe might be built up with profit in Baptist churches. Power will be developed when this is done. The church meeting should consider these things. How can we lift up the community? When this spirit comes into a church there will be no time for contention.

Every member of the church should have this idea of the church—its helpfulness. Every member should feel "It is part of my business to help the man who most needs help."

The church will do better work outside of itself if it does better work inside. If it build up itself in righteousness it will be fitted for building up the community. Building up the membership, multiplies its power. We need in every church not the spy, not the watchman, not the fault-finder, but the counselor. It is said that in every Chinese Baptist church a New Year question is put to each member. "Have you paid your debts?" There are some business men who would like that question put to some people who trade with them. That would be a practical oversight in the matter of honesty and well-doing. Some one has well said, "Two duties the church has—filling the church full of men, filling the men full of Christ." Brethren, this is a great mission. How are we fulfilling it?

Half-Baked.

"Ephraim is a cake half turned." A half-cooked loaf is not good bread. The ingredients may have been of the best, the cooking apparatus first-class, but if when the hour is up, and the bread is half done it is of no service, and is practically useless for the purposes for which it was intended. It is unpalatable, and affords no nourishment. There are some people in all our churches like Ephraim's cake—unbaked. They are not what they ought to be anyway, even if they are what they want to be. They have not given themselves fully to the service of God. They do not follow their Lord wholly and fully, as did Caleb. They shrink from the yoke of self-sacrifice and implicit obedience, as if they were afraid it would prove a hindrance to their happiness. They desire to hold out one hand in token of fellowship with Jesus Christ, and reach back with the other, to hold on to the world. Mingling in its pleasures, enticed by its pursuits, they are half-hearted in religious service; they yield to their love of ease and self-indulgence, and know but little of the grand purpose and lofty enthusiasm of those who have enlisted for life as soldiers of the cross, and are ready to follow wherever the Captain may lead. They are like that chief of an Irish clan, who, when he came to be baptized centuries ago, held up out of the water his right hand, and when asked what that act meant, replied that he withheld that member from God's service, that with it he might war against his enemies.

With much the same spirit of reservation, though, perhaps not in quite so outspoken a manner, do some hold back from God their full allegiance. They are not ready for the self-denial required to be faithful followers of Christ. So they seek to compromise, and to deceive themselves into a belief that they can serve God and yet engage in, and enjoy, the pleasure of the world. This same fallacy is a stumbling-block in the way of many, who, convicted of sin, have acknowledged their desire to be Christians, yet hold back from laying all upon the altar of consecration. Almost every pastor has met with such cases. During a revival of religion a young lady said to her pastor that she knew she ought to be a Christian, but did not feel that she could, just yet, deny herself all the pleasures of youth and become sober and pious. Being passionately fond of dancing, she desired to gratify herself in its indulgence. Seeking to hold back from duty on this ground her pastor said, "The first thing for you to do is to give your heart to Christ, and then hold yourself ready for any sacrifice or service He may demand and then dance all you want to." "Ah, but," said she, "if I were to become such a Christian as you talk about I shouldn't want to dance."

A whole-hearted devotion to Jesus Christ is a sure cure for worldliness, and where there is willingness to surrender everything to the service of the

Master, and a sincere purpose to live only for his glory no desire will conflict with the demands of duty. To be useful and happy one needs to be well-baked—well-cooked, through and through.

The Octopus.

This is said to be one of the most ferocious and dreadful monsters of the sea. It was well known to the ancients as the polypus, and marvellous tales have been told of its ferocity and power in seizing with its terrific tentacles, and dragging into the deep, large boats with their helpless crews. It has eight long arms that reach out in restless motion in all directions, and to each of these are attached one hundred and twenty suckers—like fingers that expand and contract with rapid, unchangeable motion; and by these nine hundred and sixty fingers it fills its capacious maw with whatever comes to hand. With eyes fixed on its adversary, and with parrot-like beak advanced for the encounter, this most unsightly of all living things inspires awe by its loathsomeness, not less than by its actual power to harm. It is the special dread of wreckers and divers, and many a poor fellow has found himself involved in its dreadful tentacles, and had his life blood drawn out by the sucking fingers.

Strange to say, this hideous monster has a counterpart in our midst. Its body, containing a maw as capacious as the deep, is domiciled in city and country, in this Canada of ours; its tentacles reach out to every part, even to the remotest nooks and corners of this fair land. With an appetite insatiable, and that becomes keener by the efforts to satisfy its voracity, it is gulping down the hard earnings of the poor, paralyzing the energies of labor, blasting the hopes of honest toil, lowering the vitality of business life, weakening the integrity of the home; deadening the spirituality of the Christian life and spreading ruin and death wherever it is found. The name by which this hideous monster is to be found is known everywhere as *The Liquor Traffic*. May the Lord save our sons and our homes from its death-dealing grip!

I Believe.

It is fashionable in some quarters to decry creeds,—to speak lightly of them, and sometimes to condemn them. But all men believe something—and what they believe is their creed. When a Baptist says that he has no creed, he doesn't really mean it.

He has a creed, if he is a believer, the most rigid of creeds. He has a creed that no Council, Association or Convention can change—a creed that exactly expresses his faith whether he can put it in formal language or not. What he really means is, that he subscribes to no formal human interpretation, but only to the New Testament as his 'rule of faith and practice.' And even then, his statement is qualified by the fact that he must think for himself, and ascertain for himself what the Scriptures say to him, and which he must needs put in words that best convey their meaning. An intelligent Baptist, and this all Baptists should be, has a creed, the only authority for which he acknowledges, is the Scriptures themselves. His obligation to his creed does not cease when he knows it; but only when he has translated it into his life.

"As a man thinketh in his heart so is he." Doctrine has much to do with life. We are what we are, because we believe what we believe. The elimination of doctrine from much of to-day's preaching works no good to Christian character. The gospel for an age of doubt is not the gospel of 'no creed.' Paul wisely admonished Timothy—"Take heed to thyself and to the doctrine." Character and doctrine are thus vitally related. They go together, are inseparable. We need to know what, and whom, we believe. It is not only 'take heed how ye hear,' but also 'what ye hear.' Minimize doctrine and you have a minimum Christian. The creed that will not bear translation into character is at once to be thrust aside as a creed that has no just claim upon faith. It is of utmost moment that our creeds be subjected to this test, for if what you believe is not fit to live by, it is not fit to die by. In the white light of the throne of judgment every word and work of life will be tried, whether it be of man or whether it be of God.

A New Movement.

The Convention for Religious and Moral Education which was held under the auspices of the Council of Society at Chicago two weeks ago, was one of the most important gatherings ever held in the interest of religious education. The purpose of the Convention was, to inaugurate an organized and aggressive campaign for universal Bible study, according to sound educational methods. The programme has been called the greatest since the Ecumenical Conference in 1900. In it the wideness of the movement, the class of men interested, and the magnitude of the problems discussed, are clearly seen.

The attendance at the sessions was large, and the interest in the discussions was well sustained to the last. Twelve denominations were represented, and nearly every great religious organization that interests itself in education, was present through some prominent worker.

A recent issue of the Examiner gives the underlying thoughts which found expression in the utterances of the different speakers. (1) The importance of the present time for advance in widespread Bible study. (2) The newly opened Scriptures under the influence of the modern historical method. (3) Necessity of proper recognition of the laws of growth and individuality in the nurture and culture of the soul-life. (4) A cry for return to Christian training in the home and public school. (5) The search for truth wherever it may be found, and consecration to its guidance wherever it may lead. (6) Belief in the possibility of discovering a common basis for the presentation, everywhere with freedom, the vital principles of Christianity. (7) A devout recognition of the futility of human effort without the power of the Holy Spirit.

It is not the purpose of the new organization to antagonize any existing organizations, but to unify and develop forces already established. It is proposed to accomplish this through conferences, conventions, the distribution of literature, and especially through existing schools, public and Sunday, Colleges, and Theological Seminaries, Churches, Christian Associations, Young Peoples' Societies, the Press and the Home.

The name of the new organization is The Christian Education Association, and Prof. Frank Sanders of Yale is the president and President Butler of Columbia is first vice president.

It is impossible to predict the effect of such an organization on the mind of the age. That its influence will be a potent factor in the culture of our schools no one can doubt who is a careful observer of the trend of religious thought and expression. We may well pray that all those who in any way have the training of our children, whether in the home or school, may be men and women loyal to the core to Jesus Christ.

Editorial Notes.

—Obituary notices are of many kinds and are equally variable in their value. We are always ready to serve the readers of the paper, to the best of our ability; but some writers of obituary notices exceed their privileges. These notices ought to be brief. They are usually of local importance, and are not of much interest to the general reader. We trust the brethren will bear this intimation in mind and help us do what is right to all concerned.

—The letter on another page of this issue from Rev. S. C. Freeman of Vizianagram, India, will be read with the deepest interest by all who are interested in our Foreign Mission enterprise, and especially by all those who so generously made their pledges at convention so as to enable the Board to send an additional helper to this Foreign field. We are glad to learn thus directly from Mr. G. L. Denning and Miss D'Prater, and to hear what we have heard. Perhaps there are others who want to join her in this good work.

—The article under the caption of 'Church Choirs,' is not just as we like to have appear in our columns. The subject however, is of sufficient importance to call for some consideration. Public worship ought to be so conducted as to enable the greatest number of worshippers to participate in the same. Choir leaders as a rule, are very helpful to pastors. They ought to remember that all have not the same cultured ear which they possess, and should give the people a chance to sing, or try to do so, when they come together in the house of the Lord. "Let the people praise thee O God, let all the people praise thee."

—Somebody has said, and truly, that 'knowledge is power'—but knowledge in itself is not power, only

applied knowledge is power. Knowledge is like money, not valuable in itself, but only valuable for what it will buy. Knowledge is like a strong weapon, but the best weapon is useless to a man who does not know how to wield it. Knowledge is an elementary power, but the power of the Niagara, or of steam, or of electricity, would be useless to mankind unless intelligence directs that power to some practical purpose. This is one reason why some men who take high rank in their classes at college make such failures in life. They are unable to apply what they know.

—It is sometimes asserted that the Christian profession is only a cloak for all kinds of crookednesses. This leads to a wholesale condemnation of men who confess themselves to be Christians. It is true enough that divine grace has a great work to do in the revolution wrought in the lives of most Christians, but it would have very much more to do, were some who are now untouched, subjected to it. Granted that most Christians put their best side out, why not? but some of the meanest and worst men that walk our streets, do not profess to be Christians, they are too mean and perverse for that and so we do not believe a word of the following couplet—

"A man reclaimed from sin we he,
Had joined the church, that's why
The things he once did openly
He now does on the sly."

From Western Illinois.

BY JUDSON KEMPTON.

A few days ago I took a trip a hundred miles or so down the Iowa side of the father of Waters. It was a pleasant journey. Iowa, though only fifty years old, is a great state and becoming greater. Every thirty miles along the river one passes through a large and thriving town Clinton, Davenport, Muscatine, of from 16,000 to 40,000 people. Five more or less inviting fields down the Mississippi are now awaiting pastors. Savanna, Cordova, and Quincy, Illinois and Davenport and Muscatine, Iowa Des Moines College, Iowa, also, is looking for a college president, but the financial underpinning is so rickety that some good men who might otherwise fill the vacancy left by the resignation of Dr. Adams are very cautious about taking up the burden. And here let me congratulate Acadia upon holding Dr. Trotter. His retention speaks well both for the college and for the man as the pastor of the Dayton Church was a very tempting offer. Nova Scotians hereabouts are jubilant over the call of Dr. A. K. DeBlots to the First Church of Chicago. It is a signal honor to fall to a young man of thirty six that his second pastorate should be in one of the largest and most prominent churches in the United States. It will be a difficult and trying position, testing his strength and ability in every direction, homiletic, executive and social, but we have confidence that Dr. DeBlots will prove equal to the task and worthy successor to Dr. Henson.

Two other old friends I would like to mention, having seen them recently—Perry J. Stackhouse, who is fighting for time as a swimmer fights for air, while he carries on his studies at Chicago Divinity School and at the same time serves a church in the suburbs with marked ability—and Haddyn MacLean, who since leaving Wolfville with his B. A., and going to Chicago has been doing a man's work all the time. He has maintained a home for his mother and sisters taken post graduate studies, and risen from one minor office in the University to a higher, until a few days ago he was appointed to the important position of Superintendent of Buildings and Grounds, the most important executive office connected with the U. of C. He is responsible for the heating, lighting, cleanliness, good repair, tidy appearance of all the buildings and plant of the University worth millions of dollars. When Dr. Harper offered him the position, Mac said, "I suppose everybody from janitors to professors, who has a complaint to make will come to me." "Yes," responded the colossus of American education, "you will get more kicks, Mr. MacLean, than anybody connected with the University except—the President."

I attended the great convention on Religious Education. It was, probably, the most notable assemblage of the kind ever held. It was the most important and significant religious meeting of any kind held in years. Whether we consider the quality of the audiences, the representative character of the speakers, or the enthusiastic interest manifested in the discussion, we may recognize the importance of the movement. The first meeting was held in the great Auditorium and was attended by over 3000 people. The other meetings were held in large churches which were filled at every session. Some of the leading speakers were: President Angell, Francis E. Clark, D. D., of C. E. fame, Walter L. Harvey, Ph. D., Board of Education, New York City; Rev. W. C. Bittling, (Baptist), New York; President Bashford, Ohio; Prof. Geo. A. Coe, Northwestern University; Prof. Edwin D. Starbuck of Leland, Stamford, Cal.; Prof. J. Dewey, President H. King of Oberlin; President R. Rhee, of Rochester; Prof. Herbert Willett, Chicago; Dr. Phillip Moxom; President Stewart of Auburn Theological Seminary, and Dr. Geo. E. Howe of

the Watchman. It was worth something to a humble minister and Sunday School worker to hear these men, world famed for scholarship, discuss the Sunday School problems that we have been talking about in our little township Sunday School conventions. But you, sir, have access to full reports from abler pens and I will not enlarge on this subject. Suffice it to say simply that though some are afraid this is a movement to introduce "higher criticism," etc. into the Sunday School, it did not seem to me so, but on the contrary a great and grand movement for a more intelligent training of the young not only that they may know the Bible but that they may be led to Christ.

The Test of Strength.

"I am bewildered and puzzled by the problems of my life just now," said a man who was going through a season of temptation and trial to a Christian friend. "I have prayed for strength to conquer, but it does not seem to come. I am fighting on the best I can, but the strength which you say God promises to those who fight for him is not given to me. Why is it?"

