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Irrigation in the West.

It is now reported that the plan of the Canadian Pacific Railway Company for extensive irrigation of its lands in the West has become an assured fact, and that tenders will be called shortly in Vancouver, Chicago, Montreal, Winnipeg and Calgary for the main canal excavations. The work, it is said, will be started near Calgary, and if it prove as successful as the C. P. R. engineers believe it will, more than 3,000,000 acres of land will eventually be reclaimed by the company and rendered capable of cultivation. Of this great extent of land it is expected that about half will be rendered fit for growing cereals, while the remainder will be devoted to the cultivation of grass and to grazing purposes. The plan of the Company will at first however include the irrigation of only 300,000 acres. If success attends the enterprise, the reclaimed land will be colonized and the irrigation works will be extended until the entire area is covered. There will be two canals to irrigate the tract, a main canal thirty-five miles long, with a width at bottom of sixty feet and carrying ten feet depth of water. This canal will be excavated first and will be used to carry water to the secondary canal which when completed will be 115 miles long. The project is the largest of the kind ever attempted on this Continent.

Investigation into the causes of the Iroquois Theatre disaster indicates a wide-reaching responsibility in the matter. Building Commissioner Williams, under examination at the coroner's inquest, admitted that during the construction of the building he had visited it but once, that time being but two weeks prior to the opening of the theatre on November 21. He had never looked at the plans of the building except on one occasion when he saw them for perhaps ten or fifteen seconds. Personally he knew nothing of the construction of the building. On the occasion when he visited the theatre he considered it to be the most fire-proof building of its kind he had ever seen. He admitted, however, that he had allowed the builders to place pine joists in certain places beneath the stage instead of steel supports as called for by the building ordinances. This was in order to facilitate the working of trap doors which were required in the production of the play, "Mr. Bluebeard." In answer to the question why the building inspectors had not done their work more thoroughly, the Commissioner declared that the force was far too small to do the work imposed upon it. He had made repeated requests for additional help, but was informed that the city could not afford it. The Commissioner declared that last October he had reported to Mayor Harrison that not one of the theatres in Chicago was complying with the ordinances. The Mayor turned over his report to the Council which turned it over to a committee, and no step to alter the dangerous conditions which were known to exist was ever taken.

A New Nile Dam Proposed.

The success and the valuable results attending the construction of the Assouan Dam on the Nile naturally leads engineers to consider the feasibility of other enterprises of a similar character. Sir William Wilcocks, the original designer of the Assouan Dam, is said to be studying the problem how to secure perennial irrigation for 1,500,000 acres of land in Egypt not served by the Assouan barrage. For this purpose some 300,000,000 cubic yards of water are required. His proposal is to construct a sister reservoir on the side of the Wady Rayan—a deep and broad ravine in the great oasis of the Favoum—which, working in conjunction with the Assouan Dam, would supply all the needs of Egypt from within the State's own borders, leaving the question of the irrigation of the Soudan provinces with their 1,500,000 of rich cultivable soil, to be settled by the utilization of the headwaters of the Nile. This plan, supplemented by raising the level of the Assouan Dam by 20 feet, would cost about £2,500,000. The bringing under perennial irrigation of land at present depending on the flood waters alone would increase the value by each acre by £30, thus adding £60,000,000 to the agricultural wealth of Egypt, and the annual cotton crop would attain in an average year 10,000,000 cantars (a cantar equals 90 pounds), worth £25,000,000, a fact of special significance for the thinking public at a time when the question of the sources of England's future cotton supply has become one of burning in-

terest. The average annual cotton yield of Egypt is between five and six million cantars.

International Fish Hatchery.

A despatch from Washington gives currency to the report that Mr. Hay, Secretary of State in Mr. Roosevelt's cabinet, has decided to ask the Canadian Government to join in a conference looking to an international fish hatchery on the Fraser River in British Columbia for the propagation of salmon. The conference if agreed upon will probably, it is said, be participated in by the United States Commissioner, the Fish Commissioner for the State of Washington and officials in charge of the Department of Fisheries and Marine for Canada. The plan has been urged by Senator Foster, of Washington, who says that unless some heroic course is taken the salmon supply will be exhausted. An immense number of dealers are interested in salmon canning establishments in the United States and Canada, which are supplied almost entirely by the spawn from the Fraser river.

The Clallam Disaster.

The sinking of the steamer *Clallam* near the entrance to the harbor of Victoria, B. C., on the 8th inst, involving the loss of fifty-four lives, adds another to the list of terrible disasters which have occurred within the past few weeks. The *Clallam* was a regular daily passenger packet plying between Seattle and Victoria. Near the entrance to the harbor a very heavy cross sea was encountered which retarded the steamer's progress, and it was soon discovered that a dead light had been stove in by the waves and that the water was rushing through it in a volume which resisted all efforts to stop it. Two boats were launched and filled with passengers, but were unable to breast the heavy seas. And a number more lives were lost in an attempt to launch a third boat. Those who remained on board worked heroically in an endeavor to keep the steamer afloat and succeeded in doing so until a tug arrived from Fort Townsend and took the disabled vessel in tow. There seemed still to be a possibility of saving the *Clallam* but her hull began to give way, and she was found to be in a sinking condition, but before she went down the crews of the tugs by heroic efforts were able to save nearly all who had remained on board the *Clallam*. Quite a number of the victims of the disaster were women, all the women passengers having been placed in the boats as affording the greatest hope of their safety. Quite a number of those who were lost lived formerly in Ontario or in the Maritime Provinces. There is reported to be much indignation in Victoria over the collapse of the *Clallam*, which, it is said, occurred in only a moderately rough sea. It is charged that, although a new boat, she had been hastily constructed and was not sea-worthy, that she was ill-fund in some respects and unsuitable for the service in which she was placed. A rigid investigation is demanded.

The Navies of Russia and Japan.

According to a comparison of the naval strength of Japan with that of Russia in eastern waters, by a correspondent of the *London Daily Mail*, the advantage is with Japan, and that for three reasons of considerable importance. In the first place Japan possesses 12 armored ships, capable of fighting in line, to Russia's nine. In the second place behind this first line, Japan has a number of older ships, which might be very valuable for the purpose of holding the sea, when the first line has been disabled or injured in battle. In the third place, Japan has far greater repairing facilities than Russia. To Russia's four docks in two dockyards, she can oppose eight large docks, and numerous smaller ones, well distributed in several yards. She could thus simultaneously dock and repair eight large armored ships. All twelve ships are believed to be in the standing squadron, commanded by Admiral Togo, a splendid officer, of great bravery and resolution. Two armored cruisers also have just been purchased from the Argentine government, and are on their way from Genoa where they were built, to the Far East. There are two old armored ships, of use in the second line, four very fast protected cruisers, twelve weaker cruisers, seven old cruisers, seventeen destroyers and sixty effective torpedo boats. In the war with

China the Japanese torpedo boats did great execution as torpedo work suits the Japanese temperament. The number of men on the active list in 1903 was 28,000, with 2,100 officers. The Russian fleet in the Far East is commanded by Vice-Admiral Starck. Besides the ships *Russia* possesses two large old-fashioned cruisers of some power, the *Russia* and *Rurik*, and five smaller protected cruisers of high speed. There are six or seven other cruisers, for the most part of little fighting value: two ships of the volunteer fleet, fitted out as cruisers, and used for scouting, as they steam 20 knots; and a number of gunboats. The torpedo flotilla, according to Russian returns, is three catchers, twelve destroyers, and twelve torpedo boats, but there is reason for thinking that there are a number of destroyers building or in reserve at Port Arthur, which would bring the strength up to sixteen or twenty in this class. Under orders for, or on their way to, the Far East are three cruisers and eleven destroyers, in addition to the battleships mentioned above.

In the Far East.

Russia and Japan are still negotiating, and at present there appears to be, in certain quarters at least, rather more hope that war will be averted. This hope is perhaps based partly upon the pacific expression of the Czar at his New Year's reception to the diplomatic corps in the Winter Palace in St. Petersburg. In conversation with Mr. Kurino, the Japanese Minister to Russia, the Czar is reported to have emphasized the high value which he places upon the good and neighborly relations between Japan and Russia and to have said:—"I desire and intend to do all in my power to maintain peace in the Far East." It is also surmised that Great Britain's attitude toward the situation involved in the negotiations between Russia and Japan, as indicated in a recent speech of Prime Minister Balfour, is having its effect in causing Russia to adopt a less aggressive policy. It is accordingly rumored that Russia is prepared to make concessions which it is expected Japan will accept. However Russia's apparently more conciliatory attitude may simply mean that she needs more time for preparation. Japan on her part is evidently remitting none of her diligence in preparing for war, and it seems certain that war will come unless Russia shall make important concessions.

Dominion Politics.

The question which has been discussed with so much interest as to who was to be Mr. Blair's successor in the Railway Department, has at length been settled by the appointment of Hon. Henry R. Emmerson as Minister of Railways. The appointment will, we presume, be as satisfactory, not only to the party in power but to the country generally, as any other which the Government could have made. Mr. Emmerson is a man of recognized ability, he is in the prime of life and has had a good deal of experience in public affairs. The Department over which he has been called to preside is one which involves large responsibility and which could, in justice to the interests of the country, be entrusted only to a man of high character and first-class ability. The appointment must accordingly be to Mr. Emmerson a most gratifying assurance of the confidence reposed in him by the Premier and his colleagues in the Government. It will afford scope for the exercise of large administrative powers and constitute a somewhat severe test of ability. As the only member of the Government in New Brunswick the leadership of his party in the Province will naturally devolve on the Minister of Railways. In common with Mr. Emmerson's many friends among the readers of the *Messenger and Visitor*, we trust that he may be found fully equal to these large responsibilities, discharging the important duties committed to him in such a manner as shall win honor for himself and faithfully serve the interests of the country.—There is to be at least one other change in the cabinet. Hon. M. E. Bernier has tendered his resignation as Minister of Island Revenue to accept appointment as a member of the Railway Commission. It is said that Mr. Bernier is to be succeeded in the Island Revenue Department by Hon. L. P. Brodeur, speaker of the House of Commons. Mr. Rudolph Lemieux is spoken of as probable successor to Mr. Brodeur as Speaker. The question as to whether there would be another session of Parliament before a general election is now, it appears, definitely settled in favor of another session. According to an official statement from Ottawa given out on Friday, the Grand Trunk Railway Company has asked for certain modifications of the contract which it entered into during the last session, and as the Government is of opinion that such modifications must be submitted to and discussed by Parliament, it is therefore the intention of the Prime Minister to advise His Excellency, the Governor in General, to call a session at an early day.—It is said that the Railway Commission has practically been organized. It will consist of Hon. A. G. Blair, Chairman, with a salary of \$10,000, and Hon. M. E. Bernier, and Prof. James Mills of the Ontario Agricultural College, Guelph, whose salaries will be \$8,000 each.

The Inspiration of the Bible.

BY E. M. SAUNDERS, D. D.

NO. 4.

The claims made by Christ so amply sustained by his holy life and "abounding miracles"—miracles crowned by his resurrection, the strangely different life he led after he came from the dead, and his ascension to Heaven in the sight of his disciples and attested by the angels, were restated and confirmed by his apostles and followers immediately after the departure of their Lord. He told them that it was necessary for him to die and on the third day to rise from the dead, but that upon them should come the promise of the Father. They were, however, commanded to tarry in Jerusalem until they "were endued with power from on high": "Through the Holy Ghost he gave commandments to his apostles, to whom by many infallible proofs he showed himself alive after his death." The power of the Holy Ghost, promised his followers, came with majesty and glory at the day of Pentecost. The sound as of a rushing mighty wind, the tongues of fire and the sudden gifts of speech in languages, other than those of the people, fully established and vindicated all that Jesus had arrogated to himself of humanity and divinity, as also all the doctrines he taught, and the true and real mission for which he came into the world. The multitudes were indeed "baptized with the Holy Ghost and with fire." The Galilean speakers preached, and were understood by the people assembled from Parthia, Elam, Media, Mesopotamia, Judaea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, Libya, Cyrene and Rome and Jews from different parts of the world, and men of other nations who had been converted to Judaism and people from Crete and from Arabia.

At this point Christ stands between the Old and the New Testaments, grasping them in his pierced hands, saying directly of the former, "these are they which testify of me" and indirectly the same of the latter. How these men imbued by the Spirit of their risen and ascended Master, went abroad preaching and founding churches is made known by Luke, the beloved physician, in the Acts of the Apostles. The men and women of the Old Testament received their messages from Heaven. The Lord spoke to them. His voice sounded in their ears, and of the reality and genuineness of the communications they received they had no doubt. Whatever the modes may have been, in their consciousness it was God who spoke to them. Of this, to them, there was no doubt, no uncertainty. Nor were the people left to accept the unsupported beliefs of those who professed to be moved by the Holy Spirit. Doubt or unbelief could not exist in the presence of miracles and signs by which the messages of their prophets were confirmed.

As has been stated, Jesus adopted similar means to convince all classes of the people in regard to himself and his work. The diseased and maniacs healed by him were reckoned by multitudes. The extraordinary works performed by himself, he predicted would be followed by even greater works, when his followers had been baptized by the Holy Ghost. And so it was. The gift of tongues, the general conviction and conversion among the people; the baptism of thousands, the breaking down of national and racial prejudices—prejudices, adamant, thick, deep and high—fulfilled the predictions of Christ when the new dispensation was introduced at Pentecost. As it had been with the prophets of old and with Christ, so now the same agencies are employed to overcome opposition and complete the undertaking of giving a full and sufficient revelation to the world—to both Jews and Gentiles. On taking the babe in his arms in the temple, the impulse of Simeon's heart flashed light on the worldwide mission, to the infant Jesus—"A light he was to lighten the Gentiles, and the glory of the people Israel." At Pentecost Jesus Christ and Simeon were seen to be true prophets. Another flash of emotional prophecy came from the lips of Elizabeth on meeting her cousin Mary. Men who found deliverance from their traditional narrowness and bigotry, from their darkness and superstitions, went abroad preaching Christ and him crucified. Believers were multiplied and gathered into societies in their several localities. This work made phenomenal progress after the staff of heralds had been reinforced by the irrepressible little Jew who was by special means converted near the western gate of Damascus. He could say that he had a gospel for the world, which had not come to him by inductive or deductive methods of thought, although capable of such exercise; but a gospel received from heaven in an unmistakable and convincing vision. At Jerusalem, the Antioch, Ephesus, Colosse, Philippi, Thessalonica, Rome and many other places, these new brotherhoods sprang up—men and women who for the first time in the world learned and understood in their high and low sense the terms, not wisely employed in our day—the fatherhood of God and the brotherhood of man—the fatherhood of God they knew as the father of the Lord Jesus Christ, and all his brethren who are brothers in the highest sense—the brotherhood of man, as God is the father of rebellious children. According to the records of historians, both Christian and heathen, Christianity was founded about A. D. 30. By the end of the century all the books of the New Testament had been written and circulat-

ed among the churches. This date assumes that the birth of Christ was four years earlier than A. D. one.

As early as the end of the first century the religion of Christ had spread over the Roman empire. It is recognized in the writings of Pliny in his reports to the Emperor, Tacitus, Suetonius refer to the crucifixion. Enseleius asserts that Christ suffered death under Pontius Pilate who was a procurator of Judaea from A. D. 26 to A. D. 36. All the Christian writers who refer to the death of Christ, testify that he died about this time. Those of the first, second, third and fourth centuries agree that the books of the New Testament were written before the end of the first century. The writers claim to have been either eye witnesses of the ministry of Jesus or to have known those who were. The second and third epistles of John may be taken as silent on this point. In the books of the New Testament are many specific references to persons and events of the first hundred years of the Christian era. The early Christian writers affirm that nearly the entire New Testament was written by apostles or their associates. Their references to the four gospels, thirteen epistles of Paul, the Acts of the Apostles and one epistle of Peter and one of John are unmistakable. With some qualifications, some of these writers refer to the remainder of the books of the New Testament. The same claim of authorship is made either directly or indirectly by many of the New Testament scriptures, themselves. The person, work, character and mission of Christ, exhibited in the four gospels, have similar and harmonic treatment in all other parts of the New Testament. All unite in sustaining the claims of the New Testament to infallibility. "What I have seen with the Father, that I speak." "No one knoweth the son but the Father," and my Father and I."

Christ promised to give the Holy Spirit to his apostles. "I will ask the Father and he will give you another Helper; he will bring all things to your remembrance." "He will tell you things to come;" "He will guide you into all truth."

Early writers state that Mark received his information from Peter. They also admit that all the New Testament, except Mark and Luke, the Acts, the epistles of James and Jude, the second of Peter and the epistles of the Hebrews, were written by the apostles. The contents of the other books make it evident that these also were inspired. The instance found in the first and second Corinthians, Romans and Galatians, where Paul seems to disclaim inspiration are capable of interpretations which do not make such exceptions necessary. He is conscious of writing under the guidance of the Holy Spirit; but in two cases of matters not taught by Christ. His language is permissive and not a command. Other books than those of the New Testament were produced in the first and late centuries, some of which were used in the churches. But the accuracy of the inspired books, their originality and consistency with the early Scriptures, the divine authority which the writers claimed, raise them high above the apocryphal writings.

This may be tested by the readers of the MESSENGER AND VISITOR. Clement of Rome, the pastor of the church in that city, died about the year A. D. 100. He wrote an epistle to the church of Corinth, intending to instruct that church in some serious trouble then distracting the church. This epistle was by some regarded as inspired, but by the test of time it was finally rejected. It abounds with wholesome truth, but mostly drawn from other inspired books of the Bible. Clement quotes from ten books of the New Testament and fifteen of the Old. The quotations in some cases are long—for instance, seventeen verses of the fifty-first Psalm. He does not claim inspiration. Indeed he writes just as the pastor of one city church would write to the pastor of another.

Here is a quotation—

"The apostles have preached to us from the Lord Jesus Christ, Jesus Christ from God. Christ, therefore, was sent by God; the apostles by Christ, so both were orderly and according to the will of God. For having received the command, and being thoroughly assured by the resurrection of our Lord Jesus Christ, and convinced by the word of God with the fullness of the Holy Spirit, they went abroad, publishing that the Kingdom of God was at hand. And thus preaching through countries and cities, they appointed the first fruits of their conversions to be bishops and ministers over such as should afterwards believe, having first proved them by the Spirit. Nor was this any new thing; seeing that long before it was written concerning bishops and deacons. For thus saith the Scripture in a certain place, I will appoint their overseers in righteousness, and their ministers in faith. And what wonder if they to whom such a work was committed by God in Christ, established such officers as we before mentioned; when even that blessed and faithful servant in all his house, Moses, set down in the Holy Scriptures all things that were commanded him."

This is elevated and sound truth; but let me now quote from another part of this epistle, and matter of another character will be found. He was referring to the resurrection, and had compared it to the dead day and the rising morn; to the seed sown and raised again in the new fruit. Then he writes as follows:

"Let us consider that wonderful type of the resurrection which is seen in the Eastern countries—that is to say Arabia. There is a certain bird called the Phoenix; of this

there is never but one at a time, and that lives five hundred years. And when the time of its dissolution draws near, that it must die, it makes itself a nest of frankincense and myrrh and other spices, into which, when its time is fulfilled, it enters and dies. But its flesh putrifying breeds a certain worm, which, with the juice of the dead bird, brings forth feathers; and when it is grown to a perfect state, it takes up the nest in which the bones of the parent bird lie, and carries it from Arabia into Egypt to a city called Heliopolis, and flying in open day in the sight of all men, lays it upon the altar of the sun and returns from whence it came. The priests then search into the records of time, and find that it returned precisely at the end of five hundred years. And shall we then think it to be any very great and strange thing for the Lord of all to raise up those that religiously serve him in the assurance of a good faith, when even by a bird he shows us the greatness of his power to fulfill his promises?"

No intelligent church would take a long time after reading this bird fable, given seriously as a remarkable fact in bird-biology, to come to a decision that the writer, good and true though he doubtless was, lacked the inspiration of the Holy Spirit; and that his production must be relegated to the uninspired class of religious literature. Such fables as this cannot survive in a scientific age. The thrusts of Darwin and Spencer would be their death. Indeed the spiritual insight of believers ruled this letter out of the New Testament canon.

Clement in the belief of the Baptists, was perhaps the third pastor of the Baptist church at Rome. They however can consistently account for this instance of his credulity in biology; but what can our Roman Catholic friends do with Clement, whom they regard as the fourth pope of Rome, reckoning Peter, Linus and Anacletus as his immediate predecessors? There is a heavy job on the hands of those who would prove his infallibility.

There are about twenty five apocryphal New Testament books which are now in existence. That from which the above quotations have been taken, is among the best of them. In them there is much religious truth; but about all of it can be traced to the inspired books. Much however of these writings are trivial and some of them silly. Between this epistle of Clement to the Corinthians, and Paul's epistle to the same church, there is a wide chasm. The difference between the writings of the two authors is essential, like that between the monkey tribe and the human family. Were the canonical books and the apocryphal writings submitted to any intelligent Baptist church, there would be no difficulty in separating the one from the other. Reasons for doing so would be apparent.

The Blessing Before the Meal.

BY HENRY CROCKER.

A little gem of a picture is preserved to us in the words, "And looking up to heaven he blessed." Place it in its original setting: sunset hues on clouds and lakes and hills; a broad expanse of grass land, brilliantly green; an immense company of people, thousands of men and women and children, brightly clad, and arranged like beds of flowers in orderly companies, all seated upon the grass, a tired and hungry multitude, but now eager and expectant, and all gazing intently toward a group of disciples in the midst of which is Jesus. There is a momentary hush of voices as Jesus takes a position in full sight of them all, and taking the five loaves and two fishes, he lifts his eyes to heaven and blesses, and then breaks the loaves and the fishes and gives to the disciples to distribute to the multitude.

Describing the events of the next day, John says, "Nevertheless there came other boats from Tiberias nigh unto the place where they did eat bread, after the Lord had given thanks." The marvel of the miracle did not efface the momentary blessing that preceded it.

