

Messenger and Visitor.

THE CHRISTIAN MESSNGER, }
VOLUME LXV.

Vol. XIX.

ST. JOHN, N. B., WEDNESDAY, APRIL 22, 1903.

{ THE CHRISTIAN VISITOR
VOLUME LIV.

No. 15.

Immigrants to Canada. Every two or three days brings news of the great number of immigrants pouring into the North West. From every vessel arriving at Halifax and St. John, bringing over a thousand immigrants, instead of two hundred for Canada and the rest for the United States as formerly, we have now the opposite. In the last two weeks, it is said that the C. P. R. have conveyed 113,000 immigrants to the North West. For the month of March the official figures are that 12,272 immigrants entered the North West. Only a small proportion of this number were foreigners. The destination of the new arrivals were as follows: Manitoba, 5,023; Territories, 5,979; British Columbia, 74; Yukon, 741; Western Ontario, 211. On April 10, 3,640 immigrants landed at Halifax and St. John, mostly all Englishmen, of whom only 500 were for the United States. The Barr colony of which so much has been said, arrived in St. John April 11, numbering 1960. This is a colony of purely Englishmen which is going to settle as one colony in the territory of Saskatchewan. Mr. Barr says that others will follow this year, and he expects that next year 10,000 will arrive, and other years will bring a like number. This colony brings with them capital amounting to \$2,500,000, and are in every way the highest class of settlers. Last week seventy carloads of settlers effects, left Wheaton, Minn., U. S. A., for Assinibola, Canada. This is the largest movement of settlers' effects that has ever taken place in the United States from any one town to any one district in Canada. The indications are that a hundred thousand Americans will settle in Canada this year. This is Canada's growing time, and we have great pleasure in welcoming the improved class of settlers, who are the only kind that can ever make Canada great.

South African Conference. An intercolonial conference was held in Bloemfontein last month, which for the first time brought the five South African colonies into direct official communication. The conference is taken as a good omen for the harmonious co-operation of the different colonies in the common task of developing South Africa. The conference dealt with the common aims and interests of the colonies and left minor matters, out of which divergencies might grow for another occasion. As a result, the five colonies have signed a draft customs convention, which provides for the preferential treatment of British goods, and of the goods of such British colonies as may consent to give reciprocal advantages to South Africa. Federation was one of the objects of the meeting and it was felt that this preferential tariff was a not unimportant step in this direction, and also in the direction of an imperial customs union. The conference was also engaged in the consideration of the labor question, and protested strongly against the misjudgments of people in England, who declaimed against forced labor without understanding the economic condition of the country. The conference declared that there was no desire in South Africa either for slavery or forced labor, but the colonists feel that the population of Kafirs cannot be allowed to increase and multiply, through the removal of all the natural checks of barbarism, without being weaned in some way from their natural indolence, and without bearing any proportion of the expenses of government.

Religion in France and the Orders. M. Combes, the French Premier, has just gained a series of signal victories over the Clerical party in the Chamber of Deputies. In accordance with the Associations Law, the teaching Orders, the preaching Orders, and the Carthusian monks, have

during the last few days applied for registration and authorisation to continue their work. Of these the monks of Cartrouse are the wealthiest and the most powerful, as they derive an enormous income from the manufacture of the famous liquor. But probably the teaching Orders are the most dangerous, as by their control of education, they are enabled to sap the very foundations of the Republic. All are alike hostile to the present system of government in France, and all are allied with the reactionary forces. The aim of the government is not to wage a war against religion, but to do away with the unauthorized orders. The members of the Orders are not expelled as Catholics but as members of dangerous organizations. Among the Orders that have asked the privilege of remaining, most of those that are strictly religious will be authorized, but the makers of patent medicines, of ready made clothing, the millers, the soap makers, the brewers, the wine makers, the distillers and the teachers, will receive no legal sanction. We must remember that the Catholic Church in France is bound by the concordat, which is a compact between the Pope and the civil power of France. For centuries the church has derived untold prerogatives from this agreement and she cannot now avoid its obligations. Obviously the concordat does not contemplate the existence of Orders. Therefore the Government may remove these organizations. The struggle is one of life and death for the Republic. Consequently, the Premier asked the Chamber to reject the applications without entering separately into the case of each of the Orders applying for registration. M. Combes carried his point by a large majority. He has also resisted the encroachments of the Vatican in the investiture of bishops. By the concordat the appointing power belongs to the Chief Magistrate of France, but the bull of investiture is so worded as to cause the Pope to appear as nominator. Should the Pope finally refuse to confirm the Episcopal appointments made by the State, it seems likely that the Government will denounce the concordat, and the separation of Church and State will be inevitable.

The Dutch Anti-Strike Bill. The Dutch strike, which about the first of the month assumed alarming proportions, and became of European interest, when the Emperor of Germany intimated to Holland that international traffic must not be stopped and offered to lend troops, practically ceased, when the 2nd Chambers of the Netherlands Parliament passed the anti-strike bill by a vote of 81 to 14. The principal object of the strike was to protest against the anti-strike legislation before the Dutch Parliament, which was to make striking impracticable or at least illegal, and to compel its withdrawal. Other trades struck in sympathy, so that it was estimated that over 25,000 men were involved in the strikes and lockouts. Transportation of goods for a time was at a standstill. The strike was conducted very quietly and seemed almost entirely a political demonstration. The object of the Government in introducing the anti-strike legislation was to oppose any unreasonable attack upon society, which would sacrifice the well being of the whole people to the demands of a certain class. It was also proposed that the just complaints of the railway employees should be adjusted by a royal commission. By the bill, picketing, persuasion, and intimidation are made criminal offences. Refusal to do duty on the part of employees of the railroads or other public services may be punished by six months imprisonment. If two or more persons rise in rebellion the penalty is increased to four years imprisonment for the ringleaders or those guilty of criminal acts. The rumors of the possible appearance of German soldiers in Holland, and also the

fact that the socialists are allying themselves with labor in other countries, caused the Dutch people to lose interest with the strikers. Accordingly, upon the passage of the bill, the strike leaders declared the strike ended, and although the strikers at first rebelled, the strike has been gradually subsiding and many have gone back to work.

Aluminium. The Aluminium Production Co., Ltd., has just asked the New Brunswick Legislature for incorporation, with a capital of \$6,000,000. They ask the right to carry on the business of manufacturing alumina, and aluminium goods of all kinds; to mine and raise clay, coal, and all kinds of minerals and ores, and to manufacture and sell alum, coke, tar, and gas. The works are to be located in Queens Co., in the vicinity of the Grand Lake coal fields. In view of the possibility of the erection of aluminium works in New Brunswick a short sketch as to what aluminium is, might not be out of place. Aluminium is the most plentifully distributed of all the useful metals, with iron standing next. It is almost everywhere. Anywhere from 20 to 60 per cent. of all clay is metallic aluminium, but of all the useful metals, it is the hardest to get hold of. The reason for this is that aluminium is never found in its metallic state. It exists all through nature in intimate combination with other forms of matter, gripping them so closely, that its dissociation on a commercial scale has been a puzzle to chemists for more than a 100 years. Experiment after experiment followed, until at last, in 1856, Deville, a Frenchman, succeeded in putting aluminium on the market at \$90 a pound. But in the next thirty years this process became greatly improved, so that in 1886 it was down to \$9 a pound. So far all the processes were chemical and very expensive. The enormous electrical energy of the Niagara Falls has been applied to the production of aluminium, and has so cheapened the price and increased the output, that while in the United States in 1883, 83 pounds only were produced at \$9 per pound; in 1900, 7,150,000 pounds were produced at .33 cents per pound. The points most in the favor of aluminium are, its light weight, cleanliness, and durability. This makes it especially adapted for domestic purposes, being very difficult to tarnish and easily cleaned. Its many uses are only just being discovered, and the metal has a great future.

Canadian Investments. It has been apparent to everyone for the past four or five years, that an enormous amount of Canadian capital has gone into new enterprises and enlarged old ones to keep pace with the growth of the country. Though the fact is so apparent, it is hard to arrive at the total with any degree of accuracy. In the list that follows an attempt has been made to keep within the mark. After making reasonable allowances of different kinds, it appears that during the last four years at least \$75,000,000 of Canadian money has gone into new enterprises in this country. Of this amount, the Insurance Companies of Canada have invested \$3,061,355 of new capital, the Banks of Canada have invested \$15,264,020, and the Trust Companies, \$4,235,000. This makes a total for the Banks, Insurance and Trust Companies of \$22,560,000 invested in Canada. The amount invested in international railways is estimated at \$3,000,000; in Transportation Companies, \$42,112,000; in Industrial Companies, \$77,000,000; Miscellaneous Incorporation, \$187,000,000; Supplementary capital, \$33,500,000 and in Mining, \$10,000,000. This makes a grand total of \$375,000,000. This shows great prosperity all over the Dominion, for the securities for the most part are not carried by the banks, but have actually been placed by the investing public. The money for such investments has been derived from the prosperity of agriculture and the development of manufactures. The farmer has increased his efforts enormously, and at the same time has found a better home market, while the condition of manufacturing shows that in spite of an increase of imports, many of the articles formerly bought abroad are now bought at home.