"Are you sure the strength is not being given to you?" asked the other. "Not strength enough to conquer just yet, perhaps, but strength enough to keep fighting. This is the true test of strength. Many a saint of God has fought sin all his life, and been staggered by the problems of exercise, and never solved them, and never fully conquered—but has fought on, nevertheless, to the very end. No man is beaten till he stops fighting and yields. To maintain a conflict, no matter how unequal, means strength. Victory is not always in God's plan for every soul, here in this mortal life—but a brave fight is, and strength for that will always be given. God's strength is made perfect in our weakness, when in our weakness we still go on striving, resisting, facing the enemy; refusing to give up, no matter what the odds are against us. That's strength, not weakness. That's what makes the difference between hero and coward—the fixed determination never to yield, always to fight on."

"I see," said the questioner. "If I will fight as long as I can, God will strengthen me so that I can fight as long as I will. Strength is sure, whether I conquer here or not. It clears up the puzzle of things a good deal to know that: God helping me, I will fight on, whether I fight through or not," and he squared his shoulders with a new determination at the thought, and went forward bravely to meet his battle afresh—Ex.

New Books.

PILGRIM SERMONS, by Arthur Kempton.

A series preached by the late Rev. Arthur Kempton, after his return from the Orient, and now gathered up and edited by his brother, Rev. Judson Kempton. It is difficult to believe that those little fellows who were playing round us a few years ago have gone on step by step until they command large audiences, with good material, good sense, and good style, that these sermons make a worthy book. Yet so it is; the taste of the boys is shown on every page as well as a fine vein of spiritual teaching which will commend itself to disciples of Jesus. The sermons, or addresses are picturesque in form, being founded on scenes and places visited. Gibraltar the mighty rock fort suggesting that God is our rock and fortress; Pompeii, Jerusalem, Nazareth and Galilee, each yielding an obvious lesson. But Arthur was always a lover of the fields and the birds and the flowers; so that we are quite prepared for the "Voices from the flowers" with the practical description of pp. 132-135, etc. what can be more beautiful than the following from p. 133? "Have you ever heard the voice of the flowers? They are among the sweetest of all the sounds that come to the human soul? Each May-day finds us in the midst of a world beautiful. God's artists have all gone forth to decorate the world. With sunbeams for brushes and rainbows for colors, they execute that masterpiece of nature which we call spring. Upon the canvas of the continent they place the green background and begin to paint the foliage of the trees. For weeks invisible angels work amid the mosses of the woods, frescoing them with figures more wonderful than those of Fra Angelico, painting with divine skill the pink arbutus, and the sweet blue violet, the golden dandelion, and the wonderful flowers of May. God's ministering spirits mix upon the clouds colors more wonderful than those of Murillo, and soon their brushes are busy upon cherry-trees and apple blossoms, upon damask roses and lilies, until we are surrounded by pictures more beautiful than those that hang in royal palaces, and if we have eyes to see we must exclaim with him of old: He hath made everything beautiful in his time. These addresses are also full of historical allusions and valuable facts which will refresh the memories of older readers while being informing to the young. A good chapter is that entitled 'The London Illustrated Bible.' The well written preface is by the loving hand of the brother of Arthur, Rev. A. J. Kempton, of Mount Carroll, Illinois. The book is attractive to the eye, being well printed and attractively bound. It is published by the Fleming Revell Co., and printed at the Lakeside Press, Chicago, Ill. D. A. S.

'A HELP TO THE STUDY OF THE HOLY SPIRIT,' is the title of a small volume of 155 pages. The author is Rev. W. B. Biederwolf, who is an evangelist of some note, especially in the Western States. The introduction is by Prof. Wm. G. Moorhead, who says, that this author in grappling with some of the more mysterious features connected with the person and work of the Holy Spirit, is ruled by a wise caution in his treatment of them. It is divided into twelve chapters. The discussion is deeply reverent, scholarly and Scriptural. While it is most probable that all it contains will not be acceptable to every reader, yet one may get a clearer idea of the teaching of God's Word by the perusal of its pages. The publishers are the James H. Earl Company of Boston, Mass., and the price is 75c net. An interesting and valuable feature of the little volume is the excellent bibliography at its close. To a busy pastor this will be of some worth.

* * * The Story Page. * * *

A Cherry Soul—Founded on Fact.

BY L. C. MOBBELEY.

His eyes were as blue as the seas. They shone in his small brown face like two stars. One hand grasped his mother's, the other was deep in his pocket. He was a very small person in those days; his years numbered only six. But he whistled as he paced up the street, and his blue eyes were full of cherry delight and wonder. His brown cap was set jauntily on his brown curls; from below his holland overall his sturdy brown legs stepped out manfully. Even at that early stage he looked like a person who would be bad to beat!

He talked to his mother during the whole of their walk through the busy London street. He took a vivid interest in everything he saw. It was at the corner of Regent street that they stopped to watch a troop of Lancers clatter by.

"Aren't they jolly soldiers, Jem?" his mother said.

Jem nodded, too full of rapturous admiration to speak for a moment. Then he drew a long breath.

"My Goodness!" he said, slowly, "I shall have to be a soldier, shan't I, mother?"

His mother's smile was a little sad. She was a soldier's wife, and ways and means were not abundant in her home. She knew, only too well, what scraping and hoarding were involved in some aspects of a soldier's life, when money was not plentiful. "Shan't I, mother?" the small boy repeated. His blue eyes scanned her face eagerly. The clasp of her hand tightened over his little brown paw.

"We must see, sonny. We must see what can be done," she said.

Jem smiled contentedly. He had a happy certainty that things would come out all right somehow.

The first blow to his cheery optimism was struck when he was ten years older, and it was put before him by his harassed father that it was a sheer impossibility to allow him to enter the army.

"I would do it if I possibly could," Colonel Staynes spoke kindly, "but with your two elder brothers in the service and neither of them off my hands, I simply cannot manage it. I'm awfully sorry, old man."

Just for a moment the light died out of Jem's eyes; his lips grew a little white. Then he smiled up into his father's face.

"It's all right, dad," he said. "I wonder whether I could be an army doctor—if I can't be—a soldier." His voice shook, but his eyes were steady.

"That's an expensive training, too, Jem, and years with nothing to show for it if—"

"If I worked like anything, and got scholarships and all that, it wouldn't be so bad, would it, dad?" The boy's voice shook with eagerness. "May I try?"

Colonel Staynes consented, a little reluctantly, but compelled by the wistfulness in his son's blue eyes; and when Jem achieved his first scholarship, and began his hospital career, his father thought that perhaps his son's choice of a profession was not so bad after all.

The boy had plenty of brains and a dogged tenacity which was even more useful to him; and finally, that cheerful optimism of his was the greatest boon of all.

Not to be an expense to his father was the main object of his life at the time, and Colonel Staynes never knew how the boy pinched and scraped and "did without" that he might be less of a burden. How the hungry boy, who seemed to be growing visibly from day to day, contrived to keep body and soul together was indeed a mystery. More often than not his meals consisted merely of breakfast and supper, with occasionally—very occasionally—a scrappy lunch thrown in on extra busy days.

Yet, in spite of hard work and little food, and absolutely none of the amusements indulged in by his fellow students, Jem was unfailingly cheerful. His eyes were as blue and as bright as in his childhood days, his laugh was as ringing and hearty, and full of boyish delight. Perhaps few people in the hospital were so much loved as he was, both by the patients and by his fellow-workers.

"Seems to make yer sort o' cheerful like to see 'im come into the ward," one man said; "makes yer think o' sea breezes, 'e do, 'e's that lively like."

Little children loved him. They knew how tender was the touch of his great hands. What delicious restfulness there was in his strong arms. He had a wonderful knack of quieting fretful babies, and of keeping in order the noisy larrikins of the neighborhood, who were frequently admitted into the accident ward for a variety of injuries.

Throughout the ups and downs of his student days he maintained his cheery outlook upon things in general, and his friends said of him that the more down on his luck Jem Staynes ought to have been, the more gay was his whistle, the brighter his smile.

And so the years passed, until the day came when Jem

donned Her Majesty's uniform, and entered joyfully upon his military career.

The night was one of horror.

The wind whistled weirdly along the dark valley, sweeping down the precipitous sides of the great bare mountains of icy blasts. The howling effectually drowned all other sounds; in an occasional lull it was possible to hear the faint groans and cries of the wounded men who lay amongst the rocks and boulders. Only by these sounds could the medical officer and his assistant discover the whereabouts of the sufferers in the black darkness. To carry lights would simply be to make of the searchers easy targets for the Alfridi rifles upon the hillsides.

The doctor whistled softly as he picked his way over the sharp stones. His low flute-like whistle was well known amongst the men. "Dr. Jem" as they had dropped into a way of calling him amongst themselves—always whistled gaily in the performance of his duties. The familiar sound cheered the poor fellows lying amongst the rocks. Their pain, and weariness, and cold seemed less hard to bear within the sounds of the low whistling, which brought them renewed hope. It was a signal of relief and help.

"Look out here," Jem's voice whispered, suddenly, as he stumbled over an unconscious man, "whew! the poor chap's bleeding too much to be moved," he added, as his hand passed down the man's arm, and felt the warm blood at the wrist literally pumping out his life—"must have a light here."

"My dear Staynes is certain death if you do," returned his comrade, hurriedly, as Jem struck a large wax match, and deliberately stuck it into the corner of his match-box.

"Tut, man, I can't leave the man to bleed to death—you go on and see after the rest. I shall be all right."

The wind had dropped suddenly, but the night was still black as pitch. Jem's match made a brilliant little star of light upon the blackness, and as he stooped over his patient a bullet pinged past his ear, followed by another and yet another.

He set the match-box with the lighted match upon the rock, and lifted the wounded man's arm close to it. Not a moment was to be lost if the life was to be saved that was jutting out in a bright red stream from the wrist. Like lightning Jem took out his case of instruments and whilst bullet after bullet whizzed by and clattered on the opposite mountain side, he deftly drew together the portions of the severed artery, and held them gripped with his forceps.

The match fizzled out. With his disengaged hand Jem lighted another, and the hail of bullets instantly began afresh. He whistled softly as he bent once more over the wounded arm. He went about the work as calmly as though he were in the surgery of the old hospital; and the men lying in the black darkness beyond that tiny circle of light smiled in the midst of their pain as they heard the flute-like notes of one familiar tune after another.

"Seems to 'ear ten yer up to 'ear 'im," one Tommy said to the other. "It passes me to think 'ow 'e can go on whistlin' that cool, with the bullets goin' on whistlin' round 'im."

From where they lay, though Jem could not see them, they could see his brown face, lighted up by his own match, and as utterly indifferent to the hail of bullets as though they were merely a shower of Summer rain.

He himself had no idea of what length of time he spent kneeling beside the rock, delicately manipulating the severed artery. He was aware of mechanically lighting match after match, he was dimly conscious of the ping and swish of bullets; but his mind was too absolutely absorbed by ligatures and stitches to think of danger, and he knelt on, oblivious of everything except the overwhelming necessity of making sure that the artery under his fingers could no longer endanger the life of the wounded soldier.

All at once the cheery whistling ceased. One of the men lying near him craned his neck to look up, and then uttered a sharp cry.

"They've 'it the doctor—they've 'it the doctor," he cried; and at the same moment the match on the rock went out, as Jem fell heavily forward.

Some one was quickly by his side.

He lifted his head for a second. "I say," he gasped, "don't let them—move that chap yet. He'll—do—now if he's left to lie quiet for a bit.—I think—I've saved him."

Then Jem sank back into the strong arms that were put out to hold him.

* * * * *

"What about that artery?"

Jem's blue eyes looked into the face of the man seated beside his bed. There was full consciousness in them. It was the first time for three weeks that he had either

looked or spoken consciously. The young officer who was watching over him nearly jumped off his chair when he met the clear glance of his patient's eyes.

"Oh!" he stammered, "it's all right, old chap."

"It didn't break down again, did it?"—Jem's voice was anxious—"it took me a horrid time to do it with all those beastly matches. I must have made a sickening mess of it. Was it a very bungling job?"

The watcher's voice was a trifle choky.

"There wasn't much bungling about it—the man's doing grandly. He'll be all right."

"What am I lying here for?" Jem asked suddenly. "I say, did those chaps hit me after all? They had a good many shots first, anyhow! Did they do much damage?"

"No—they didn't—thank God." The young man's British shyness was for the moment driven out of him. "The fellow's hit you—but you'll be all right." He choked again, and laid his hand upon Jem's brown one. "I say, old chap, the men simply howled when they knew you were hit. They said your whistling heartened them up all through the darkness. They've made a hero of you, old man, and so have we," he added almost under his breath.

Jem's eyes grew dim.

"I'll soon whistle to them again," he said, "but—I say, it's awful rot to talk about heroes and that sort of rubbish. Why, my dear fellow, I did nothing but tie up an artery; there's nothing to make a fuss about. Any fool could have done the same."

"Oh! no, any fool couldn't," his friend struck in. "I say—I suppose it won't send your temperature up or do you any grievous bodily injury if I tell you what you're going to get for tying that blessed artery?"

"Going to get? What on earth should I get? What do you mean?" Jem's blue eyes opened wide.

"How would a V. C. do you?" A flame of color ran over the sick man's white face.

"Who are you getting at?" he quoted, laughing faintly. "A V. C.—I? What in the name of fortune does anybody want to give me a V. C. for? I've done absolutely nothing."

"Absolutely nothing!" the other answered dryly. "Only knelt for pretty well two hours holding on to that artery under heavy fire, that's all. Well, old man, you've got to have that V. C. whether you like it or no!"

"Whether I like it or no!" Jem's face grew as white as it had been crimson. "Why—I—I—" his voice broke. Only I can't think why they should give it to me for nothing at all. I did my duty—the merest, barest duty. I thought the V. C. was only given for something extraordinary—for valor, in fact."

"There you are, my dear boy, you've hit the right nail on the head at last. Now you can shut your eyes and go to sleep. That's precisely what they do give the V. C. for—for valor!"—Ex.

* * * "The Bravest Deed I Ever Saw." * * *

Lady Henry Somerset once contributed a pathetic story to Pearson's Magazine.

The scene was laid in a boulevard in Paris, where a sister of charity was walking with some children. Presently the crowd began to thicken, and two or three panic-stricken women came running down the boulevard.