In the second miracle of feeding a multitude this scene was repeated. At the Paschal supper he gave thanks, and when he instituted his memorial ordinance, before he brake the bread, and again before he passed the wine he blessed.

After the walk to Emmaus with the two troubled disciples we find the risen Christ seated before their humble evening repast; and before they partake, this unrecognized friend blesses and then brakes the bread and gives to them, and just then their eyes are opened and they know him.

Evidently the reverential blessing before a meal was an habitual act with Christ. Wherever he might be, in whatever company, before however scanty or sumptuous a meal, with heavenward glance and true devotion returned thanks to the gracious Father.

The blessing before the meal is a constant reminder of the unceasing and personal providence of God. How near it brings us to the Heavenly Father, who feeds the ravens, and clothes the lillies, and notes the sparrow's fall, and hears the prayers of his children. He taught us to pray, "Give us this day our daily bread." Every meal is a gift. The blessing is our acknowledgement of this direct and fatherly supply.

The blessing is a tender reminder of our utter dependence upon God. God's supplies are so abundant, his interpositions so hidden, our part in securing supplies so conspicuous that we may easily forget our dependence. But the tabl-

blessing reminds us of that solemn and joyful truth. The blessing brings to our tables the element of thanksgiving makes the humblest table like an altar from which the fragrant incense of the thanksgiving ascend to our gracious Lord. The blessing has value as testimony. Christ's act was a testimony to all the thousands before him. None could have seen that upturned face and heard his voice in that prayer without accepting it as a testimony to the loving relation between him and the Father.

So every meal of ours gives us the opportunity to bear witness to the grace of God, and to make known to all in our family circle how loving and intimate may be the relation between us and him. So the father teaches his children, so the host his unconverted guest. Our meetings in the place of prayer are not the only places where we may bear effective witness for Christ. Equally at our tables we may do the same. The blessing is one of the exquisite little marks distinguishing the Christian family from others.

The Christians cherish this custom not because Christ commanded it, but because he did it, and because we have the same reason for doing it that he had. It is a delight to the Christian to pause before partaking food, and to do what Jesus always did, give thanks.—The Standard.

"NOR LIFE."

One of the finest passages in St. Paul's letters is his triumphant expression of confidence that nothing can separate the Christian from the love of God. One of the items the writer names in life—"neither death, nor life." We are not surprised that he should mention death, for death carries us out from "our bourne of time and place," into a mystery which no eye can penetrate. We are grateful, therefore, for the assurance that death will not separate us from the love of God.

"'Tis but to pierce the mist—and then
How beautiful to be with God!"

There is a deep significance, however, in the fact that life itself is named among the perils to which we are exposed, and in the assurance that it cannot separate us from God's love. Living is fraught with far more danger than dying. Think what life is. It is not merely getting through life in the way we can. We are not here to make a living, but to make a life, to grow, to do God's will, to leave at least one spot of the world a little brighter and better. Think of the way we begin life—as babies, with great possibilities, but all to be developed. Think how much depends upon our strength, and yet how weak we are; upon our wisdom, and how ignorant we are. Think of the evil there is in the world, and how easy it is for us to drift away on its dark tides. Think of the temptations we must meet continually, and how unequal we are to the terrific struggle with them. Think of the work we have to do, the burdens we must carry, the responsibilities that are ours. Think of the mistakes we may make, and of what disastrous consequences may result from them.

It is not easy to live. Every step of the passage from birth to death is through perils and antagonisms. Yet we have the assurance that even life, with all it holds of danger and conflict, cannot separate from the love of God; that in all these things we may be more than conquerors through him that loved us. Serious, then, as life is, we need not dread to live. No load can crush us. No power can wrench us from the keeping of God.

Indeed, the divine love changes all the evil things into blessings. There is a way of living in this world by which the evil is transmuted into good.

There is another word of St. Paul's which comes in here: "We know that to them that loved God all things work together for good." Instead of being something to dread, therefore, because of its dangers antagonisms, its burdens and sorrows, life is a school of good. Temptations are meant by the Evil One to destroy us; but when we resist and overcome them, they become helpers of our growth and progress, leaving us stronger and wiser. Sorrows which seem only to wound and scar, purify and enrich our character. The best lives are those that have suffered the most and struggled the most. The men and women who reach the finest things in character and the largest usefulness are not those who have had only ease and a comfortable time but those who have learned in struggle how to be strong, and in suffering how to be sympathetic and gentle.

Life is not a series of merely fortuitous happenings, unplanned, unperposed. A divine purpose runs through all the events and circumstances of our days. This purpose is not that we should do a certain amount of work, but that we ourselves should be built up into strength and beauty of character. Work is not a curse, as is sometimes thoughtlessly said; it is a means of grace. The reason we have to work is not primarily because the world needs the work, but because we need it. Men are not in business just to build up so many houses a year, to sell so many bales of goods, to cultivate so many acres of land, to do the routine work of their calling successfully; they are set to these duties in order that they may grow into men—strong, true, gentle worthy men. Women are not appointed to certain tasks in household work, in social life, in teaching or business, merely to become good housekeepers, good business women or good teachers, nurses, or physicians—the divine purpose in all their toil is that they may grow into noble womanhood.

Sometimes men fail in their business ventures or their professions. They give their best strength and their most strenuous efforts to some work, and it does not succeed. The work fails, but the men need not fail. It is a great thing to meet misfortune victoriously, coming out of it with life unhurt, with new strength and courage for another effort. A distinguished jurist lost an important case in the courts. He showed no feelings of discouragement however, and a friend asked him how he could take his disappointment so calmly. "When it is over," said the great lawyer "I have no more to do with it. If I kept thinking over my defeats I feel that I should go mad. But I will not brood over them. When one case is done I drop it, whatever the result may be and go on to the next."

It is a fine thing to see a boy, when his competitor has won the game, reach out his hand to him in manly congratulations. He has lost the game, but he has won in nobility. The real defeat is when a man shows an unmanly spirit and yields to depression after losing in business, or sulks, or acts like a baby when he has failed to get the prize he wanted.

The one secret of being in the world and not of the world of passing through life and not being hurt by life's evil, of having all things work together for good to us—the one and only secret—is to have the love of God in our hearts. No one can be lost whose heart keeps in it always this blessed love.—Sunday School Times.

The Primal Thing Which Should be Permanent.

BY DR. GEORGE MATHESON.

"Thou hast left thy first love."—Rev. 2:4.

There are three sets of men who may be said to be under a cloud—the sceptic, the pessimist and the cynic. I should say they represent respectively the clouds over faith, hope and love. Scepticism is the cloud over faith; pessimism is the cloud over hope; cynicism is the cloud over love. Now, of these three, the greatest cloud is the last. It is a sad thing when a man is compelled to say, "There is no ground for religious belief." It is a sad thing when he is compelled to say, "There is no ground for human hope." But the saddest of all things is when he is compelled to say, "There is no ground for brotherly love." There was a time when this order of comparison would have been greeted as the wildest of paradoxes. There are ages known to history as "the ages of faith." This means that in those days there was no sin deemed so bad as the sin of being a sceptic. In our day the greatest of all sins is deemed the sin against love. And I feel sure that this latest judgment by earth is the permanent judgment in heaven. There is no cloud deplored like the cloud over my love—over my power of loving. The church has often lamented "advanced views." What my Father laments is my contracted views—the contraction of my heart. An eclipse of faith may come from larger life; an eclipse of hope may come from transcending my environment; but an eclipse of love means a spiritual decline. My Father fears when I enter into this cloud.

My soul, leave not thy first love! I will not say, leave not thy first faith! The first faith is not always the best; thy thought of the Father may be purified by the fire through which it passes. I will not say, leave not thy first hope! The first hope is not always the best; thine earliest dream of Paradise may be a selfish dream. It is written, "Whether there be prophecies, they shall fail." Our first prophetic hopes generally do fail; the man would scorn the ideals of childhood. But thy first love, thy morning love, that ought not to die! I would have no cloud to come over the vision of my heart. If thou wilt keep that vision clear, there will be no want to thee. There may be starless nights to the eye of intellect; the old tongues may cease in which faith once expressed itself. There may be starless nights to the eye of fancy; the old prophecies may fail in which hope once delighted. But, if thy love remain, the eye of the heart will not be starless. The heart can see in places where the reason has lost its sight, where the fancy has become blind. Destroy these temples, and in three days love shall raise them again! It will give thee back thy faith; love believeth all things. It will give thee back thy prophecy; love hopeth all things. It will give thee even better than either faith or prophecy—power to wait without them; love endureth all things. Never let out the fire of the heart! Though nerve be low, though sense be feeble, though judgment be groping, though fancy's will be weary, yea, though virtue itself be erring, keep that fire ever burning; and all the rest shall be added unto thee. Leave not thy first love, O my soul!—Christian World.

Spiritual Invalids.

BY HENRY DRUMMOND.

And so now many resign themselves to their low degree of Christian attainment. It is a case of religious sickness. They are spiritual invalids. I want to find some principle something solid, something on which to stand the strain of life. Why is religion so disheveled? Why so made up of heterogeneous scraps? Why does every sermon we hear put out of mind every last sermon? It is because the religious life is without foundation, without a sensible, solid,

natural principle on which to rest. I will try to point out that principle which may give permanency, stability, vivacity to the religious life of each. It is the principle that every effect produced upon the soul of man is dependent upon some pre-existing cause. Therefore there should be more praying over causes and less upon effects. Nature affords ample illustration. Nothing in the world happens by chance. There is cause for everything we see or hear or feel. Not an action but can be traced back to a cause. So in religion, if a man possesses a religious joy or peace there is some definite cause that produces it. Fulfill these causes and joy or peace follow as sure as day the night. What Christian grace do you want? Perhaps a little more joy. You have been praying for it for years and have not found it. Joy is an effect; it must have a cause. What is this cause? In the parable of the vine Christ stated it clearly: "Abide in Me. . . . These things have I written unto you that you may be full." How Christ bases everything upon some cause. "If ye love me (a cause) ye will keep my commandments. . . . If ye abide in me and my words abide in you, ye may ask what you will," etc. The conditionality of all God's promises is the point here. Where a cause is not stated it must be understood. All the promises are conditioned. Religion is the simplest thing in the world. Things here go on not by caprice, but by law law absolutely simple, absolutely unerring. It is the everlasting lesson of science. Law is sure and inevitable. Let us get into the Christian life a little science. Nature and the eternal truths of God are older than religion, and they prevailed religion. Our common everyday lives are the means God supplies by which we shall build our Christian lives. A farm or an office is not a place to make crops or money, but men. All the little things about our daily toil are the framework and scaffolding of our spiritual life.—Ex.

Conscience Inflexible.

Conscience is a faithful judge. When the law and evidence are in the decision accordingly will be rendered, and from this decision the individual has no appeal, since law is a transcript of the nature of God, the decisions rendered in accordance therewith should be held in supreme reverence. It is evident that man, though fallen as he is, has something yet of the nature of God in his bosom. The decrees of conscience are irrevocable, except as time may show that the law was misinterpreted, or the evidence untrue. In the busy hours or the quiet seasons memory recalls the decisions of the past and sends the guilty to right the wrongs committed, or discharge the duty neglected.

Victor Hugo in the character of Jean Valjean, gives a remarkable illustration of the use of a sentence of guilt. The hero had committed a crime for which he had been sent to the galleys and while serving his sentence made his escape. He became an exenplary man, by means of an invention he became the employer of a large number of people, their support depended upon him. He became wealthy, was made mayor of the city and had the respect and love of all. Yet he was a thief and an escaped galley slave and conscience set the bells of memory to the tune of her old decrees, until the man of reputation and honor sed himself over and over again if he had not better confess his guilt and place himself at the disposal of the law. Finally he hears that a man in another village is being tried for his crime. The unfortunate prisoner, for a striking resemblance to Jean Valjean, and the court claimed to have sufficient evidence to send the hapless prisoner to the galleys. That night the real Jean Valjean was troubled. Should he permit another to suffer for his crimes? In his restless delirium of memory he began to reason upon the situation. If he relieved this guiltless man by surrendering himself, he and the host of dependents in the village would suffer great humiliation and privations. He seems to have reached a decision that it would be better for one guiltless to suffer rather than that he would give himself to the galleys. But about the time he was forming his decision memory rang the bells of conscience until his whole being trembled like a forest in a mighty wind and soon Jean Valjean was going with all possible speed to stand at the bar of justice to confess himself the real culprit and to demand the release of the innocent.

Let us then give conscience a true law and the whole truth, and upon the noble aspirations and high ideals of life bestow a holy reverence, that conscience may have foundation unalterable for her decrees immutable and eternal.—G. H. Simmons.

How the Father Cares.

"I grew up in a family where there were several children and never a superabundance of money," said a gentleman speaking of his boyhood. "I knew my father loved me, of course, but those last two words might pretty nearly have expressed my view of the tie between us if I had considered it at all. He was kind, but he was naturally rather reserved and he was a very busy man.

"When I was a lad of eighteen, I went away from home and among strangers for the first time. I had obtained a situation in a town some two hundred miles distant, and I was greatly surprised one day to see my father come walking into my boarding-place. He had managed to leave his business for two or three days and had come to spend his brief holiday with me. I knew how he must have planned for it, have counted the money the journey would cost, and have given up other things for the sake of being with me, and suddenly I understood as never before my place in my father's heart. He visited the shop where I was employed, shared my plain little lodging-room and when I was free, we had one long, happy day together wandering about the little old town. I went with him to his train and walked back through the streets alone, saying to myself—I didn't know father cared for me like that!

"He never knew what a revelation that visit was, nor how from that day to the latest of my life it has put new meaning into the words, 'Our Father in heaven.'"—Sel.

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NEED OF REVIVAL.

There is we believe in many Christian hearts at the present time, an ardent desire for a general revival of religion. The need of such a revival is felt to be manifest. The tone of spiritual life in the churches, to speak generally, is far from being what the more spiritual of their membership could desire, and the hearts of pastors are sometimes saddened and discouraged, as they contemplate the apparently small results of their labors. Many are longing and praying for a fresh manifestation of divine grace and power, which shall quicken their own spiritual life and give deliverance from the lethargy of worldliness which to so great a degree rests upon the churches.

There is no doubt, good reason for the existence of this desire for the revival of the spirit of grace in our churches, and there is hope also in the fact that such a desire is being so widely and strongly felt. The materialism that cares only for the present and seeks its good things in this world is making itself strongly felt in the life of our churches. The conditions of life in our country have changed greatly within the past generation or two. A great many things crowd in upon us today which were unknown in the days of our fathers. There are so many things in the way both of business and amusement to think about and to take part in, if we will, that it is very easy to neglect the interests of the spiritual life. The change makes itself strongly felt even in the quiet country village, and far more in our towns and cities where a much larger proportion than formerly of our people are now to be found. How much smaller, relatively is the place which the church and the services of religion fill in the lives of our people today than they did fifty or even twenty-five years ago our older readers will clearly understand. The spirit of unbelief and of wickedness manifested itself then perhaps quite as strongly as it does today. But the Christian of that day was under less temptation to become occupied too much with things that are worldly without being distinctly wicked. Then the Bible, the religious newspaper and the church services occupied a much larger place in the thought and life of the individual Christian and the family than they do today. Now there is the daily paper and many other periodicals, the ubiquitous magazine, the current fiction and other literature, good bad and indifferent, all claiming attention; and it is so easy for the Christian to fall into neglect of his religious duties, to find the newspaper or the novel more entertaining than his Bible, to lose his interest in his religious paper and so also in the principles and the work for which it stands. And so it comes to pass with many nominal Christians that the place of business or amusement is much more attractive than the prayer meeting and his zeal for Christianity is measured by attendance once on Sunday in fine weather upon the services of the church and a more or less liberal contribution to the church's finances.

It cannot but be evident to those who give thought to the subject that, under the influences noted above, there has been a decline of spiritual life and power in our churches, that the power to impress itself effectively on the life of the community, through the testimony of word and life charged with vital faith and burning love, is largely absent, that the line of cleavage between the church and the unbelieving world has grown almost imperceptible, so that it is little wonder if the worldling questions why he should seek a change of heart, if people who have professed a change of heart live, so far as he can see, exactly as he does. Surely there is need of a mighty and deep spiritual revival in our day. And as one thinks of present conditions and of the influences under which these conditions have been reached, he is perhaps almost ready to despair of seeing a day of such power that the church shall find deliverance from this paralysis of worldliness, and receive power to bear effective witness for the truth. But the fact that there are many who are not "at ease in Zion" ministers hope of a coming day of the Lord. Even those who seem so dominated and controlled by the worldly

spirit are not so much at ease as they seem. It is not possible that men and women who have experienced the regeneration of the Divine Spirit, to fill their hearts to satisfaction with anything or everything that materialism has to give. The spirit of this world is strong, but there is a Spirit which is stronger. The Christian's hope of victory for himself and for the church is in the power of that All-mighty Spirit, therefore our hope shall not be put to shame.

REJECTED AT NAZARETH.

The passage from Luke's gospel, which furnishes the topic for study in the International series of lessons for next Sunday, gives us a brief report of one of our Lord's sermons or addresses and the effect upon his audience. The place is Nazareth, the town in which Jesus had been brought up and where, as boy and man, he had spent some thirty years of his life. It is now probably about a year after his baptism, during which Jesus has been preaching the gospel of the kingdom mostly in Judea. Recently he had come to Nazareth to spend a Sabbath among his old friends and to worship with them, as of old in the synagogue. It was by invitation doubtless of those on whom devolved the duty of conducting the synagogue services that Jesus read the lesson for the day and proceeded to address the people. "As a teacher whose words and wonderful works had made him widely known and much talked of throughout the country he would naturally be called upon to perform these services.

When Jesus first entered upon his ministry, we are told that, like John, he preached, saying, "Repent, for the kingdom of heaven is at hand." But here, in this sermon in the synagogue at Nazareth, we recognize another and a deeper note. It is not merely a gospel of repentance and of preparation that he preaches, but a gospel of grace and fulfillment. The passage read and expounded by our Lord is quoted in Luke somewhat freely from the Septuagint rendering of Isaiah 61: 1-2, and differs somewhat in phraseology from the passage as we have it in our Old Testament. The words are part of a message addressed to Israel in exile. It was spoken as a word of comfort and of hope to a people poor and broken-hearted and shut up under hard conditions, by reason of enforced exile, from the land which the Lord had given to their fathers. It was a glorious gospel of deliverance and liberty that the prophet proclaimed, "an acceptable year of the Lord" and a "day of vengeance of our God," a day in which the glory of the Lord should be seen upon Israel, and Israel should see and be lightened and her heart should tremble and be enlarged, and she should know that the Lord was her saviour, and her redeemer, the Mighty One of Jacob. The glorious vision which the prophet saw and declared had its partial fulfilment in the restoration of Israel from the Babylonian exile, but its adequate fulfilment must wait the coming of the Christ. Now the time had come for the reading of this prophecy in a fuller light and for the realization of its larger hope. Material conceptions must give place to spiritual. The truth must be proclaimed as never before that the bondage from which men need deliverance is a bondage of the spirit, that no chains forged by human or satanic power can really bind the man whom God's truth has made free, that deliverance means something vastly greater than an escape from temporal servitude in Babylon to a temporal reign in Jerusalem, that the redeemed of the Lord are those who, whatever their outward condition may be, have been delivered from the bondage of Satan into the glorious liberty of the children of God. The time had come when the old conception of the kingdom of God, partly false and wholly inadequate—as that of a temporal reign of God's people on earth, must give way to the conception of a spiritual kingdom into which all the children of light, both Jew and Gentile, should follow the Christ in that way of sacrifice which leads to sovereignty. The time had come for proclaiming a gospel to the poor in the largest and divinest sense, a gospel unlimited by human jealousies and distinctions, but flowing freely from the Infinite Fountain of love and reaching to the uttermost of human need.

It is pathetically instructive to read Luke's account as to how the gospel which Jesus preached was received by that Jewish congregation in the synagogue of Nazareth. The people had never before heard such preaching as that, and as they listen wonderingly they cannot but feel that these are words of grace and truth. Their hearts and consciences are assenting to the words spoken. Then comes the spirit of doubt and cavilling. Who is he that thus teaches with authority as if he were a prophet of the Lord? Is it not Joseph's son, the carpenter? And here they stumble. Then when Jesus tells them that it is their own doubting, cavilling spirit that hinders them from receiving the larger gifts of God, just as it was such a spirit in Israel of old which prevented the people from seeing all that the prophets could have given them, their unbelief breaks forth into a fierce wrath which would have destroyed the man who had spoken unto them such words of grace and truth as never fell on human ears from any other source. How true and how pathetic a picture it is in miniature of the attitude of the unbelieving world toward the Christ and his gospel!

Editorial Notes.

—According to a statement contained in a late London dispatch, it has been discovered that the waters of the famous hot springs of Bath contain radium in appreciable quantities, and this fact it is thought by some physicians may account for the cures which in certain instances have followed the use of the waters.

—It is stated that the late Simon Zandes of Indianapolis contributed to Baptist mission work a few years ago a sum amounting in the aggregate to more than \$30,000. Mr. Zandes was a Presbyterian and gave generously to his own denomination. Being asked by a Baptist minister how he came to give so largely to Baptist mission work, Mr. Zandes is said to have replied, "After careful thought I have concluded that a dollar given to Baptists would go farther than in any other place where I could put it."

"One reason for the lack in our days of mighty revivals," says the *Baptist Commonwealth*, "is that we have not the faith or patience to wait. We fix days and hours and practically say to the Lord that we are so busy, and have so much to do that we cannot wait. We appoint a 'week of prayer and day of reflection,' we can only come together and pray for one week. Indeed, we are so impatient that we cannot give even our one annual week of prayer up to that purpose, but mix needs, turn it into a preaching meeting, or a talking meeting or almost any other kind rather than one of simple prayer and waiting. In our ordinary gathering for prayer, if there is a praise, the minister or leader becomes impatient and sends forth his exhortation to 'fill up the time,' and the brethren and sisters begin to look about and get fidgety and nervous, just as if to be silent and wait upon the Lord for a few minutes were an offense against the Spirit."