Systematic Beneficence.

BY DR. H. C. CREED.

[The greater part of the following article is copied from a report prepared by the writer for the Western New Brunswick Association a year or two ago. Portions have been greatly amplified and several paragraphs are entirely new.]

God might have made different arrangements for carrying on his work in this world. He might have employed as his messengers to carry the gospel of salvation to all mankind, not human beings, who must be supplied with food, clothing and shelter, but only angels, who presumably have no such needs. Or else, employing men, he probably could have so ordered that his servants should be maintained from his own unlimited stores directly, without aid from their fellow men. But such plainly was not the plan that commended itself to the divine mind.

Again, the Sovereign of the Universe might have built temples for his worship in this world,—provided the psalteries, the organs and all the furnishings,—fed and clothed the priests and choristers,—without asking his human worshippers to contribute toward the expense. But his wisdom ordered otherwise.

And once more, the Giver of all good might have let every one of his creatures have enough, and permitted no poverty, no sickness, no suffering; or he might perhaps have allowed these ills and then sent relief out of some celestial treasure-house, never calling upon men to succor their fellows. But this was not God's method.

We mortals are honored in being allowed and required to share in the business which God has to do in this world. He entrusts to our care a certain amount of the gold, the grain, the live stock, the trees that belong to him, allowing us to use these for our needs and our pleasures; but at the same time bids us render back to him and his agents as much as is needful for the maintenance of evangelization, worship and charity. He makes his people his stewards.

How many of us fail to recognize practically this stewardship! We feel that our property and income are our own. We have earned it all by hard work, or perhaps have lawfully inherited it from our hard-working forefathers. We have a right to do what we like with our means. When we give to religious or benevolent objects, we feel that we are giving away what is ours, and we feel generous perhaps, forgetting that all belongs to God, to whom we owe ourselves and all we possess.

Being himself the great Giver, God "loveth a cheerful giver." "It is more blessed to give than to receive," said one who knew all about it; so we should give, "not grudgingly, or of necessity," but liberally. So desirous was the Master that his followers should practice generosity that he encouraged it by the promise of a recompense: "Give, and it shall be given unto you; good measure, pressed down, shaken together and running over, shall they give into your bosom. It becomes us then to encourage one another, as the apostle Paul repeatedly exhorted his brethren, to "abound in this grace" of giving, as well as in faith and knowledge and zeal and love. (2 Cor. 8: 1-14.)

Now we are bidden, and it is proper, to do all things "decently and in order." Therefore our giving should be systematic. That is, it should be according to some regular plan. But just here opinions diverge. Some persons urge that we are expected to lay aside a definite proportion of our means for religious and charitable purposes. Others claim that Christians are not to be bound by any such artificial rules. "There must be freedom of action!" The apostolic direction, we are told, was not to give a tenth or any particular fraction of what we get, but to give "as God hath prospered us."

What then is the meaning of this expression—"every one of you . . . as God hath prospered him" (1 Cor. 16: 2), or according to the revised version, "each one of you . . . as he may prosper"? This word "as" denotes a proportion. There can be no proportion between two quantities; there must be one or two others with which to compare. In other words, speaking mathematically, we must have one ratio equal to another. Let us take an illustration or two.

A certain mercantile company, let us suppose, requires each of its employees "to deposit with the treasurer on every pay day a certain sum according to his wages." How much then is a clerk to deposit when he has so prospered that his wages have been increased from \$15 to \$18 a week? Evidently he must know in the first place what percentage of his wages he is expected to hand over.

To use a more homely example, a young lady, wishing to preserve some fruit, asks her mother "How much sugar must I put in?" The mother replies, "Oh! take sugar according to the quantity of your fruit." "Yes," says the daughter, "but what is the proportion?" Then she is told that the sugar must weigh, say, three-quarters of the weight of the fruit. Thus there are four numbers, for 4 lbs. of fruit take 3 lbs. of sugar; so for 12 lbs. of fruit I must take 9 lbs. of sugar. In this way we see what "according to" or "according as" means.

Similarly, the disciples at Corinth must have had in mind some standard ratio between their contribution and their income, so that they would know pretty nearly how much more or less to give one week than they gave some

other week, according to their prosperity. It will not do to say that if a man earned one-half more this last week than the week before, he should give one-half more; that depends upon the question whether he gave a due proportion in the preceding week. Of course those whose incomes were ample could give a larger proportion than their poorer brethren. Without some decision to the minimum ratio of giving to receiving, there can be nothing very "systematic" about our beneficence.

What then should be the ordinary rule for persons of small or moderate means? Many thousands of faithful Christians unhesitatingly affirm that God claims one-tenth of our income, as he claims one-seventh of our time. Many other thousands seem to look upon this opinion with a feeling akin to repugnance, if not contempt. To the writer it appears to be a deplorable thing at any rate for ministers, in face of the needs of the church and the world, to oppose the principle of tithing, as many have done, while but very few of the people are contributing to religious objects even as much as one-quarter of a tithe.

Our claim is that there is a scriptural basis for the practice of paying back one-tenth to God. There can be no valid objection to it. Centuries before the Mosaic law, Abraham gave a tenth of the spoils to Melchizedek, "priest of the Most High God" (Gen. 14: 20), and Jacob pledged himself to give unto the Lord the tenth part of all that he should give him (Gen. 29: 22). Moses instructed the Israelites that the tenth part of "the seed of the land," of "the fruit of the tree," and of the increase of the herds and flocks, was the Lord's and was "holy unto the Lord." The words are "the tithe is the Lord's," as if this were a recognized fact, not a new enactment (Lev. 27: 30-33, just as when we read "the seventh day is the Sabbath of the Lord thy God" (Ex. 20: 10) if the dates given in the margin of our Bibles are to be accepted, it was twenty years after this when God told Aaron that the tithes were to be used for the support of the Levites (Num. 18: 20-24). In Deuteronomy, in Chronicle, in Nehemiah and in Amos we find further references to the rule and practice of tithing, and in the last book of the Old Testament, God makes complaint that his people have robbed him by not bringing in "the whole tithe" (Revised Version), accompanying the censure with a promise of more abundant produce from field and vineyard in the event of their giving proof of repentance by rendering to him what was his due. It is the fashion now a-days to quote this passage as an appeal to Christian people to attend prayer-meetings regularly and to assist in these services by prayer and testimony. Suppose we use the words in their original meaning, as a call to the people to contribute joyfully to the Lord's work whatever proportion of the products of their labor they believe to belong to the Lord.

In the New Testament but little is said about tithing; Christ certainly approved of the practice, however, when he said to the Pharisees, who scrupulously tithed even the "mint, anise and cummin,"—"These things ought ye to have done." The faithful Jews rendered to God not only a tenth of all the proceeds of their tillage, sheep-herdery or other work, but also the "first fruits of all their increase," besides sacrifices and offerings of various kinds. Surely then Christians, enjoying the greater blessings of the gospel should cheerfully render to their Lord at least a tithe of their income.

(To be continued.)

In the MESSENGER AND VISITOR of January 14th which reached India a week ago, a correspondent asks: "Do the Baptists of the Maritime Provinces and the Baptists of Ontario and Quebec accept grants-in-aid from the British government in India for work in mission schools? If so please explain the principle that governs. How can this be made consistent with the doctrine of separation of church and state? Is there anything very different in the grants from those that are made in Canada and the United States?"

The Baptists of Ontario and Quebec, I believe, have a rule not to receive grants-in-aid from the British government for their mission schools in India. Some of us among the Maritime Baptist missionaries do receive such grants-in-aid. The writer is one of them. I do not know on just what principle grants are made in Canada and the United States, but have the impression that in many cases lump sums have been given to religious bodies to carry on school work as suits themselves. In India grants are made to mission schools on precisely the same conditions that they are made to municipal, local funds, or government schools. The buildings and premises, sanitary conditions and school appliances must be approved by government. Teachers are required to be qualified educationally and with training according to government standards. A specified number of hours must be spent daily in school work. During this time religious instruction must be given. No pupil can be compelled to attend religious exercises nor be expelled if he refuses to attend. The schools are inspected by government inspectors, and the grant is determined by the number of pupils who successfully pass the required examinations in the various grades. The same rate is given per pupil as in all other

schools doing work among a similar class of people. The state it will be seen takes every precaution to safeguard its own interests, and to see that it gets an ample return for all that it expends.

I take it for granted that no one objects on principle, to the church assisting the state, to the extent of its ability, in every good work.