"He comes!" they cried. "He is biting right and left; we shall none of us escape!"

The little sister listened for a moment, and then, turning to the flower-woman, she asked:

"Of what are they frightened? Is it a runaway horse? Keep close to the parapet, my children."

"No, no sister," said the woman, gathering up her pots, and drawing them closely around her; "they say there is a mad dog."

"A mad dog! A mad dog! Will he bite, ma sœur (my sister), will he bite?" cried an elder girl. "Will he come our way? I remember on our farm a boy was bitten and he died. Oh, ma sœur, hasten! Where can we go to escape so terrible a fate?"

"What imbeciles women are!" shouted a burly man, as he hastened his footsteps and made for the nearest bridge.

The crowd had almost dispersed; it took but a moment to drive them, panic-stricken from the street.

The sister hesitated. Around her clung the tiny children, too young to be able to run with any speed, and too numerous for her to be able to disperse them quickly. And then a little cloud of dust, and a speck on the horizon of the long boulevard—a speck that grew and grew, until in an instant a dog came towards them, his tail between his legs, and white froth hanging from his mouth. It seemed as if the animal was more frightened than the human beings who had fled before it.

Almost before it reached the place where the children stood it began to snap right and left, and then dashed toward the pavement.

The little sister stood for a moment, and then, as though a sudden inspiration came to her, without an in-

stant's hesitation she went straight to meet the dog as it approached.

The animal ran toward her, yapping and snapping and snarling as it came. Down bent the grey figure and the white cap, as she knelt upon the flag-stones, and after a short, fierce struggle, two plump little hands were forced down the animal's throat.

Two gendarmes, puffing and heated from a long pursuit, came where she was, and when they saw her action the men turned pale, and murmured under their breath, "She is lost!"

The sister looked up in their faces; the color had gone out of her round cheeks—she was almost as white as her cap.

"Save the children?" she said; "save the children!"

But their answer was a heavy blow from the back of a sword on the head of the animal, which fell dead at her feet.

The crowd gathered round with the wonderful celerity with which men and women will collect when danger is over.

"What heroism!" said the men.

"What courage!" said the women. "Ah, for that the little sisters are unsurpassed!"

But the sturdy form swayed a moment, and then the little bleeding hands were clasped together, as she leaned upon the parapet for support.

A fiacre (cab) drove up, and the nun was taken to the nearest hospital.

The hospital nurse told Lady Henry Somerset the end:

"Ah, the little sister! It was the bravest thing a woman ever did, or, for the matter of that, a man either. She lay here so quiet when her hands were dressed, and so faint, and the doctors would not let her move, because they wanted some days to elapse in order to see what effect the virus had taken. She was so patient, and yet so gay—she made all the sick people in the ward smile—it seemed like God's sunshine when she was there. But the convulsions took her on the fifth day, and again and again they racked her poor little body, until it was a living death to behold her. After the paroxysms she would look up and say, 'I am glad I saved the children—such young lives, so much before them, so many to love them.' Tell them I am glad I saved them.' And in her hands, all trembling still, and bound because of the wounds, she would hold her beads and murmur her prayers until the terrible convulsions seized her again. But the suffering was not to last, for the good God knew that she could bear no more, and she went to her reward."—*Ex.*

The Bravest Battle.

The bravest battle that ever was fought,
Shall I tell you where and when?
On the maps of the world you'll find it not—
'Twas fought by the mothers of men.

Nay, not with cannon or battle shot,
With sword or nobler pen!
No, nor with eloquent word or thought
From mouth of wonderful men!

But deep in a walled-up woman's heart—
Of woman that would not yield,
But bravely, silently bore her part—
Lo! there is the battlefield!

No marshaling troops, no bivouac song,
No banner to gleam and wave!
But oh, these battles, they last so long—
From babyhood to the grave!

Joaquin Miller.

Her Secret.

Shall I be like grandma when I am old?
Shall I wear such a queer little bonnet—
No feathers, no posies, but just a plain fold,
With a little white edging upon it?
Shall I sit in the easy chair all the day long?
With a great ball of wool and a stocking?
Shall I think it quite dreadful for folks to do wrong,
And dirt and disorder quite shocking?

Just wait till I tell you what grandma once said—
I hope you won't think me crazy—
It happened one day when they sent me to bed
For being ill-tempered and lazy.
She came and sat by me, and patted my hand.
And told me, "There's no use in crying;
It's by stumbling, my pet, that we learn how to stand,
And we always grow better by trying."

"Was any one ever so wicked as I?"
I asked her between my sobbing.
Then grandma laughed, just too funny, O, my!
And her little curls went bobbing.
"Was any one ever so naughty as you?"
I'm sure that I know of one other."
"Who was it?" I asked, "O, please tell me, do,"
She whispered, "You own grandmother."

Now, isn't it strange? But of course, it is true,
I can tell you just one thing about it—
She'd not tell a story, whatever she'd do,
And we'd only be silly to doubt it.
But, of course, I feel certain you never will tell.
For how perfectly dreadful 'twould be,
To have people know, who all love her so well,
That grandma was ever like me!

—Lutheran.

The Young People

EDITOR - - - W. L. ARCHIBALD.

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

Daily Bible Readings.

Monday.—Influence and responsibility of Christians. Matthew 5:13-16.

Tuesday.—Christ Jesus demands of his followers a moral life far superior to that of the scribes and Pharisees. Matthew 5:17-48.

Wednesday.—What the law of Moses required of the Hebrews. Exodus 20:1-17.

Thursday.—Jehovah's love for Israel led him to give them the Ten Commandments. Deuteronomy 5:22-33.

Friday.—Good works should be performed with a view to God's approval, and not to win praise from men. Matthew 6:1-18.

Saturday.—What Jehovah required of his people in the days of Micah. Micah 6:1-8.

Sunday.—How many Christians surpass Job in genuine piety? Job 29:11-17; 31:16-40.

Prayer Meeting Topic.—March 8.

What Jesus teaches about heart righteousness, Matt. 5:20-37.

Having taught in the opening part of the Sermon on the Mount that happiness depends upon being rather than upon doing or having, the Master proceeds to show the importance of cultivating the life of being. He lays the emphasis on heart righteousness. Keep the heart with all diligence for out of it are the issues of life." The righteousness of the Pharisee consisted of mere externals, the righteousness of the followers of Christ must exceed that of the Pharisee as inner purity exceeds external whiteness. To illustrate his teaching concerning heart righteousness he begins with the case which the universal conscience most strongly condemns.

THE CRIME OF MURDER. (21-26)

The theologians of his time made the violation of the sixth commandment a matter of muscle rather than of motive. If there was no actual killing the command was not broken. But the great teacher shows that the essence of this crime is found in unjustifiable anger. Hatred in the heart is murder even though no hand is raised and no blow struck, Lev. 19:17; Deut. 19:4. He declares that no worshipper will be received at a throne of grace who in his heart entertains a thought of bitterness or hatred toward his brother. See also 6:14, 15.

THE SIN OF UNCLEANNESS (27-32)

furnishes the next illustration. This too he traces to its lair, the heart. To look on evil with desire is sin. Inward purity, therefore must be maintained at any cost.

The eye or the hand must be sacrificed if need be to keep the citadel of the heart from being taken by this insidious foe. Something will be sacrificed. It is for each one to say what that shall be. It can take place in the cutting off of the hand, in the thrusting of the dagger into the heart. The teacher leads us along another step. What the heart is to the moral life the home is to the social life. It is the sacred stream from which society derives its life and sustenance. It is not surprising, therefore, to hear him speak the words which guard the home and which reveal the permanency of the marriage relation.

In further illustration of this object the next sin with which he deals is

THAT OF PERJURY (33-37).

Here our Lord shows us if due respect is paid to God and to truth the necessity of swearing will be done away. In the present state of society the courts of law may find it necessary to ask the confirmation of an utterance with an oath, but in the kingdom of God such confirmation is altogether superfluous the true feeling of reverence in the heart will preclude all profanity and the habitual love for a practise of the truth will make any confirmation unnecessary further than the simple yea and nay.

By these illustrations our Lord is expounding his own word, "Blessed are the pure in heart for they shall see God." How clearly he shows us that unless there is purity of heart there will be redness of hand, impurity of life, and unreliability of word. Surely we need to come to him with the prayer, "Create in me a clean heart, O God."
J. H. MACDONALD.

Fredericton, N. B.

"The Sermon on the Mount."

Ways in which we are likely to act as the Pharisee. Some sin of the heart against which to guard. How we may please our Father which seeth in secret.

"Man," said Samuel, "looketh on the outward appearance, but Jehovah looketh on the heart." Jesus put this same truth of the pre-eminent importance of the inner life in yet more vivid terms. "Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the

cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside therefore may become clean also. Woe unto you scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity."

And this is the great principle which Jesus presses in the Sermon on the Mount. The ancients forbade murder. Jesus called anger and contempt murderous, and condemned them as man-slaughter. The ancients forbade adultery. Jesus denounced the inward thought of impurity as equally guilty. The ancients forbade perjury. Jesus discouraged all oaths, and bade men speak simply and without superfluous vows. The ancients enjoined retaliation. Jesus forbade it, and exalted the power of submission. The ancients permitted hatred of enemies. Jesus required that we should love them and pray for them. Hypocrites fasted for appearance' sake, or did not fast at all, while they disguised their faces to deceive men. Jesus bade men fast in secret, and be real unto God.

In a word, Jesus was concerned first, not with the outer, but with the inner life. He was concerned with the outer life. A tree is known by its fruits, he said. What he wanted was a visible and practical application to life of the principles of the gospel. He condemned unsparingly the hypocrisy which held to certain truths and never lived them. But he knew well that no one would ever show the fruits of the gospel who did not have the gospel in his heart. First make the tree good, and then the fruit will be good.

The right method of reform is inward and personal. Changing environment does not change the heart. It helps, but the real work is inward. And changing the heart is the much likelier way to change the environment. There are classes where everything is against virtue, and where the exhortation "Be pure," is almost a mockery. Society must do some scavenger work here before the air is such as to make soul-cleansing possible; but this is only relatively true, and the abiding truth is that the heart is the thing to be purified.

It is the heart that interests Christ. He knows that what is decided upon there is what will in due time appear in the life. The stage on which the real drama is played is within the soul. On that the eyes of heaven are fixed. The outer life is an already determined story to the eyes that watch the soul. There will was with impulse. Principles there strive with lust or evil imaginations. There the memory of a mother battles with the mind of sin. And there, Jesus says, the sin is done. The only way to keep it out of the life is to keep it out of heart. For from within, out of the heart of man, come uncleanness and evil and sin.

The first word is "Be." That determines what we shall do. "Be right." Then we shall do right.

The Bible helps greatly in this struggle. As Isaac Walton wrote:

"Every hour I read you
Kills a sin
Or lets a virtue in
To fight against it."

And Christ in us is purity and power.

While in Edinburgh, Scotland, recently, Mr. George H. Archibald, visited an old church built in the eleventh century. He and his family sat in Lord Rosebery's pew, and in Lord Rosebery's Bible was the following verse, written in pencil:

Are Ye Acquaint Wi' Jesus?
None can tell the Happiness
There is wi' ken' in Him,
Wi' love tae rich and pair folk a'
Ess hert's fou tae the brim.

[Selected.]

Christ's Standard as to Purity of Life.

An impure look is proof positive of an impure heart; and God looks not on the outward appearance, but on the heart. Let it cost an eye or a hand, we must remove whatever causes us to stumble. We cannot afford to be cast into hell.

Notice carefully the high standard Christ sets up for the permanence of the marriage relation. Divorce and re-marriage are allowed only for the one dark sin which breaks the marriage tie. In Christ's Kingdom woman is no longer a slave or a chattel, but an equal with man. He carries the merciful provision of the Mosaic law to completion, and gives to woman her rightful place in the home and society.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

Contributors to this column will please address Mrs. J. W. MANNING, 240 Duke Street, St. John, N. B.
PRAYER TOPIC FOR MARCH.

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

The W. M. A. S. of the Baptist church, St. Stephen, held their first meeting of 1903 Jan. 6th, at the home of the President. Although the place of meeting was somewhat out of the way for many of the members, yet 20 were present. The programme was good. After singing "Gude me oh thou Great Jehovah," all present took part in the Bible reading on "Wanted, Willing Service." After the slips distributed had been read, earnest prayer was offered for an abundant outpouring of God's blessing to rest upon every hearer, doer, giver and receiver, and that this year upon which we had just entered might be a marked year of consecrated effort in missionary work. After reading "Tidings" a short sketch of our first M. A. Society (as previously requested) was read. Then followed the Treasurer's report, when it was found we had sufficient money on hand to take out a life membership certificate for one of the members. It was voted that we make the only member now left of the original society, who had not received a certificate, (organized 30 years ago) a life member. After singing came the mite box opening for Home missions. The mite boxes brought in contained \$8 this with the recent Christmas collection amounted to little more than ten dollars. After prayer and doxology, the President invited all to remain for a social half hour. Refreshments were served and we enjoyed a talk on the outlook for missionary work for 1903. SIC.V. pro tem.

Woman and Christian Stewardship.

REV. O. P. GIFFORD, D. D.

The home is woman's kingdom. "And wherever a true woman comes, this home is always round her. The stars only may be over her head; the glowworm in the night-cold grass may be the only fire at her feet; but home is yet wherever she is; and for a noble woman it stretches far round her, better than celled with cedar, or painted with vermilion, shedding its quiet life far for those who else were homeless." Men make houses, but women make homes. Men sail the seas for war and commerce, but women keep the ports and make sailing worth the while. Men struggle in the field and shop and office to make money, but women make the making of money pay by making homes. The man is the husband, the house-band, giving strength to the staves, holding them in place; but woman fills the banded barrel with the wine of life. The man is the shepherd watching the flock, feeding the sheep, guarding the fold; but the wife is the weaver, changing the fleece into pattern and color and clothing; men may take from sheep, but women give to men; men struggle to get, women seek to save. If a man gets little, and the wife saves much of the little, you have plenty; if the man gets much, and the woman saves little of it, you have poverty. Not what is earned but what is saved makes wealth.

Woman is man's steward. Back of that word steward in the New Testament is a word that comes to us as economist. An economist is one who divides, apportion, controls: the substance in the house. When the house manager is an economist, a little goes a long way; when she scrolls the bread and spills the wine, "Which spent with due, respective thrift, Had made brutes men, and men divine," she brutalizes men.