—The Board of Governors of Acadia College held a special meeting in Wolfville on Thursday, at which some important business was transacted. A communication for the *Messenger and Visitor* which, we learn by a telegram from Wolfville, was mailed to us on Saturday, and which probably contained some reference to the meeting, has for some unexplained reason, failed to reach us in time for our present issue. A dispatch to the *Star*, however, states that the purpose of the Governor's meeting was to devise means for relieving President Trotter of some of his administrative duties for a time that he may give his attention more fully to the prosecution of the Second Forward Movement on behalf of the college. It was arranged that in the absence of Dr. Trotter in connection with this work, Dr. Keirstead should be the acting head of the Faculty in respect to the management of the internal affairs of the college, thus avoiding any suspension or delay in respect to the work and discipline of the college, relieving the President of care and responsibility on this score and leaving him free to devote himself to carry on the work so well begun in connection with the new Forward Movement.

—The question as to with whom the power of ordination properly resides was raised not long since by a correspondent in our columns. As the question is one of some interest, we quote an editorial expression of opinion on the subject from a recent issue of *The Journal and Messenger* of Cincinnati, a paper which is generally regarded as one of the most strictly orthodox of Baptist journals in America. *The Journal and Messenger* says: "We cannot assent fully to the declaration that, 'according to our ecclesiastical polity the power of ordination is vested in the local church.' We do not deny that a local church may elect from among its own members one who shall occupy the place of elder or bishop. We do not know but that some of the early churches did so elect. And if the election is all that is meant by 'ordination' then the local church may have ordained; that is so far as we know. But we have no example of such ordination, nor have we any precept vesting the power of ordination, as it is usually understood, in the local church. So far as the New Testament throws any light on the subject, the power of ordination is in the hands of the eldership. A church may have no eldership and in such case it has no ordaining hands. It is useless to tell us that it can borrow the hands. That is a fiction. There is no such transfer of authority known to the New Testament. If anyone thinks that he can cite a case in which a church, as such, ordained an elder, we shall be glad to consider the passage in which it is held to be taught."

—It is very evident that if all our churches retained a active members all who are baptized upon a profession of their faith the numerical strength of the churches would be much greater than it is and their spiritual life immeasurably fuller and more effective. *The Interior*, of Chicago, a leading Presbyterian journal, has been making an examination of the various denominational year-books, and its comparison of statistical figures showing the number of new members received during the year with those indicating the actual gain in membership leads it to remark:

"The one point at which we should concentrate our best endeavors now is the retention of members when once received. Our additions upon profession of faith amount to about 65,000 yearly, and our net increase over deaths and depletions to a little more than one-third of that number. Our Southern brethren add over 10,000 a year upon pro-

profession, and gain about 4,500. The Baptists, however, baptize considerably over 200,000 a year for a gain of 60,000 to 65,000; and our Methodist brethren retain permanently not quite thirty per cent of their probationers. Even the Episcopalians, whose 'conservatism' we hear so much, confirmed 49,385 for a net gain of 15,880 in 1953. No one denomination is confronted by this problem, but all; and no system can obviate the necessity for faithful shepherding. The losses in our own Church are, we say, 'appalling,' but not a single one of the large churches is more successful than ourselves in the protection of the flock, and most of them do not do as well."

—According to statistics gathered and published by the *Chicago Tribune* the special gifts and bequests to education, charity, hospitals, churches, libraries, museums, etc., in the United States during the year 1953 amount to the sum of \$76,934,978. This sum is made up of special gifts and bequests which have been recorded in the press, and does not include the amounts given for the general support of churches and missionary societies. More than half of the total of these special gifts has gone to educational institutions. Mr. Carnegie stands at the head of the list of large givers. He has given nearly \$5,000,000 to libraries, \$1,300,000 to colleges, \$4,000,000 for pensioning steel workers and \$1,000,000 for the Engineer's Union, with other benefactions bringing the total up to nearly \$16,000,000. John D. Rockefeller comes next with gifts aggregating \$8,944,567. Of this amount the University of Chicago has received something over \$3,000,000 and the Rush Medical College \$6,000,000. Columbia University has received from Joseph Pulitzer \$3,000,000 and from Elizabeth M. Anderson \$1,000,000, beside other smaller but still munificent gifts. Of the total amount of donations for the year named above \$40,000,693 have been contributed to educational institutions, \$21,726,358 to hospitals and other charities and \$7,583,556 to libraries, while museums and art galleries received \$2,927,500. The contributions to distinctively religious purposes amounted to less than \$4,000,000. The smallness of this amount as compared with the sums given to educational and charitable work is worthy of remark. The very large givers are not putting their millions on missionary or other distinctively Christian and religious enterprises. This may be due in part to the fact that few if any of the benevolent millionaires are supremely interested in religious work and partly to the fact that they prefer to invest their money in a college, a hospitable, a library or something that will stand as a visible monument to their munificence.

Making Heaven Real.

BY REV. RUPERT OSGOOD MORSE, M. A., CHESTER, N. S.

When a child I thought the great aim of religion was to fit men to die and get them into heaven. This is a prevalent idea even to-day. Many Christians possessed of this idea are quite content to sit and sing themselves away to everlasting bliss, quite self-satisfied and equally forgetful of a world around them famishing, dying for Christ.

I am glad that I have learned that that idea is a caricature upon the religion of Christ. Its great object is to get heaven into men and thus fit them to live on earth. He who does not thus receive heaven will find the pearly gates of the New Jerusalem forever closed to him. We may long to see Jesus seated at the right hand of God, but unless we make real the sight of Jesus as he is found in the life around us we have no promise of seeing him in his glory. This is Paul's thought in writing to the saints at Colossae as seen in the opening section of the third chapter.

Paul tells them to "seek the things that are above." He wanted them to make heavenly things real on earth. Listen to him, "If then you were raised together with Christ, seek the things that are above." The reference is to their Christian baptism wherein was symbolized their death to sin and resurrection to the new life in Christ. Baptism is not merely a burial into the death of Christ; it is as well a resurrection into his life. In baptism you declare not only your death to sin, but also that you are now alive, and that your life is to reproduce the life of Christ.

So Paul says, "If then you were raised together with Christ"—and not in doubt, but with emphasis upon the fact of such resurrection,—"seek the things that are above." In other words, make heaven real to yourself and to the life around you. Jesus made heaven real to the life around him. Hypocrisy and cant slunk away from the white shot of his burning truth. In the intense reality of that truth the people got a glimpse of heaven. At the touch of his hand, or at the word of his command suffering and sorrow fled. Through all his life he was bringing heavenly things to the vision of earth-stained men. Thus he sought the things that are above.

In "The Master Christian," Marie Corelli makes Gys Grandit say to Moretti, that Christ has no visible representative on earth today. In the sense in which it was intended, that the Pope by virtue of his position is not the visible representative of Christ, that is true. But in its broader use it is utterly false: for every Christian is a visible representative of Christ. Such is his mission among men. Well, then, may we seek the things that are above, for otherwise heaven is not getting into us.

Now Paul not only displays the ideal, he also, indicates the road to its attainment. "Set your mind on the things

that are above." Now, when one has set his mind with a view to accomplishing a certain thing, he is well on the way to that end. Does a boy set his mind on being an electrical engineer, he will make everything bend to the accomplishing of that end. Out of poverty, privation, and petty opposition, he organizes the very forces which carry him to his goal. So setting the mind on heavenly things, we are well on the way to bringing them into their legitimate place among the things of earth.

But what are some of the things we are to make real in this sinful world. Listen! Finally, brethren, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise; think on these things." How beautiful earth would be if these things were realized in our lives! But many make no effort to realize them. Their thoughts are of the earth, hence their lives are muddy. But our practical problem is to make real honor, justice, purity, virtue and good report.

And this brings heaven right into our every day life. "Do not mix your religion and your business" is all cant. But many people live up to it. Such persons have precious little religion to mix with their business. If both religion and business are of the right kind they mix splendidly. The more of the mixture we have, the more of heaven have we realized on earth. Religion and business were made to go together and both of them are the worse for their separation. With this good mixture we shall find honor, justice, virtue, purity and good report lit into our lives without a hitch. Let us set our minds on heavenly things and we shall find it adjusting all our life. The following story illustrates this thought—

"I should die 'fore I wake," said Donny, kneeling at his grandmother's knee. "I should die 'fore I wake—" "I pray," prompted the gentle voice. "Go on Donny." "Wait a minute," interposed the small boy, scrambling to his feet and hurrying downstairs. In a brief space he was back again, and dropping down in his place, took up his petition where he left it. But when the little white gown-ed form was safely tucked in bed, and grandmother questioned with loving rebuke concerning the interruption.

"But I did think what I was saying, grandmother, that's why I had to stop. "You see I'd upset Ted's menagerie and stood all his wooden soldiers on their heads just to see how he'd tear around in the morning. But—" "I should die 'fore I wake," why—I didn't want him to find them that way, so I had to go down and fix them right. There's lots of things that seem funny if you're going to keep on living, but you don't want them that way if you should die 'fore you wake.

Ah! what menageries would be set right if we were all to halt in our prayers and go around to set things right to be we finished. And we may as well admit that the Kingdom of God will never come in power until this is done. What an exciting time there would be if all claiming God as their Father would leave their offerings before the altar, their prayers unfinished, and go out and fix up their differences with other folk—lest they die before they wake. Oh! how heaven would get into men then.

And we should seek heavenly things because we died to sin that we might live to God. "You died, and your life is hid with Christ in God." A great moral change has come into your life. Instead of self dominating your life, the spirit of Christ is now its motive power. Then the character of Christ is to be reproduced in your life. That is the meaning of the life hid with Christ in God.

What then are the distinctive features of the character of Jesus that are to be reproduced in our lives?

Now the first of these is his holiness. I do not mean to say that no other holy men have ever lived. But I do say that Jesus is the only human being to whom the term pure can be applied without any limitation whatever. There is no other of whom we can say that the very thought of impurity was ever and always abhorrent. And Jesus has introduced into this virtue a passion before which vice is consumed. He has made holiness an inward burning passion of the soul.

And the second distinctive feature of Jesus' character is his love. Other men have loved. But Jesus so exalted and enlarged the meaning of love as to practically create the idea. He gave to love a worldwide meaning. His love for man was an enthusiasm. Its activities pulsed with his heart's blood. He made love the supreme law of life. It was his life to love. And if your life is hid with Christ in God, love will be its law.

And from this love flows another distinguishing feature of the character of Jesus. It is forgiveness. The world into which Jesus came never expected anyone to forgive a wrong. Jesus made forgiveness a part of life. He acted daily in the spirit of his prayer, "Father forgive them for they know not what they do." Forgiveness has come to be recognized as the touchstone of the Christian life. If one refuses to forgive an injury, instinctively he is branded as not a Christian. And in the light of the fact of Christ who dares to say the stamp is wrong?

And the final distinctive feature of the character of Jesus is his humility. Nothing like this is found in the pagan world. Its very virtues are founded in self-pride. But humility is the flower half-hidden from the eye. Would you discover it look for it in conquering lives. Jesus is the

supreme character of the world's history. But how simply he moves among the common people making their lot his own. He was among them as one that served. He was the Master yet he ministered thus emphasizing his mastery. If your life is hid with Christ in God, you will serve, rather than seek to be served.

Take, then, this purity, love, forgiveness, and humility of Jesus; lay them beside your life and see how they square. He in whose life these graces are thriving may be sure that he is making heaven real.

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- I. Intellectual Preferences. By Sir Robert Gillen, K. C. B.
- II. The Larger Basis of Colonial Preference. By Benjamin Kidd.
- III. The 'Yellow Peril' Bogey. By Demetrius C. Boulger.
- IV. Educational Concordats. By the Right Rev. the Lord Bishop of St. Asaph.
- V. How Long will the Education Act Last? By D. C. Lathbury (Editor of 'The Pilot').
- VI. Some notes as to London Theatres Past and Present. By the Right Hon. Sir Algernon West, G. C. B. (Chairman, Theatres Committee, L. C. C.).
- VII. Lending Libraries and Cheap Books. By Princess Kropotkin.
- VIII. The New Discoveries in Electricity. By Antonia Zimmern, B. Sc.
- IX. A Knight of the Singreol. By Earnest Rhys.
- X. Life in Tierra del Fuego. By W. S. Barclay.
- XI. The Increase of Fish destroying Birds and Seals. By R. B. Marston, (Editor of 'The Fishing Gazette').
- XII. The Home Office Scheme for 'Professional Criminals.' By Sir Robert Anderson, K. C. B., LL. D.
- XIII. The Curse of Corsets. By Dr. Arabella Kenealy.
- XIV. Jade. By Herbert A. Giles (Professor Chinese at Cambridge).
- XV. A White Australia: What it Means. By Oswald P. Law and W. T. Gill.
- XVI. Last Month:
 - (1). By Sir Wemyss Reid.
 - (2). By Edward Dacey, C. B.

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Lord Revive Thy Work.

DEAR EDITOR: Your humble servant wishes to add a few words to the notes of W. E. C. on this point. I am always glad to hear of God's servants expressing an earnest desire for revival, as the need is certainly great. The danger appears to be in religious matters as well as others to go to extremes. God does and will revive His cause. My conviction, after some experience and observation is that people have to work as well as pray. One of our leading ministers has said he never enjoyed a revival in his church yet without, praying, expecting and working for it. I know churches that have prayed for years but no revival simply because they have done nothing towards it. As to calling an evangelist my opinion is that few pastors in these days can have much of a revival and ingathering without. True he may have some meetings and drag along for a few weeks until people and himself are tired. In the meantime neglecting other parts of his field and work. When an evangelist is called in he seldom has a chance to do much good as his service is only required for a week or two and he has to leave when the interest is nicely started. I am convinced that each community ought to have at least six weeks special meetings every year, not of dry, dead form but up-to-date, interesting services.

Why do many converts prove unfaithful? They are babes in Christ, weak and inexperienced and need faithful help from pastors and Christians. Pastors are sometimes cold in God's service and opposed to the work of an evangelist, jealousy comes in, causing the minister as well as Christians to put a damper on the good work begun. We doubt not the power of God but we must also have wisdom in these things. May God help us to do away with such inconsistencies and add to our prayers humble, faithful and wise work and we are certain God will revive his cause. My service for God in the future for sometime is likely to be pastoral work but I expect to have the help of an evangelist whenever possible believing God blesses such co-operation.

B.

Brave old Hector was going forth to his last battle, and was well panopied for the conflict. His wife, Andromache, and their child in the arms of a nurse, followed him to the gates of the city. When the moment of separation came, the father reached for the child to give it his last embrace, and to kiss it good-bye. But his burnished armor and waving plume frightened the little one, and weeping it nestled closer to the nurse. Hector at once divined the cause of fright; casting aside his armor he held out his arms again, and the babe, smiling through its tears, bounded into his bosom. And so if God should come to us simply as Jehovah, we would become frightened, and would flee from his presence. But when he unveils himself in human form; became incarnate in Mary's Son, and throws aside for the moment the glorious insignia of deity, we fly to his arms and receive the kiss of pardoning love.—Mr. M. Davis.

* * * The Story Page * * *

Why Not Today.

BY ERNEST OILMORE.

It was New Year's Day. There had been a big storm, and although the wind had spent its force, the snow still fell steadily.

"Regular winter weather and no mistake," observed Mr. Richard Hunt, as he came in noisily, stamping the snow from his boots; "but I like it. So cold and bracing."

Mrs. Hunt, who was sitting near an open Franklin stove, laughed.

"I like the house best such a day as this," she said, shivering a little. "I don't believe I'd be willing to face the cold even for the sake of the bracing."

"I heard you say you were going to see old Mrs. Helfer today?"

"Yes, but I'll have to wait until some other day. Poor Mrs. Helfer!"

"Is she sick?"

"Yes."

"I suppose she's very lonely since her daughter died?"

"Yes."

"I shouldn't wonder if she has a struggle to make both ends meet since that bank failure?"

"I don't believe she does make the ends meet. I feel very sorry for her."

"But not quite sorry enough for you to go and see her as you had intended to do today?" teasingly.

"Some other day will do as well—will it not?"

"Not if she needs you today. Come, get on your wraps and I'll go with you."

"Why, Richard Hunt, what's got into you? I thought you never liked to go calling, especially at such places."

"You thought right, my dear, but can you tell me what there is to prevent my turning over a new leaf on New Year's Day?"

She laughed.

"It would be a good idea," she said.

"Well, then, encourage me in it."

"So I will."

She arose at once and was soon ready to face the storm, with a basket on her arm.

"What's in it?" Mr. Hunt asked, as he relieved his wife of the basket.

"Sugar and spice, and everything nice," she quoted.

A little maid opened the door when they reached Mrs. Helfer's. To Mrs. Hunt's question as to how the latter was, the child answered, "She'm not very well, ma'am," and then lowering her voice to a confidential whisper, "I guess she'm awful lonesome. She bin crying—I saw her."

The weary old face brightened when little Polly led the callers in, but both Mr. and Mrs. Hunt were observant, and read "between the lines" that the dear old lady was not only sorrowful, but troubled.

"I wish you a Happy New Year," Mrs. Hunt said taking the thin old hands in a close clasp.

"Thank you," responded the old lady, warmly, "and I wish you both a Happy New Year."

"We had a fine turkey for dinner today," said Mr. Hunt, "and I rather think my wife brought you a piece," uncovering the basket. "Yes, sure enough, here it is!"

"Now, Dick," said his wife, "you've made your speech; sit down, please."

He sat down with a sigh, pretending to feel hurt. He looked so comical that Mrs. Helfer's spirits arose so far that she laughed.

"I am greatly obliged to you both for remembering me," she said. "I'm going to confess that I've been longing for some turkey for a week, and now here it is!"

The trio chatted pleasantly for a little while, and then Mr. Hunt arose suddenly:

"I've thought of an errand or two," he said. "You can have the floor to yourselves until I return. I'll not be gone long."

He met the small maid in the hall.

"Polly," he said, "I don't want to pry into Mrs. Helfer's affairs, but I'm really anxious to know if she has everything she needs. She's an old friend, you know; does she need anything, Polly?"

"Yes, sir, deed she do; but she didn't say so. She ain't no complainer—that's what she ain't. She ain't had no coffee since—since—"

"Go on, Polly, talk fast. Since when?"

"Since her money took wings an' flew. I dunno where it flew to, but that's what some one said—it flew—an' she don't hev butter no more. I wanted to tell the grocer's boy we was out, but Mrs. Helfer she say, 'No, not now, Polly; some other time.'"

"It doesn't seem hardly warm enough in the house, Polly. Do you have plenty of coal?"

"That's what we don't sir," she said with decision. "We'm jess about out. I guess by tomorrow it'll be all gone. Miss Helfer's a most a'shakin' with cold sometimes. She had two shawls around her when you rung the bell, but she took 'em off."

Mr. Hunt had heard enough—quiet enough.

"Poor dear old soul!" he said to himself as he went out on his ministering journey.

He kept his promise; he was not gone long. He put a bunch of bright carnations into the old lady's hand, and then he said to his wife, smilingly, that it was time to "move on."

Polly let them out of the front door. Returning to the room, she found the old lady in a rapture of joy. There were tears in her eyes, but she was smiling. The fragrant, rosy carnations were still in her hand. On the low chair beside her was the basket that the Hunts had brought.

"Look, Polly," she cried, in a glee that was like a child's.

And Polly looked and laughed. What she saw was a plate of sliced turkey, dainty biscuits, a print of butter, a mince pie, a frosted plum cake, oranges, grapes, nuts, raisins and candy.

"Oh, my," cried Polly; what a fine New Year we do be havin' after all!"

Presently the grocer's boy delivered a heavily filled basket and a message.

"Tell yer missus Buck Bowers said he'd be here tomorrer mornin' at eight o'clock sure."

"What for?" asked the amazed Polly.

"What for?" mockingly. "Why, to bring the load o' coal, of course."

"Oh! I believe there's fairies aroun—I do so!" and after closing the door on the grocer's boy, Polly felt inclined to stand on her head by way of celebrating the delightful new state of things!

She left the basket standing in the hall, as it was too heavy for her to attempt to carry, but she could spell the coffee and took that package with her, also two or three more.

"Oh, Miss Helfer," she exclaimed, "another big basket come, an' it's jes' full of everything. Here's coffee for you—an' an' tea an' sugar. An' tomorrer there's a big load o' coal a-comin'."

"Polly!"

"Yes, mum."

"What does it all mean—all that great basket of things, your telling about and the coal coming tomorrer?"

"I dunno."

"But who sent the groceries? Who is going to send the coal?"

Polly looked mystified. She stood boring the toe of her old shoe into the rug. Suddenly a light broke over her face.

"I guess it's the Lord, ma'am. You sed the Lord ud provide—I heard you—an' he's done it."

The old lady folded her hands.

"Bless the Lord, oh, my soul!" she said, fervently.

"I've thought of something, Miss Helfer," Polly suddenly broke out excitedly. "I guess Mr. Richard Hunt's a bin a-helpin' the Lord."

The old lady smiled.

"We have the same thoughts about it, Polly, you and I," she said.—Midland Christian Advocate.

Charlie's Diary—A New Year's Story.

BY ELIZABETH PRICE.

Tomorrow'll be New Year's Day. It's just a year since mamma gave me my diary.

It was a beauty—red leather cover, little pencil tied to it, and lots of clean white leaves. I wondered what all would get written down there, and it made me feel so solemn I thought as much as five minutes before I began to put down my resolutions. My brother Harris showed me how. So I wrote:

First, Resolved, that I shall get up on time every morning this year, so I won't have to eat cold things.

Second, Resolved, not to forget to put my school books on the shelf where they belong, because it's so much trouble to hunt 'em up when you're in a hurry.

Third, Resolved, to hang up my coat and cap every time. Also to wipe my skates dry so they won't get rusty; also not to leave my bicycle on the pavement when I come home from a ride, because it got stolen once and we had a hard time to get it back.

Fourth, Resolved, I will be respectful to grandpa, even when I don't feel like it, and honor my father and mother, also study my lessons every day, and my Sabbath school lesson every Sabbath; also not to tie firecrackers on dogs' tails on the Fourth of July; also not put pepper on the stove at school to get a hot holiday.