In India, every mission that is doing educational work, over and above the grants-in-aid, spends a considerable sum of mission money in direct aid of the state. While the state says we will take good care that you get none of our money for your religious work, because we will give to mission school on the same conditions that we give to municipal and local funds schools which have to receive liberal grants from local sources in order to be able to produce results that will enable them to receive the grants-in-aid.

We as a religious body say to the state we are willing to assist you to some extent in the work of education, but we think you ought to bear a part of the burden inasmuch as the whole of it rightfully belongs to you. This can hardly be called union of church and state as it is all one-sided. The church assists the state but the state refuses to hear.

According to the conditions on which grants are made it seems clear that it is not the church that is using the state to further its ends but the state using the church to assist it in its work. It may be asked, does not the church expect to be benefited by the arrangement? Most certainly. But it expects to pay well for all it gets. Even though no direct religious instruction be given in the school, the influence of a Christian man on young children is certainly good. Outside of school hours his influence on the villagers is in the right direction. Sometimes a missionary is willing to give to a Christian teacher, for what religious work he is able to do among the children and villagers, partial support and puts upon the teacher the responsibility of getting the remainder either in fees from the children or from government grants or from both. The earnest Christian teacher seldom experiences much difficulty in securing the attendance of his pupils on religious instructions outside of school hours.

It has frequently occurred, in India, in times of famine that missionaries have taken contracts from government to supply broken stones and gravel for roads and railways; for digging canals and constructing tanks. Before paying the money the state is careful to see that the conditions of the contract have been compiled with. The proper number of cubic yards of the right kind of material must be delivered at the spot agreed upon. The state wants materials for public works. The missionary undertakes to supply them for two reasons. 1st. To relieve physical suffering among the famished. 2nd. To preach the gospel to the laborers with the hope that they might be won for Christ. Is this union of church and state? It does not appear to me as such. The same principle exactly underlies the work done for the state in mission schools. The state requires certain materials described as boys and girls who are able to successfully pass certain prescribed examinations. The church for reasons of its own undertakes to supply the state with a certain quantity of such material on the conditions laid down by the state as before mentioned. If this is union of church and state then the former is also.

However if our Baptist people at home, knowing the conditions on which grants are made, come to the conclusion that they ought not to be received, and should express the same by vote of the convention, I feel sure that the missionaries would be willing to follow their instruction, although personally convinced that there is no harm in receiving such grants from the state.

H. Y. C.

Some Famous Songs and Those Who Made Them.

SONGS OF REMINISCENCE.

Perhaps no group of songs which we may term reminiscent were for quite a long period so popular as those written by Stephen Collins Foster, viz.: "Massa's In the Cold, Cold Ground," "Old Uncle Ned," "Swanee River," "O, Boys, Carry Me 'Long," "Old Folks at Home" and "Old Dog Tray." He wrote altogether more than 200 songs, but those we have named were the most popular. These brought the author what in his day was considered quite a fortune. For "Old Folks at Home" he received \$15,000; the song "Old Dog Tray" was so taking that in eighteen months 25,000 copies were published.

Yet the author although so widely popular, was almost unknown. He might have walked the streets of nearly all our cities and towns hearing his songs sung in concert halls and in family circles and have been an unrecognized stranger.

Mr. Foster was born in Pittsburg in 1826. He was musical from a child, could play on a fiddle when only seven years old and became familiar with many instruments, although he never became a distinguished performer. He was in business in Cincinnati many years

and will be published in his songs. He received \$2,000 from the publishing house for a group of them. He was a man of culture and a delightful companion. His last years were spent in New York, where he was a stranger, and he died in a hospital there in 1864. The words of most of these songs are familiar. Those of "Old Dog Tray" are pathetic and always appeal strongly to all lovers of dogs:

OLD DOG TRAY.

The morn of life is past
And evening comes at last
It brings me a dream of a once happy day,
Of merry forms I've seen
Upon the village green
Sporting with my old dog Tray.

Chorus.—Old dog Tray is ever faithful,
Grief cannot drive him away,
He's gentle, he is kind;
I'll never, never find
A better friend than old dog Tray.

The forms I called my own,
Have vanished one by one.
The lov'd ones, the dear ones have all pass'd away.
Their happy smiles have flown,
Their gentle voices gone;
I've nothing left but old dog Tray. Chorus.

When thoughts recall the past
His eyes are on me cast;
I know that he feels wh't my breaking heart would say:
Although he cannot speak,
I'll vainly, vainly seek
A better friend than old dog Tray. Chorus.

THE OLD OAKEN BUCKET.

Such a song as this which has been popular for so many decades will not lose its popularity for many decades to come. It appeals so thoroughly to the heart of every home-lover that when modern airs are forgotten this and others of this class will be remembered. It is a singular thing that many years ago a volume of Samuel Woodworth's poems was published by George P. Morris, with one poem lacking, and that "The Old Oaken Bucket," the best one he ever wrote. Woodworth was a Massachusetts man, born in Scituate in 1785, his father a poor farmer. The minister of the place instructed him to try to raise money enough to send him to college. But he chose to be a printer, and finally engaged in wild speculations and lived much of the time on loans from his friends. He at last established a newspaper, but ere long failed in that. He lived in Hartford, then in Baltimore and at last wandered back to New York. He wrote some long stories and many poems, all of which had large sales. The "Old Oaken Bucket" was written in the summer of 1817 when the author was living in New York. One hot day he came into the house, and pouring out a glass of water drained it eagerly. As he sat it down he exclaimed, "That this is very refreshing, but how much more refreshing would it be to take a good, long draught from the old oaken bucket I left hanging in my father's well at home."

"Samuel," said his wife, "wouldn't that be a pretty subject for a poem?" At this suggestion Woodworth seized his pen, and as the home of his childhood rose vividly to his fancy he wrote the now familiar words. The air to which the words were set is an old Scotch one. We shall quote only a part of two stanzas, although all of it is beautiful:

How dear to my heart are the scenes of my childhood,
When fond recollections present them to view;
The orchard, the meadow, the deep tangled wild-wood,
And every loved spot which my infancy knew!

How sweet from the green mossy run to receive it
As poised on the curb it inclined to my lips;
Not a full, blissing goblet could tempt me to leave it,
Tho' filled with the nectar that Jupiter sips.

And now, far removed from the loved situation
The tear of regret will intrusively swell,
As fancy reverts to my father's plantation,
And sighs for the bucket which hung in the well.

OFF IN THE STILLY NIGHT.

This is one of the sweetest and most poetical of many popular songs of reminiscence. Yet Thomas Moore, or Tom Moore as he is more familiarly called, was born and brought up over a corner grocery store in an obscure quarter of old Dublin. His mother, however, although the wife of so humble a person as Moore's father, was a lovable woman of high character. As the son advanced in education and culture his devotion to his lovely mother never decreased. Among his papers were four thousand letters addressed to her. He was spoken of in Dublin as the "darling" of all circles and was very popular everywhere. He was tender-hearted, genial and jovial, a good singer and yet he never had the confidence to sing in public. He died in Wiltshire in 1852. The pathos and the sad truth in these lines have been realized by many who have not passed the three-score and ten limit, as did the author of them.

OFF IN THE STILLY NIGHT.

Off in the stilly night
Ere slumber's chain hath bound me,
Sad mem'ry brings the light
Of other days around me.

The smiles, the tears of boyhood's years,
The words of love then spoken;

The eyes that shone now dimmed and gone,
The cheerful hearts now broken!

Thus in the stilly night
Ere slumber's chain has bound me,
Sad mem'ry brings the light
Of other days around me.

When I remember all
The friends so link'd together
I've seen around me fall
Like leaves in wintry weather.

I feel like one who treads alone
Some banquet hall deserted,
Whose lights are fled, whose garlands dead
And all but he departed!

Thus in the stilly night
Ere slumber's chain has bound me,
Sad mem'ry brings the light
Of other days around me.

There are many other of these old songs of reminiscence dear to the heart and pleasant still to hear over and over again. "The Old Arm Chair," with its blessed associations,

I love it, I love it, and who shall dare
To chide me for loving that old arm chair.

—"Woodman, Spare That Tree," and "Auld Lang Syne" and "Highland Mary," the first of which is familiar and dear to every heart.

It would be well if we sang them all more often at our own firesides and so kept warm the sweet sentiments which they embody.—Sel.

An Exiled Apostle's Song.