The man went into the far country to waste his substance, but there was plenty in the home he could not touch till he was penitent; but when woman wastes her substance in the home there is no reserve.

The homes of a country decide its character, and the women of a nation make the homes. The atmosphere of the home decides the destiny of the men who go from it. Jochebed saved Israel by saving and rearing Moses. Hannah formed the school of the prophets when she bore and trained Samuel. Mary has blessed the world by her training of Jesus. None of these women had large means, but men and not money are the means of God.

When we think of stewardship straightway our thoughts go to money; and women tell me that they have little money. True, men say at the marriage altar, "With all my worldly goods I thee endow;" but that

marriage vow, like the platform of a trolley car, was made not to stand on, but to get off from; yet most women have the handling and use of the money most men earn. After the rent is paid, the food provided, clothes furnished, there is little money left in most families. The margin comes in calculation; the economist makes much of little; the extravagant woman little of much.

The man may be the head of the woman, but she is the neck, and as she turns he faces. If she turns toward the world he faces the world. If she is given to social life he keeps step to the music. If she wishes an open house for hospitality he pays the bills. Atmosphere tells, and the wife creates the atmosphere of the home. If she wishes him to wear a heavy coat in the house the fire is low; if a thin coat the heat is oppressive. Her dominant thought creates an atmosphere. With this condition comes a great responsibility. Lydia urged Paul to make her home his abiding place; Mary broke the alabaster vase over the feet of Christ. But unlike Lydia you do not own the house; unlike Mary you have no vase of spikenard. True! but you can give your life to Christ, and that life given will control the home. The acorn has nothing in the world but dirt, rain and sunlight, but it has an oak in its brown jacket, and the earth and cloud and sun honor the controlling purpose of the acorn. "The mind is its own place, and of itself can make a hell of heaven, a heaven of hell." And surely it can make a heaven of an American home.

When the oil fight was on in Pennsylvania, and independent operators were fighting for their lives, the women offered to wear their "black velvet bonnets" all summer if necessary. If a woman will wear a black velvet bonnet all summer because of an oil fight, she can control her home for Christ with the same passionate purpose. Satan himself hadn't as much power over the first man as the first woman had. If Eve could lead man out of Paradise in spite of Jehovah, she can control her own home for Christ with the help of God.

The home is God's trust to woman. As Abraham entrusted treasure to Eliezer his steward, that he might find a wife for Isaac, so God has entrusted the home to woman that she may through its use and control serve him. If the home be taken as a trust, administered as a trust, used as Lydia used her home, for Christ as Mary and Martha used their home for Christ, out of it will come a power that cannot be stated in money; out of it will come children who will enrich the world far more than money; out of it will come a breadwinner who will not only share his substance with Christ, but give his life to helpful service.

Sister, your home—on street or avenue, having one room or many—is your point of contact with the world, and God's point of contact through you with the world. You are God's steward, God's economist in and over the home; use that as a trust, not for self, not for the world, but for God in the world.

God made man, men make money, women make homes; use the home as God's workshop for making boys and girls into men and women in the likeness and image of God.

Foreign Mission Board.

NOTES BY THE SECRETARY.

The Jewish Times is a paper published in Montreal, in the interests of the Jews of that city, in a recent issue of which there appears the following:

SALVATION OF THE HEATHEN.

"A new light seems to be breaking on the orthodox mind concerning the problem of saving the heathen. This light has long been glowing brightly, but only the unorthodox and infidels have discerned it.

"According to the New York 'Sun,' the Rev. Dr. McConnell, of All Souls' church, at a missionary meeting in Carnegie Hall, said:—"I do not know whether pagans will be damned or not. I will qualify that by saying I do not think they will. I do not think God will punish those who commit sin innocently."

"Whereupon a Congregationalist writes after this sensible fashion:—"Then the future state of the pagans will not be improved by sending missionaries. The case stands thus. If no missionaries are sent to the pagans, all the pagans will be saved. If missionaries are sent to the pagans, such of those heathen as have the gospel preached unto them and do not accept it will be damned. Send no foreign missionaries and no heathen will be damned. Now I want all the heathen saved. Consequently I will not give a cent for foreign missions and damning the heathen. I will save the heathen souls and my money. If there were no foreign missions, the heathen—in China, for instance—would have much less trouble here and none hereafter."

"Wise conclusions, and it were well if all the missionaries and missionary societies would see the point and come to the same conclusion. Thus would all the hea-

then be saved, the heathen population enlarged, hell diminished, and the devil and his angels have less to do in the way of tormenting the lost.

"By all means let the pious soul-savers save their money and save the souls of the heathen at the same time by leaving them alone in their ignorant innocence."

To this, Rev. G. Osborne Troop of the same city makes reference in the following vigorous language.

I hold that this puts the question before us in unexpected fashion, and is in truth a trumpet call to every honest and fair-minded Christian. The issue is fairly drawn. Either you and I are arrant humbugs, or we sincerely believe in our Lord and Saviour Jesus Christ. If we sincerely believe, we cannot other than believe in the extension of the gospel, because he has given the command: "Go ye into all the world, and preach the gospel to every creature."

We are brought face to face with this also. We must either take the ground of that letter, or be enthusiastic missionaries of the Lord Jesus Christ, because every argument that can be brought to bear against missionaries is an argument against Jesus Christ. Every argument against going forth to evangelize the heathen would have kept Jesus Christ sitting at the right hand of God. Our Lord Jesus Christ is the hero missionary of his own cause.

The deadly mistake that people make that ought to be enlightened, is to think that Christ left the throne of God and came to Calvary's cross to save our souls after death only. He came that we might have life here and now, and have it more abundantly; that we might, here and now, have constant victory over sin, the world and the devil.

Breathes there a man with soul so dead as that he should say: "I wish I had been left a pagan in my innocent ignorance!" God forbid! Blessed be God's holy name for the light of his glory in the face of Jesus Christ! Shall we not utterly repudiate all that would keep us from obedience to the Son of God. Not only in theory, but in action, let us everywhere and anywhere keep our colors flying, and show that we believe in Jesus Christ; that we look out on this world with the eyes of Jesus Christ, and upon every man as a brother. This is the day of large things, and of large ideas. It is the day of imperialism—but there is no imperialism to be named with the imperialism of God and of Jesus Christ, which is to spread until he shall reign for ever and ever. God make us in sympathy with this imperialism.

Catarrh

is a constitutional disease.

It originates in a scrofulous condition of the blood and depends on that condition.

It often causes headache and dizziness, impairs the taste, smell and hearing, affects the vocal organs and disturbs the stomach.

It afflicted Mrs. Hiram Shires, Batchellerville, N. Y., twenty consecutive years, deprived her of the sense of smell, made her breathing difficult, and greatly affected her general health.

She testifies that after she had taken many other medicines for it without lasting effect it was radically and permanently cured, her sense of smell restored, and her general health greatly improved, by

Hood's Sarsaparilla

This great medicine has wrought the most wonderful cures of catarrh, according to testimonials voluntarily given.

CANADIAN PACIFIC RY.

Commencing Feb. 15 and until April 30, 1903,

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\$56.50

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

For Full Particulars call on
W. H. C. MACKAY, C. T. A.,
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FITS Liebig's Fit cure for Epilepsy and kindred ailments is the only successful remedy, and is now used by the best physicians and hospitals in Europe and America. It is occasionally recommended to the afflicted. If you suffer from **EPILEPSY, FITS, ST. VITUS' DANCE,** or have children or relatives that do so, or know a friend that is afflicted, then send for a free trial bottle and try it. It will be sent by mail prepaid, if the cured whose every ailment has failed. Write writing mention this paper, and give full address to **THE LIEBIG CO., 179 King street west, Toronto.**

CURED

Notices.

The next session of the Queens Co. Quarterly Meeting will be held at the head of Cumberland Bay opening Friday, March 23th at 7 p. m. Churches are urged to send full delegations.

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

Carleton and Victoria Quarterly Meeting.

The Quarterly of Carleton and Victoria Counties will convene at Bristol, Car. Co., March 10th at 2 p.m. Provisional program: Tuesday afternoon, Conference and business; Tuesday evening, Temperance Lecture, Rev. J. Cahil. Wednesday morning, Papers on lively church subjects with discussion; Wednesday afternoon, W. M. A. S.; Wednesday evening, Quarterly sermon, Z. L. Fash.

As this is not a busy season let us make the delegation large.

WYLLIE H. SMITH, Sec'y Treas.

York and Sunbury Quarterly.

The quarterly meeting of the York and Sunbury Baptist churches will convene, (D. V.), with the Gibson Baptist church on Friday, March 6th at 7.30 p. m. Will all churches kindly appoint delegates. Business of paramount importance to the interest of the denomination and the Master's kingdom will be brought before the meeting. Let each delegate be in attendance. N. B. ROGERS, Secy-Treas.

Albert County Quarterly Meeting.

The Albert Co., quarterly meeting will convene at Hopewell Hill March 10th, at 2 o'clock. This is the missionary quarterly that we expected to hold last December, but were prevented by storm from meeting. The brethren who were on the previous programme will be expected to be present and were agreed to do so to take the part allotted. The churches should take advantage of this opportunity of having our ablest men discuss the various phases of our missionary work, and send up a full delegation. The Sunday School Convention meets on Wednesday afternoon.

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

Quarterly Meeting.

The Baptist quarterly meeting of the Counties of Colchester and Pictou will convene with the church at New Glasgow, on Wednesday and Thursday, March 4th and 5th. First session, in the interest of

FEEDS ONE—STARVES OTHER

Feeds the body—starves the microbes! That is what Scott's Emulsion does in consumption.

We can't expect to understand all about these germs and microbes the doctors talk of. They say that one kind causes consumption. Consumption microbes feed on weak lungs. Perhaps that's so.

At any rate we know that Scott's Emulsion has a peculiar action on the lungs which gives the lungs new life and vigor. Healthy lungs starve the microbes out.

Life for the lungs and flesh for the body, that is what the consumptive has a right to expect from Scott's Emulsion. An ideal food and tonic for any form of wasting disease.

THE SATURDAY EVENING POST

EVERY WEEK

From Now to July 1, 1903

Only 50 cents



Old Gorgon Graham

By the author of Letters from a Self-Made Merchant to His Son. A new series of papers in which Old Man Graham preaches the gospel of good business and tells some of his characteristic stories. This Life Story of a Self-Made Merchant, by George Horace Lorimer, will be one of the features of coming issues of the magazine. The Letters from a Self-Made Merchant to His Son met with universal favor, and there is every reason to believe that the new series by the same author will be equally popular. In the new series old Graham tells the story of his own business career: how he began life as a farmer's boy, worked his way to the front and became the biggest pork packer in the West.

Try the NEW POST to July

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

THE CURTIS PUBLISHING COMPANY
PHILADELPHIA, PA.

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

denominational work, on Wednesday evening at 7.30. All the pastors in these counties are respectfully urged to be present, and also to see that their respective churches appoint delegates to attend what we pray may be a season of rich blessing and interest, especially to the church with which the meetings are held.
A. E. INGRAM, Sec'y.

The next meeting of the Hants Co., Baptist Convention will be held at Upper Burlington, Hants Co., March 9th and 10th. First session Monday 10.30 a. m. A good programme may be expected. Brooklyn, Midland Railway, is the nearest station where we expect teams to meet the Monday morning train.
S. H. CORNWALL, Sec'y of Com.

The P. R. I. Baptist Quarterly Conference will convene with the church at Summerside on Monday and Tuesday, March 9th and 10th. A good programme is in preparation and a very pleasant time is anticipated. Let all the churches send representatives. J. L. MINER, Sec'y. Charlottetown, January 26th.

20th Century Fund.

Carleton.—Labon Sharpe, \$5; Vernon Sharpe, \$1; \$6; Forest Glen, \$5; St Stephen, \$4; Cambridge (Lower) Harley O. Chas, \$1; Jacksonville, Miss Everett, \$5; St Andrews, Rev. C. Currie, \$2; reports, Galetown, Rev. R. Match, \$2; H A 14-stabrooke, \$2; 4; Salisbury, G A Triton, \$1; H A Crandall, \$2; \$3; Main St, W J McAbery, \$1; Fredericton, Mrs H G Esty, \$5; Margerville, (Rev N B Rogers, \$5; Mrs S Rogers, \$1); 6; Kingsclear, G Byron Kilburn, \$2.50; Benj Long, \$1; \$3.50; Centerville, E S Branscomb, \$10; Prince William, (Alex Jewitt, 5-c; Mrs C Kitchen, 25c; Mrs John Coursin, 25c.) \$1; Midd e Sackville, I C and Mrs Harper, \$6 25; Carrie Wheaton, \$3) \$9 25; Germain St, A E Everett, \$2; Dorchester 2nd, Isaac Hicks, \$3; Total \$110 25. Main St, Rev Alex White, \$5; Lenister St S S, \$13.24; St George, J C McAdam, \$1; Forest Glen, Raymond D Colplitts, \$2; Rothesay, Mrs Jas Page, (in mem) \$10; Grand Lake 2nd, Hulda Barton, \$5; Nashwaak, B N Goodspeed, \$5; New Maryland, Bliss N Nason, \$4; Upper Sackville, A Lillian Ogden, \$1; Hopewell Cape S S, \$5.16; Mrs S H Estabrooks, \$5; Germain

St, S R Fisher, \$5. Total \$171.65.

P. R. I.

Annandale.—(John Howlett, 50c; Chas Howlett, 50c; Isaac Howlett, 50c; Stanley Howlett, 50c.) \$2. Clyde River—John Scott, 50c; Mrs John Murray, \$1; Donald McNevin, \$1.) \$2 50. Long Creek—Arch, McPhail, \$2; Mrs. Arch McLean, \$2; Miss Sarah McPhee, 50c. North River—Ella Stevenson, \$2. Total \$11. Total N. B. and P. R. I. from Feb. 1st to Feb. 28th, \$182 65
J. W. MANNING.
Feb. 28, 1903. Treas. N. B. and P. R. I.

Lady Henry Somerset, president of the English and World's Woman's Christian Temperance Union, has broken down from overwork, and been ordered by her physicians to take several months rest.

The Dominion Iron and Steel Company produced 16,000 tons of steel and 14,000 tons of pig iron during the month of January. The bounties payable per ton on this were \$1.70 for steel and \$1.80 for pig iron.

WEAVER'S SYRUP

is a reliable preparation for Purifying the Blood and thus cures permanently.