Fifth, Resolved, I will not meddle with Harris's shoe polish or books, or borrow his neckties without asking him, also will not squabble with him unless he begins it.

Sixth, Resolved, I will be kind to my school teachers and all my other enemies. So no more at present.

Being a boy, of course I write pretty big, and my resolutions took up about twelve pages of my new diary. Somehow it didn't look as neat as I meant it should. Harris asked me if I'd tipped over the ink bottle, and I said no, and he said, "Small boy, let the appearance of those resolutions be to you a warning instead of an example." He

knows if there's anything I hate it's for him to call me that, for I'm eleven years old and big for my age, so I said: "Shut up," and he said, "I'm not a jackknife, therefore I cannot shut up." Then I made a face, then he laughed, then mamma said, "Boys!" and Harris went upstairs, and I wrote in my diary. "January 1, squabbled with Harris; his fault." Just as I crossed the last "t," grandpa said, "Charles, will you go to the drug store and get me some horehound drops? My cough annoyed me so I couldn't sleep last night." I said, "Oh, pshaw, grandpa, 'tain't night now. I'm going coasting, but I'll get em on my way home sure pop." "You'll forget them, Charles. You always do," grandpa said.

"No, I won't either. When a feller promises ain't that enough?"

It would take too long to tell all about it, but I'll just read you a piece of my diary after I got through that New Year's day:

"Forgot grandpa's cough drop. Papa had to go out in the storm at bedtime to get them. Sorry.

"Couldn't find me new necktie anywhere. Harris wasn't there to ask; wore his and fell in a snowdrift and spoiled it with melted snow. I am sorry, so is he.

"Late to all three meals. Bridget saved me a stingy little piece of pie.

"Took my bicycle out of its place to get my sled; forgot to put it back. Patrick stumbled over it, nearly fell down the cellar stairs. Bridget called me names; s'pose I won't get any pie to-morrow.

"After I'd written 'em down I felt so disappointed I'd have cried if I'd been a little fellow. Maybe I sort of sniffed for next thing I knew my mamma was there, and she said, 'What's the trouble, dear?' I said, 'I don't know. I want to keep my resolutions a whole year, and I've broken 'em all the first day. I'm afraid a diary ain't much good.' Mamma sat down and pulled me onto her lap, and asked me, 'Did you ask for help to keep your resolutions, or did you depend on yourself?'

"Didn't think I'd need any help for just these."

"Have you found out your mistake, or do you want to try for the next three hundred and sixty-four days to keep yourself good?"

"I don't want to try any more." Then she asked me if I knew where to look for help, and I said, "Yes'm," and all of a sudden I saw what a regular goose I'd been. Next day she gave me a clean new diary, and on its first page she wrote, "Trusting in the Lord Jesus Christ for strength, I promise him that I will try to do whatever he would like to have me do."

Of course, that was better than all the resolutions I could make. Oh, yes, I've done wrong any amount of times, but it's the biggest sort of help to me all the same. My chum says his father don't believe in pledges and he don't either, but I believe in anything that'll help a feller to be good, and I know that New Year's resolutions he makes up out of his own head won't do it.—Ex.

Ned's New Year's Resolutions.

"This being the first day of the year A. D. 1903, it is just and right that I make some suitable resolutions for the day. Therefore, be it

"Resolved, That during the coming year I will strive, as far as possible, to do unto others as I would be done by.

(Signed) Edward Lawrence."

"There, now, that's done right up in a business manner, I think," said Ned, proudly surveying the paper. "I expect it will be pretty hard work," he added, ruefully.

"Edward, my son," said his father, directly after breakfast, "will you clean off the walks the first thing this morning?"

"Oh, dear," Ned was beginning, when he thought of his resolution, and he answered promptly:

"Yes, father, I'll see to it at once," and started off with a merry whistle.

His father looked in surprise, for Ned had been much given to the whining when asked to do anything.

When he came in his mother asked him to go on an errand for her, and he went at once, notwithstanding he was anxious to read a book he had received Christmas.

When he did get a chance to read he found that his sister was reading the book.

"Give me my book," he cried.

"Oh, Ned, I'm right in the middle of a chapter, and it is so interesting! Might I just finish this chapter?"

"No," he answered crossly. "You had no right to get my book."

Then as he noticed her regretful face he thought: "Now I guess that's not just as I'd be done by;" and added: "Well, finish the chapter then, Nellie."

"Oh, Ned," exclaimed his little brother, "won't you show me how to spin my new top?"

"Not 'now, Freddie; I'm reading don't you see?"

"But I'm lonesome," pleaded the little fellow, "and I can't do it right."

"Come here," said Ned, suddenly recollecting himself

And in a few moments the little fellow was as happy as could be.

That afternoon Ned went coasting. It was fine sport, and Ned's sled was the swiftest from the hill. It's queer how boys will tug up a long, tiresome hill just for the sport of riding down again; when, if asked to work half as hard, they would think themselves awfully abused. But they always have, and they always will, I guess—and girls, too, for that matter—and Ned was no exception to the rule.

No one noticed a poorly dressed lad who had no sled and stood shivering with the cold, and wistfully watching the merry makers. Ned saw him.

"It must be pretty hard," he thought, "to have no ride at all, but it's none of my business.

And his sled, when he reached the top, went merrily down the hill again.

"Suppose you had no sled and he had one," whispered a small voice, "what would you like him to do? Your sled is large enough for two. Why not take him on with you?"

"But my sled would not go as fast."
"Supposing it wouldn't. Do as you'd be done by."

By this time he reached the top of the hill.
"Here, you," he called to the boy, "wouldn't you like to ride?"

Wouldn't he? His cheeks flushed and his eyes sparkled.
"Well, come, jump on then."
And away they went.

Not once, but many times they went—for Ned never did things by halves; and he acknowledged to himself that somehow he felt lots happier, and the boy was such a nice little fellow, too.

Come next Saturday and you can ride some more," he said when he started for home, and his new friend promised as he ran joyfully off.

"Well," agreed Ned that night as he thought over the day, "it may be a much harder way, but it's also much nicer, and I think I'll keep right on for the year."—Ex.

Blended Bells.

BY LIZZIE H. UNDERWOOD.

We are standing on the threshold
Of a new and untried year;
We are waiting what it brings us
With a hope, a smile, a tear;
For the heart grows very tender
With its memories of the past,
While the dear old year is dying
And the new one coming fast.

Dear old year, we've walked together
Through the passing of the days,
And e'en through your shadowy pathway
Often led in unknown ways,
Still we have been friends, and dying,
We must weep our parting here,
But we'll dry our tears, and smiling,
We will greet the coming year.

With its duties and its dangers,
With its pleasures and its pain,
With its trials and its triumphs,
With its losses and its gain,
For we know not what it brings us,
Whether sorrow, pain, or peace,
And it may be that in passing
It will bring us sweet release.

Dear old year, we fold you sadly
In your winding sheet of snow,
Bright new year, we welcome gladly
With your holly wreaths aglow;
And the bells that echo wildly
On the midnight's listening ear,
Are the knell and welcome blended
For the dead and living year.

A Thought for the Year.

Just to be tender, just to be true,
Just to be glad the whole day through;
Just to be merciful just to be mild,
Just to be trustful as a child;
Just to be gently and kind and sweet,
Just to be helpful with willing feet,
Just to be cheery when things go wrong,
Just to drive sadness away with a song,
Whether the hour is dark or bright
Just to be loyal to God and right,
Just to believe that God knows best,
Just in his promises ever to rest,
Just to let love be our daily key—
This is God's will for you and for me.—Selected.

Edyth—Yes, you see she told the count that her father's partner had robbed him of nearly all his wealth, just to test his love for her.

Mayme—And then?

Edyth—He asked for a letter of introduction to the daughter of her father's partner.—Chicago News.

Subscribers will please examine labels on paper showing date to which subscription is paid and if in arrears, please remember that we are in need of the money. If any error, do not fail to advise office at once.

The Young People

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

Officers.

President, Rev. H. H. Roach, St. John, N. B.
Sec'y.-Treasurer, Rev. G. A. Lawson, Bass River, N. S.

Our Missionary's Salary.

	PLEDGES.
Main St.	\$25.00.
Windsor,	40.00.
Woodstock,	25.00.
Germain St.,	25.00.
Springhill,	25.00.
Middleton,	50.00.
Rev. J. W. Manning,	25.00.

NOTE. Send your remittances to Sec. Treasurer Lawson through your regular church Treasurer. We are looking for, and expecting pledges from many other Societies. Let us hear from you immediately.

Reports From Societies.

CARLETON.—The B. Y. P. U. of the Carleton Baptist church held their annual meeting Monday evening, electing the following officers for 1904: Wm. M. Campbell, president; Miss H. M. Thompson, vice-president; Hunter Parsons, recording secretary; Miss Jessie Crossley, assistant secretary; Miss Estella Estabrooks, corresponding secretary; Mrs. Robt. Stewart, treasurer; Miss J. Crossley and Miss E. Hamm, organists. This society has had a successful year. Its meetings have been well attended, a number of new members have been added and it is also in a good financial condition. ESTELLA ESTABROOKS, Cor. Sec'y.

Daily Bible Readings

Monday—A Day at Capernaum. Mark 1: 21-34.
Tuesday—Christ not Wanted. Matt. 8: 28-34.
Wednesday—Weeping over Jerusalem. Luke 19: 41-48.
Thursday—Jesus at Nazareth. Luke 4: 16-30.
Friday—Character of Christ's Work. Isaiah 61: 1-8.
Saturday—Light rejected. Matt. 11: 26-34.
Sunday—A Christ Filled City. Rev. 21: 21-27.

Prayer Meeting Topic. January 24

What if Christ Came to Our Town?—John 4: 28-30, 39-42.

This question is startling, it suggests a day of reckoning. When the Master of the house is come we shall have to give an account of our stewardship. What if Christ should come to our town to day?

1. He Would not be Recognized by many who claim to be his disciples. He would not be admitted into what is called the "best society." (?) His presence would bring confusion and unrest to many hearts and homes. The so-called Christian people would not know what to do with him. He could not be invited to the Theatres, Dances, Card parties and other places where his professed followers are accustomed to assemble. He would not be recognized as belonging to "their set."

His principles of righteousness would condemn all those who get to themselves gain, or loss, by stock gambling and dishonest dealing. All those who sell strong drink, cider and cigarets, etc., to young boys, thus blighting their manhood and cursing their lives, would suffer loss at his coming as did the swine-keepers of Gadara. They would, no doubt, regard him as an intruder, as one who interfered with their business, and would desire him to depart from our town. (Luke 8: 37.)

2. He Would Visit the Churches and all kindred Societies. In all of them he would find something to condemn. Worldliness, selfishness, indifference and every form of unfaithfulness would be exposed, and, unless the lives and labors of those who are engaged in the services become sanctified by his presence, he would drive them out as he did those who desecrated the temple in Jerusalem (Matt. 21: 12, 13.)

He would also find something to commend. No act of self-denial or loving service would escape his notice. He would have a word of encouragement for the faithful, a word of cheer for the heavy-laden, and a blessed promise of victory to those who are poor and afflicted. (Rev. 2: 9, 10.) To pulpit and pew alike his attention would be directed, and blessing would come to all who, like Dr. Gordon, could see him in the audience.

3. He would be Filled with Tender Compassion for scores of people who are unsaved. As he wept over Jerusalem, because the people did not know "the things which belong unto peace," (Luke 19: 14,) so he would weep over our town today, because the messages of love and salvation which he has repeatedly sent to our townsmen have been rejected.

He would find some needy souls to whom he could minister, and in tender love and sympathy he would comfort

their hearts, supply their needs, and teach them the way of life. Some poor outcasts, such as was Mary Magdalene, would be rescued from the power of sin and made loving disciples who would delight to serve him. (Luke 8: 2, Mark 16: 9, 10.)

4. He Would Enter Houses, like that of Martha and Mary, from which loved ones have been taken bringing peace and comfort and hope to the sorrowing ones. He would say unto them, "I am the resurrection and the life, he that believeth on me, though he were dead yet shall he live, and whosoever believeth on me shall never die." (John 11: 25.) He would send many of his disciples to witness that he is "the Christ," as did the woman of Samaria.

As a matter of fact Christ has come to our town, but, like Jacob, many are not conscious of the Divine presence. (Gen. 28: 16.) W. M. SMALLMAN.

Illustrative Gatherings.

(Selected by the Editor.)

THEME.—Christ our Example.

It is not so much great talents that God blesses as great likeness to Jesus. McCheyne.

Christ also suffered for you, leaving you an example that ye should follow his steps. Peter.

Ours is no interminable road, no lonely solitary path. Jesus if we can only see aright is never very far ahead.

Power.
What Jesus was, and did when here on earth, he would be and do now if he came to our town.— This he was:

Rest of the weary,
Joy of the sad,
Hope of the dreary,
Light of the glad,
Home of the stranger,
Strength to the end,
Refuge from danger,
Saviour and friend.

Monsell.

God hath provided and recommended us to one example, as a perfect standard of good practice: the example of our Lord. That indeed is the most universal, absolute and assured pattern. Barrow.

The guest and friend

Of all who sought him; mingling with all life
To breathe His holiness on all. No film
Obscured His spotless lustre. From His lips
Truth limpid without error flowed.

Despair smiled in His presence. Devils knew and trembled. Bickersteth.

Christ's command is our rule: His life our copy. If thou wilt walk holily thou must not only endeavor to do what Christ commands, but as Christ Himself did; thou must labor to shape every letter in thy copy, every action in thy life, in a holy imitation of Jesus. Gurnall.

What Would Jesus Do.

What would he do, if, standing in the throng of sin-pursuing mortals he beheld
Their wants, their woes, their struggles 'gainst the tide
That sweeps them further on the shoals of sin,
And leaves them stranded, like a fish on shore
The prey of death and cruel circumstance?

What would he do, if vested with great wealth,
And holding in his palm the means to bless,
He saw the thoughtless throng, unshepherded,
Distracted, uncircumspect and passion-led,
And knew their need of bread, their deeper need,
Unrealized, of God's inspiring love?

—Baptist Union.

A Boy's Kindness.

At a village shop, the other day, a plain old country woman drove up and stopped. Her horse though not young, was restless, and she had trouble in making it stand. Men and women passed by without a glance or thought.

Finally a school boy came along who took in the situation. Stepping to the horse, he held it by the bridle and encouraged the driver to alight. Then he tied the Rosin-ate. Not satisfied with that, he helped the grateful woman unload some bundles from the vehicle and carry them into the shop. That done, the lad lifted his cap with a courtly air, smiled in reply to her thanks, and sprang away to rejoin his companions. To one on-looker he seemed no less chivalrous than did Sir Walter Raleigh on a famous occasion. To the knight the presence of his august sovereign was an inspiration. The lad had none other than, the innate kindness and gentle breeding of his own royal nature. "Ah," said one who witnessed the act, "I must know his mother. She cannot fail to be a lovely woman."

Christ Reproduces Himself.

Given the Christ is not this what we should expect: That he will reproduce himself in others, and in them: live over again? It is the most natural thing in the world that Jesus Christ should be born in the souls of men, for he has that in him which fascinates men, and lays hold of men, and controls men. How was it with the men who were with him; and with the men who lived in the ages next to his age? Did they not leave all and follow him, and that with the glow of enthusiasm which belongs to an heroic friendship. Paul explains himself by the birth of Christ in his soul, and this fact of the Divine soul-birth he did all in his power to make universal.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

Contributors to this column will please address MRS. J. W. MANNING, 140 Duke Street, St. John, N. B.

PRAYER TOPIC FOR JANUARY.

For Palcondah and outstations. That the Spirit's power may accompany the preaching of the word. For the Home Mission fields of our Provinces, that many may be won for Christ.

Dear Friends—My visit to the home-land which was looked forward to with pleasure, and was enjoyed, O! so much, is now passed, and I am back again in this land of bright sunshine and heathen darkness.

As I review the past months I thank the Lord for the privilege he gave me of meeting so many of his workers and would like to thank you each one personally for your prayers and words of cheer. Yes we are "workers together" and it must be together if we would win precious souls from among the heathen. My daily prayer is that I may be more worthy of the trust you have placed in me, will you not join me in asking that many of those who have already heard may have the courage to say "all for Jesus."

Farewells are always hard to say and partings mingled with sadness, but the joy of returning again to tell the same old story of Jesus and his love, so filled my thoughts that I could only rejoice as the red sandstone shores faded from view. The first verse in the "Daily Light" that morning I felt home was such a comfort, "Jehovah will be thy confidence and will keep thy foot from being taken" and seemed to be a key to the whole journey. One day was very pleasantly spent in St. John and another in Boston with friends. The last in New York with my brother and sister who saw me on board the Minneapolis and left me with my two travelling companions, Misses Murray and Robinson who came on from Ontario. Ten days of rest and quiet and every needed comfort brought us into port in London and we bid goodbye to the many friends we made on the trip and joined in the noise and rush of that great city. One day at Windsor where we climbed the Round Tower, viewed the King's horses, and saw the tomb of our late beloved Queen, with two days in the city was quite enough for me. My companion stayed to see more of the sights, then crossed to Marseilles to join the ship, thus saving one week on the water and missing the Bay of Biscay and the Gulf of Lyons, two very upsetting seas. Two special trains were run down to Tibury Docks to take the passengers and soon we were climbing up the side of our great ship, some of us to find that we had to climb down again inside three flights of stairs. Bright sunshine and smooth seas as we passed through the Straits of Dover hardly prepared us for what followed three days later, when many who had been spending the time in retirement came on deck again remarked that they did not wish to see Old Neptune stirred up again. A few hours in Gibraltar gave us a chance to gaze on that great rock fortress that stands the shock of wind and sea. At Marseilles, Misses Murray and Robinson with many others came on board, and from that on we were crowded, on deck, in dining room and everywhere else, but everything was pleasant until we reached the Red Sea, from there on we draw the veil except to say that with a port only six inches from waters edge and rough sea it was as impossible to find fresh air as in an ancient Indian village. One word to those who follow. Have your cabin at least one deck higher. Port Said, Aden and Suez were very warm, but when we landed in Bombay the heat seemed almost oppressive.

As we were our own agents, we put our baggage through the customs and "booked" it by "Goods train," secured our tickets and started on the last stage of our journey. The last hour on the train was spent in reading together the 103 and 107 Psalms and thanking our Heavenly Father for his loving watch care during the journey. We had seen his guiding hand so many times during our sojourn together both on land and on sea, that our hearts were filled with praise. It was with rejoicing we rededicated our lives to the work and sang in faith "There shall be showers of blessing." Here in Chicago I feel that the showers must come very soon, for after days of prayer, meetings being held that must result in good. Two were received by the church and baptized today, may these only be a forerunner of the showers.

Let not your faith grow dim but help us to pray the many hesitating ones into the Kingdom.

Very sincerely,

Dec. 7th, 1903.

MARTHA CLARK.

The W. M. A. S. of the Baptist church in Brookfield observed Crusade Day, holding a joint missionary meeting at the parsonage, the ladies of the Presbyterian Aid Brookfield, and of the Beaver Brook W. M. A. S. also attending. Papers on the work of the year were read, Mrs. McLellan of

Brookfield giving us an interesting paper on work done by the Presbyterian Society. The Baptist Society of Beaver Brook is doing splendid work. An instructive and very helpful paper on "The Beauty of Missions" was read by Miss Kate Hamilton, a member of that Society. Mrs. B. M. Stevens of the Baptist Society, Brookfield, read a very appropriate paper on "Christian Giving." Refreshments were served at the close of the afternoon meeting. A public meeting was held in the Baptist church here in the evening at which an excellent paper prepared by Harlan P. Cox was read by Miss Annie Dodge, and addresses were delivered by Rev. J. J. Armstrong and our pastor the Rev. Ira M. Baird. A pleasing feature of the evening's entertainment was an exercise rendered by ten little girls. The singing of the children was also highly appreciated. Much credit is due to our President, Mrs. Ira M. Baird and to Miss M. E. Banks, for the efficient and pleasing manner in which the services of the day were conducted and the programme rendered. Our work here is in a hopeful condition.

MRS. LEANDER NELSON, Sec'y, Brookfield W. M. A. S.

Sydney.

The Pitt Street Aid Society invited all the ladies of the church to an "At Home" at the parsonage, and about fifty accepted the invitation. Our programme consisted of a Bible reading and talk by our dearly loved president, Mrs. A. R. R. Crawley. This talk contained many personal reminiscences of her own work among the Burmese women and the story of the lives of several. Her talks are always helpful and inspiring and this was no exception. After prayer and a vocal duet by two sisters, Miss Newcomb's letter in Tidings was read. This was followed by a solo and last a paper by sec'y on the work of our Aid Societies.

The next on the programme was the refreshments and a social half hour. The offering for missions amounted to \$10.00. Two sisters joined, paying their dollar in advance. We hoped that a little more interest in our Master's work was the result of our extra effort, beside the amount of money given and this is what we most desire.

CLARA G. SCHURMAN.

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

FROM DEC. 31ST TO JAN. 13TH.

Goldboro F. M. \$7.75, thank offering F. M. \$5.22, Reports 15c; Long Creek, special offering to support a boy in Miss Martha Clerke's school \$10; Brookville F. M. \$1; Jordan River, H. M. \$2; Grace Bay, F. M. \$3.40, H. M. \$10, thank offering Crusade Day F. M. \$16.60; Mura Bay, F. M. \$5, nine boxes H. M. \$2.25; Dartmouth, to constitute Mrs. Chas. A. Fraser a Life Member H. M. \$25; Greenville, F. M. \$3.25, H. M. \$7.85; St. John, M. L. Burditt, Tidings 25c; St. John, Main St. F. M. \$15.50, H. M. \$2.50; Athol, Christmas offering, H. M. \$2; Brookfield, Tidings 25c; Hazlebrook, F. M. \$7.17, H. M. \$3.58, Tidings 25c; Brookside, F. M. \$2; Jordan River, Report 5c; Antigonish, F. M. \$12, H. M. \$2, Tidings 25c; Advocate, leaflets 30c.