The wonderful experience of John while he was exiled on the island of Patmos, "for the word of God and the testimony of Jesus," quickened his soul with praise of Christ. He opens the revelation with this mighty song: "Unto Him that loveth us, and loved us from our sins by His blood, and He made us to be a Kingdom, to be the glory and the dominion for ever and ever." This is not the song of an holy angel, but of a redeemed sinner. John understands the Saviour's attitude towards sinners. It is love. "He loveth us with everlasting love." He has drawn us unto Himself with loving kindnesses. The love of God for sinners is the phrase of Scripture, the light of prophecy, the teaching of Christ, the harmony of Christian testimony. "God commendeth his love toward us," says Paul, "in that while we were yet sinners, Christ died for us." What brought us to Christ? Our understanding of ourselves? Our sympathy with his poverty? It was his love on the Cross stronger than death. John knows what Christ does within a sinner. He died for sinners, but he accomplishes something within believing and obedient sinners. "He looeth us from our sins by his blood." His is no age sacrifice. He is the Lamb slain from before the foundation of the world. He beareth away the sin of the world. He delivers from the bondage of sinfulness. The believing sinner. His gospel is the power of God unto salvation to everyone that believeth. His blood is ever-availing. His intercession perpetuates his atonement. The life becomes character. The deed of life is mercifulness, because the saved sinner knows the forgiveness of God. The token of forgiven is forgiving.

John tells us that the saved sinner is exalted. Christ has made us to be a kingdom. We are not only members of his church in the earth, but we are citizens of his everlasting kingdom. No wonder that Peter asks: "What manner of persons ought ye to be?" The saved sinner who is being loosed from sinfulness, becomes a priest unto God. Whatsoever we ask of God in the name of Christ, according to his will, we know that he heareth us, and that we shall be properly answered. Our priesthood always begins with ourselves. A bad woman in prison had been repeatedly shut into the solitary in darkness. One day in the chapel service she was seen looking steadily at a picture of Christ, saying to the sinner: "Thy sins, which are many, are forgiven thee; go in peace, and sin no more." She remained seated after the others had gone out, and the matron thought that more trouble was coming. She asked the woman what she wanted. She said: "Let me go back to solitary, for I want to think of him." They let her go back into the darkness. On the third day she signalled to come out. She came out a changed woman, and never gave any more trouble. She began to pray for others. That is the priesthood of the sinner who is loosed from sin. It is the fervent prayer of the righteous that is effectual. Let us sing the song of the redeemed with John. Unto him who made himself of no reputation, be the glory of our humble life. Unto him who was despised and rejected of men, be the dominion of conversion. Unto him who bore away the sin of the world, be the glory of peace. Unto him who brought life and immortality to light, be the dominion of Christian hope. Unto him who intercedeth for all his saints, be the glories of answered prayers. Unto him who cometh without sin unto salvation, be the glories of holy angels and redeemed.—Ex.

DEAR EDITOR:—I notice in the sketch, of the poet Longfellow, published in your issue of the 8th inst., that the writer claims that "In Hiawatha, Longfellow undertook a difficult task: He created a style entirely new, adapted to the lives of a savage people, as embodied in their myths, and legends. Longfellow went back into the primitive nature worship of the North American Indians."

Did Longfellow create a style entirely new when he wrote Hiawatha? In the great poem of Finland "The Kalevala," with which no doubt Longfellow was familiar, the mythology and folk-lore, of the Finns, are treated, so much like Longfellow has treated similar material, from North American sources, that all probability for claiming originality in Hiawatha seems to vanish.

In proof of this I will ask you to print extracts from the introductions of both poems.

I am a great lover of Longfellow's poetry, and it does not lessen the beauty of "Hiawatha," if Longfellow borrowed the plan of it, from the interesting Finns.

KALEVALA.

"These are words in childhood taught me,
Songs preserved from distant ages,
Legends they that once were taken
From the belt of Wainamöinen,
From the forge of Ilmarinen,
From the sword of Kaukomieli,
From the bow of Yonkahainen,
From the pastures of the North land,
From the meads of Kalevala.
* * * * *

There are many other legends,
Incantations that were taught me,
That I found along the wayside,
Gathered in the fragrant coppices,
Brought me from the forest branches,
Culled among the plumes of pine-trees,
Scented from the vines and flowers,
Whispered to me as I followed
Flocks in land of honeyed meadows,
* * * * *

Many birds from many forests,
Oft have sung me lays in concord;
Waves of sea and ocean billows,
Music from the many waters,
Music from the whole creation
Oft have been my guide and master.
* * * * *

HIAWATHA.

Should you ask me * * *
Where these legends and traditions,
* * * I should answer, I should tell you;
From the forests and the prairies,
From the great lakes of the Northland,
From the land of the Ojibways,
From the land of the land of the Dacotahs,
From the mountains, moors, and fenlands,
Where the heron, the Shu-shuh-gah,
Feeds among the reeds and rushes,
* * * * *
* * * these legends and traditions,
I should answer, I should tell you,
In the bird-nests of the forest
In the lodges of the beaver,
In the hoof prints of the bison,
In the evry of the eagle!
All the wild fowl sang them to him,
In the moor-lands and the fen-lands,
In the melancholy marshes:
Chetowah, the plover, sang them,
Mahng, the loon, the wild-geese: Wawa,
And the grouse, the Mushkodasa!"
Chester, N. S. C. A. S.

The One Foundation.

There are two kinds of converts: First those who constantly grow in joy, in likeness to Christ, and in powerful service, so that every year of their life finds them futher on than the year before. Second, those who profess to be converted, and who remain loyal for a year, or for a few months, a few weeks, or even for a few days only, and then drift back into the old life. In other words, the two classes are, those who make a complete success of the Christian life, and those who make a partial or complete failure of it.

Now, I am going to tell you of a very plain path that any man, woman or child can take, and which will, I guarantee, lead you on, so that every year of your Christian life will be better than the year before, every month will be better than the month which preceded it, every week will be better than the week which went before it, and every day better than the preceding day. You have heard the hymn sung, which runs, "Where is the blessedness I knew when first I saw that the Lord?" Friends, I know where the joy is, once I knew, when first I sought the Lord. It is twenty-seven years behind me, and to-day I have a joy I never dreamed of the year I was converted. Be sure that you build all your life and service on Jesus Christ, and that Christ alone is the foundation. The text for this step is I Cor. iii. 11: "Other foundation can no man lay than that is laid, which is Christ Jesus." The hope that is built on Christ will stand and grow. The hope that is built on anyone, or anything, but Christ will soon fall; and the life that is built upon anything or anyone but Christ will soon go down.—E. A. Torrey.

Messenger and Visitor

Published in the interests of the Baptist denomination of the Maritime Provinces by

The Maritime Baptist Publishing Co., Ltd.

TERMS: \$1.50 per annum in advance.

S. McC. BLACK

Editor

Address all communications and make all payments to the MESSENGER AND VISITOR. For further information see page nine.

Printed by Paterson & Co., 107 Gormain Street, St. John, N. B.

Spasmodic Christians.

The ideal church is that in which all its members are at work and *always* at work—in which numbers are equivalent to powers; but not until the millennium dawns shall the ideal be reached.

As in its earliest infancy, the standard attained is far below what might be reached. Much of her power is still latent; much of the talent is not utilized. The pungent rebukes addressed to the Ephesians, the Corinthians and the Laodiceans are not out of date, for the same phases of spiritual declension and apathy, which pained the hearts of the apostles are thrust upon our attention to-day. The work of our churches is done by the few; the rank and file are too often but indifferent spectators. Christ likeness is the secret of Christian power, but this is a variable factor in church life.

One of the saddest features of the present age, that which saps the strength and paralyzes the influence of the church, is the *fitfulness* of religious devotion. Discipleship is often governed by moods, rather than by principle, by impulse, rather than by unflinching loyalty. The sensitiveness which characterizes the early hours of the new life, which trembles lest it may in any way offend, soon disappears, and in many cases is succeeded by a painful indifference. The sacrifices which at first were welcome become oppressive; the toil which seemed grateful becomes burdensome; the gatherings of the people of God lose their charm; and lips that uttered fervent expressions of interest, are sealed.

Why is it that with multitudes of the professed disciples of Christ, religious feeling is mercurial, and zeal limited to seasons of *special* Christian labor? This is surely an index of an unhealthy spiritual state. It cannot be what Divine wisdom has designed. The ideal Christian cannot be the spiritual *invalid*. God's ideals are never imperfect. If the physical frame, in its natural condition, the blood flows *regularly* through the veins, carrying vigor and health to every nerve and fibre. The processes of life are not carried on by spasms, by occasional throbs, by fitful development. Growth is gradual and persistent. The spasmodic irregular action of the vital organs would indicate some physical derangement or disease.

How can there be spiritual health and yet abnormal manifestations? *Fitfulness*, moods of devotion which are only occasional, as surely indicate a weak and undeveloped Christian, as do the feverish pulse, the hectic flush and the furred tongue, the presence of disease. The purpose of the means of grace is to build us up in the knowledge and the likeness of Christ, to develop spiritual life and power. The loveliness of Christ is not chameleon-like. "He is the same yesterday, to-day and forever."—Why then should the influence of his charms be so variable? The Cross teaches always the same thrilling truths; why should its magnetism be only occasionally felt?