**Boils
Erysipelas
Scrofula
Eczema**

which arise from it's derangement.

Davis & Lawrence Co., Ltd.,
MONTREAL, PROPRIETORS, NEW YORK.

Prince Edward Island
Farmer compelled to stop
clearing up his farm.



Mr. Job Costain, Minnegash, P.E.I., writes: "In the Spring of 1901 started to clear up a piece of land, but had not worked many days before I was taken with a very lame back, and was compelled to stop work. The trouble seemed to be down in the centre of my back and my right side and I could not stoop over. I got a box of Doan's Kidney Pills and before I had taken the whole box I was completely cured and able to proceed with my work. I take great pleasure in recommending them to all farmers who are troubled as I was."

60c. a box, or 3 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. HIMROD'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 HIMROD'S ASTHMA CURE constantly in his private practice. If you are discouraged send for a generous free sample. It will not disappoint you.

HIMROD'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.

HIMROD WFFO CO.,
14-16 Vesey St., New York.
For sale by all druggists.

Joggins Coal

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

The Home

HOW TO SERVE MUTTON IN MANY FORMS.

To the young housekeeper the following recipes may be of some interest, knowing as we do, how hard it is to bring a quantity of mutton to a successful termination.

To lard a shoulder of mutton, cut half a pound of salt fat pork into narrow long strips. Boil them into a mixture of pepper, allspice and vinegar. Make incisions in the shoulder with a thin, narrow bladed knife, and thrust in the strips of pork, leaving about a quarter of an inch projecting on the upper side. Put the meat into a dripping-pan, and pour two cupfuls of boiling water over it. Cover with another pan, and cook for two hours if the shoulder is full size. Baste frequently for the first hour and a half with its own gravy, then with a mixture of melted butter and currant jelly. For the last half hour leave off the upper pan that the meat may brown. Thicken the strained gravy with browned flour, let it boil two minutes and serve.

To bake a leg of mutton, select one that weighs six or eight pounds. Cut down the under side and remove the bones. Fill with a dressing made of four ounces of suet, two of chopped ham, six ounces of stale bread, two eggs, one onion, a little thyme, parsley, nutmeg, salt and pepper. Sew up the meat and lay in a pan. Roast in a hot oven three hours, basting frequently with butter.

To lard mutton chops, trim off superfluous fat and skin, beat every chop flat and trim them neatly, removing the skin or fat, leaving only enough of the latter to make them palatable. Place the chops on a gridiron over a very clear fire and turn them frequently, taking care that the fork is not put into the lean part of the meat. Season with pepper and salt. When done, put a piece of fresh butter over each chop and send to the table on a hot dish.

To prepare a savory leg of mutton, take a leg of mutton, the day before you wish to cook it, and prepare it as follows:—Crush finely two tablespoonfuls of salt and a small clove of garlic, add a laurel leaf and a wineglassful of vinegar. After wiping the joint with a clean cloth, rub it over with this pickle, then let it stand for twenty-four hours, turning frequently. Roast in the ordinary way, adding a little of the strained pickle to the gravy when dishing up. Serve with red current jelly, and vegetables.

To hash mutton, make some plain brown sauce, flavor it with tomato sauce, and also a few drops of anchovy sauce. Cut the meat into neat, and rather thick slices, and simmer them gently in the sauce for an hour and a half. Serve with sippets of toast.

To prepare lamb cutlets in aspic, braise some neck of lamb in stock. When cold, divide into cutlets, trim these neatly. Make half a pint of good brown sauce in this way: Melt an ounce of butter in a small stewpan, fry a slice of carrot, turnip, onion and tomato in it. When the vegetables are browned add three-quarters of an ounce of flour and fry that also till brown, taking care that it does not burn. Add half a pint of stock, boil up, and then simmer for twenty minutes; skim off the butter as it rises to the top. Strain, and when a little cool add half a gill of aspic jelly and a teaspoonful of glaze. Coat the cutlets evenly with this sauce. Pour some melted aspic into a tin; lay the cutlets on it when set, and cover with more aspic. When firm, cut into cutlets with a border of aspic to each. Dish in a row with salad as a border.—News.

To Fricassee Mutton—Put half a pint of milk into a saucepan with a thick slice of onion, some pieces of celery, and two or three thin slices of carrot and turnip, a tiny blade of mace, and salt and pepper to taste; when the milk has boiled, draw the pan to the side of the fire and let it simmer for twenty minutes. Fry half an ounce of

butter and half an ounce of barley flour (or patent barley) together for a few minutes, without letting the flour brown, then the milk and add it gradually, stirring until the sauce is smooth and thick, and add a tablespoon of chopped parsley. Cut some slices from a boiled leg of mutton, into the sauce for ten minutes, but on no other account let the latter boil. Prepare a border of boiled rice on a hot water plate, arrange the slices of meat neatly in the middle and pour the sauce over it.

To Stuff a Shoulder of Mutton.—Have the blade removed from a shoulder of mutton, and fill the cavity with a stuffing made with one and one-half cupfuls of bread-crumbs, two tablespoonfuls of butter, one tablespoonful of chopped parsley, juice of one lemon, one teaspoonful of salt, a little pepper and egg. Mix these thoroughly. Sew up the opening; place the meat in a dripping pan and put it in the oven. Sprinkle with salt and a little flour. When brown add one-half cupful of water. Baste every fifteen minutes. Allow twenty minutes to the pound for roasting. Make a brown gravy. Serve in a gravy boat.—Ex.

MAXIMS FOR THE MARRIED.

[That also will in the main serve any married or single, who live in the same house.]

Respect each other's individuality. Seek to influence each other only by the power of higher example.

Maintain and allow the same freedom that exists between good and pure friends.

Let your love be founded on admiration and friendship.

Strive to correct your own faults and study to make the other happy, and be exceedingly careful that you never reverse this rule.

Keep your most refined and gentle manner for the home.

Never refer to a mistake that was made with good intentions.

When a wrong is pardoned, bury it in oblivion.

Consider the other's your honor, and shield each other's weakness with sacred jealousy.

Remember that ill temper nearly always comes of disappointment or overwork or physical suffering.

Share the joys and sorrows of life, its toils and profits, as equal partners should.

By your worthiness and culture make the other proud of you, and do not feel that marriage gives you any right to demand, or dictate, or criticize.—Ex.

Mr. Bryan's personal organ in the daily newspaper field in Nebraska, the Lincoln Daily Post, has suspended publication from financial adversity. The paper had been running behind for several weeks, and a strike by the pressmen and printers because their wages had not been paid, finally compelled suspension. Mr. Bryan and a few political friends founded the paper in the campaign of 1896. When Mr. Bryan returns an attempt will be made to resume publication.

BRIGHT BABIES.

Only Those Perfectly Well are Good Natured and Happy.

When a baby is cross, peevish or sleepless, the mother may be certain that it is not well. There are little ailments coming from some derangement of the stomach or bowels which the mother's watchful eye may not detect, which nevertheless make themselves manifest in irritability or sleeplessness. A dose of Baby's Own Tablets given at such a time will speedily put the little one right and will give it healthy, natural sleep, and you have a positive guarantee that there is not a particle of opiate or harmful drug in the medicine. Thousands of mothers give their children no other medicine, and all mothers who have used the tablets praise them. Mrs. A. McDonald, Merton, Ont., says:—"Baby's Own Tablets are the best medicine for little ones I have ever used, and I always keep them in the house in case of emergencies." Good for children of all ages from birth upward. Sold at 25 cents a box by medicine dealers or sent post paid by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.

SUPERIOR MERIT

Remarkable Curative Properties of
a Remedy for Indigestion and
Stomach Weakness.

Stuart's Dyspepsia Tablets, a preparation for the cure of dyspepsia and the various forms of indigestion and stomach trouble, owe its great success as a cure for these troubles to the fact that it is prepared for disease and weakness of the stomach and digestive organs only, and is not recommended or advised for any other disease.

It is not a cure-all, but for any stomach trouble it is undoubtedly the safest, most sensible remedy that can be advised with prospect of a permanent cure. It is prepared in tablet form, pleasant to taste, composed of vegetable and fruit essence, pure pepsin and Golden Seal, every one of which act effectively in digesting the food eaten, thereby resting and invigorating the weak stomach; rest is nature's cure for any disease, but you cannot rest the stomach unless you put into it something that will do its work or assist in the digestion of food.

That is exactly what Stuart's Dyspepsia Tablets do, one grain of the digestive principle contained in them will digest 3,000 grains of meat, eggs or similar wholesome foods, they will digest the food whether the stomach is in working order or not, thereby nourishing the body and resting the stomach at the same time, and rest and nourishment is nature's cure for any weakness.

In persons run down in flesh and appetite these tablets build up the strength and increase flesh, because they digest flesh-forming food which the weak stomach cannot do, they increase the flow of gastric juice and prevent fermentation, acidity and sour water risings.

Stuart's Dyspepsia Tablets can be found at all drug stores at 50 cents per package.

Free to Everyone.

A Priceless Book Sent Free
For the Asking.

Piles Cured Without Cutting, Danger or
Detention From Work, by a Simple
Home Remedy.

Pyramid Pile Cure gives instant relief and never fails to cure every form of this most troublesome disease. For sale by all druggists at 50c. a package. Thousands have been quickly cured. Ask your druggist for a package of Pyramid Pile Cure, or write for our little book which tells all about the cause and cure of piles. Write your name and address plainly on a postal card, mail to the Pyramid Drug Co., Marshall, Mich., and you will receive this book by return mail.

BURDOCK

Blood Bitters has the most natural action on the stomach, liver, bowels and blood of any medicine known, hence its effects are prompt and lasting. It cures, without fail, all such diseases as Dyspepsia, Constipation, Biliousness, Bad

BLOOD

Sick Headache, Boils, Pimples, Tumors, Scrofula, Kidney Complaint, Jaundice, Coated Tongue, Loss of Appetite and General Debility. The fact that it is guaranteed to cure if used according to directions warrants any sufferer in giving a fair trial to Burdock Blood

BITTERS.

COWAN'S
PERFECTION

Cocoa.

It makes children healthy
and strong.

From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches. Nova Scotia during the present Convention year. All contributions, whether for division according to the scale, or for any one of the seven objects, should be sent to A. Ochoon, Treasurer, Wulville, 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. STERN, CHARLOTTETOWN.

A contribution 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. STERN.

BRAR RIVER, N. S.—Five were baptized last Sunday. Others have decided for Christ, and it is expected will soon follow in the way of obedience. I expect to spend next week at a lumber camp, preaching the Gospel as opportunity offers. PASTOR.
February 28.

CANNO, N. S.—We are not without blessings, temporal and spiritual. A few evenings ago a goodly number of the congregation gave us a pleasant surprise at the parsonage, leaving us better off to the amount of \$56 on my money. The value of such visits cannot, however, be estimated by figures. A quiet work of grace is manifested in our prayer meetings. Wanderers are coming back to their Father's home, sinners are being converted and others are evidently desirous of learning the way to Jesus. O. N. CHIPMAN.

SOUTH ALTON, KING'S CO., N. S.—As a result of two weeks of special services held with these people ten have been received for church membership after baptism—five of these were baptized by Rev. C. H. Day on Sunday, January 11. The remaining five will be baptized at a later date. We are hoping that the spirit of God will lead many more out of darkness into the light. We are greatly indebted to Bro. A. Horwood (Lic), student at the College, for the valuable assistance he rendered us in our meetings. To God we give all the praise. GORDON H. BAKER, New Minas.

LRINSTER STREET.—Since the advent of Pastor Christopher Burnett last May, great reason has been afforded for encouragement. The congregations have considerably increased at all the services. A men's B-oraca Bible Class was organized last September which is doing good work amongst young men. A few months ago the church decided to adopt congregational singing which procedure has been amply justified by the heartiness of this exercise of worship. The New Baptist hymnal "Sarsum Corda" introduced at the beginning of the year is giving great satisfaction to all lovers of choice hymnology and church music. On Sunday, March 1st, the hand of fellowship was given to eight new members, five of whom had been baptized during February. No special meetings have been held but the power of God has been manifested in the usual ones and the prospects are hopeful for more baptisms shortly.

DIGBY, N. S.—"The people of Digby are kind," so said Brother Beals in one of his recent addresses; well they have not forgotten to be gracious. Before my arrival on Jan. 1st a new furnace was placed in the parsonage and papering and painting added much to the appearance of the inside of our home. Better still their reception has been very warm. The church has decided to give up the renting of pews for one year, which probably means forever. At the annual business meeting on Jan. 1st, the treasurer was able to present a very satisfactory report, some \$148 having been raised for local purposes. Brother Beals still resides in Digby and is much appreciated by all for his manly fortitude and Christian bearing when thus laid aside from work for a season. We are praying for his sake, that that season may be short. I have been conducting special services for two weeks at an out station (Colloiden) and on Sabbath evening had the joy of baptizing eight men and women in our baptism in Digby. Baptism again next Sabbath. We are preparing for a series of special services in Digby. Pray for us. A. J. ARCHIBALD.
Feb. 23.

MARGAREE.—Work here progresses slowly, owing to the severity of the weather, and frequently of storms. Some Sundays, services are well nigh impossible. We are hoping for better times soon. The people have been showing us no little kindness. Christmas Eve we had a visit from friends here which about taxed the capacity of the parsonage. Their very generous gifts helped to bulge the pocket book, have

been ministering to our comfort during this unusually cold winter, and above all cheered our hearts as they have interpreted to us the hearts of our people. To try to serve them better is our only way of showing our gratitude, and this will we do, by Divine aid. A visit to Broad Cove Mines in January, in fellowship with the Presbyterian pastor, Bro. McDonald, gave us the opportunity of meeting the people there in four services. The people seemed deeply interested, and the field whitening unto harvest. But urgent call of stated appointments took us away. We hope however to be able to meet them again in March. The town is growing rapidly, and our interest in the souls of those living and coming into the town should be increasing. May the great need of that town be met by a large supply.