In the Treasurer's detailed statement in Annual Reports, Hampton, N. S. should read F. M. \$36.50, H. M. \$13.25, and Hampton, N. B., F. M. \$17.37, H. M. \$4.

MARY SMITH, Treas. W. B. M. U.

Amherst, P. O. B. 513.

Did Not Know It Was There.

A well-to-do deacon in Connecticut was one morning accosted by his pastor, who said: "Poor Widow Green's wood is out. Can you not take her a cord?" "Well," answered the deacon, "I have the wood, and I have the team, but who is to pay me for it?" The pastor replied: "I will pay you for it, on condition that you read the first three verses of the Forty-first Psalm before you go to bed to-night." The deacon consented, delivered the wood and at night opened the word of God and read the passage: Blessed is he that considereth the poor, the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness.

A few days afterwards the pastor met him again. "How much do I owe you, deacon, for that cord of wood?" "Oh!" said the now-enlightened man, "I do not speak of payment; I did not know those promises were in the Bible. I would not take money for supplying the poor widow's wants."—Selected.

Altar and Toil.

Has the custom of morning or evening prayer of the family gone forever from the homes of our busiest Christian men? Has toil driven out the altar? The experience of pastors in the country and in the suburbs was found not long since to be almost identical; the custom of the family devotions has fallen practically into disuse with the majority of church members. The pressure of toil on the farm and in the store and office has ousted the worship of God in the family. The folly of it all is one pitiful feature of

King's Evil

That is Scrofula. No disease is older. No disease is really responsible for a larger mortality.

Consumption is commonly its outgrowth. There is no excuse for neglecting it, it makes its presence known by so many signs, such as glandular tumors, cutaneous eruptions, inflamed eyelids, sore ears, rickets, catarrh, wasting and general debility.

Children of J. W. McGinn, Woodstock, Ont., had scrofula sores so bad they could not attend school for three months. When different kinds of medicines had been used to no purpose whatever, these sufferers were cured, according to Mr. McGinn's voluntary testimonial, by

Hood's Sarsaparilla

which has effected the most wonderful, radical and permanent cure of scrofula in old and young

the situation. What are we in the world for? To do work, to win wealth, to distance a competitor? The man who does not stop to give the spirit rest and recovery dances indeed with death. There are a thousand little springs of refreshment all along the way; it is possible for the militant soul to dip the cupped hand full of water in his haste when, now and then, the call of Gideon is heard.

This is not the natural way, however. Spiritual muscles must be relaxed and the soul must be fed. Men who give up the royal privilege of priesthood at the altar of the home are content with an inferior function and a lesser good. As if a Christian man has discharged his duty to his home when he has become a hurried, successful bread-winner? Every man is the priest of his home. It is the place of supreme power. To surrender it is indignity. Children who are compelled to regard their tired father chiefly as the source from which comes clothes and spending money, are deprived of the holiest conception of fatherhood. A man's supreme function in his home is in the sphere of religion, priest of his family. When he surrenders that splendid prerogative to his wife, or when, still more stupidly, he advocates its entire neglect, he is foolish and weary. Toil must not become the controlling element in our day. Toil must be subserved to worship, in order that work may be dignified and consecrated. In spite of the early "chlores," in spite of the eight-eleven express to the city, in spite of all temptations to surrender, there ought to be a place in every Christian home for the open Bible and the family prayer in the midst of the gathered household—Zions Herald.

It is not the length of the prayer, nor its rhetoric, nor its solemnity, nor its beauty and elegance, but the faith and heart in it, that makes it effective. A prayer that pleases man may not please God. He has regard, not to its outer form, but to its inner spirit.

A certain man placed a fountain by the wayside, and he hung a cup near to it by a little chain. He was told, some time after, that a great art critic had found much fault with its design.

"But," said he, "do many thirsty persons drink at it?" Then they told him that thousands of poor men, women and children slaked their thirst at the fountain, and he smiled and said that he was little troubled by the critic's observations, only he hoped that on some sultry summer's day the critic himself might fill the cup and be refreshed, and praise the name of the Lord. He is my fountain and here is my cup, and fault if you please, but do drink of the water of life, I only care for this. I had rather bless the soul of the poorest crossing sweeper or rag gatherer, than please a prince of the blood, and fail to convert him to God.—C. H. Spurgeon.

The Baird Company's Wine of Tar Honey and Wild Cherry

A lubricant to the Throat. A tonic to the Vocal Organs.

The Baird Co., Ltd. Gentlemen,—We can always depend upon your WINE OF TAR, HONEY AND WILD CHERRY. It is always the same. THOS. P. TRUMAN.

WHY MOTHERS WORRY

Did you ever hear a mother worry over a plump child? There is no better bank of health for a child to draw from than a good supply of healthy flesh.

Scott's Emulsion not only gives a child weight and plumpness, but it feeds the brain, bones and nerves with strength and active power.

Fewer mothers would worry if they knew more about Scott's Emulsion.

Scott's Emulsion is substituted by cheap emulsions and so-called wines, cordials and extracts of cod-liver oil. They can do you no good and are dear at any price. Why buy them? Scott's Emulsion has been the one reliable preparation of cod-liver oil for nearly thirty years.

We'll send you a sample free upon request.
SCOTT & BOWNE, Toronto, Ontario.

Notices.

Our Twentieth Century Fund \$50,000

Foreign Missions, India, \$25,000; Home Missions, Maritime, \$10,000; North West Missions, \$8,000; Grand Ligne Missions \$5,000; British Columbia Missions, \$2,000; Treasurer for Nova Scotia,

Rev. J. H. BARSS,
Wolfville, N. S.

Treasurer for New Brunswick and P. E. Island,

Rev. J. W. MANNING,
St. John, N. B.

Field Secretary,

Rev. H. F. ADAMS,
Wolfville, N. S.

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

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

ANNAPOLIS COUNUNY CONFERENCE

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

E. LEROY DAKIN.

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

A. J. ARCHIBALD, Secretary.

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

E. P. COLWELL, Secretary.

Quarterly Meeting.

The place of meeting was with the 1st Cambridge church at MacDonald's Corner in Queens county, N. B. The time was Jan. 8, 1904. Contrary to all expectation the attendance was small. Two pastors and the enthusiastic president, Colwell, were on the ground in advance of Saturday's sweeping snowstorm. The Friday evening hour was spent in social religious exercise. By means of much push in the way of breaking roads and what might be regarded as Sabbath breaking a congregation was comfortably seated on Sunday afternoon to hear Pastor M. P. King preach an expository sermon based upon the words—"He must needs go through Samaria." The same speaker

discoursed again in the evening from the text—"For Zion's sake will I not hold my peace." Other voices were heard in the after-service.

A business conference, without form but by no means void, occupied the morning hour on Monday. The customary, and more religious, conference followed in the afternoon. The evening services were protracted until Wednesday night of the same week. The entertaining church was much blessed. Rev. A. B. MacDonald and his brother M. C. MacDonald, M. D., were present to give touching appeals and timely help. The sound advice and soul stirring addresses by Brother King and Mrs. King were well appreciated by the people of his former charge and none the less so by the present incumbent. F. N. ATKINSON, Sec. pro. tem.

A decision was rendered in the practice court at Montreal on Monday holding that Canadian courts have no right to interfere with the United States government and the Canadian Pacific Railway Co., whereby the railway carries back to China all its Chinese passengers denied admission across the border. Judge Lavergne decided the company had the right to deport the Chinese back to Hong Kong.

Missionaries of the American Board of Foreign Missions have complained to United States Minister Conger at Peking that their converts in the district of Pao Ting Fu were being looted by bandits, who claimed to be Catholics, and that a reign of terror prevailed in the district. Minister Conger requested the Chinese government to suppress the bandits, but his demand was without apparent result. Secretary Williams, after a week's personal investigation, effected an arrangement with the officials of the district, who promised to protect the people if Minister Conger would cease to make complaint, which injured them at the seat of government. Secretary Williams is not satisfied that the bandits are Catholics. The Catholic bishop disclaims them.

A New York woman who earns \$12 a week and whose husband earns \$7.50 a week, has applied to the courts to compel her husband to turn \$5 of his weekly wages over to her, and the husband files a cross suit asking the court to compel his wife to turn \$7 of her weekly wages over to him instead. The puzzle seems to be as to what's the use of getting married.

THE GRIP AGAIN.

THIS DANGEROUS EPIDEMIC HAS MADE ANOTHER APPEARANCE.

A Suggestion as to How to Guard Against the Trouble and its Pernicious After Effects.

Every winter influenza, or as it is more generally known, the grip makes its appearance in Canada. Every few years it spreads and assumes alarming proportions. From all appearances this is one of the years in which it will seize upon a great number of victims, for every day new cases are reported. As in scarlet and typhoid fever, the after effects of grip are often worse than the disease itself. The sufferer is left with a debilitated system, short of breath upon the slightest exertion, subject to headache and heart palpitation, affected by every change in the weather, and in a physical condition to invite the attack of more serious diseases, such as pneumonia and consumption.

A timely suggestion as to how to enable the system to resist the inroads of the grip and its after effects, is given by Miss Emma Doucett, St. Eulalie, Que., who says:—"I had an attack of the grip which left me a sufferer from headache, pains in the stomach, and general weakness. I used several medicines but found nothing to help me until I began to take Dr. Williams Pink Pills. When I began to take these pills I was very much run down and very weak, but they soon began to help me, and after using them a few weeks I was not only as well as ever but had gained in flesh as well. I can hardly tell you how pleased I am with Dr. Williams Pink Pills, for I was feeling very hopeless when I began their use."

These pills cure by making new, rich red blood, thus strengthening every part of the body and enabling it to throw off disease. You can always avoid imitations by seeing the full name "Dr. Williams Pink Pills for Pale People" is printed on the wrapper around every box. Sold by all medicine dealers or sent post paid at 50 cents a box or six boxes for \$2.50 by writing to the Dr. Williams Medicing Co., Brockville, Ont.

DIVIDENDS.

THE OBISPO RUBBER PLANTATION CO.

The Republic Development Co., contractors for the plantation "San Silverio el Obispo," announce the earnings from that property for the year 1903 as eight per cent., payable January 2, 1904, to share contract holders of record December 15, 1903.

Maxwell F. Riddle, Treasurer.

NOTE:

This Plantation has previously paid 7 per cent. for 9 months of 1901 and 10 per cent. for the year 1902--total, 25 per cent. to date

These earnings are entirely from side issues or temporary sources of revenue resorted to for an income on capital invested during the period necessary to develop the main portion of the property to Rubber, Cacao and Vanilla.

This work has been underway for three years and will require four years more. Then the income will be in the neighborhood of 100 per cent. on present investment. Meanwhile 7 per cent., 8 per cent. and 10 per cent. is being earned and paid investors.

Fill out Coupon for Particulars.

Investors will appreciate the clear, concise information given, covering the investment and its many attractive features.

Subscriptions can be in any amount from \$60 annually, payable cash or FIVE DOLLARS A MONTH on each share.

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Sole Agents for Subscriptions to Stock,

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COUPON.

Send prospectus, book of Plantation pictures, views of practical experts, business men, scientists, governmental reports, inspectors reports, opinion of shareholders, etc., to

Name.....

Town.....

MESSENGER AND VISITOR.

EXPOSURE
to the cold and wet is the first step to Pneumonia. Take a dose of PERRY DAVIS' **Painkiller** and the danger can be averted. It has no equal as a preventive and cure for Colds, Sore Throat, Quinsy and Rheumatism. Always keep it handy.



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

USED FOR EIGHT YEARS.

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

PRICE 25 CENTS.

The
Maritime Business College,
Halifax, N. S.,

Admits students at any time during the term without examination. It is the only institution in the Maritime Provinces owned and conducted by Chartered Accountants. This is a guarantee of good work. Send for free Syllabus at once to proprietors.

KAULBACH & SCHURMAN.

ALLEN'S LUNG BALSAM
Cures Deep-seated Colds, Coughs, Croup, Bronchitis. LARGE BOTTLES \$1.00 MEDIUM 50¢ TRIAL SIZE 25¢

CANADIAN PACIFIC PUBLICATIONS.

"The New Highway to the Orient,"
"Westward to the Far East,"
"Fishing and Shooting in Canada,"
"Time Table with Notes,"
"Around the World,"
"Climates of Canada,"
"Quebec—Summer and Winter,"
"Montreal—The Canadian Metropolis,"
"Houseboating on the Kootenay,"
"Across Canada to Australia,"
"Banff and the Lakes in the Clouds,"
"The Yoho Valley and Great Glacier,"
"The Challenge of the Rockies,"
"Western Canada,"
"British Columbia,"
"Tourist Cars."

ORLD'S FAIR, ST. LOUIS, APR. 30TH TO DEC. 1ST, 1904.
Write for descriptive matter, rates, etc., to
C. B. FOSTER.

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

The Home

CARE OF THE TEETH.

The care of the teeth should begin very early in life, and the first little teeth should be kept clean and filled as carefully as the permanent teeth. A child's tooth should not be pulled until it fairly drops at the touch, for if taken from the jaw before the permanent tooth is well formed, the jaw shrinks, and the contour of the face is changed. Filling the tiny cavities in the first teeth does not give pain, and both mother and child will be benefited by a visit to the dentist. Any sort of tricks of biting or twitching the lips should be avoided, as well as the ugly drawing down at the corners of the mouth. The teeth should never be used for nutcrackers or scissors if one cares to keep the enamel intact, and while quill or wooden toothpicks are vastly superior to a pin to remove particles from between the teeth, the only thing absolutely harmless for such use is silk floss. When it is necessary to take strong medicines, if powder, put it in gelatine capsules; if liquid, take it through a tube, and in either case rinse the mouth immediately to prevent harm to the teeth.

As a thorough cleansing of the teeth requires a certain amount of friction, a good dentifrice is necessary, and if one is compounded at home, be sure to have the powder smooth as flour, bolting it through silk gauze. One made from six ounces of precipitated chalk with one ounce each of powdered white castile soap and powdered orris root is satisfactory. When brushing the teeth, brush with an up and down movement, not side ways only, cleaning the back of the teeth even more thoroughly than the front. A few drops of tincture of myrrh in a glass of water once or twice a week will tend to keep the gums firm and in good condition. Powdered pumice is excellent to remove tartar but should not be used oftener than once in six weeks. A well recommended liquid dentifrice is made with two drams of oil of soap, two drams of glycerine, twelve drams of alcohol, and eight drams of water mixed with two drops each of oil of cloves, peppermint, anise and cinnamon.—November Pilgrim.

SAND BATHS.

Various ailments may be cured by heated sand baths. The sand, containing air between its particles, and being a bad conductor of heat transmits it in a general and in almost an insensible manner. Perspiration is favored up to a point where a patient may lose two quarts of liquid in one sand bath. Thanks to this evaporation, the invalid may support continued high temperature without the actual temperature of the body rising more than a few degrees, and this without fear of heart affection, if care be taken to put hot sand on the feet at the outset. This treatment is especially beneficial to chronic rheumatism and gout. Neuralgia and sciatica are cured or benefited by local or general baths. The most various organic troubles of the nervous system have been treated by this method, sometimes with remarkable success. The same is true of tuberculosis affection of the bones and joints.—Morning Star.

FRESH AIR AND EXERCISE.

Obstinate cases of malaria, that have withstood ocean voyages, mountain heights, and quinine dosing, are said to have been conquered by systematic and continued walking. What the malaria patient wants most to do is to sit indoors, nursing his aches and pains, or to lie down and doze. Advocates of the walking cure maintain that fresh air is antedote not only to the malaria itself, but to the blues which usually accompany it. Their advice to the sufferer is to dress up warmly, if the weather is damp or rainy, and go out to walk. Wear flannels next to the skin, stout shoes and feather weight rubbers, a rain coat, and a wrap to throw around the shoulders against draughts and too rapid cooling off. When one comes to think of it, there are few maladies on earth, or in the waters under the earth, that fresh air and moderate exercise are not good for.—New York Tribune.

THE FOLLY OF OVEREATING.

The following sensible remarks on a common error are from the Pacific Health Journal:—

"It is the child who pokes the fire from the top to break the coal and make it burn faster; the wise man pokes it from below so as to rake out the ashes and allow free access of oxygen.

"And so it is with the functions of life, only that these things, being less understood many a man acts in regard to them as a child does to the fire. The man who thinks that his brain is not acting, because he has not supplied it with sufficient food, takes meat three times a day and beef tea to supply his wants, as he thinks, and puts in a poker to stir it up in the shape of a glass of sherry or a nip from a brandy bottle.

"And yet all the time what his brain is suffering from is not lack of fuel, but the accumulation of ashes, and the more he continues to cram himself with food and to supply himself with stimulants the worse he does ultimately become, just as the child's breaking the coal may cause at temporary blaze, but allowing the fire all the more quickly to be smothered in ashes.

"It would seem that the vital processes are much more readily arrested by the accumulation of waste products within the organs of the body than by the want of nutriment to the organs themselves."—Ex.

OATMEAL GEMS.

Put one pint of oatmeal in a large bowl with one teaspoonful of salt. Pour on this one pint of boiling water and stir well. Then put in one half cup of molasses. Add one half yeast cake in half cup of warm water. Last stir in thoroughly one quart of flour. Let it rise several hours—it can be mixed at night and put in gem pans in the morning. Bake about twenty minutes in hot oven. Half quantity will be ample for one meal.—Ex.

DAINTY OYSTER PATTIES.

Cut one head of celery into half inch lengths, cover with boiling water and cook until soft, then rub through a colander. To one cupful of prepared celery add one half cupful of cream, quarter teaspoonful of salt and a pinch of pepper; thicken with a tablespoonful of flour rubbed in paste with one tablespoonful of butter. Now stir in one half pint of oysters cooked until they are plump and their edges curl; then fill into hot patty shells.—Ex.

HOW TO PLEASE THE WHOLE WORLD.

Oliver Goldsmith tells the story of a painter of eminence who resolved to finish a piece which should please the whole world. When therefore, he had drawn a picture, in which his utmost skill was exhausted, it was placed in the public market place, with directions at the bottom for every spectator to mark with the brush, which lay by, every limb, and feature which seemed erroneous. The spectators come and, in general, applauded but each, willing to show his talent at criticism, marked whatever he thought proper. At evening when the painter came, he was mortified to find the picture one universal blot; not a stroke that was not stigmatized with marks of disapprobation. Not satisfied with his trial, the next day he was resolved to try them in a different matter and, exposing his picture as before, desired that every spectator would mark those beauties he approved or admired. The people complied and the artist returning, found his picture replete with the marks of beauty; every stroke that had been yesterday condemned, now received the character of approbation. "Well," cried the painter, "I now find that the best way to please one half of the world is not to mind what the other half says; since what are faults in the eyes of these, shall be by those regarded as beauties."

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

AFTER SHAVING, POND'S EXTRACT
COOLS, COMFORTS AND HEALS THE SKIN, ENABLING THE MOST TENDER FACE TO ENJOY A CLOSE SHAVE WITHOUT UNPLEASANT RESULTS. Avoid dangerous, irritating Witch Hazel preparations represented to be "the same as" Pond's Extract, which easily sour and generally contain "wood alcohol," a deadly poison.

This School Has

Been the Making of Me"

Is what a young man who has just graduated from **Fredericton Business College**, remarked to the Principal, as he said good bye before leaving for Toronto to accept a position in that city. It can do the same for you. Send for catalogue.

W. J. Osborne,
Fredericton, N. B.

The "All" Emulsion
Extensively used in Hospitals
The most palatable Emulsion made
Very easy to digest
Gives strength to the body
Increases the weight largely
The best Remedy for General Debility,
La Grippe, Anaemia, Consumption.

Don't Chide the Children.



Don't scold the little ones if the bed is wet in the morning. It isn't the child's fault. It is suffering from a weakness of the kidneys and bladder, and weak kidneys need strengthening—that's all. You can't afford to risk delay. Neglect may entail a lifetime of suffering and misery.

DOAN'S KIDNEY PILLS

strengthen the kidneys and bladder, then all trouble is at an end.
Mrs. E. Kidrier, a London, Ont., mother, living at 499 Gray St., says:
"My little daughter, six years old, had had weak kidneys since birth. Last February I got a box of Doan's Kidney Pills at Strong's drug store. Since taking them she has had no more kidney trouble of any kind. I gladly make this statement because of the benefit my child has received from this medicine."

BEWARE

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

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

First Quarter, 1904.

JANUARY TO MARCH.

Lesson VI.—February 7. A Sabbath in Capernaum.—Mark 1: 21-34.

The lesson includes Matt. 8: 14-17; Mark 1: 21-34; Luke 4: 31-41.

GOLDEN TEXT.

He laid his hands on every one of them, and healed them.—Luke 4: 40

EXPLANATORY.

JESUS' METHOD OF BRINGING MEN INTO THE KINGDOM OF GOD.

I. BY TEACHING THE WONDERFUL WORDS OF LIFE ON THE SABBATH.—V. 21. AND THEY WENT INTO CAPERNAUM, FROM THE SEASHORE. HE WENT INTO THE CITY TO SPEND THE SABBATH WHERE THERE WAS A PLACE OF WORSHIP. AND STRAIGHTWAY, AS SOON AS THE SERVICE OPENED, ON THE SABBATH DAY HE ENTERED INTO THE SYNAGOGUE. EQUIVALENT TO OUR CHURCH AND ITS SERVICES. IF THE PRESENT RUINS OF TEL HUMB BE THE SITE OF CAPERNAUM, AS THE MAJORITY OF SCHOLARS THINK, THEN THE LATELY DISCOVERED RUINS OF THE VERY SYNAGOGUE IN WHICH JESUS PREACHED, AND WHICH WAS BUILT BY THE ROMAN CENTURION WHOSE SERVANT JESUS HEALED (LUKE 7: 1-10). THE WALLS WERE 74 FEET 9 INCHES LONG BY 56 FEET 9 INCHES WIDE, AND 10 FEET THICK. IT APPEARS TO HAVE BEEN BETTER FINISHED THAN ANY OTHER SYNAGOGUE IN UPPER GALILEE, AND TO HAVE BEEN ORNAMENTED MORE PROFUSELY. THE INTERIOR WAS DIVIDED INTO FIVE ISLES BY FOUR ROWS OF COLUMNS. AND TAUGHT. IT WAS COMMON TO ASK ANY SUITABLE PERSON, ESPECIALLY IF PROMINENT, TO SPEAK AT THE SYNAGOGUE SERVICES, WHICH WERE MORE LIKE OUR PRAYER MEETINGS OR SUNDAY SCHOOL THAN OUR MORE FORMAL CHURCH SERVICES.