The mind may weary under severe pressure; its powers are limited. Temporary relaxation and inactivity are essential conditions of growth. Nature will protest against too heavy drafts upon her precious stores. But true love does not tire; it rejoices in its strength. The hands may be weary, and the cares of the household where

"To-day is but yesterday over again

"To-morrow will be but a new to-day"

may seem but drudgery. But the love of mother-

hood cannot be exhausted; it is a perennial fountain; it increases as the days go by—and strengthens with every additional strain. It may not always express itself in the same way, but it always lives and never dies. So is it with the believer in Jesus. Fitful, emotional, spasmodic, he can never be. His love is no passing emotion. Its light is not that of the flitting fire-fly or the passing meteor; it is the steadfast beam of the constant sun. "Therefore my beloved brethren, be ye steadfast, unmovable—always abounding in the work of the Lord."

The Lord's Day.

The day of weekly rest and worship has been planned out of God's great mercy for the physical, the intellectual and the spiritual well-being of man. It is the Lord's day and it is the man's day—it belongs to both God and man.

Man must earn his bread by the toil of hand and brain, but time is given to him for rest and refreshment by which he may recoup his wearied body and mind, so as to be fitted for the tasks which yet lie before him.

It does not require much thought to realize the worth of one day in seven for rest, to the great host of toiling humanity. If it were not for this weekly respite from toll the great mass of men and women, if compelled to work unceasingly, would gradually sink to a lower level, in the scale of being. The man who spends his day of weekly rest aright is a stronger man physically, intellectually and morally, than he who spends it either in pleasure or toil.

In Canada the day of rest has been for the most part fairly well observed, but even here, there are those who are not content with the six days of toil, but who are encroaching for purposes of gain or pleasure upon the day which from time immemorial has been held as sacred to rest and to the highest moral and spiritual aims.

Busy as we are, and keen-sighted as we are, to lay hold of every possible opportunity, which is opening before enterprise and persevering effort on every hand, "we shall be swept off our feet, paganized, mammonized and materialized utterly, if the weekly halt be not called, and the weekly respite from mental strain and physical labor neglected."

Tendencies looking toward the secularization of the Lord's day, are seen all around us, and if "eternal vigilance is the price of liberty," so is it the price of freedom from the encroachments of trade (upon the working man's day of rest. The pressure is always in that direction and with our rapidly increasing foreign population, and the keen competition of trade the problem of maintaining the quiet and restful and worshipful Canadian Sunday is becoming more and more important. These encroachments are so insidious and gradual that almost before we are aware, inroads are made and foundations are weakened.

It is to preserve this day—to keep it as the Lord of life would have it kept, to so arouse the public conscience as to its inestimable value when duly and wisely observed, that the Lord's Day Alliance is devoting its energies. The aim of this organization may not be fully understood by all. It is entirely humanitarian. It is not to compel men to go to church, but it is to reduce Sunday labor to the smallest possible minimum, and to secure for every man and woman the God-ordained boon of one day of rest in seven.

The work of this Alliance is of more importance than perhaps some have regarded it. Our national well-being may depend upon how vigorously its work is done. The readers of this journal need only to be reminded of all that is of value in the better observance of the Lord's day, to be found giving their countenance and support to the Society.

Editorial Notes.

—The death of Sir Oliver Mowat took place at Government House, Toronto, on Sunday morning last at 9.45 o'clock. His funeral will take place to-day. Sir Oliver Mowat has long been a conspicuous figure in Ontario politics and was a statesman honored and esteemed by political opponents as well as by friends. He was in his eighty-third year, having been born in 1820.

—A successful pastor in renewing his subscription for the MESSENGER AND VISITOR says:—"In renewing my subscription may I express my appreciation of the high standard maintained by our paper. Each year it increases in value and usefulness to me and I fail to see how any

Baptist can get along without it. May God's richest blessing be with you in your work."

—The letter of Rev. G. J. C. White of Lethbridge, Alberta, deserves more than a passing reading. The suggestion therein contained is worthy of consideration. If there are brethren who can support themselves wholly or in part, there is no good reason why such should not give themselves to the work of the Lord in the North West, as also in the Eastern provinces nor why some of these should not go to India and work in connection with our Telugu Mission.

—The letter of Mr. Nowlan on another page explains the relations of O. W. White to the New Tuskett church. As we understand the matter Mr. White is a member of the New Tuskett church until he connects himself with some other church to which he has been dismissed. He never was an ordained Baptist minister and his license only entitled him to serve the New Tuskett church. The list of licenses as published in the Year Book is extremely faulty and we would suggest that at the approaching associations a committee be appointed to revise the same.

"De trouble wif dis hyah church" said the deacon "is de contributory negligence of de congregation." "De contributory negligence ob de congregation?" repeated the pastor. "What ye' mean by dat?" "I mean jes' what I see" replied the deacon, "w'es the plate am passed around—early all of dem neglecks to contribute. Yes, the colored brother hit the us' squarely on the head. We have some such contributory negligence among the churches in these provinces. When the plate is passed around their offerings are not on it. Where were the brethren that day? They were not at the church. It had been announced on the previous Sunday that an offering for missions would be taken next Lord's day. A number of the brethren were not present. Comment superfluous."

—The announcement of the death of Hon. A. H. Gilmour of St. George, N. B. was a great shock to the community. Senator Gilmour was on his way to Ottawa to take his place in the senate for this present session of the Parliament of Canada. Mr. Gilmour was one of our oldest legislators, and has been in public life almost continuously since 1854. In politics he was a liberal of the old school and continued as such to the day of his decease. He was a consistent advocate of the principles of free trade. He was no opportunist. On the platform he had few superiors. Those who knew him best loved him most. As a politician he was not bitter nor vindictive. He possessed many generous qualities to which both political parties bear testimony. In religion, he had his own peculiar ideas, but was a Baptist by profession and a member of the church in St. George. He will be greatly missed in the church and the community and by the country at well. To Mrs. Gilmour and family the MESSENGER AND VISITOR would extend most sincere sympathy in their deep affliction.

The Second Forward Movement.

The opportunity which Mr. Rockefeller's pledge opens with respect to the enrichment of our educational work at Wolfville is unique and inspiring. After nearly seventy years of noble and persistent effort, under serious financial disabilities, it has now become possible, in the providence of God, to lift the institutions clean out of debt, and so to enlarge their resources as to make sure their permanence, and greatly to increase their efficiency.

Will the opportunity be seized and fully improved? Will the denomination five years hence be feeling the stimulus of a great task successfully accomplished, or be vainly regretting that a magnificent opportunity has slipped by only partially improved? That something substantial will be accomplished on the home field, and a substantial part of Mr. Rockefeller's pledge be thus realized is, of course, certain; the thing of moment at the present stage is that there shall be developed throughout the denomination an intelligent and resolute determination to do this thing as it ought to be done, and to lay Mr. Rockefeller's pledge under tribute to the last dollar. That is the attitude of the Board, and should be the attitude of every friend of the Institutions.

I would again state the plan by means of which, in my judgment, success is possible. With a wide actual knowledge of the financial possibilities in the churches, I do not believe that more than forty thousand dollars can be gathered for this movement, in smaller sums, from the rank and file of the people. The other sixty thousand dollars must be contributed by those who have larger means, in sums of \$500 up to \$5,000. I have already submitted a schedule which I think must be approximately realized if complete success is to crown the undertaking. A repetition of this will be pardoned. Schedule:—Six pledges of \$5,000 each; Five of \$2,000 each; Ten of \$1,000 each; Twenty of \$500 each. This, of course, is susceptible of great modification in details, but it is my conviction that it must be substantially realized.

So firm is my conviction, that I am resolved patiently and persistently to address myself as the Board's representative, to this stage of the undertaking, until every known possibility has been tested. The churches, in the

mean-time, will be discharging their obligations to the T. W. C. Fund and getting into shape for the general appeal. I am happy to be able to report that the appeal to individuals for the larger sums is already meeting with marked encouragement. The number of persons, however, in our denomination who can reasonably be expected to enroll in one or another of the groups in the foregoing schedule is small, and we must needs bespeak the generous co-operation of every one who is able. Will not all of these lay the matter to heart with all earnestness, and either put themselves into communication with me, or be ready, when I get into communication with them, with a heartening response? The payment of all pledges may, if so desired, extend over five years.

I shall feel happier if I am permitted to say at the beginning of this campaign, that so far as my part goes, I shall endeavor to conduct the campaign in the same spirit as before. I shall not presume to dictate to any man or to assume to know the duty of any man. The task of raising money is not a congenial task to me. It seems, however, to be my plain duty for Christ's sake to take the leadership in this campaign. I shall for his sake try to go about the work with cheerfulness and courage, with faith in God and faith in men. I need hardly say that I shall desire to exercise the utmost courtesy, and, having done my part in exposition and appeal, publicly and privately, shall leave it to each person to decide before Christ what his or her part should be. It is clear that whatever is done should be done, not under impulse or artificial constraint, but intelligently and cordially, so that the whole movement may be a discipline in high-minded and magnanimous Christian service.