E. S. MASON
Margaree, C. B., Feb. 25, 1903

HUTCHINSON, KANSAS.—Our church work here is encouraging. We followed the week of prayer with special gospel services. I was assisted for three weeks by a brother minister and the fourth week did the best I could myself. I had the church membership well organized for personal work so that each evening found them hard at work in every part of the congregation, presenting Jesus as the only Saviour to sinners. A large number professed conversion and the largest part of this number will unite with us, of course some will go to the other churches. I have baptized forty six since the first of January, received eight by letter and four by experience making fifty-eight additions already. I have seventeen more approved for baptism. These will be baptized (D. V.) next Sunday. Our church is greatly strengthened and the Sunday school and B. Y. P. U. are full of activity. To God be the glory. Mrs. McLeod finds the climate here very much against her. We are seventeen hundred feet above the sea level although it is a level prairie, the doctor says that the sudden change from the salt sea air to this dry inland climate will be very trying on her health. I like it here in many ways, but they keep continually after me to wear allegiance to "Uncle Sam" and renounce Canada. WARREN H. McLEOD.

FLORENCVILLE, N. B.—Since our last communication to MESSANGER AND VISITOR we finished our visit to Prince William and Kingsclear with pastor Sables. Twelve were added to the Prince William church and four to the Kingsclear with another sister received for baptism at the latter place. A number of others came forward for prayers and some of them expressed a desire to live a new life. On the 2nd day of February we came to Upper Queensbury and for two weeks held special services in the stormy and cold weather which prevailed during that time. On Sunday Feb. 15th we were privileged to baptize four candidates, two young men and two young women, these with another sister received the hand of fellowship in the Prince William meeting. Another sister who had been received by the church was prevented by illness from being present, these six persons will fully believe prove a valuable addition to the little church that has struggled so long to maintain its visibility. We have been resting a few days at home during the stormy weather of late. We plan (D. V.) going to assist Bro. Steeves at Belle, Charlotte Co. and then go to South Esk Lyttleton, Northumberland Co. We ask an interest in the prayers of all our brethren and sisters that God may abundantly bless us in our work for his cause. We often think if all our brethren in the ministry would write for the MESSANGER AND VISITOR it would greatly cheer us in our way and serve to keep us in closer touch with one another. If we cannot report baptisms there are many other things to talk about which would be helpful. Brethren write. A. H. HAYWARD.

GUYSBORO, N. S.—The annual business meeting of the church was held on the evening of 20th. The reports from the various departments were of a very encouraging nature. The Sunday school superintendent reported increase in membership during the year, and spoke highly of the work done in spiritual things. Our superintendent, Bro. J. Mc G. Cunningham proves himself to be the right man in the right place. He is ably assisted by a good staff of teachers and together they are laying the foundation for a grand and noble work. The W. M. A. S. was next reported by the president, Mrs. E. Cunningham's membership 16, meetings held 10, money raised \$42.12 copies of the Link taken and one of Tidings. The society is pushing its work and trying to strengthen its membership. The 20th Century Fund was next reported by Mrs. Burto. Jost who has undertaken to raise the amount allotted us. She reports two instalments out of the four paid in to the treasurer and then asked that we try

to raise this year the amounts assigned for 1903 and 1904. The church voted to make the effort. The next report was from the church treasurer this was a very encouraging one, in fact it goes down into the history of the cause here as a revelation of things possible. Our membership is small but the sacrifice made to build a temple for God has been nobly made, and with pastor's salary, current expenses, denominational funds and with the new building fund we have raised over \$350. Our present indebtedness is \$350. This we hope to raise in the near future. Many thanks to our friends for the assistance rendered. During year four were baptized and three united by letter and we are hoping soon to report added additions to our membership. Our congregations are good and a considerable increase since we took up the work here. We are now holding special meetings Rev. D. E. Hatt of Canard is helping the pastor for a week and we expect to keep up the work for two or three weeks. Our brother renders us valuable aid, and we are very grateful to his church for allowing him to be with us for a few days. We are hoping and praying that this year may be a blessed one in spiritual things. ERNEST QUICK

While the attitude of President Roosevelt towards the negroes and social equality is before the people some of your readers may have some interest in the question. Opinions differ about the merits of Dixon's Leopard's Spots, but most of the intelligent men I have conversed with, view it favorably. Page's Red Rock and Worthington's Broken Sword are also commended here. Page wrote a series of articles in the Atlantic Monthly in the autumn of 1901 which are considered good, but I have not seen them. JOHN LEWIS.
CLAKSVILLE, VA., Feb. 28.

The Nineteenth Century for February is lying on our table. Its contents are as usual a rich bill of fare. Its review of the courts of last month are suggestive and able. The leading article by Sidney Low, on our changing constitution "The King in Council," discusses the question that the ministers of the crown are the real factors in the government of the country rather than the elected representatives of the people in the House of Commons. This review is ably conducted by James Knowles.

The Massachusetts electric companies controlling all the electric street car lines in Eastern Massachusetts, outside of Boston, with branches to Nashua (N. H.), and Newport (R. I.), have, through their subordinate companies, the Boston and Northern and the old Colony street railway, granted the request of the employes for increased wages. The decision, which was announced today, effects 2,522 conductors and motormen, who are divided into six classes or grades, the average increase for all being 12.18 per cent., or \$154,667 based on last year's payroll.

THE SECRET OF HEALTH.
Is Pure, Rich, Red Blood and Strong Nerves.

You can always tell anaemic men and women. They are pale, weak and languid—the victims of head-aches and backaches, easily tired and always averse to exertion. They can't eat, or they can't digest what they do eat. Their unstrung nerves kill sleep; their temper is irritable; their vitality vanishes. And it all comes from poor blood and unstrung nerves. You can promptly banish anaemia by enriching your blood and toning up your nerves with Dr. Williams' Pink Pills. They bring good appetite, sound sleep, bright spirits and perfect health. They are incomparably the greatest health-giving medicine that science has yet discovered. All over the world, grateful people prove the truth of these statements. Miss A. M. Tuckey, Oxdrift, Ont., says:—"I do not know what would have become of me had it not been for Dr. Williams' Pink Pills. My blood seemed to have turned to water, and I was troubled with headaches, dizziness and general prostration. Eventually, I became so weak I could scarcely move about. I tried several medicines, but they did not help me. Then I was advised to try Dr. Williams' Pink Pills, and I soon began to find great benefit from them, and after taking them for a few weeks, all my old strength and health returned."

Don't waste time and money experimenting with other medicines, when Dr. Williams' Pink Pills will surely make you well. You can get them from any dealer in medicine, or post paid, at 50c. per box, or six boxes for \$2.50, by writing direct to the Dr. Williams Medicine Co., Brockville, Ont.

CONSUMPTION

Prevented and Cured.

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

FREE.

Do you cough?
Do your lungs pain you?
Is your throat sore and inflamed?
Do you spit up phlegm?
Does your head ache?
Is your appetite bad?
Are your lungs delicate?
Are you losing flesh?
Do you pale and thin?
Do you lack stamina?

These symptoms are proof that you have in your body the seeds of the most dangerous malady that has ever devastated the earth—consumption.

You are invited to test what this system will do for you, if you are sick, by writing for a

FREE TRIAL TREATMENT
and the Four Free Preparations will be forwarded you at once, with complete directions for use.

The Slocum System is a positive cure for Consumption, that most insidious disease, and for all Lung Troubles and Disorders, complicated by Loss of Flesh, Coughs, Catarrh, Asthma, Bronchitis and Heart Troubles.

Simply write to the T. A. Slocum Chemical Company, Limited, 179 King Street West, Toronto, giving post office and express address, and the free medicine (the Slocum Cure) will be promptly sent. Persons in Canada seeing Slocum's free offer in American papers will please send for samples to Toronto. Mention this paper.

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offers advantages unsurpassed by any other institution in Canada. Attendance larger than ever. Write for free catalogue.
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Disinfects Your Clothes
White Wave
Bleaches Your Clothes
WHITE WAVE
Saves Labor

Oh, What is Home!
without a package of
Woodill's
German
Baking
Powder.

Last night Feb. 15, while on his way to Queens University to act as judge in Queens vs. Varsity debate, Edward H. Smythe, K. C., LL. D., was stricken with heart failure and died within ten minutes. He was a clergyman's son and was born in 1844, and a resident of Kingston, Ont., since 1867. Deceased was leading lawyer and Conservative candidate on several occasions for legislative honors.

A Farmers Co-operative Harvesting Company, Toronto, has been incorporated for the manufacture of agricultural implements with a capital of \$1,000,000. Dr. Oroniyatehaha is a director, the others being farmers. The Dominion Linen Mills has been incorporated to make linens and cottons. The capital is \$250,000. Toronto men are the directors.

Customs receipts at Toronto for the last month show an increase of \$79,000 over February, 1902.

If the earth were equally divided among its inhabitants each person share would be about 23 1/2 acres.

Colored Goods

I prefer PEARLINE to any other powder I have used. I do not think it will injure colored clothes, which is more than I can say for most other washing powders.

Mrs. Rev. M. E. M.

One of the Millions.

688

MARRIAGES.

STOKES-FILLMORE.—At Springhill, N. S., on February 25th, 1903, by Rev. H. G. Estabrook, Elijah Stokes of Centre Village, Westmorland Co., N. B., to Miss Alice Fillmore of Springhill, N. S.

CYR-STADMAN.—At Woodstock, N. B., Feb. 25, 1903, by the Rev. Z. L. Fish, M. A., William Cyril to Bertha Stadman, both of Houlton, Me., U. S. A.

CORKUM-MAHONEY.—At the Baptist parsonage, Lunenburg, Feb. 26th, by Rev. Harry S. Erb, John W. Corkum of Mt. Pleasant, N. S., to Mary E. Mahoney of the same place.

COPP-FOWLER.—At the residence of William K. Copp, Esq., Albert A. Co., N. B., on Feb. 18th, by Rev. M. E. Fletcher, Fred W. Copp to Jessie Fowler of Pettitcodiac.

DEATHS.

DAVISON.—At Gaspereaux N. S., 19th, Mrs. Thos. A. Davison aged 88 years. She was the daughter of the late Marchand Rand of Canard and aunt of the late Prof. T. H. Rand of MacMaster Hall. Of her ten children eight survive her. She was an invalid for years. She retained a lively interest in the church, and a bright cheerful disposition that was a benediction to old and young.

HALE.—At Grafton, Carleton Co., N. B., from cancer of the liver, George S. Hale, aged 64 years. Mr. Hale was confined to his bed for about three weeks, and passed

peacefully to his reward, Friday, Feb. 20th 3 p. m. He was happy in the hope of heaven and said many times just before he died "Blessed Jesus." He leaves two daughters, Iva and Cora, who are noble Christian young women, members of the Woodstock Baptist church. The funeral services were conducted by Pastor Fish, Sunday afternoon, Feb. 22nd at his home. He had a host of friends and there was a very large attendance.

HARRIS.—Susanna, widow of the late Edmund Reece Harris passed on to the "better land," Feb. 24th. Our aged sister had her birth on the 19th of June, 1818. She was the first born of the late Rev. Henry and Sarah Saunders. Early in life she, by the grace of God, was won to his service, in which she found great delight, throughout a long life of toil and care "the grace of God within her and the word of God without her," bore her up, and guided her safely till the end was reached, where all was light and peace. In her declining years she was lovingly cared for in the family of her son Deacon Charles Randall Harris at Morganville, Bear River, Digby Co., N. S. Her children and her children's children call her blessed.

HART.—Another of the aged ones whose experience strengthens our own faith has passed away. Sister Harriet Hart widow of the late Deacon William Hart, died at the home of her daughter Mrs. Irad Ingraham, on Feb. 18th, aged 93 years. She leaves four daughters and one son, Deacon Albert Hart, four of whom were able to be with her toward the last, in the ministry of love. For years our sister had been bound by rheumatism, confined to the house, and sometimes to her own room. She bore her affliction well, never doubting the promises of the Father. She was eager for the "awakening His likeness." In her death Margaret loses its oldest citizen, and the church its oldest member. She "came to the grave in a full age, like as a shock of corn is gathered in its season."

MCLEHINEY.—Died at Folly Village, Colchester Co. on Jan. 11th, 1903. Mrs. Wm. McElhiney in the 75th year of her age. She leaves a husband, and four children to mourn their loss. Six children having gone before to their heavenly home. Mrs. McElhiney was baptized in the 16th year of her age by Rev. O. W. C. Dimock, and united with the Baptist Church, Onslow. Some years after she united with the Baptist Church, Great Village, with her husband. Mrs. McElhiney was no nominal Christian, but took a deep interest in all the life and labor of the church. She was a faithful loving wife, an unselfish and affectionate mother, a kind and thoughtful neighbor. During her last illness of five weeks she was fully conscious of the Saviour's presence which robbed death of its sting, and she went peacefully and joyfully into the future home.

MOWAT.—The large circle of friends of the late Mrs. John Mowat will learn, with deep regret, of her demise which took place on the 20th inst. at her home in Campbellton. Mrs. Mowat was the widow of the late John Mowat, Esq., and was seventy-five years of age. She was the mother of ten children, seven of whom are living. Three sons and two daughters reside in Campbellton; and two daughters, Mrs. McBeath, and Mrs. Gordon Mott in B. C. She had forty-four grand children and two great grand children. Her genial manner and kind hospitality won the hearts of all with whom she came in contact. Her last hours were peaceful and free from pain; and as her life had been that of a devoted Christian, she died trusting in the merits of her Saviour. The funeral took place on Sunday, 22nd, and the large number of friends assembled to pay their last respects, bore testimony to the high esteem in which she was held.

HARDY.—At Allandale, Shel. Co. N. S., Feb. 16th, Una Hardy aged 22 years. She was a daughter of Harris and Anna Hardy and a niece of Rev. Irad Hardy of Canton, Mass. While quite young she became a Christian and united with the Osborne Baptist church. She ever honored her profession she made and was a loyal and useful church member. Her many traits of Christian character won for her very many friends and she was highly esteemed by all. For some years she has served the church well as organist and did much other work in the Saviour's name. Her parents have much to comfort them as they think of her life and remember God's promises to those who die in Christ. The church has lost a worthy member and great sympathy is felt for the father and mother, brother and sister whose loss is greater than all. But God can give great consolation in the hour of sorrow and this we pray that he may do for those whose hearts are sad and lonely now.