II. BY TEACHING WITH AUTHORITY.—V. 22. THEY WERE ASTONISHED AT HIS DOCTRINE. RATHER "TEACHING," INCLUDING BOTH WHAT HE TAUGHT AND THE MANNER AND SPIRIT OF HIS TEACHING. FOR HE TAUGHT THEM AS ONE THAT HAD AUTHORITY, AND NOT AS THE SCRIBES, WHO WERE MERE INTERPRETERS; WHO DWELT ON FORMS, INCIDENTALS AND DETAILS, AND NOT ON PRINCIPLES; WHO ARGUED AND QUOTED, BUT DID NOT KNOW.

III. BY PROVING HIS AUTHORITY AND ILLUSTRATING HIS TEACHING THROUGH MIRACLES OF MERCY.—VS. 23-34. AS MATTHEW IN CHAPTERS 8 AND 9 GROUPED TOGETHER TEN MIRACLES AND TWO GENERAL DESCRIPTIONS OF THE MIRACULOUS WORKS OF JESUS, SO HERE IS RECORDED A GROUP OF MIRACLES WHICH JESUS PERFORMED ON ONE SABBATH DAY. BECAUSE

1. They prove the authority of Jesus for his teaching, showing that he is the accredited messenger from God.

2. They illustrate with object lesson the spirit and the work of the gospel, the principles of which he had been teaching. Every miracle is a visible picture before men of the character of God, of the nature of the gospel, of the loving-kindness of our Saviour, of his power to help, of the wonders of grace he can work in our hearts, of his power to deliver from the diseases of sin.

3. They illustrate the wide range of the power of Jesus over nature, diseases of all kinds, evil spirits, and all the ills of body

THE WAY OUT.

What to Do When Food Don't Agree.

When food don't agree sensible folks make a change.

Where all others fail Grape-Nuts, being predigested and all nourishment, succeeds, usually from first trial.

A lady of Washington says: "My baby 19 months old had never seen a well day in her life. She had suffered from indigestion from the time of her birth and it seemed impossible to find any food to agree with her. She could keep almost nothing on her stomach and her bowels were in such a constipated condition she suffered a great deal.

"It was then that I tried Grape-Nuts for her, steeping it thoroughly and straining it putting a small portion in each feeding and it worked like a charm. She began to improve immediately and gained half a pound the first week.

"Baby got her indigestion from me for my digestive organs have always been weak. I rely on Grape-Nuts for most of my food for there are times when I can eat nothing else at all but Grape-Nuts. I am steadily improving and know it will entirely cure me in time. I never have 'that tired feeling' anymore. I eat Grape-Nuts and I feel its effects in improved mental strength very forcibly." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

and spirit; so that he can be the Saviour of all men, under all circumstances.

FIRST, THROUGH HIS POWER OVER DEMONS.—VS. 23-28. THE DEMONIC IN THE SYNAGOGUE. 23. AND THERE WAS IN THEIR SYNAGOGUE. Coming, among the audience to hear and see, doubtless in one of his quiet periods, which are common in such cases. A MAN WITH AN UNCLEAN SPIRIT. Or, more literally, "in" an unclean spirit; that is, a man under the influence of an unclean spirit; just as we say, a man "in" drink, or, more pleasantly, a man "in" love. For the time being the man is absorbed, as it were, in love or in drink. So the demoniac was absorbed, as it were, into the demon, and was completely under its power, or, as we may say, within its power. This was usually connected with disease, especially with indulgence in sensual lusts.

24. LET US ALONE. One word in the original, an exclamation of surprise or indignation. Omitted in the R. V. WHAT HAVE WE (the demon in behalf of his whole fraternity, as having one interest, speaking through the man, and expressing a part of the man's feelings) TO DO WITH THEE? Why do you trouble us? why should you interfere? we have done nothing against you.

LET US ALONE. The cry of wicked men is here illustrated by their allies, the unclean spirits. The mere presence of good men is an interference. All their efforts to save men from those who oppose them, to put down bad practices, to enforce good laws, to overthrow intemperance, gambling, and all that panders to vice, to stop dishonest gains, seems to bad men like an unwarrantable interference. They bid ministers, churches, reformers attend to their own business and let them alone. I KNOW THEE. As one belonging to the invisible world, he knew something of what was going on there. As a part of the principality of evil warring against God and good, he was aware of the massing of the divine forces at this time in the world. THE HOLY ONE OF GOD, in contrast with the uncleanness of the demons.

25. AND JESUS REBUKED HIM. The testimony of such beings would injure the cause of Jesus, because some would think he was allied with them. The Pharisees later accused him of casting out demons by the power of Beelzebub the prince of the demons, thus trying to discredit the motives and the teachings as all of the devil. HOLD THY PEACE. Be muzzled, as a dangerous beast. The same word is used in Mark 4: 39, where Jesus says to the stormy sea, "Peace, be still."

26. AND WHEN THE UNCLEAN SPIRIT HAD TORN HIM. Luke says that the demon threw the man down in the midst of the crowd (Luke 4: 35). This proves the malignity of evil spirits and their great power to do mischief. They will do all the harm they can, and only cease when compelled by the command of Christ.

CAME OUT OF HIM. He had to obey, however unwilling.

27. WHAT THING IS THIS? etc. THE R. V. reproduces the vivacious form of the original. "What is this? a new teaching!" a new teaching concerning deliverance from evil spirits, that it is possible to save men from this evil power, proved by the example before them. WITH AUTHORITY, implying both the right and the power.

28. IMMEDIATELY HIS FAME (the report of what he had done) SPREAD ABROAD THROUGHOUT ALL THE REGION (of Galilee) ROUND ABOUT CAPERNAUM, AS IN R. V., NOT THE REGIONS SURROUNDING GALILEE, AS MIGHT BE INFERRED FROM THE COMMON VERSION.

A Study of Demonic Possession. It is not easy to answer the question, What was this demoniacal possession? All the physicians of the insane whose opinion I have asked, are inclined to see only disease in the modern cases which closely resemble the cases described in the New Testament. But there is an explainable remainder in them, which they have been unable to account for. The same is true of Pres. Andrew D. White in his Warfare of Science with Theology. At the same time the science of psychology as represented by Pro. William James of Harvard, in his generally accepted doctrine of the sub-conscious self, certainly makes room for the possibility of such possession by demons. So does hypnotism. Demonic possession is the exact antithesis of inspiration of the Holy Spirit. We know who inspired by the effects produced. "There appears to have been in the demoniac a double will and a double consciousness,—sometimes the cruel spirit thinking and speaking in him, sometimes his poor crushed self crying out to the Saviour of men for mercy."

Dr. Nevius, for forty years a missionary in China, has given his observations in a book lately published. He sent a series of inquiries to Protestant missionaries and Chinese Christians, with the result that he found the almost exact counterpart of the gospel accounts, recorded by them, as well as observed by himself.

SECOND, THROUGH HIS POWER OVER DISEASE. PETER'S WIFE'S MOTHER.—VS. 29-31. 29. AND FORTHWITH (straightway) SHE ENTERED (came) INTO THE HOUSE OF SIMON. Though Simon Peter and Andrew

were natives of Bethsaida, a few miles to the north (John 1: 44), they had settled down in Capernaum, probably as a better place for the fishing business. The "four" went with Jesus.

30. BUT SIMON'S WIFE'S MOTHER. This distinctly implies that Peter was married, and makes it strange that the Roman Catholics should lay so much stress on the celibacy of the clergy. From 1 Cor. 9: 5, it appears that his wife may sometimes have accompanied her husband. SICK OF A FEVER. Luke calls it a great fever, of a severe, malignant, and dangerous type.

31. TOOK HER BY THE HAND. To express his kindly sympathy and courtesy, and to make it evident that the miraculous cure came from him. Luke adds that he rebuked the fever, commanded it to go as if it were an enemy. IMMEDIATELY THE FEVER LEFT HER. Obedient to Jesus as in the case of the centurion (Matt. 8: 8-9), and of the storm on the lake (Mark 4: 39). AND SHE MINISTERED UNTO THEM. The fact "shows that Christ in healing the disease also imparted health and strength, and it demonstrates the miraculous character of the cure.

THIRD, THROUGH MANY MIRACLES OF MANY KINDS.—VS. 32-34. 32. AND AT EVEN (the same Sabbath evening) WHEN THE SUN DID SET, THAT IS, AFTER THEIR SABBATH DAY WAS ENDED, AND WHEN THE COOL OF THE EVENING MADE IT PLEASANTER TO BRING THE SICK. There, too, the news of Jesus' power had time to spread over the city.

34. HE HEALED MANY THAT WERE SICK. All of them, says Matthew. He laid his hands on them as he did with Peter's mother-in-law (Luke).

OF DIVERSE DISEASES. His power extended over every form of disease. There was no sorrow he could not alleviate, no trouble from which he could not deliver. Matthew refers to this work of Jesus as fulfilling Isaiah's picture of the promised Messiah, so that the people could see that that picture was fulfilled by Jesus in every line.

"Gee whizz!" exclaimed the reporter, looking over his report of the wedding in the paper. I'll bet that bridegroom will be sore."

"What's the matter?" asked the snake editor.

"He owns an old family homestead out in the suburbs somewhere, I believe, and he told me to say 'the young couple will reside at the Old Manse.' The paper's got it 'Old Man's.'"

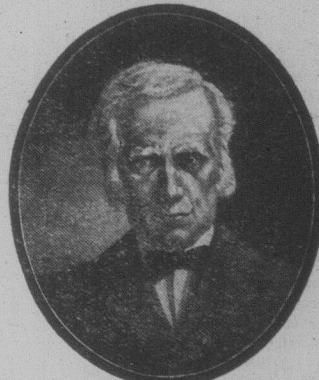
PILES

Piles Can Be Cured Quickly and Without Pain by Using Pyramid Pile Cure.

A Trial Package Mailed Free for The Asking.

We want every pile sufferer to try Pyramid Pile Cure at our expense.

The treatment which we send will bring immediate relief from the awful torture of itching, bleeding, burning, tantalizing piles. If they are followed up as directed we guarantee an entire cure.



The Discoverer of the World's Greatest Remedy for Piles.

We send the free treatment in a plain sealed package with nothing to indicate the contents, and all our envelopes are plain.

Pyramid Pile Cure is put up in the form suppositories which are applied to the affected part. Their action is immediate and certain. They are sold at 50 cents a box by druggists everywhere and one box will frequently effect a permanent cure.

By the use of Pyramid Pile Cure you will avoid an unnecessary, trying and expensive examination by a physician and will rid yourself of your trouble in the privacy of your own home at trifling expense.

After using the free treatment, which we mail in a perfectly plain wrapper, you can secure regular full-size packages from druggists at 50 cents each, or we will mail direct in plain package upon receipt of price. Pyramid Drug Co. 114 Main Street, Marshall, Mich.

HAD OVER 500 BOILS.

This may seem an exaggeration to you, BUT IT IS TRUE.

All sufferers from Bad Blood should read about this miraculous cure by

BURDOCK BLOOD BITTERS.

CURED IN 1885.

Mr. David F. Mott wrote us from Spring Valley, Ont., in 1885. He said:—I suffered from impure blood and had over 500 boils, but since taking BURDOCK BLOOD BITTERS I am entirely cured, and can recommend it to any person troubled with bad blood.

CONFIRMED IN 1901.

Mr. Mott writes us from 62 Broad St., Utica, N.Y., under date of Dec. 31st, 1901. He says:—Some time ago I received a letter from your firm, saying that some years ago you received a testimonial from me, stating that I had over 500 boils. Yes, sir, I had, and I must say that I have never had the re-appearance of one since I took the course of your BURDOCK BLOOD BITTERS. I thank God that I have had good health ever since, for I was a great sufferer. I wish B.B.B. a world of success, which it surely deserves.

For sale at all druggists or dealers.

THE T. MILBURN CO., LIMITED, TORONTO, ONT.

You are the Man

If you are a total abstainer, and in good health, who can obtain specially good terms and rates from the MANUFACTURERS LIFE INSURANCE COMPANY. This Company is the only one in Canada which offers abstainers better terms than non-abstainers. It does this on all plans; but make special enquiries about the Abstainers' Guaranteed Investment Plan. It combines all the best points of insurance. Write for further information, rates, etc.

THE E. R. MACHUM CO., Ltd. ST. JOHN, N. B.

Agents Wanted.

McSHANE'S BELLS

are ringing evidences of starting worth. Over 20,000 ringing round the world. McSHANE BELL FOUNDRY, Baltimore, Md., U. S. A.

Do you feel Nervous

and broken down? Why not recuperate with a bottle of

GATES' Life of Man Bitters?

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

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

To Housekeepers! Woodill's Gosnell's King Powder.

DO YOU USE IT?

From the Churches.

DENOMINATIONAL FUNDS.

Fifteen thousand dollars wanted from the churches of 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. Johnson, Treasurer, Wolfville, N. S. Envelopes for gathering these funds can be obtained free on application.

The Treasurer for New Brunswick is Rev. J. W. Manning, D. D., St. John, N. B., and the Treasurer for P. E. Island is Mr. A. W. Steens, Charlottetown.

All contributions from churches and individuals in New Brunswick should be sent to Dr. Manning; and all such contributions P. E. Island to Mr. Steens.

GLACE BAY, C. B.—We are in the midst of a gracious revival. Meetings are well attended and many are seeking Christ. Backsliders returning to their Father's house and rejoicing in a new life. We are expecting great things from the Lord.

F. L. S.

CAMBRIDGE, MACDONALD'S CORNER AND MILL COVE.—No financial burden now rests upon any church of this group, but for precious souls we have much concern of mind. The annual donation visit came on the 16th inst. and a fire wood frolic the following day. Everybody seemed happy and at home. Especially so the pastor and his family who were presented with an address and the sum of \$71.00 mostly in cash. Brother M. C. MacDonald, M. D., was the treasurer and a spokesman for the company. Much unreckoned good yet remains.

Jan. 11.

F. N. ATKINSON.

IMMANUEL CHURCH, TRURO.—On Wednesday evening, the 13th, we held our annual business meeting, which was one of unusual interest and helpfulness. Very excellent and encouraging reports were brought in by the leaders of the various departments of our church work. The Sunday School, including the Home Department, the Aid Society, Senior Mission Band, Young People's Society and Mite Fund, were reported in turn. All the reports indicated a healthy and aggressive life. The report of the church treasurer showed that the sum of \$2564.57 had been raised during the year. The various officers and committees were appointed for the ensuing year. The outlook for the church is very bright, particularly in S. S. where we have one hundred and fifty enrolled. I have decided to decline the call from Olivet church, New Westminister.

M. A. MACLEAN.

WATERVILLE, N. S.—Our new parsonage is completed and the pastor and his family have been enjoying its comforts for about six weeks. It is neat, comfortable and home-like and reflects much credit upon the contractor, Mr. Fred Webster of Cambridge. We find ourselves among a very kind, warm-hearted and appreciative people. Evidence of this is seen in the fact that we have recently been presented with a purse of money with which the pastor found it possible to buy a nice coonskin coat for himself and have a balance of \$20.00 toward buying one the same for Mrs. Morse. These kindnesses which we are constantly receiving have greatly warmed our hearts and encouraged us. We observed the week of prayer at Waterville and find such a deep interest in the work that the meetings are to be continued. We are deeply grateful to the former pastor Rev. E. O. Read for help rendered in different sections of the Church. Bro. Read deals in a clear logical manner with the great truths of the Bible. We are trusting God for a large blessing upon our winter campaign.

C. K. MORSE.

BOYLSTON, N. S.—I have just closed in pastorate with the above church, in order to resume my studies at Acadia. Perhaps a few words in connection with the church would not be amiss. I entered upon the work there the first Sunday in Nov. '02 and labored until the first Sunday in Jan. '04. Although we cannot report a large increase in the membership of the church (as only two were united by baptism) yet we can thank God for gradual progress in the work. The congregations increased. Many became more interested in spiritual things, while others claimed to have found the Saviour but did not unite with us. Probably the most encouraging part of the work was the Sunday School, which during the past year has surpassed anything in its history instead of finding a few names upon the secy's book we were able to report 67. On Xmas night the S. S. gave a Xmas Tree Entertainment which proved a grand success.

Addresses were given by Supt., Pastor and also by the pastor of the Methodist church. Collections taken for S. S. purposes amounted to \$9.70. At the close of the programme the presents were distributed, the pastor and wife were well remembered, among the presents was a purse of money presented to Mrs. Berrie by the Supt. in behalf of the S. S. We feel very grateful for these thoughtful expressions of the people's love. We regret that owing to the severe storm on Sunday, Jan. 3rd, we were unable to say farewell from the pulpit to the many friends of Boylston and vicinity. We pray that the God of all grace will reward them abundantly for all their kindness to us and help them to "be strong in the Lord and in the power of His might." May the Lord in His wisdom direct to His people in this place one of His faithful servants.

A. G. BERRIE.

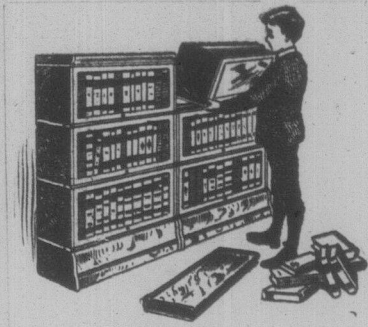
GUYSBOROUGH.—The Week of Prayer was observed by this church in union with the Episcopal and M. E. Churches. So far as the eye could see and the ear could hear these were Union meetings in spirit as well as in word. It may have been matter of greater surprise than it ought to be to attend a Union prayer meeting in the Episcopal Church, and to wait before God with the rector in simple whole hearted prayer, for the outpouring of the Holy Spirit in quickening reviving power. Rev. J. Seller, pastor of the M. E. Church followed in prayer, and the topic, "The Warrant, Privilege and Power of Prayer" was opened by Rev. C. S. McLean of the Baptist Church. Rev. A. M. Nichols is the Episcopal rector, and he entered heartily and helpfully into all the services of the week. The weather was unfavorable for large audiences, but the meetings were profitable to those who attended, and especially so in their wholesome effect on the community. The annual business meeting of the church was held on Tuesday, 12th inst. The reports show gratifying progress. In the revival of last spring, under the ministry of Rev. E. Quick assisted by Rev. D. E. Hatt, about fourteen united with the church.

The Auditor's report shows that \$1010.26 were collected for all purposes, about \$200 of which were for Denominational and benevolent enterprises. All bills for support of the gospel and current expenses are paid, and a snug little sum is still in the treasury. It is amazing what even a small handful of consecrated people can do! Steps were taken at this meeting toward the erection of a much needed stable for the parsonage. Nevertheless a cloud was over the meeting, the shadow of which none could escape. The efficient, pains-taking Clerk Treasurer, Burton Jost, Esq., Judge of Probate has been for some weeks on the Border-land. While he is returning to strength, yet his progress in that direction is slow. Resolutions of sympathy were adopted by the church and prayers are going up daily for him. On Sunday, 10th inst., the pulpit was adorned with a new pulpit Bible, appropriately and substantially bound, and with type so clear that it ought to make the reading of the Word understandingly a less difficult matter. This is the gift of Mrs. J. McG. Cunningham, wife of our "faithful brother" and Deacon Cunningham.

BASS RIVER, N. S.—A wo'd' from this church may not be uninteresting. Our condition is not unfavorable. Two recently united with us by letter, and as a result of some special meetings recently held we hope to welcome several into the fold. The church was greatly revived and some backsliders are now bearing testimony for God. Death has recently entered one of our homes, as will be seen by referring to the obituaries. Sister Carr, the widow of Deacon Jehial Carr, was a woman full of good works and we miss her from her place in the home and church. We have a loyal and devoted band of Christian men and women and although we long for larger spiritual results we cannot but feel that God is in our midst and with earnest purpose of heart we enter upon the duties of another year. I desire to acknowledge in these notes the kindness of this church. On the 10th ult., a large delegation representing the entire field came to the parsonage and presented me with money sufficient to purchase one of Dunlop, Cooke & Co's best Raccoon coats. Accompanying the purse was a kindly worded address of appreciation. I have been told that every resident member of the church contributed toward this gift as did also a number of the young men who are not members. This is not the only token of good will. Scarcely a week passes without some tangible expression of kindly regard

Globe-Wernicke "Elastic" Bookcases.

A SYSTEM OF UNITS.



The above is but one of several interior views showing the variety of arrangement to which the "Elastic Bookcases" are adapted. Other views, sent with catalogue, show them in various artistic arrangements in library, parlor, den, hall, etc. The "Elastic" bookcase is the original and only perfect sectional case made. The doors are non-binding, dust-proof, operate on roller bearings, and positively cannot get out of order. The base units are furnished either with or without drawers. Ask for catalogue.

Manchester Robertson Allison, Limited.

St. John, N. B.

BENSDORP'S COCOA is a
good substitute for tea
and coffee.

BENSDORP'S

It is not
destructive to
the nerves, on the contrary
it is nutritious and wholesome

finding its way to the parsonage. By these gifts the chain which binds us is strengthened. My prayer is that I may be able in some humble way to prove my appreciation and gratitude.

G. A. LAWSON.

Letter from Rev. A. H. Hayward.]