THOS. TROTTER.

Wolfville, April 16, 1903.

"Go West."

People are coming into Western Canada more rapidly than ever before. Even with those who are here and the extent of land now under cultivation, the railroads are scarcely able to take our produce to market, bring in the goods required and keep the settlers supplied with fuel. Probably much better service could be given with existing lines if the equipment of engines and cars was sufficient. Whether the management failed to grasp the rapidity of growth and what would be required, or whether it was believed that there was no more than could be accomplished in the course of a year and people would have to wait their turn rather than lessen profits by the cost of sufficient equipment for rapid handling of freight, or whether truly the cars and engines could not be procured quickly enough, or other causes crippled the service may be debated questions. However this matter will no doubt soon be righted, for the country is proving its greatness and making such demands for increased transportation facilities that we are to have at least another and possibly several transcontinental lines—all of which will probably find plenty to do. Numerous new towns and settlements are springing up and yet settlements in most parts are wide apart and there is lots of unoccupied territory.

In the provinces by the sea there are many who are considering a move West. Making a change should be a matter for careful thought if one is comfortably situated and doing fairly well now, and especially if one has a family of children to be educated. Not but what we have fine schools in the West and one may be comfortable and make a good living here, but many settle far from neighbors and pioneer life has its privations and hardships.

Yet there are magnificent possibilities in our western heritage, and one with work, wisdom and economy may become well off. It will be a good thing if many native born Canadians are mingled with the growing population, though I believe most of the new comers whether from across the seas or across the border, appreciate our institutions and are determined to become good Canadians.

What is the duty of Eastern Baptists to the West? Certainly to carry out the commission to go make disciples, baptize them and teach them all things Christ has commanded. How may this be done for the West? First by providing men and means to supply men and means to supply missionaries and pastors sufficient to reach the numerous settlements and teach the truth to the diverse peoples already here, and coming.

We have been placed under serious disadvantages so far in not being able to occupy new and promising fields at the commencement of settlement and by having to struggle in after others have obtained a firm foothold. Some very good reasons could be given why others have been able to advance more rapidly so far but we are not justified in resting content with the filling of our country with an incomplete gospel. We are needed in the West and we should strain every nerve to be as loyal to the command to "go" as to "baptize." With the needed increase of endowment and equipment for Acadia and other work of the kingdom that is pressing it will ap-

pear to many to be impossible to do more than at present even though the conditions of this big growing part of the nation are so favorable for work and the need so great, but not so if we understand our obligations as members of the kingdom of God. There are ways in which we may carry out the great commission in reference to our country more literally than by sending men and money. Possibly it has been too exclusively preached to people that they can "go" in obedience to Christ's command by prayer, and contributing to the support of missionaries and the result has been a little prayer and a few dollars or cents, each towards the greatest work of the church.

We will not be able to evangelize the world till we have a greater sense of personal responsibility in the matter and each one asks himself—"How and where can I go and make disciples?"

Whether we should turn the churches into religious orders, or missionary societies which it was intended they should be, or each one set out on his own responsibility, it is surely the duty of all the members of Christ to go if possible. Let me name two ways in which this may be done. First, let all, but especially those about to consider what is their calling in life, candidly and prayerfully decide if there is any reason acceptable to the Master why they should not be directly and entirely engaged in preaching or teaching the gospel, and whether on the other hand there are not many reasons why they should be bearers of the good tidings.

Then let those who are ready to answer the call of duty prepare themselves as best they can and go where the needs are whether there is anybody back of them or not. Be ready to live plainly, "hatch it" as many young men in other occupations do out here, work with their hands or heads as they need to earn their way, and plant missions and churches which will grow and some day support them or others.

Why should our young men not do this, plenty of well-educated young men in the Mines in the mountains, or in the ranches on the plains are working hard with few comforts, looking forward to better things—why should not the members of Christ do as much for greater and surer reward? We might like it better if it were otherwise and strong societies or churches could support our young men but after all it may be worth while to be heroic, it may mean more than to be carried, and at any rate the stress of the kingdom requires it.

Secondly, many who already have occupations, farms and others are considering whether they had not better pull up stakes and go West and grow up with the country. I would like to ask those of them who are Christians, what is your object or motive? Is it to extend the kingdom of God by helping to make disciples? If not, why not? We need not only pastors and missionaries but laymen, so called laymen on the Lord's business. There are many such in the country, but there also are many church members who have come west with no thought of the kingdom or that their least thought, and so are little or no help.

Might it not be possible, ought it not to be, that Christian laymen in the east should ask themselves whether it is not their duty to go west and help support, both by effort and means some new struggling church that needs help at the start or start a Sunday School and prayer meeting in some new settlement which the church has not yet reached and by walk and conversation lead men to Christ? They might not wish to claim to be able to preach sermons, but very many if filled with love for Christ and souls could bear effectual witness, and honest work on the farm or in the shop or office would help make the message effectual. In this way the great commission can be obeyed by many who are now failing to obey and yet who feel or have felt something lacking in their Christian service, they hardly knew what, but thought there was nothing in the great commission for them but a dollar a year to the Convention fund.

I am not an immigration agent. I will be satisfied if the country settles up slowly with desirable people, but throngs are coming of all classes and among them there should be many ready to forward the work of Jesus Christ and establish the kingdom of God in our land—seek to make Canada truly Christian from ocean to ocean. Young and old, preachers and laymen, come West for the sake of the Kingdom of Christ.

Lethbridge, Alberta. G. J. COULTER WHITE.

A Tempting Offer.

Sometimes we missionaries receive some very funny letters from those who think we are very anxious to buy converts. The following letter came to me not long ago:—

W. V. Higgins,
"Respected Sir:—I now wish to convert myself to Christianity, only if you consent to my conditions. Kindly let me know if you can give me a post on Rs. 250 (\$55) per month; or more if you intend to send me to America. But before I join (the church) you must anyhow pay me Rs. 3500 and on my joining time you must pay me Rs. 2500. If you give me a driver's post on the railway at Rs. 200 per month, I will join your church after three months from date of appointment (to the

railway post). I thought of this simply because to live comfortably.

I can preach Bible in English, Telugu, Canarese, Hindustani and Tamil. I know type-writing, horse riding, and for the most part engine driving. So I beg you to be kind enough to reply you soon.

I am,
Yours Respectfully,
KRISHNA RAO.

Sampets, Oct. 5th, 1902.

MR. EDITOR—Your correspondent W. P. C. is evidently laboring under a mistaken idea of the purpose of Interdenominational S. S. Work. The International S. S. Organization including Provincial, County, and District Associations does not organize Sunday School's Union or otherwise, and it does not encourage the organization of Union Sunday Schools. See Hurlbert's Normal Lessons Definition of Sunday School and Sunday School Teacher, also Hamill's and Semel's Normal Lessons. All the standard works endorsed by the I. S. S. A. so far as I have seen them recommend the teaching of the doctrines of the church with which a Sunday School is connected as a supplemental lesson, see Supplemental Work of classes issued by N. S. S. S. Association. These things being so our good brother's fears are groundless as to the proselyting influence of Interdenominational Sunday School Work, now if he will study Hurlbert's or some other Normal Course long enough to get a diploma, try the Home Department in the Sunday School for one year, use the black and gold sash, and other appliances for primary teachers, we feel certain that he will see God bless the International Sunday School Association for bringing these things to our notice.

New Books.

The Baker and Taylor Co. are laying the relations public under obligations to them of publishing brief popular histories of the various denominations. These are written for the average church member. The writer of the Baptist history is Dr. Valder who has compressed in less than 250 pp. pretty full and accurate account of the origin, development and growth of the Baptist churches. The book is divided into seven chapters, the first of which is "Who and what are the Baptists." This history is not like Newman's great work—but it is admirably adapted to the purpose which was aimed in publishing this series of church histories. The value of the work is enhanced by a copious index at the close of the volume. The price is \$1 net. It is well worth the money. Young Baptists should read it carefully and become conversant with the facts which it contains.

There is a new volume from the publishing house of the Revell Co. a volume of 255 pages on "Mission Methods in Manchuria," by John Ross D. D. of Muskden, Manchuria, a missionary of the Presbyterian church of Scotland. From the time he arrived we learn that in 1871 there were but three men as a nucleus to the Presbyterian church in Manchuria. In 1900 there were more than 37,000 persons on the rolls of the church either as baptized members or as accepted applicants for baptism. The value of the book is to show the methods adopted by the missionaries in the prosecution of their work. The methods adopted are worthy of consideration by all mission workers. The price of this is \$1 net.