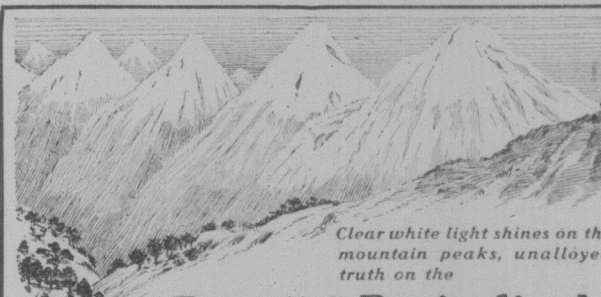
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Forest Glen Church (D. W.) \$1 50; S. S. F. M. \$4 12; \$5 62; Pollett River Church, H. M. \$3 29; Elm 1st Church (H. M.) \$4 70; S. S. H. M. \$5; \$9 70; St. Stephen Church, D. W. \$20 86; Lewisville S. S. support of Stanma, F. M. \$25; Sussex Church, (D. W.) \$12 89, F. M. \$3 65; \$16 54; Oak Bay church S. S., F. M. \$4; York and Sarbury Co., Q. M. H. and F. M. \$10 25; Mauderville church D. W. \$15; Woodstock church, D. W. \$12 65; Moncton 1st Church R. Y. P. U. support Mrs. C., \$20; Philip Hoyt, 2nd Kingsclear, H. M. \$2 F. M. \$2 N. W. M. \$1; \$5; St. John church, H. and F. M. \$3 63; Leicester S. S. F. M. \$19 37; Egin 1st Church, H. M. \$7 20; Mapleton, S. S., \$4; \$6 20; Gibbon R. Y. P. U., H. M. \$5; Cambridge (Lower) F. M. \$2 33; Jemseg, F. M. \$12 78; Emma E. Estabrook, F. M., \$2.

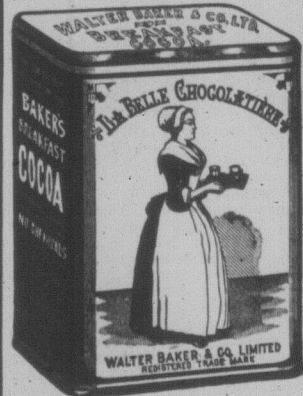
Total \$199 65. Before reported \$1320 75.
Total to February 28, 1903 \$1520 41.
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St. John, Feb. 28

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Endorsed by all who have tried it.

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HEART AND NERVE PILLS

Have Restored Thousands of Canadian Women to Health and Strength.
There is no need for so many women to suffer pain and weakness; nervousness, sleeplessness, anaemia, faint and dizzy spells and the numerous troubles which render the life of woman a round of sickness and suffering.
Young girls budding into womanhood, who suffer with pains and headaches, and whose face is pale and the blood watery, will find Milburn's Heart and Nerve Pills help them greatly during this period.
Women at the change of life, who are nervous, subject to hot flushes, feeling of pins and needles, palpitation of the heart, etc., are tired over the trying time of their life by the use of this wonderful remedy.
It has a wonderful effect on a woman's system, makes pains and aches vanish, brings color to the pale cheek and sparkle to the eye.
They build up the system, renew lost vitality, improve the appetite, make rich, red blood and dispel that weak, tired, listless, no-account feeling.
50c. PER BOX. OR 3 FOR \$1.25
ALL DEALERS
The T. Milburn Co., Limited, Toronto, Ont.

FANCIED HIMSELF A CHILD.
He was lying quiet and still; this man of sixty. Suddenly he lifted himself up and peering around the room, asked "Where is mother? Will you call her? I am alone." There was no response. The nurse tried to quiet him again, but he asked of her; "Tell mother to come."
His mind was losing the strength it once possessed in younger days. It was becoming weaker under the strain of disease. The culmination of his earthly life was close at hand. They asked him if he desired to see his brothers and sisters but his one call was for mother. She had not walked with him these many years. She had left this earth years ago, but he had always lived and cared for her and she had comforted him. Now his mind was going back fifty years or more. "I want to go home," he said. "I want to see mother."
And then imagining that she bent over him, he went on: "How I was longing and thinking of you and you have come. Is father, my father—" he paused. "You said I should come and you would meet me. Will you hear my prayer?" Then quietly and softly he repeated:
Gentle Jesus, meek and mild,
Look upon a little child;
Pity my simplicity,
Suffer me to come to thee."
His eyes were closed. His breathing almost subsided. They bent over him. His lips parted. His only words were: "I am coming mother."—Ex.

A POOR CLERK'S UNEXPECTED FORTUNE.
Many years ago, a firm of lawyers advertised for the heir of an estate. The owner had died without any near relatives, and the estate legally belonged to a distant branch of his family, but no one knew what was the name of the heir, or where he could be found.
A poor elderly clerk took the advertisement to the office of the newspaper, and as it appeared again and again, it was a common question at the coffee-house he frequented. "Have you never found that heir yet?"
But one day a certain name in the advertisement struck him as one that he was acquainted with in some other relation. He thought it over, and then he remembered it was the name of an ancestor of his own. And then the words of the advertisement blazed forth before him with a new meaning; they were news as surely as if he never had read them before, for he knew from them that he was the heir of the estate.

That is just like the case of the repentant sinner who believes in Jesus. Many a one has heard the Gospel for years, and knows the meaning of every word in the message, and yet it never brings any of its gladness to his soul, till all at once it dawns upon him that he himself is meant, that the offer is to him, and Salvation is God's free gift to him. Though he has known the gospel for fifty years, it comes to him in that hour, as news. And thus it is, that it is always, as the word gospel means, good news to every sinner to whose soul God's Spirit reveals the meaning of it.—Ex.

A PEASANT AND AN INFIDEL.
An honest peasant surprised an infidel one day, who was jeering at him for believing the Bible, by the reply, "We country people like to have two strings to our bow." "What do you mean?" inquired the infidel. "Only this" rejoined the poor man; "that believing the Bible, and acting up to it, is like having two strings to one's bow; for if it is not true, I shall be a better man for living according to it, and so will it be for my good in this life—that is one string to my bow. And if it should be true, it will be better for me in the next life—that is another string, and a pretty strong one it is. But if you do not believe the Bible, and on that account, do not live as it requires, if its tremendous threatenings prove true—think, what then will be become of you!"—Ex.

MESSRS. C. C. RICHARDS & CO.,
Yamouth, N. S.
Gentlemen.—In January last, Francis Leclair, one of the men employed by me, working in the lumber woods, had a tree fall on him, crushing him fearfully. He was, when found placed on a sled and taken home, where grave fears were entertained for his recovery, his hips being badly bruised and his body turned black from his ribs to his feet. We used MINARD'S LINIMENT on him freely to deaden the pain, and with the use of three bottles he was completely cured and able to return to his work.
SAUVU DUVAL,
Eglin Road, L'Islet Co., Que.,
May 26th, 1893.

DEAFNESS



BOOK FREE

A work that will bring joy and relief to all deaf people is now being distributed absolutely free of charge. It contains new and valuable information in regard to the new cure of deafness. It was written by a specialist celebrated throughout North America for his cures of this affliction. He wrote this book as a gift to humanity. It is

YOURS FOR THE ASKING
Perhaps you question "Why?" Because this famous physician feels that it is his duty to God and man to give freely of his knowledge and skill to all such as stand in need. During the long years of his practice, his heart has often ached over the silent suffering of the victims of deafness. He understands in the fullest degree what it means for them to be shut off from all the joys of the world—the song of birds, the delights of music, the dear voices of relatives and friends.
He wrote this work as a labor of love to point out the way to a cure for all who are deaf. From cover to cover it is full of the most valuable medical information. It shows how the inner tubes of the ear become blocked up; it explains the strange and terrible ringing, buzzing noises in the ear; it is illustrated by the finest of drawings made by the best artists; it shows, with truthful and positive hand, the way to restored hearing.

SEND FOR IT AT ONCE
Do not delay! The demand for the book has been so tremendous that its author, Dr. Sproule, the distinguished specialist, has just gotten out a second edition, that all who desire may have a copy. Whoever is troubled with deafness in even the slightest degree, is gladly and freely welcome to this book. Thousands who have received it bless the kindly hand that wrote it, and that distributes it without a thought of payment. It was the means of restoring their hearing. Let it restore yours.
Write your name and address plainly on the dotted lines, cut out and send to Dr. Sproule, B. A., English Specialist, (Graduate Dublin University and formerly Surgeon in the British Royal Naval Service) 7 to 13 D'ane St., Boston. He will send you the book free.

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You feel the power to do and dare great things if you eat Wheat Marrow instead of the pasty, dyspepsia-breeding, unclean porridges you read so much about.
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A very fine dwelling house nearly new, finished throughout. Furnace, Hot and Cold water, in the house. Six acres of land all under cultivation, attached, partly filled with fruit-trees. Particularly adapted for the growth of small fruit. Three minutes walk to Post office, Bank, Church, and ten minutes to the station. Finest situation in town.
Also twenty-six acres of orchard land adjoining the camp grounds, part under cultivation and filled with sixteen hundred fruit trees, consisting of Apples, Plums, Pears and Peaches—the variety of plums are largely Burbans, and Abundant and New bearing—abundantly. Five minutes walk to station. Also one of the finest farms in the Valley. Cuts from 65 to 70 tons hay, large orchards—bearing and just in bearing. Produce now 500 to 1000 bbls. apples per year and will soon produce 1500 bbls. Modern House finished throughout, nearly new, two barns—all in first class order.
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Berwick Real Estate Agency
Established 1897.

SEND \$1.00 to
T. H. HALL'S
Colonial Book Store,
St. John, N. B.
and we will mail you PELOUBETS' NOTES on the Sunday School Lessons for 1903.

These trade-mark crosscross lines on every package.
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BARLEY CRYSTALS
Perfect Breakfast and Digest Health Cereals.
FANCY FLOUR for Biscuits, Cakes and Pastry.
Unlike all other goods. Ask Grocers.
For book samples, write
PARVELL & RHINE, Whitehouse, N. Y., U.S.A.

This and That

NEVER BE ABOVE YOUR BUSINESS.

"Frank," said the head clerk to a young man in a large carpet establishment, "take this roll of carpet over to Mr. Craft's and see whether the pattern will suit. You may just as well take a rule and measure the room while you are there."

"All right," said Frank, putting on his coat and hat. But when he noticed the size of the roll—a sample one containing about five yards—he exclaimed: "You surely don't expect me to carry that big roll, do you?"

"It's only a sample, and Mr. Craft is in a hurry for it," replied the clerk.

"But what are the boys for? I think you might send one of them over with it. If there is anything I detest, it's carting bundles around town."

The proprietor, who happened to overhear part of the conversation, told the clerk, privately, to let the young man go and take his measurements, and to send the carpet after him. Frank had arrived at the house and was busy at his work when a man came to the door with a roll of carpet under his arm, and was shown into the room where he was. Looking up, Frank was surprised to recognize his employer with the roll of carpet in his arms.

"Here is your carpet, young man. I hope I have not kept you waiting for it. If you have any other orders, I'll take them now," he said, as he set down the roll. The young man was so astonished he hardly knew what to say, and stood staring in amazement at his employer, who left the house with a polite bow.

"Well, did you get the carpet this afternoon?" asked the clerk, laying his hand on the young man's shoulder when the latter returned.

"Yes, said Frank, looking up from his desk, "but do you know I cannot understand why Mr. Green brought it around. I was never more surprised in my life."

"Well, Mr. Green told me to ask you to step into his office when you returned."

"My boy," said his employer, as he entered the office, "I overheard your conversation this afternoon, and what I did was for your benefit. A man should never be above his business—that is, too proud to give personal attention to the smallest detail. He should be prepared to perform any duty that comes legitimately, and to obey orders from those in authority. You should consider no part of a business too unimportant for you to give it attention. Fetch and carry for yourself rather than miss a single point or risk the loss of a customer. Never be above your business."—Ex.

him by his stupidity. One day, when he was more stupid than usual, the angry master of the house threw a book at his head. The Negro ducked and the book flew out of the window.

"Now go and pick that book up!" ordered the master. The Negro started to obey, but a passer-by had saved him the trouble, and had walked off with the book. The scientist thereupon began to wonder what book he had thrown away, and to his horror discovered that it was a quaint and rare little volume on mathematics, which he had purchased in London, and paid \$50 for it.

"The next time I feel that it is absolutely necessary to throw things," he exclaimed in his sorrow, "I'll choose something less expensive than a favorite book."

But his troubles were not over. The weeks went by, and time the great healer, had begun to assuage his grief, when, strolling into a second-hand bookshop, he perceived to his great delight a copy of the book he had lost. He asked the price.

"Well," said the dealer, reflectively, "I guess we can let you have it for \$40. It's a pretty rare book, and I dare say I could get \$75 for it by holding on a while."

The man of science pulled out his wallet and produced the money, delighted at the opportunity of replacing his lost treasure. When he reached home he sat down at the table to gloat over his find, and a card dropped out of the leaves. The card was his own, and further examination showed that he had bought back his own property.

"Forty dollars' worth of temper! Huh, I think I shall mend my ways!" he was overheard to say. His daughter, who tells the story with glee, declares that the Negro servant is positively worried over the sunny disposition of her father. He feels that the worthy man must be ill.—Youth's Companion.

PARTNERS.

A sturdy little figure it was trudging bravely by with a pail of water. So many times it had passed our gate that morning that curiosity prompted us to further acquaintance.

"You are a busy little girl today?"

"Yes, 'm."

The round face under the broad hat was turned towards us. It was freckled, flushed and perspiring, but cheery withal.

"Yes, 'm; it takes a heap of water to do a washing."

"And do you bring it all from the brook down there?"

"Oh, we have it in the cistern mostly; only it's been such a dry time lately."

"And is there nobody else to carry the water?"

"Nobody but mother, an' she is washin'."

"Well, you are a good girl to help her."

It was not a well-considered compliment, and the little water-carrier did not consider it one at all, for there was a look of surprise in her grey eyes, and almost indignant tone in her voice, as she answered: "Iy, of course, I help her. I always help her to do things all the time; she hasn't anybody else. Mother'n me's partners."

"Little girl, are you and your mother partners? Do you help her all you can?"—Kind Words.

AN ANCIENT MANUSCRIPT.

What is said to be the oldest biblical manuscript extant was lately discovered in Syria, says a special cablegram to the New York Sun, and is now in safe-keeping at Cairo. It comprises the Pentateuch, written in Samaritan characters on gazelle parchment, and its date is the year 116 of the Moslem era, which is equivalent to the year 735 A. D.

It is declared to be far older than any of the Hebrew Biblical manuscripts in the libraries of Europe or America. It is stated that the oldest manuscript in the British Museum is of the year 1339 A. D., and this has hitherto been supposed to be the oldest in the world.

The newly-discovered manuscript contains immediately after the Decalogue a passage of about fifteen lines that do not exist in the authorized version. It is said that this passage is likely to clear up several long disputed points.—Rx.