Since writing to MESSENGER AND VISITOR we have spent three weeks with Rev. R. Mutch and his church at Upper Gagetown. This place like many others in New Brunswick has suffered by deaths or removals. We had a very pleasant visit with Bro. and Sister Mutch and the good people. A good interest was developed at Burton. Six candidates were baptized and others, we trust, converted. We then went at the request of Bro. Kierstead to Campbellton and from thence to New Richmond, P. Q., where a good interest has developed during the fall but we found on arrival that we were too late in the season as a foot of snow fell the day we arrived (Nov. 7) and no suitable place of worship was available, so we quite reluctantly returned to Campbellton. We visited Flatt Lands, Metapedia, Mann Settlement, McDavid's Mountain and Mores Settlement. We spent our Sabbath in Campbellton while Bro. Kierstead went up to Mann Settlement and baptized two sisters. Bro. K. needs an assistant on his large and promising field. Our next visit was to 2nd Kingsclear and Prince William where we enjoyed a rich blessing with Bro. Sables last winter. We greatly enjoyed hearing the testimonies of those who came forward at that time. We had the privilege of baptizing four candidates Dec. 6th, into the fellowship of 2nd Kingsclear Church. Bro. Currie has charge of the two churches, it being one of his former pastorates. From Kingsclear we proceeded to St. Andrews and Bayside where we spent two weeks. The heavy rains which prevailed at that time hindered us in our work. We enjoyed the fellowship of the faithful few on that field and trust some good was done. We spent our Xmas at home. Since that time we have visited and preached at Plaster

Rock, Sisson Ridge, Andover, Perth, Fort Glenn and Arrostook Junction. Bro. Demings is holding the fort on the Andover field where they are preparing to build a new house of worship.

On the Tobique and Grand Fall's fields we have no pastors when they are so sorely needed. Let us remember our Lord's command, pray to the Lord of the harvest that he would send forth more laborers into his harvest, the harvest is plenteous and the laborers are few. We have entered upon the new year. May it prove under God a year of great blessing to all our pastors and churches.

A. H. HAYWARD.

Florenceville, N. B., Jan. 13.

Correction.

In the communication from Kentville last week, a mistake occurred in the printing. The sentence "Mrs. Day was remembered with a small sum of money" should read "Mrs. Day was remembered with a sum of money" the amount being in the neighborhood of twenty dollars.

RESTLESS AND CROSS.

When infants or young children are restless and cross or peevish it is a very certain sign that they are not well. The mother may not know just what the trouble is, but she can depend upon it the trouble exists. Give the little one Baby's Own Tablets and see how promptly it will be changed into a happy, smiling, good natured child. The little one will sleep soundly and naturally and the mother will also obtain her much needed rest. Here is the proof given by Mrs. John E. Ramsey, Port Hill, P. E. I., who says:—"My baby was cross, and restless and did not sleep well, but after giving him Baby's Own Tablets he became better natured, sleeps well and is growing finely. The Tablets are a prompt and certain cure for such troubles as indigestion, sour stomach, colic, constipation, diarrhoea, simple fevers, and other minor ailments. They always do good and cannot possibly harm the most delicate child. You can get the Tablets from any medicine dealer, or they will be sent by mail at 25 cents a box by writing to The Dr. Williams' Medicine Co., Brockville, Ont.

MARRIAGES

BECK-STEEVES.—At Little River, Annapolis Co., Dec. 23rd, by Rev. E. C. Corey, Miss Flora B. Steeves second daughter of Ralph Steeves, to Edward R. Beck, of Elgin.

MCGREGGOR-STEWART.—On Wednesday, Dec. 23rd, by the Rev. J. W. Gardner, Robert R. McGreggor of Baltic, to Mary Jane Stewart of Kingsboro, P. E. I.

WAMBAC-CORKUM.—In Bridgewater, N. S., Jan. 6th, by the Rev. C. R. Freeman, Mr. Walter James Wambac, of Mt. Pleasant Lun. Co., N. S., and Miss Alice May Corkum of New Cumberland, Lun. Co., N. S.

MACMILLAN-PATTEN.—Dec. 30th, by Pastor J. H. Saunders, assisted by Pastor F. C. Wright, D. P. MacMillan Ph. D., of Chicago and Miss Evalina H. Patten, M. A., ex Vice Principal of Acadia Seminary, of Hebron, Yarmouth.

PERRY-HETHERINGTON.—At the home of the bride, Dec. 23rd, by Rev. C. N. Barton, Betsy Hetherington to DeOlan Lee Perry, both of Johnston, Queens Co.

VAIL-RICHARDSON.—At the home of the bride's parents, Morristown N. S., by A. J. Vincent, Daniel A. Vail of Sussex, N. B., to Oliv. B. Richardson formerly of Sydney, C. B.

SAUNDERS-SANFORD.—At the home of the bride, Weston, Kings Co. N. S., Dec. 31st, 1903, by Rev. G. P. Raymond, Charlotte town P. E. I., assisted by Rev. L. D. Morse of Berwick, Harry Saunders of Aylesford to Mary Curry, youngest daughter of Mr. and C. E. Sanford.

PORTER-ALLEN.—At the home of the bride's parents, on Dec. 9th, by Rev. W. J. Rutledge, Raymond C. Porter, of Cedar Lake and Lizzie W. Allen, daughter of Mr. and Mrs. Stephen Allen, Lake George, all of Yarmouth Co.

HALEY-PORTER.—At the residence of the bride's parents, Richmond, Yar. Co., on Dec. 31st, by Rev. W. J. Rutledge, Albert E. Haley of Deerfield, Yar. Co., and Lueva V. daughter of Mr. and Mrs. Rupert Porter.

DEATHS

TEDFORD.—At Ohio, Yarmouth, Dec. 21, 1903, Wm. H. Tedford, at the age of 89 years. An aged disciple.

CASN.—At Ohio, Yarmouth, Dec. 26, 1903, Mrs. Edwin Cass, aged 45 years, leaving a husband, a daughter and two sons to mourn their loss.

WHEADON.—At Windsor, N. S., Nov. 28th, Alonzo Wheadon, aged 66 years. Deceased was baptized into the fellowship of the Walton Baptist church twenty-five years ago, of which he remained a member until his death.

LEET.—On Thursday morning Dec. 31st, suddenly, our Bro. Alex. Leet was called from time unto eternity. He was a member of the East Point Baptist Church and led a quiet consistent life and will be much missed in the home and in Baltic community generally. "So he giveth his beloved sleep."

MCGLASHING.—At Bayfield, West. Co., Jan. 1st, Amy C., beloved wife of A. McGlashing. Our sister was a member of the church at Cape Tormentine, a meek and lowly Christian, a blind and loving mother. May the Lord bless the husband, the two dear little children and her brother and sisters in their hour of trial.

SMITH.—At Elgin, Dec. 20th, Urbane Smith aged 25 years, leaving a young wife to whom he was married but a few months. With parents, five sisters and one brother to mourn their loss, in his death the church has lost a true and faithful member and, the community a young man much beloved.

HAY.—At Greenwich, Dec. 6th, suddenly, of paralysis, Charles H. Hay, formerly of St. John, in the 79th year of his age. He leaves a widow, a sister, one daughter, and two sons. Mr. Hay was a consistent Christian and most highly esteemed by the entire community in which he lived.

ARMSTRONG.—At Jamestown, North Dakota, Dec. 23rd, 1903, Mary Armstrong, in the 60th year of her age. Buried at her old home, Stony Beach, Granville, Anna Co., N. S. Daughter of the late Whitman Armstrong, a devoted Christian and member of the Lower Granville Baptist Church, baptized by Rev. W. L. Parker in 1889.

WEBB.—At Noel, Hants Co., N. S., on Oct. 5th, 1903, William Webb aged 89 years. Deceased was converted in early manhood and throughout his life his home was a home for the servant of God, and his help was given to the cause of the gospel. About six years ago his eyesight, which had been growing dim, entirely failed, but through all the dark weary days his faith was strong and his hope bright.

MCLAUGHLIN.—At Clyde River, P. E. I., Jan. 2nd, of pneumonia, Mabel I. McLaughlin, aged ten years and 3 months, eldest daughter of John and Ophelia McLaughlin. Mabel was a beautiful child in character as well as in face and figure, one of her last conscious utterances, when asked if she loved Jesus, was the sweet reply "Yes he is my Saviour."

POND.—Mrs. Ambrose Pond, Ludlow, N. B., aged 46 years passed to her Father's home on high. She had suffered with blindness for two years, and longed to enter the land of light to be with her Saviour. A large number of friends gathered to express their sympathy with the husband and two sons. Our sister was a member of the Ludlow church.

MARSH.—At Economy, Sept. 10th, 1903, Sister Moriah Marsh, aged 72 years. This sister was baptized by the late Rev. Samuel Thompson some forty five years ago and united with the Lower Economy and Five Island Baptist church and has ever since remained a most faithful and consistent member of this church, leaving but two members of the church that were members before her. One of her grandsons is now in the ministry, Rev. J. Austen Kentley.

MOORE.—At Sussex, Jan. 2nd, Mrs. Henry Moore of Germantown, Albert Co., N. B., aged 57 years. This sister for some time was afflicted with tumor, it was thought necessary to perform a surgical operation, but it proved fatal. Nine years ago our sister united with the church in meetings conducted by Bros. Ingham, McLean. Interment took place at Hill cemetery on Thursday, Jan. 7th, services at house and grave conducted by Geo. H. Beaman.

BROWN.—At Chester Basin, Dec. 23rd, 1903, Harry Brown of appendicitis, aged 36 years. For some years he had been a member of the Free Baptist body, in his sickness he sought the help of God and died trusting in his Saviour. He was well thought of in the community. He leaves a widow and three little children who have the sympathy of the entire neighborhood. The Orangemen marched in procession and participated in the burial service on Monday.

LISK.—At Sable River, Jan. 1st, of pneumonia, Eldora Lisk, aged 22 years. This sister's death is especially sad, owing to the fact that her father died not four months ago, and, as the oldest daughter, she was her mother's chief comfort. But God's ways are not ours. She was a faithful member of the Second Sable River Church, adorning her profession by a godly life. She gave good evidence that she had risen with Christ to a new and holy life. The bereaved family have the sympathy and prayer of all in their affliction.

CALDWELL.—At Cambridge, N. S., Dec. 20th, Sister Caldwell, wife of Bro. John Caldwell, aged 58 years. Our sister for many weeks before her death, was the subject of extreme suffering but has now passed to that country where there is no more pain. She leaves a husband, five daughters and one son to mourn the loss of a kind, devoted Christian wife and mother. The funeral took place on Thursday, the last day of the old year, the pastor preaching the sermon from the words: There shall be no more pain. The very large number of friends present at this service bore an eloquent tribute to the esteem in which our sister was held.

TOMLINSON.—At Roxbury, Mass., Grace G., wife of E. W. Tomlinson of Antigua, B. W. I., and daughter of Mr. and Mrs. Robert Williams of Fall River, N. S. The deceased was a sister of Deacon A. W. Williams of the First Fall River church. Mrs. Tomlinson was reared in a Christian home and her amiable disposition won her many friends. A few hours before her death she said: "The Lord's will must be done," and died trusting in God. Funeral services were conducted at Roxbury by Rev. S. A. Brown of the Congregational church. The burial was at Fall River, N. S., where J. F. Flick of Halifax conducted the services. Mr. and Mrs. Williams have the sympathy of a large circle of friends. "Blessed are the dead that die in the Lord."

BEAMAN.—At Prosser-Brook, A. Co., N. B., January 5th, 04, deacon Wilfred Beaman, aged 64 yrs. and 5 mos., who fell a prey to cancer of liver—after doing service for his Lord for 34 years, a large proportion of this time serving as deacon in the 2nd Elgin Baptist church. His presence at Conventions, Associations and Quarterly meetings will be much missed. Bible truth, faith and hope in Christ were very real until the morning when he fell asleep. A widow, daughter and 3 sons and 13 grandchildren remain to revere the memory of a husband and father. By request, Rev. I. N. Thorne, of Whiteville, Northumberland, N. B., preached the sermon to a full house from 2 Tim., 4th, 6-8 verses.

HUBBY.—Last Saturday the writer was called to Milford Annapolis Co., to attend the funeral of Cora B., third daughter of Dea. Daniel Hubby, a cheery smart young girl of 14 summers, only sick five or six days. Nine years ago, when Bro. Hubby was in the Massachusetts Hospital undergoing a very serious operation for kidney trouble, his wife took suddenly ill and passed away in two or three hours, leaving four bright little girls. Eleven months ago, Myrtle Freeman, the second daughter of Bro Hubby, was taken sick in full vigor of her youth, with pneumonia, and after two brief weeks passed on into the eternal world only 15 years and 9 months old. Such repeated afflictions have brought sorrow and gloom into the life of this dear brother, but amidst it all, like God's servant Job, he still trusts God. Bro. Hubby and his family need our earnest prayers, and the little church in the wilderness, of which Bro. Hubby is one of its deacons like many of the mission churches need the prayers and wholehearted sympathy of our larger and more favored churches. Let us dear brethren with all our hearts pray for this sorely bereaved home, and those mission fields less favored than so many of us are.

SECORD.—On January the 4th, at her home in Long Creek, Queens County, N. B., Mary Jane, beloved wife of Charles Secord, passed to her rest, aged 63 years. Mrs. Secord was the daughter of Walter Murray, Esq., and had been married 38 years. She was baptized into the fellowship of the second Johnston Baptist church, by the late Rev. G. W. Springer, about 17 years ago. She was a faithful Christian woman, greatly beloved by her friends, and held in high esteem by the entire neighborhood. For some months previous to her death, Mrs. Secord had been in poor health. She leaves a husband, three daughters, two sons and a host of friends to mourn her loss. The funeral services were conducted by Rev. W. Camp, who preached from Rev. 14:13, a large concourse of relatives and friends, some driving long distances followed her remains to Coles Island where burial took place. Mrs. Secord will be greatly missed in this section of the country, by her consistent Christian life and her deeds of charity, she won a large circle of friends who will feel keenly her departure. "Blessed are the dead who die in the Lord."

(The St. John Daily Telegraph is requested by the friends to copy this death notice.)

WOODBURY.—At Spa Springs, N.S., Dec. 5, very suddenly of heart failure, Austin Woodbury aged 76 years. A loving wife two sons and three daughters, besides other near relatives and associates mourn the loss of a kind and faithful husband, father, and friend. The bereavement is peculiarly sad in that only six weeks before, death had taken from the same home, the youngest daughter, Winnie, her disease also was very sudden, and a great shock to her family and friends. The fullest sympathy of the entire community is extended to the bereaved family. The widow especially who is herself in feeble health, claims and receives our sympathetic thought and prayers for sustaining grace in her sore affliction. The deceased was a man greatly respected by those who knew him best, and his loss in the community is deeply felt. In young manhood he was baptized into the fellowship of the Baptist church at Aylesford, by the late Rev. Dr. Charles Tupper. The funeral service at the house was conducted by Pastor Colpitts, and at the grave by the brotherhood of the L. O. A. of which Bro. Woodbury was a member.

WOOD.—At Alexandra, P. E. Island, Dec. 17th, Hannah Jenkins, beloved wife of Lemuel Wood, age 46 years, after a very painful illness, passed on to the heavenly home. In early life, Sister Wood, gave her heart to the Saviour, and united with the Alexandra Baptist Church, of which she remained a most faithful and valued member. She was possessed of a clear mind, good judgment, an earnest spirit, was full of faith and good works and so was happy in life and triumphed gloriously in death. She took a deep interest in all that pertained to the kingdom of God. Her pastor always found in her a true and sympathetic helper. She constantly planned and labored and prayed for the well-being of her neighbors. Sister Wood was also deeply interested in the spread of the gospel in heathen lands. She will be greatly missed from the meetings of the W. M. A. Society. The whole community feels deeply the loss of a truly helpful and loving neighbor and friend. It is especially in the home that her departure will be keenly felt. She leaves to mourn her loss a husband and two adopted children also a mother and four brothers and four sisters. On Sunday the 20th, funeral services, conducted by the pastor, Rev. F. C. Spurr, assisted by Rev. A. F. Baker, were very largely attended by all classes. Then the last look was taken and the body was laid away in the Alexandra cemetery, to await the resurrection morning. May God comfort the mourning ones.



Miss Gannon, Sec'y Detroit Amateur Art Association, tells young women what to do to avoid pain and suffering caused by female troubles.

"DEAR MRS. PINKHAM:—I can conscientiously recommend Lydia E. Pinkham's Vegetable Compound to those of my sisters suffering with female weakness and the troubles which so often befall women. I suffered for months with general weakness, and felt so weary that I had hard work to keep up. I had shooting pains, and was utterly miserable. In my distress I was advised to use Lydia E. Pinkham's Vegetable Compound, and it was a red letter day to me when I took the first dose, for at that time my restoration began. In six weeks I was a changed woman, perfectly well in every respect. I felt so elated and happy that I want all women who suffer to get well as I did." — MISS GUILA GANNON, 359 Jones St., Detroit, Mich., Secretary Amateur Art Association. — \$5000 forfeit if original of above letter proving genuineness cannot be produced.

When one considers that Miss Gannon's letter is only one of the countless hundreds which we are continually publishing in the newspapers of this country, the great virtue of Mrs. Pinkham's medicine must be admitted by all.

NOTICE OF SALE.

To the Executors administrators and assigns of Edward Willis and James A. Mott respectively and all others whom it shall or may concern.

NOTICE is hereby given that under and by virtue of a power of sale contained in a certain indenture of mortgage bearing date the twentieth day of June in the year of our Lord one thousand eight hundred and seventy nine, and made between the said Edward Willis of the City of Saint John in the Province of New Brunswick and in addition of Canada, Newspaper Publisher, and Sarah his wife, and the said James A. Mott of the same place Newspaper Publisher and Maria E. his wife of the one part, and Robert Norris Merritt of Morristown, in the State of New Jersey in the United States of America, Clerk of the said Court, Thomas Gray Merritt of the City of Saint John in the Province of New Brunswick and in addition of Canada, Newspaper Publisher, and Harry Harcourt in the Province of Ontario in the Dominion aforesaid, Clerk in Holy Orders, Executors and Trustees of and under the last Will and Testament of Thomas Merritt late of the said City of Saint John Esquire deceased of the other part, and registered in the office of the Registrar of deeds in and for the City and County of Saint John in Book T, Number 7, folio 100, pages 91, 102, 103, 104, 105 and 106 on the twentieth day of June A. D. 1878 there will, for the purpose of satisfying the moneys secured thereby, default having been made in the payment hereof, be sold at public auction on Saturday the second day of April A. D. 1904 at the hour of 12 o'clock of the forenoon at Chubb's Office situated on Prince William Street in the said City of Saint John in said City and County "a lot or lots of land situated in Queen's Ward in the City of Saint John amounting to the following or less on the East side of a tertiary Street and extending Eastwardly preserving the same width of thirty feet, sixty-two feet, more or less and of a portion of land owned formerly by John L. Beaman fronting on the same Street and bounded southwardly by lands owned by the late Henry Heigan, and northwardly by land owned by the late William T. G. Peters being the lots numbered and or more hereinafter conveyed to the said Edward Willis and James A. Mott by the said Henry Heigan and indenture bearing date the twentieth day of September in the year of our Lord one thousand eight hundred and seventy six and also the lot of the building known as the "Morning News" Office as stand together with the buildings and improvements privileges and appurtenances to the said lands belonging in any way or otherwise."

Dated the twenty-first day of December A. D. 1903.
T. G. MERRITT,
J. P. MERRITT,
Surviving Executors and trustees
under the will of Thomas Merritt.
EARLE BELYEA & CAMPBELL,
Solicitors for mortgages.

THE "DISCOURAGER."

It is stated that during the Boer war and while the city of Ladysmith was undergoing siege a soldier was sentenced to a year's imprisonment for being a "discourager." It seems that the man would go along the lines and speak disheartening words to the soldiers who were patiently withstanding the Boers encamped against the city and hoping to capture it before an English army could come and lift the siege. It is to be regretted that there is not some way of dealing as effectually, if not as summarily, with the persons whose business seems to be to cry down every advance movement proposed by the church or to dampen the zeal of those who are holding out against the foe, waiting patiently for a better day when God will arise and scatter his enemies. A church is surely to be congratulated that has not more than one of those discouragers in it. Any company of Christians that is entirely free from them is certain of success. In fact, there is nothing can cause defeat of God's people in any good cause through discouragement. And this dis-

position to become discouraged is the sure test of our little faith.—Worthwestern Christian Advocate.

HERE A LITTLE, THERE A LITTLE.

Every child of God knows what it is to rise in the morning with the feeling that there is so much to be done it is impossible to get through it. When this is the case, we sometimes allow the thought of our work to worry and flurry us till we are quite unfit to do anything at all, or else we try to do half-a-dozen things at once and end by doing nothing properly. Where we make the mistake is in looking at our task as a whole instead of taking it piece by piece. God only asks us to live a moment at a time, and when we try to open our arms wide enough to take in the whole day, no wonder we fail. He who has prepared our work for us and us for our work, knows exactly what we can do and what time and strength we require for the purpose.

God's dealings with us all on this system. He supplies his children with their "daily bread," not provisions for a month at a time. He gives us our nightly rest, not a winter sleep, like that of the dormouse. He sends spring leaf by leaf, the rain falls in drops the snow in flakes. Even the sunlight does not burst upon us all at once, but in the tender beauty of the dawn. Surely since our Father's blessings falls thus lightly, we may be certain that he will not crush us with a burden too heavy for us to carry or a task too difficult for us to accomplish.—Selected.

GLADSTONE ON PUBLIC SPEAKING

Here is the text of a valuable postcard sent by Mrs. Gladstone to one who asked his advice upon public speaking. It reads:—1. Study plainness of language, always preferring the simpler word. 2. Shortness of sentences. 3. Distinctness of articulation. 4. Test and question your own arguments beforehand, not waiting for critic or opponent. 5. Seek a thorough digestion of and familiarity with your subject, and rely mainly on these to prompt the proper words. 6. Remember that if you are to sway an audience you must, besides thinking out your own matter, watch them all along.

AGAINST WORRY.

Don't start nervously if a child makes a noise or breaks a dish—keep your worry for broken bones.

Don't sigh too often over servants' shortcomings.

Don't get wildly excited if Bridget has neglected to dust the legs of the hall table: the welfare of neither your family nor the nation is involved.