NEITH—This is a new monthly which is a magazine of science, art, philosophy, jurisprudence, criticism and economics. It is published in St. John, N. B. A. B. Walker, barrister, is the editor. The March number is before us, and if the contents are a guarantee of what future numbers may contain, then the editor is to be congratulated in furnishing an up-to-date, readable magazine. Mr. Walker is a negro, but as he says in the present number, "Neith is not a Negro magazine, nor a Caucasian magazine, but a Canadian magazine, inspired with Canadian principles of liberty and equity. Race and creed count for naught with us. Our criterion is based on merit, and merit alone—honour, intelligence, courage, education." The editor will discuss the problem of the Negro as a factor in the b. p. politics, but only as he will discuss other races and peoples whom he believes to be oppressed and down-trodden. His aim is to help to do good to all who in any way may need the kindly word and the extension of a helping hand. He appeals with confidence to the Canadian public for support in this literary venture because of his unbounded confidence in the apt it of fair play which his Canadian fellow-countrymen possess. The name "Neith" is taken because Neith was an attribute divinity and was worshipped in Mecca, Egypt and Carthage. THE MESSANGER AND VISITOR congratulates Dr. Walker upon this venture and also the publishers Messrs. Patterson and Co., St. John, and wish the author great success.

Some Searching Questions.

- Does my life please God?
- Am I studying my Bible daily?
- Am I enjoying my Christian life?
- Have I ever won a soul to Christ?
- Is there anyone I can not forgive?
- How much time do I spend in prayer?
- Have I ever had a direct answer to prayer?
- Am I trying to bring my friends to Christ?
- Just where am I making my greatest mistake?
- Is there anything I can not give up for Christ?
- How does my life look to those who are not Christians?
- How many things do I put before my religious duties?

—Rx.

* * * The Story Page. * * *

The Deacon's Tenth.

MARY S. CHAPMAN.

Ye see, the elder had preached a most powerful sermon on Christian sivin', in which he took what I called parly strong ground. Among other things, he said we'd ought to do as much for our religion as the old Jews did for theirs, and while it was all right to lay up for a rainy day, an' to get ahead if we honestly could, we should set apart at least one-tenth of our income as the Lord's money.

"Now, I think the elder went a lee'le too far," says I to my wife, Huld, as we was a drivin' home fr'm meetin'. "Givin' is well enough, but I get a'most tired a heavin' these ministers forever a dingin' abput it."

"Wasl, Lyman," says Huld, "why don't you try givin' a tenth—try it for one year anyhow."

"My I" says I, "as if I didn't give more 'n that now; it's two shillin's, and fifty cents, every time I turn around, to say nothin' of the contributions to big objects. If I get home with a dollar in my pocket I think I'm a lucky fellow."

"Then, I'm sure," says Huld, with that queer little smile of her'n that she sometimes has, "it'll be a real savin' to ye to go into systematic'ly a givin' yer tenth."

Now, I hadn't any idea of doin' it, an' keepin' a reckonin' of what I contribute—in fact, I thought that verse about lettin' yer right hand know what yer left was a doin' was rather again it, but somehow Huld has a cool way of takin' things for granted, and though the mildest of all women, she generally manages to carry her p'int.

Next mornin' I see her a makin' a book out of some sheets of paper an' rullin' 'em off, and stichin' on to 'em a pasteboard kiver an' on the outside she writ in big letters that was as plain to read as printin', "The Lord's Money." This she handed to me an' said nothin'.

That very week I got pay for my wheat; it was an uncommon good crop; it come to six hundred dollars. I was a settin' by the fire a countin' it up with some satis faction, when Huld jest stuck under my nose that book "The Lord's Money."

"What's that for, Huld," says I.

"Why, for the tenth," says she.

"Bless me soul!" says I, a wrigglin' an' twistin', "that would be sixty dollars; I can't stand that."

She didn't say nothin', but set a watchin' me, and I knew it warn't no use a dodgin' her, so I took six ten-dollar bills, all crisp and new, and laid 'em in a pile.

"Via, yeh," says I, a tryin' to screw my face into a smile, and to set as if I'd been a colkerlatin' all the way through to give 'em.

Ye see there was an awful sight of old Adam in me. I jest set there a begreedin' that money. I most wished the wheat hadn't come to so much. Then I happened to remember what the elder had said in his sermon—that it would be a mighty hard wrench as at first to give a tenth—that when the fingers had got crooked up a graspin' this world's goods 'twas hard to get 'em straightened out, but that when we'd become used to this way o' givin', we'd enjoy it an' be blessed in it as much as in pravin' an' readin' the Scriptures. A thinkin' on that sermon, I made up my mind I'd double my subscription for the elder's support, an' that would just take the sixty dollars.

As I harvested my crops an' sold 'em, I was astonished to see how the Lord's pile grew, an' I had to think it over middlin' sharp to know where to invest it so 'twould do the most good, an' I was gettin' over the wrench a little until my interest became due. The year before old Uncle Nat had died, an' most unexpectedly had left me five thousand dollars. If the legacy had dropped down from the skies I couldn't have been more surprised. Now I had three hundred a comin' in from it, and it most killed me to take thirty on't an' put it aside for the Lord. I couldn't help whinin'.

"Now, Huld," says I, "don't ye believe the old Jews deducted their taxes afore they laid by their tenth?"

"I dunno," says she, "we might read up Leviticus an' Numbers an' Deuteronomy an' see."

"Bless my soul, Huld," says I, "I'd rather pay the whole thirty dollars than wade through all them dull books." "An' then," says I, a thinkin' hard, "accordin' to what these agents that come around beggin' say, I s'pose it would be a good peconondly speckerlation to give to the Lord. They tell about throwin' out crackers an' comin' back loaves, an' show how them is blessed in their basket an' in their store that bestow their goods on the poor. Anyhow, I've made up my mind to try it."

"Now, Lyman Tubbs, don't ye go into this tenth business with no such worldly motives. If ye do ye'll be worse than Ananias and Sapphira, who was struck dead at once. Not but that the Lord has said, 'I will never leave thee nor forsake thee,' an' prove me now herewith," but if ye undertake to drive a sharp bargain with him, ye'll find out that he'll git ahead of ye every time. No, he's given us all we have, an' I'm thinkin' he'll ask

us some mighty close questions about the way we've used it."

Huld didn't very often preach, but when she did her sermons were what I call p'inted.

Time passed on an' I got used to givin' my tenth. I didn't squirm over it as I did; in fact, I got kinder raised, an' to feelin' liberal. I didn't sell so much as a turkey without puttin' aside tithes of it.

It happened in the summer that my wife's cousin Silas an' his family came to see us, an' I was a braggin' about my tenth an' I supposed he'd never heard o' sech a thing; but Silas says, says he, "I've done it ever since I was converted. I aim two dollars a day, an' every Saturday night I jest lay aside one dollar and twenty cents, an' I prayer over it; it's sacred; it's the Lord's money."

"Don't ye take yer livin' out o' it first?"

"Yer what?" says Silas, amezed. "It's jest so much I aim, an' the ability to aim it comes from the Lord, an' I joyfully give back to him the little part."

"But," says I, "ain't that kluder reeky? Ye might be took sick, or yer work give out; I should be a little fearsome."

"These are the promises," says Silas; "My God shall supply all you needs," an' "Lo, I am with you." They are all ye, an' amen."

Wasl, if I didn't feel small after that, I had simply given a tenth of all I'd sold and grumbled over it at that, and the e were all those broad acres that had fed us, and those big trees in the woods that had kept us warm—blessings 'pon blessings that I hadn't counted, and here was Silas with nothing but his hands, and yet so willin' hearted and doing so much. When I carried him and his folks back to the city I jest filled my wagon box full of things, and felt as if I was a giving directly to the Lord.

One day the elder and his family was over to our house, an' we was a talkin'. His son Fred was a playin' with my Thomas—they was awful good friends—an' says the elder, "If I had as much money as you have, Deacon Tubbs, I'd send Thomas to school, and ask the Lord to make a minister o' him."

"Bless my soul!" thought I, "that's the last thing I want him to be." Ye see I had other things for my boy, but I said nothin'.

My next neighbor, old Mr. Hodges, had a son who went to the city and studied law, and got to be a judge, and comes home in his big carriage once in a while to visit the old folks, his wife and children dressed to fit, and seeing them I had a natural hankerin' for Thomas to turn out like that. I was a saying this to Huld when the elder's folks was gone.

"Now, Lyman Tubbs," says she, a looking at me with them great earnest eyes of hers, "would you really like to have our Thomas jest like old Mr. Hodges' son—a breaking the Sabbath, he and his boys, a shooting ducks and a drinking and a playing cards? Ye see you a deacon and a member of the church and not feel as if 'twas bigger business to persuade men to forsake their sins and to love the Lord Jesus Christ?"

Ever since Silas was here my mind has been dreadfuly took up with something he was a telling me. He said some good Christian men had hired rooms in the worst part of the city and made them bright and attractive, and was a singin' hymns and a preachin' to the folks, all without money and without price, and some sech work as this is what I'd been a wishin' my boy could do, and jest then Thomas came in and stood beside his mother. He had the same hair as hers and the same brown eyes, and something told me that if he took to preachin' he'd be one of the convincin' sort, for I must say that nobody's words ever took hold of an old sinner like me as Huld's does.