Dr. Sproule on Catarrh THE GATEWAY OF CONSUMPTION.

Twenty years ago Catarrh was comparatively unknown. Now no age, sex or condition is exempt from it, and no climate or locality is a cure for it. Catarrh is to be more dreaded than all the yellow fever, cholera, smallpox, diphtheria, and all other epidemic diseases—as it is more fatal. It is in the large majority of cases the forerunner of consumption, and vital statistics show that deaths from consumption in this country have increased more than 200 per cent. In the last five years, nearly all of these cases having been traced back to Catarrh as their starting point, and many physicians now contend that Catarrh is only incipient consumption. I make the treatment of Catarrh a specialty. I do cure Catarrh. Catarrh has never been cured by nasal douches, washes or snuffs. Catarrh is a disease of the mucous membrane and is curable only through the blood, and by medicines peculiarly adapted to each peculiar case. Medicine that will cure one will not cure another.



DR. SPROULE, B. A.

English Specialist in Catarrh and Chronic Diseases.

It has been determined by microscopists that Catarrh has as distinct a germ as any of the noted epidemic diseases, and again and again has it been shown that a patient had been treated for some other disease when catarrhal germs have been present.

A remedy for Catarrh must be used constitutionally, and it must possess a direct affinity for the mucous membrane, and of being absorbed by the petulant mucus wherever located. It must be homogeneous and each individual case requires treatment adapted to its conditions. My treatment is based upon these plain theories, and has proved to be infallible. It not only relieves, but it cures Catarrh at any stage speedily and surely. If you have any symptoms of Catarrh, I earnestly invite you to write to me and tell me all about it. It will cost you nothing. I will give you the most valuable

MEDICAL ADVICE FREE

I will diagnose your case without charge and tell you just what to do to get cured. Do not delay. In such cases every moment is precious. Do not neglect yourself. Above all do not give yourself wrong treatment. The results may be fatal.

CATARRH OF THE HEAD AND THROAT.

The most prevalent form of catarrh results from neglected colds.

- 1. Do you spit up slime? 2. Are your eyes watery? 3. Does your nose feel full? 4. Does your nose discharge? 5. Do you sneeze a good deal? 6. Do crusts form in the nose? 7. Do you have pain across the eyes? 8. Does your breath smell offensive? 9. Is your hearing beginning to fail? 10. Are you losing your sense of smell? 11. Do you hawk up phlegm in the morning? 12. Are there buzzing noises in your ears? 13. Do you have pains across the front of your forehead? 14. Do you feel drooping in back part of throat?

If you have some of the above symptoms your disease is catarrh of the head and throat.

Answer the above questions, yes or no, write your name and address plainly on the dotted lines, cut out and send to Dr. Sproule, B. A. English Specialist (Graduate Dublin University, formerly Surgeon British Royal Navy) 7 to 13 Doane St., Boston. Be sure and write today.

DISEASES OF BRONCHIAL TUBES.

When catarrh of the head and throat is left unchecked it extends down the wind-pipe into the bronchial tube, and in time attacks the lungs and develops into catarrhal consumption.

- 1. Do you take cold easily? 2. Is your breathing too quick? 3. Do you raise frothy mucus? 4. Is your voice hoarse and husky? 5. Have you a dry, hacking cough? 6. Do you feel worn out on rising? 7. Do you feel all stuffed up inside? 8. Are you gradually losing strength? 9. Have you disgust for fatty food? 10. Have you a sense of weight on chest? 11. Have you a scratchy feeling in throat? 12. Do you cough worse night or morning? 13. Do you get short of breath when walking?

If you have some of these symptoms you have catarrh of the bronchial tubes.

FORTY DOLLARS' WORTH OF TEMPER.

Whoever wishes to hear a solemn, almost tearful oration on the evils of losing one's temper should apply to a certain scientific gentleman in Washington, of whom the Star tells a tragic story.

He had a Negro servant who exasperated

A LAYMAN.

Gave Doctor a hint about Coffee.

Speaking of coffee a doctor of Decaturville, Ohio says: "We need an analysis of coffee at the Medical college and in spite of our laboratory tests which showed it to contain caffeine, an active poison, I continued to use the drink and later on found myself affected with serious stomach trouble, indigestion, headaches, etc."

The headaches came on so regularly and oppressed me so that I found it difficult to attend to my regular duties. One day last November I met a friend whom I had known to be similarly afflicted. His marked improvement in appearance caused me to enquire what he had been doing. He announced that he had, some time ago, quit coffee and was using Postum Food Coffee, to this change he attributed the change in his health.

I took the hint, even from a layman, and made the same change myself. The first week I noticed a little difference but not much. The third week the change was almost magical. I have continued with the Postum and now my digestion is perfect, the nervous headaches have entirely disappeared, and I am well. My own analysis of the Postum Food Coffee shows it to be a pure food drink of strong character which is a marked contrast to the old fashioned coffee." Name given by Postum Co., Battle Creek, Mich.



DR. WOOD'S NORWAY PINE SYRUP.

A Pleasant, Prompt and Perfect Cure for

COUGHS, COLDS, HOARSENESS, SORE THROAT, ASTHMA, BRONCHITIS, CROUP,

and all Throat and Lung Troubles.

Obstinate Coughs yield to its grateful, soothing action, and in the racking, persistent cough often present in consumptive cases it gives prompt and sure relief.

Mrs. S. Boyd, Pittston, Ont., writes: "I had a severe cold in my throat and head and was greatly troubled with hoarseness. Two bottles of Dr. Wood's Norway Pine Syrup completely cured me."

Price 25 cents per bottle.

Style.

Style need not cost a woman more than 10c if she will only buy a cake of that famous English Home Dye of highest quality, Maypole Soap, which washes and dyes at one operation. Old clothes can easily be made new again. Brilliant, fadeless colors. "No mess, no trouble" with

Maypole Soap.

Sold everywhere. 10c. for Colors. 15c. for Black.

Equity Sale.

THERE will be sold at Public Auction, at Chubb's Corner (so-called), in the City of Saint John, in the City and County of St. John, in the Province of New Brunswick, on Saturday the Seventh day of March, next, at the hour of twelve o'clock, noon, pursuant to the directions of a decretal order of the Supreme Court in Equity, made on Wednesday, the twenty-second day of October, A. D. 1902, in a certain cause therein pending, wherein Etta L. Atton, on behalf of herself and all other unsatisfied creditors of Montague McDonald, deceased, who shall come in and contribute to the expenses of this suit are Plaintiffs, and Clara L. McDonald, Administratrix of the estate and effects of Montague McDonald, deceased, the said Clara L. McDonald in her own right, William S. McDonald, Charles H. McDonald, Kenneth L. McDonald, Annie L. McDonald, Nellie B. McDonald and Jean McDonald are Defendants, the following lands and premises described in the said decretal order as: "All the right, title and interest of the said Montague McDonald in and to that certain tract of land or island known as Manawagonish Island, situated, lying and being in the City and County of Saint John, aforesaid, on the northerly shore of the Bay of Fundy, and about three miles southwesterly from Partridge Island, at the entrance of the Harbour of Saint John, together with a small island and islands connected therewith or joined thereto by a beach or shore dry at low water, being the same island or property as is described and mentioned in the grant thereto dated the twenty-third day of June in the year of our Lord one thousand seven hundred and eighty-six, one to William Fagan, John (of well and others; together with the buildings and improvements thereon standing and being, and all and singular the privileges and appurtenances thereto appertaining and belonging. For terms of Sale apply to the undersigned solicitor."

Dated this twenty-third day of December, A. D. 1902. AMON A. WILSON, J. JOSEPH FORTER, Solicitor. Referee in Equity.

CHURCH BELLS Chimes and Pails, Best Superior Copper and Tin. Get our price. M. SHANE BELL FOUNDRY Baltimore, Md.

A GUARANTEED CURE For DYSPEPSIA, K.D.C. OR MONEY IS FOUND IN THE PURCHASE. K.D.C. CO. Ltd. Boston, U.S. and New Glasgow, N.S., Can.

The D.L. Emulsion
Trade-mark

Prevents Emaciation.
Increases the Weight
Builds up Solid Flesh
Sweet and Palatable as Cream
Does not Derange Digestion.

A POSITIVE CURE FOR
Nervous Exhaustion,
La Grippe, Anaemia,
General Debility and
Pulmonary Diseases.

CHIPPICE SOAP

SAVES THE HANDS

Surprise soap makes them soft and smooth, allowing the housewife to take up fine sewing or other light work without the slightest discomfort.

Surprise soap will not injure the hands, because nothing but the purest materials enter into its making. That's why it is known from coast to coast as a

PURE, HARD SOAP.

And that's why it is called "A perfect Laundry Soap."

There are other pleasant surprises for you in Surprise Soap.

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

News Summary

Hon. Geo. E. Foster is confined to his room with a bad attack of influenza following grippe. His physician says he will be around in a short time.

The Union Bank of Halifax which is about to open a branch in St. John has taken the premises formerly occupied by the Bank of Montreal there.

It is announced on good authority that D. W. Campbell, manager of the Elder-Dempster line, has been appointed manager of the Canadian Pacific Atlantic steamers.

This year's sealing fleet will number 19 ships from St. John's Nfld., and 2 from Halifax. The steamers will have reduced crews and 1000 men less than last year will prosecute the voyage, thus giving those who go to the ice-fields a better chance of earning money than for years past.

Middlesboro, Ky., was devastated Feb. 28 by a cloud burst which washed fences and houses away and it is believed caused loss of life in some sections. This valley was flooded from mountain to mountain and every house in the lower sections of town was flooded. The loss is estimated at \$75,000.

James Francis McFrey, of Bliss, N. Y., a sophomore, died of typhoid fever in the Cornell Infirmary Feb. 28. Paul G. Wanke, a graduate student in Cornell, died at his home in New York from typhoid fever contracted in Ithaca. Eighteen students have now died in Ithaca or at their homes from the fever during the epidemic.

Sir Thomas Shaughnessy left tonight for New York en route for England. Just before his departure he had a conference with Hon. Mr. Fielding, when final details were arranged for awarding the Atlantic fast line contract to the Canadian Pacific. It is also stated that Mr. Blair has withdrawn his opposition and that Cartwright is warmly in favor of the C. P. R. getting the contract.

The oldest lawmaker in the world is, beyond doubt, David Wark, of Fredericton (N. B.), who is in his 100th year. He will leave for Ottawa next month to take his seat in the Senate of Canada, where he has served continuously since 1867. Mr. Wark was 21 years old when he left Ireland for New Brunswick. He has been a lawmaker for 63 years, first for his province and then for the federated Dominion.

One of the two snowbound expresses returned to St. John's Nfld., March 1. The train left this city 17 days ago and only succeeded in getting half way across the Island. The passengers tell thrilling stories of their experiences amid the snow drifts. The other express is still stuck fast but the passengers left it and walked across 30 miles of snow fields to an open section of the line on this side of the country and will reach here in the middle of the week.

The New Brunswick elections are over and the result is a complete victory for the Government. Ten members of the opposition were elected, and three or four independent, but these are usually classed with the government supporters. Every member of the government was elected. The premier had a close call in his own constituency. Elsewhere the government forces won with good majorities. The Hon. Minister of Railways did yeoman service for the cause he represented. The leader of the opposition won with an increased majority.

The New York and Mediterranean Co.'s steamer Piquan, which arrived at New York, March 1, reports that at 1.30 o'clock last Thursday afternoon, when in lat 37, long. 65 48, she spoke the Allan line steamer Ontarian, which signalled that her boilers were leaking. The Ontarian, sailed from Port Natal January 9, and is bound to St. John, N. B. She touched at St. Vincent, C. V., on Jan. 31st, for coal, and after a voyage of 16 days put in at Bermuda with her boiler tubes leaking. She proceeded for St. John after having made temporary repairs.

RECOMMENDED BY PHYSICIANS.

Pond's Extract

Over fifty years a household remedy for Burns, Sprains, Wounds, Bruises, Coughs, Colds and all accidents liable to occur in every home.

CAUTION--There is only one Pond's Extract. Be sure you get the genuine, sold only in sealed bottles in buff wrappers.



For over 31 Years
Shiloh's Consumption Cure

has been doing its wonderful work among the thousands who suffer from weak and affected Lungs.

No other remedy can show such a record of actual cures of Consumption in its earlier stages.

It immediately relieves congestion, soothes irritation and heals and strengthens sore lungs. Any good dealer will recommend it.

From a Sister of Charity.

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

Saved from Consumption.

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

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

NOTICE.

NOTICE is hereby given that application will be made to the Legislature of New Brunswick at the approaching session to revise, extend, and amend the act of Assembly.

45 Vic Chap 60 entitled an act to incorporate the St. John Canal and Dock Company;
Also to revise, amend and consolidate therewith the acts of Assembly.

40 Vic Chap. 58 entitled an act to revise, continue and amend the several acts, relating to the Courtney Bay Bridge Co.

140 45 Vic Chap 87 Entitled an act to revise, continue and amend the several acts relating to the Courtney Bay Bridge Co.

Also 40 Vic Chap 29 Entitled an act to continue and amend an act passed in the 10th year of the reign of her present Majesty intitled an act to incorporate the Courtney Bay Bridge Co.

Also 16 Vic Chap. 60 Entitled an act to incorporate the Courtney Bay Bridge Co.

And any acts in amendment thereof.
Giving powers to the Company to acquire, construct, own, and operate Canals, Docks, Railways, Warehouses, yards, vessels and any and all facilities for their business. Also powers in regard to expropriating, reclaiming, improving, laying out and using, leasing and otherwise disposing of lands for the above and other purposes.

Also to supply power or electricity for manufacturing or other purposes.
Also to receive any aid that may be granted therefor.

And generally to promote the above or any undertaking connected with shipping, storing, manufacturing or other facilities in the neighborhood of St. John in the province of New Brunswick.

J. S. ARMSTRONG,
for applicants.

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

Notice.

Notice is hereby given, application will be made to the Legislature of New Brunswick, at its next session for an Act to incorporate the Maritime Christian Missionary Society. Objects: The promotion of Christian Missions in Canada and other countries.
W. A. EARNES,
Secretary Annual Meeting.
St. John, N. B. Feb. 13^h, 1903.

GATES'

Life of Man Bitters

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

Nothing Will Be Found

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

50 cents per bottle.

Sold everywhere by

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

If You Like Good Tea try RED ROSE.