Don't exhaust all your reserve force over petty cares. Each time that a woman loses control over herself, her nerves, her temper, she loses just a little nervous force a little, physical well being, and moves a fraction of an inch farther on in the path that leads to premature old age.

Don't go to bed late at night and rise at daybreak, and imagine that every hour taken from sleep is an hour gained.

Don't eat as if you only had a minute in which to finish the meal.

Don't give unnecessary time to a certain established routine of housekeeping when it could be much more profitably spent in rest or recreation.

Don't always be doing something; have intermittent attacks of idling. To understand how to strengthen nerves.

Don't fret and worry are the two most healthful maxims.

RELIGION AND CHILDHOOD.

Joseph Parker writes of his childhood; "I cannot remember the time when I did not in some degree know the love of God's only Son. From a child I knew the holy Scripture, for it was the book most read in our house; from a child, also, though sinning oft and sinning deeply, I have known somewhat of tender spiritual experience. From my earliest recollections I have found supreme delight in prayer—prayer in that large sense which implies intimate and continuous communion with God. From the beginning until now my highest joy has been in solitary companionship with the eternal spirit, my heart going after him with ardent and tender desire. I remember the Sunday night when walking with my father and a most intelligent Sunday school teacher, I declared my love to Christ and asked him to take my child-heart into his own gracious keeping. The whole scene is before me. It was a summer evening according to the reckoning of the calendar it was in very deed, a Sunday morning, through whose white light and emblematic dew and stir of a awakening life I saw the gates of the kingdom and the face of the king.

For e Children.

To Keep Their Digestion Perfect Nothing is so Safe and Pleasant as Stuart's Dyspepsia Tablets.

Thousands of men and women have found Stuart's Dyspepsia Tablets the safest and most reliable preparation for any form of indigestion or stomach trouble.

Thousands of people who are not sick, but are well and wish to keep well take Stuart's Tablets after every meal to insure perfect digestion and avoid trouble.



gestion and avoid trouble.

But it is not generally known that the Tablets are just as good and wholesome for little folks as for their elders.

Little children who are pale, thin and have no appetite, or do not grow or thrive, should use the tablets after eating and will derive great benefit from them.

Mrs. G. H. Crottsley, 538 Washington St., Hoboken, New Jersey, writes: "Stuart's Dyspepsia Tablets just fill the bill for children as well as for older folks. I've had the best of luck with them. My three year old girl takes them as readily as candy. I have only to say tablets and she drops everything else and runs for them."

A Buffalo mother, a short time ago, who despaired of the life of her babe was so delighted with the results from giving the child these tablets that she went before the notary public of Erie Co., N. Y., and made the following affidavit:

Gentlemen:—Stuart's Dyspepsia Tablets were recommended to me for my two months old baby, which was sick and puny and the doctor's said was suffering from indigestion. I took the child to the hospital, but there found no relief. A friend mentioned the Stuart Tablets and I procured a box from my druggist and used only the large sweet lozenges in the box, and I was delighted to find they were just the thing for my baby. I feel justified in saying that Stuart's Dyspepsia Tablets saved my child's life.

MRS. W. T. DETMERE.
Subscribed and sworn to before me this 12th day of April, 1897.

HENRY KARIS,
Notary Public in and for Erie Co., N. Y.
For babies, no matter how young or delicate the tablets will accomplish wonders in increasing flesh, appetite and growth. Use only the large sweet tablets in every box. Full sized boxes are sold by all druggists for 50 cents, and no parent should neglect the use of this safe remedy for all stomach and bowel troubles if the child is ailing in any way regarding its food or assimilation.

Stuart's Dyspepsia Tablets have been known for years as the best preparation for all stomach troubles whether in adults or infants.



An Object Lesson

to the average housewife is the ease with which washing can be done when Surprise Soap is used.

It is a pure, hard soap which means to the economical housewife that it goes further than other soaps.

It is therefore a money-saving soap.

For best results follow the directions on wrapper.

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Practise limited to
EYE, EAR, NOSE AND THROAT.
Office of late Dr. J. H. Morrison.
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Heart Palpitated.
FAINT AND DIZZY SPELLS.
FELT WEAK AND NERVOUS.
COULD SCARCELY EAT.
TWO BOXES OF
MILBURN'S
HEART and NERVE
PILLS

Cured Mrs. Edmond Brown, Inwood, Ont., when she had almost given up hope of ever getting well again.

She writes: "I was so run down that I was not able to do my work, was short of breath, had a sour stomach every night and could scarcely eat. My heart palpitated, I had faint and dizzy spells and felt weak and nervous all the time. My husband got me a box of Milburn's Heart and Nerve Pills but I told him it was no use, that I had given up hope of ever being cured. He however persuaded me to take them and before I had used half the box I began to feel better. Two boxes made a new woman of me and I have been well and have been able to do my work ever since."

Milburn's Heart and Nerve Pills are 50 cts. box, or 3 for \$1.25, all dealers or
THE T. MILBURN CO., Ltd, Toronto, Ont.

Our New Term Begins
Monday, January 4th.

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

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



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Your Wife

may think you are simply throwing away your money by paying Life Insurance premiums, but she will understand that you have a good lead if you should shuffle off this mortal coil and leave her penniless for a few thousand dollars.



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We can supply these in five different bindings. Send for price list.

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INTERCOLONIA RAILWAY

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

TRAINS LEAVE ST. JOHN.	
6—Mixed for Moncton	6.30
2—Exp. for Halifax, the Sydneys and Campbellton	7.00
4—Express for Point du Chene,	13.15
26—Express for Point du Chene, Halifax and Pictou,	12.15
8—Express for Sussex	17.10
134—Express for Quebec and Montreal	18.00
10—Express for Halifax and Sydney.	23.25

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

All trains run by Atlantic Standard Time 24.00 o'clock is midnight.
D. POTTINGER, ager.
General Man.
Moncton, N. B., Oct. 9, 1903.
CITY TICKET OFFICE.
7 KING STREET, ST. JOHN, N. B.
Telephone 1053.
GEO. CARVILL, C. T. A.

THERE IS NOTHING LIKE K.D.C. FOR NERVOUS DYSPEPSIA HEADACHE, DEPRESSION OF SPIRITS, FREE SAMPLES OF K.D.C. AND PILLS. Write for them. K.D.C. Co., 110, King St., St. John, N. B.

This and That

AN AWFUL POSSIBILITY.

Turkey! Turkey! such a lot!
 'Nen putturnips, steamin' hot,
 An' potatoes; stuffin' too,
 Celery, and dess a few
 Limer beans—but 'ey was great!
 An' I ate, an' ate, an' ate.
 Maw dess gave me everything!
 Firs' a drumstick, 'en a wing;
 'Nen some dark meat, 'en some white
 Paw said 'at it wasn't right.
 I was feelin' dess firs' rate,
 So I ate, an' ate, an' ate.
 'Nen we had plum puddin', too,
 Maw she said I'd have to do
 Wif four slices: Paw said, "My!
 Hate to be pie by an' by!"
 But 'at mince you it dess, was great!
 'An' I ate, an' ate, an' ate.
 'Nen bimeby I fell asleep,
 Firs' thing chased me was a sheep,
 'Nen a lion chased me, too!
 'Nen a tagger says, "Say you!
 Des I'll start in wif your feet,
 'Li'l boys is good to eat!"
 'Nen a big black snake it came,
 Says to me, "Say, what's your name?"
 Told it Tommy, snake says, "Oh!
 Dess I'll eat you awful slow!"
 'Nen I cried a drefful lot,
 Snake says, "Eat you, cry or not!"
 'Nen I woke up an' I saw
 'Ere was maw and 'ere was paw.
 An' the doctor shook his head,
 "Indiejestum!" doctor said;
 "Get him all right by and by!"
 Oh? my tummy hurts—my, my?"
 —From "Li'l Verses for Li'l Fellers."

THE FINISHING TOUCH.

The small boy with his eyes open often knows more of things as they are than the artist who draws things as they are not. An illustrator who is winning laurels by his fine work maintains that his most valuable critic is his son—a boy of twelve.
 "He knows little about drawing," says the artist, "but he has a quick sense for beauty and a keen imagination as well. Not long ago I had to make a draying of a street full of people running to a fire. I flattered myself I had made a life-like and moving scene, and submitted it to my boy with a feeling of satisfaction.
 "He surveyed it a moment, hands in his pockets, head on one side. Then he said, "The people are all right, but where's the dog?"
 "The dog, I inquired. "What dog?"
 "Any dog," he said, in a tone of pity for my dullness. Why father don't you know there's always at least one dog running alongside and getting under everybody's feet when you're going to a fire? Have't you ever been to a fire father, or seen a crowd going to one?"
 "When I thought it over I knew he was right, and the dog went in."
 —East and West.

WORRY.

A Sure Starter for Ill Health.
 Useless worrying (a form of nervousness) is directly the result (through the nerves) of improper feeding. A furniture man of Memphis says:
 "About a year ago I was afflicted with nervous spells, would worry so over trivial things.
 "I went to consult one of the best physicians in Memphis and he asked among many questions if I drank coffee.
 "His advice was: "Go to some provision store and get a box of Postum, drink it in place of coffee and as you are confined to your desk to a great extent try and get out in the open air as much as possible," I followed his instructions regarding the Postum.
 "At that time my weigh was 142 and I was taking all kinds of drugs and medicines to brace me up but all failed; to-day I weigh 165 and all of my old troubles are gone, and all the credit is due to having followed this wise physician's advice and cut off the coffee and using Postum in its place.
 "I now consider my health perfect. I am willing to go before a notary public and testify that it was all due to my having used Postum in place of coffee." Name given by Postum Co., Battle Creek, Mich. There's a reason for quitting the drug drink coffee, and there's a reason for drinking Postum. Trial 10 days proves them all.
 Look in each package for a copy of the famous little book, "The Road to Wellville."

AN ELOQUENT PERORATION.

'And,' said the rising young politician, as he reached his eloquent peroration, I predict that our candidate will, when the votes are counted, be found to have ridden to success upon a tidal wave of glory that will have swept all before it, like wild-fire breaking in flying spray upon the strand when the sun of victory shall blaze forth its first effulgent rays upon the close of one of the most noble, most memorable campaigns that have ever been launched upon the sea of politics to gather strength and carry all before it like the cyclone sweeping across the broad prairies from which even the orbs of day has disappeared in terror.

ROUGH ON THE OLD MAN.

He was a philosopher and a talker. She was a woman of action. They stood together on the bridge and watched a tug that was hauling a long line of barges up the river.
 I look there, my dear, said he. Such is life. The tug is like the man, working and toiling while the barges, like the women are,—
 His wife gave him no time to finish the sentence. I know, she said; the tug does all the blowing and the barges bear all the burden.

"But George, as time passes and I grow stout and red-faced, will you love me just the same?" "I don't think it's quite fair to put it in that way, Mabel. You see, I'm quite likely to experience a change myself. No doubt I'll develop an aldermanic rotundity, a double chin, and a dignified waddle—and—." Stop, George, I can't bear to think of you looking like that. And I can't dream of you as stout and red-faced, Mabel. Why borrow trouble?" "Why, indeed?"

John had been invited with two or three other little boys to Charlie's birthday party, and was conducting himself with a propriety that would have surprised his long-suffering mother. At the table the little host took advantage of the situation, and behaved very shockingly. "Charles," said his mother at last in despair, just see how prettily Johnny behaves. What will he think of you?" "Never mind Mrs. Jones, John said, that's just the way I act when I'm home."

"Everybody says the baby looks like you. Doesn't that please you?" "I don't know replied Popley, but I tell you what; I'm glad nobody thinks of saying I look like the baby."

Mr. Stonefront—"What! Ask me to serve on a jury? Me? on a—." Caller—"But this is for a jury at the poodle show." Mr. Stonefront—"Oh, ah! Of course. That's another matter! I'll serve with pleasure."

I succeeded in developing a splendid negative in a strong light yesterday, said the amateur photographer.

"How did you manage it?" queried his friend.
 "I asked Miss Riche to marry me," replied the photographer.

Mrs. Jones—"Are you aware, Mrs. Skintone, that your dog has bitten my little Willie?"

Mrs. Skintone—"What your Willie, who only just got over scarlet fever? Oh, Mrs. Jones if anything should happen to Fido, I'd never forgive you."

Mrs. Blank met her family physician on St. Catherine street the other day, and as is her custom, began to pour out her woes. "Oh, doctor," she said, "I'm completely exhausted; can scarcely walk. What shall I take?"
 "I'm," said the doctor, meditatively, "you might take a car."

Bracer (tentatively)—"No, he's hard now with a good friend like you it's different. If for instance, I should tell you I needed a dollar, I know I'd be welcome to it."

Fewitt—"Well—er—I don't know that you would be as welcome to it as it would be welcome to you."

C. C. RICHARDS & CO.
 Dear Sirs:—Your MINARDS LINIMENT is our remedy for sore throat, colds and all ordinary ailments.
It never fails to relieve and cure promptly.
CHARLES WHOOTEN,
 Port Mulgrave.

DISCOMFORT AFTER EATING

December 4, 1903.

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

Radway's Pills

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

RADWAY'S PILLS

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

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

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

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

Ogilvie's FLOURS

have been selected as the **STANDARD** for Manitoba Spring Wheat Flour in the Dominion of Canada by the Government Flour Committee.

This is conclusive proof of their strength, color, and general high quality.

What stronger argument do you need in their favor?

Do you need to ask any questions now about Flour values.

GOING SOUTH

To escape cold weather and enjoy the winter months, many people are taking passage for

The British West Indies

by our steamers this month. The cost is little more than the expense of living at home, and the delights of the voyage are boundless.

WRITE US.

PICKFORD & BLACK, Halifax, N. S.

Amherst Boot & Shoe Co. Ltd.
Amherst, N. S.

Authorized Capital,	\$500,000.00
Paid up Capital,	\$160,000.00
Output, 1902,	\$600,000.00

For thirty eight years AMHERST and SHOES have been SYNONYMOUS. Our goods make trade and keep it.

Headquarters of "OLD RELIABLES."

Six Carloads Rubber Footwear just put in our warehouses at Amherst and Halifax. Write us and let us supply your wants or direct one of our travellers to call on you.
AMHERST BOOT & SHOE CO. LTD.

Save your Horse

BY USING

FELLOWS' LEEMING'S ESSENCE

IT CURES

Spavins, Ringbones, Curbs, Splints, Sprains, Bruises, Slips, Swellings, and Stiff Joints on Horses. Recommended by prominent Horsemen throughout the country.

PRICE FIFTY CENTS.

T. B. BARKER & SONS, LTD.

ST. JOHN, N. B., Sole Props.

HOMESTEAD REGULATIONS

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

ENTRY.

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

HOMESTEAD DUTIES.

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

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

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

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

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

A settler who avails himself of the provisions of clauses (2), (3) or (4), must cultivate thirty acres of his homestead, or substitute twenty head of stock, with buildings for their accommodation, and have besides 30 acres substantially fenced.

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

APPLICATION FOR PATENT

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

INFORMATION.

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

JAMES A. SMART, Deputy Minister of the Interior.

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

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

NEWS SUMMARY.

Marcus A. Hanna has been re-elected United States Senator of Ohio for the term of six years beginning March 4, 1905.

Germany has notified Great Britain officially of her readiness to appoint commissioners to negotiate a commercial treaty with Canada.

The Democratic national committee at Washington has selected St. Louis as the place, for holding the national convention of 1904. The date fixed for the convention was Wednesday, July 6.

Conservatives of Manitoulin, in convention unanimously nominated E. H. Turner of Little Current as their candidate for the Ontario legislature at the next general election, to succeed R. R. Gamey, the present member.

Hon Geo. E. Foster will speak on the imperial fiscal question at Halifax on Jan. 25; in St. John on Jan. 26, in Moncton on Jan. 27, and at New Glasgow on Jan. 28. He will also deliver addresses later in Quebec.

Premier Balfour, speaking at Manchester, declined to discuss the differences between Russia and Japan on the ground that such discussion would be of little service to the cause of peace. Great Britain would carry out to the fullest extent all her treaty obligations.

Addressing the Protestant Ministerial Association at Toronto, on Tuesday, Rev. T. Albert Moore, assistant secretary of the Lord's Day Alliance, condemned Lord Minto for travelling and hunting on Sunday. He thought that the governor general in so doing was setting a bad example.

The situation in the Balkans is causing increasing uneasiness. In addition to the Albanian movement in opposition to the new international gendarmerie in Macedonia, a despatch from Cetinje says that the government of Montenegro has decided to take steps for the immediate expulsion of all Albanians.

In the assize court at Ottawa on Wednesday Justice Falconbridge gave judgment for \$500 in favor of Mrs. Ida Parker, who was suing the Ottawa Electric Company for damages for the death of her son, Russell Howard, who was killed by a live wire May 21st. The wire broke and fell to the sidewalk. The little fellow picked it up and was instantly killed.

March 3rd, is named as the probable date for the opening of the Dominion Parliament.

W. St. John Broderick, secretary for India, speaking at Guilford, said the government would do its utmost to promote a peaceful solution of the difficulties; but that if its efforts failed Great Britain would localize the effect of the contest.

Sir Wilfrid Laurier has replied to Premier Seddon of New Zealand that the government of Canada must decide to join in the proposed protest of the colonies against the employment of Chinese in the Transvaal gold mines, on the ground that it is not the policy of the government of Canada to interfere in matters outside the Dominion.

Lowell, Mass., sustained on Tuesday night its third serious visitation by fire within a week, in practically the complete destruction of three brick blocks in the heart of the business section, occupied almost entirely by the large department store of O'Donnell and Bilbride. The central fire station in the rear was also damaged and a number of minor tenants were burned out. The loss is roughly estimated at \$200,000.

Senator Domville has been elected vice-president of the Ottawa River Railway Company, which is being promoted to run an electric line between Montreal and Ottawa. Col. McMullen of New York, is president of the company. Construction will be commenced this spring. To cut one hour off the three hours' run between Montreal and Ottawa is the dream of the company.

A crowd of employes pressing against the elevator gate on the sixth floor of the Brown Shoe Company building in St. Louis on Wednesday caused the gate to give way and ten persons were plunged down the shaft. Six were taken out dead, and the other four, seriously injured, were hurried to the city hospital. Two of the injured died soon after reaching the hospital, without regaining consciousness.

The Tariff Reform League has issued a complete list of Joseph Chamberlain's tariff commission with fourteen additional members representative of the colonies and the manufacturing interests of the United Kingdom, including J. G. Colmer, secretary of the office of the High Commissioner for Canada; Sir Chas. Bletteman Elliott, special commissioner of railways; the Hon. Vicary Gribbs, M. P., and Sir W. B. Percival, formerly a member of the royal commission for the Chicago exposition. There is a total of fifty-eight members. The commission will meet in London Jan. 15.

The Over-Sea Delegates and the I. C. R.

While the "over-sea" delegates to the Congress of Chambers of Commerce of the Empire, held last autumn in Montreal, were in this country they were, at the request of the Montreal Committee of Arrangements, given a complimentary tour over the Intercolonial Railway. Mr. Pottinger, General Manager of the I. C. R., has lately received from the Secretary of the committee a communication, including a resolution adopted by the committee and conveying to the railway management an expression of the committee's gratitude for the courtesy shown the visiting delegates and also its high appreciation of the enjoyment and information afforded by the tour. The resolution alludes to the beautiful scenery of the Metapedia River, the Miramichi, the Nashwaak and the Bras d'Or Lakes—greatly admired by the Old Country delegates—and says that it is most gratifying to know that the tours which, by the courtesy of the Railway the visitors were enabled to enjoy, have resulted in impressing them most favorably with the great resources of this country, and that the knowledge thus gained by them will be distributed by them beyond the sea to the great advantage of Canada. In recognition of the I. C. R. management's courtesy in this matter the Committee has sent the General Manager a silver medal—one of a number struck in commemoration of a meeting of the Congress in Montreal. The Sheffield, England, Chamber of Commerce has also passed a resolution expressing its thanks to the Intercolonial Railway for the courtesy and hospitality extended by its management to its delegates to the Montreal Congress. Before leaving for home Lord Brassey paid a high compliment to the I. C. R. I have never travelled, said he, more comfortably nor on a better appointed train than that which conveyed me out of Halifax to day, alluding to the Maritime Express.

LITERARY NOTE.

The Christian Herald of this week contains a sermon on "Numbering the Stars" by Rev. Joseph Hamilton, another of "Our own and other worlds." This popular book is receiving high recommendation from the Press and the minister of Education for Ontario recommends it. For purchase by all Libraries receiving government aid.



When the Lamp of Life Burns low

the strain on all the delicate organs of the body is very great. The stomach and bowels are weakened—the liver more sluggish. Constipation paves the way for dreaded kidney and liver diseases.

Abbey's Effervescent Salt

Nature's own aperient, is extracted from the pure juices of fresh fruit. It is not a purgative but a gently effectual and insistent laxative. It relieves the system of all impurities and acts upon the most sensitive organism without discomfort. Abbey's cleanses and purifies the blood, regulates the bowels and brings sound refreshing sleep. It cures constipation by removing the cause, and brings the entire system back to healthful vigor. Directions on the bottle. At all druggists 25c. and 60c.

The Baird Company's Wine of Tar Honey and Wild Cherry

A lubricant to the Throat. A tonic to the Vocal Organs.

The Baird Co., Ltd., Gentlemen.—My wife has used your WINE OF TAR, HONEY AND WILD CHERRY for cough, and throat troubles and finds it the best remedy she can get and I find it the most satisfactory cough medicine I have in my store. My customers all speak well of it.
W. GUIOU,
Springhill, N. B.

Unpleasant!

Boils, Humors, Eczema, Salt Rheum

Weaver's Syrup

cures them permanently by purifying the

Blood.

Davis & Lawrence Co., Ltd., Montreal, Proprietors, New York.

For 1904

Your patronage of

Woodill's German Baking Powder

is respectfully solicited. You will find every satisfaction in using it. Remember it has a record of nine to half a century.

Society Visiting Cards

For **35c.**

We will send

To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 35c. and 3c. for postage.

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