Well, my tenth money grew; half the time I didn't know what to do with it. I was over to the elder's one day and he was a tellin' me of a school near by which he thought would be a good place to send our Thomas—he'd noticed how crazy the boy was for books an' learnin' and the minister said he'd a cousin a livin' jest out of the village that would take good care of Thomas, and board him, an' he'd be under good Christian influence.

"What do you say, Huld?" says I, as soon as I got home.

"I'd like him to go," says she, "an' for the elder's boy to go with him."

Sure enough he should, an' that would be a use for the rest of my tenth, an' Thomas an' Fred was awful good friends; they was like David an' Jonathan, an' what do you think, there was a revival that, jest like a big wave, struck that school, an' in fact the whole community, an' both the boys was converted, an' you can't think how I felt, so glad about it, an' kinder streaked, too, for I knew it warn't none of my doin'; I'd been sech a poor, good-for-nothin' Christian all my life, it was enough to set my Thomas agin' the Lord.

We got the good news on Saturday mornin' an' in the afternoon was the covenant meetin'. It was jest about a year from the time that Huld handed me the "Lord's

Money" book. I remembered how I got up in the meetin' then and talked, not because I'd anything to say, but being deacon, I felt as if I ought to and told the brethren I hadn't made no progress, and all that—jest what I commonly said. How could I talk that way now when I'd a year of sech uncommon blessin', and with Huld beside me a cravin' for joy because our Thomas had been converted? No, I couldn't keep from breaking down, and thankin' the Lord for his goodness to me and mine, and I knew that givin' my tenth, though it had come so begreedingly, had been a help to me. I warn't sech a small, waspish critter as I was afore.

The next year I was man enough to d'vide my tenth with Huld, and sech good times as we had investin' it. Now, Huld was great on what we call the "inasmuch charities"—"Inasmuch as ye have done it unto one of the least of these," etc. She was always a findin' some bed-ridden old woman to help, or crippled child, or some other case of need, while I couldn't hardly sleep nights a thinkin' of the great West, with the foreigner's comin' into it, and of the poor freedmen of the South, or of the great heathen world that so needs the gospel. We spent hours and hours a talkin' it over, as we did so we got nearer to each other, and I trust nearer to the Lord.

It's now been a good many years that we have been a tryin' this tenth business, and I wouldn't go back to the helter-skelter way of givin' for anything.

Huld has jest been to the city to see the children, and came home with her face all aglow. Our Thomas and the minister's Fred, who married our Mary, have gone into business together, and are doin' first rate; but that isn't the best of it; they have started a mission in the wickedest part of the city, and Huld said it did her soul good to hear those young voices a tellin' them poor ignorant ones of the love of Jesus and to see them a listenin' an' a comin' into the kingdom.

As I'm a closin' I've got this much to tell you: if you want to be a happy Christian you must let yer prayin' and praisin' and givin' go together, and I will say that Huld never did a better thing for me than when she gave me "The Lord's Money" book.—The Examiner.

* * * What Christ Did. * * *

Christie stood in the hall door looking down the street rather disconsolately. Grace Dennis was jest driving around the corner; she had stopped to see if Christie would not go with her over to Wire Village and try to pick up a class for the mission Sunday school.

"I wish I could," said Christie, wistfully. "But I can't possibly. We've a house full of boarders, you know, and I'm the only girl we keep."

"I wish I could have gone," thought Christie, as she watched Grace out of sight. "I should just love to have a class. I would try my very best to help them; it must be beautiful to feel you are helping any one to be better. I wish I wasn't tied up here at home."

And then all at once Christie turned herself squarely about and went out into the kitchen.

"I'm ashamed of you, Christie Evans, to be fretting because you can't do just what you want to. If you were needed over there at Wire Village I rather guess the way would be made plain for you to go. Instead of that it is clear as clear can be that you are needed right here in this identical kitchen to wash these dishes, and then there are all those rooms that want sweepin'. Now if I was in your place I wouldn't spend any more time lamentin' because I couldn't be where I wasn't needed, but I'd do the work that was given to me, just the very best that I knew how."

Whereupon Christie donned her apron and set about doing the dishes.

"You here?" said Miss Tompkins, coming down into the kitchen on an errand. "I saw Grace Dennis drive up, and thought perhaps she had come to take you to ride."

"So she did," answered Christie, cheerfully; "but you see I'm so indispensable to the welfare of this household that I can't get away very often. If I could have my choice of course I'd choose a higher 'spear' of action, as Miss Kent tells about, but I didn't, so I must make the best of it. I'll try to do my out-and-out best where I am, and maybe I'll rise some time."

Miss Tompkins went back upstairs without the dustpan she had come for.

"I wonder," she said to herself, "if I've got any 'spear' at all. I don't believe I've ever done my out-and-out best whether I have or not. I wish I had, though. I wonder if it is too late to begin now. I declare I'll see what I can do to-day. I'll go down and spend the day with brother Joseph. I can find chances enough to make myself useful there if I don't find my sphere. I don't believe, with those five romping boys, that Martha ever sees the bottom of her mending basket; but I'll look for it to-day. I'm afraid she don't care much about my comin'. I guess I am apt to be sort of cranky and fault-

sending; but I will do my out-and-out best this time, as Christie says."

Christie had had a tableful of dishes, but she was quick and soon had them out of the way.

"Now for the sweeping," she said, and upstairs she went. The first room she took was Will Adam's. I wonder what all that fellow? she thought as she worked. "He doesn't look as he did when he first came here; he is losing that good, innocent look he had. I wish that I knew how to help him. There, this looks better, but I believe I will just run down and pick a few pinks to put on his stand. Perhaps he won't care anything about it, but seems to me it will look sort of cheery, and show that some one thought of him."

So down Christie went for the flowers, and then on to the next room, singing as cheerfully as though this was the way she preferred to spend the morning.

Mrs Ashton, in her own room at the end of the hall, stood deliberating. There on the table lay her book open at a very interesting place. She would very much prefer to sit down comfortably and finish it, but she had promised to go to see a poor family in Willow Lane; they were very poor, and two of the children were sick.

"But I don't feel one bit like going; why won't it do just as well if I wait until afternoon?" she thought, picking up her book and preparing to sit down. Just then, through the open door, came the words of Christie's song:

"Work, for the night is coming,
When man's work is done."

Mrs Ashton dropped her book. "I declare," she said, with a little laugh, "that actually seemed like a warning. Evidently my conscience is not quite clear. I will go now, as I knew all the time I ought."

"I'm going somewhere, to something; I don't much care what," said Will Adams, as he finished his day's work. "I'm tired and blue, and I don't know what all. I'll go to the theatre with Parks; he isn't a fellow mother would like to have me with, I know, and she would be horrified to think of my going to the theatre; but a fellow must do something besides grind all the time, and Parks makes things lively. I can't do just as I would if I were home all the time, anyway. Mother ought not to expect it."

But somehow Will's supper did not taste good to him that night. It was nice, but something seemed to be the matter with it, and he hurried away from the table much quicker than usual, and ran upstairs to change his collar. He smelt the pinks the minute he opened the door, and do you know, when he saw them he just sat down on the bed and cried! He was homesick, and they were his mother's favorite flowers; she always had them in her garden, and when he so unexpectedly found them there on his stand, it came over him like a flash how far away from her he was.

"O mother, mother," he sobbed, "I wish I had never left you! I won't go with Parks tonight. I'll keep as near to you in heart as I can. I wish I hadn't grown away from you so, but I'll get back again if I can. O mother, if I could only see you! It almost seems as if I had, to see the dear old pinks."

"Sarah has been here all day," said Miss Tompkin's brother's wife to him that night. "And you don't know how much she has helped; she was so good, too; that helped most of all."

"I got twelve to promise to come Sunday," said Grace, stopping at the gate again after tea.

"I'm ever so glad," answered Christie, just as brightly as though her heart didn't ache. "Well, it doesn't matter if I haven't anything to tell of, if I've only done my duty," she thought, as Grace went on. "I've washed dishes, swept and dusted, that's all; but I did it the best I could."

But it wasn't all, you know; perhaps it never is, if we are sure to do heartily, as unto the Lord, whatever is plainly given us to do.—Our Youth.

An Ancient Inscription.

In the ancient cathedral of Luebeck, in Germany, there is an old slab with the following inscription:

"Thus speaketh Christ, our Lord, to us;
Ye call me Master, and obey me not;
Ye call me Light, and see me not;
Ye call me Way, and walk me not;
Ye call me Life, and desire me not;
Ye call me Wise, and follow me not;
Ye call me Fair, and love me not;
Ye call me Rich, and ask me not;
Ye call me Eternal, and seek me not;
Ye call me Gracious, and trust me not;
Ye call me Noble, and serve me not;
Ye call me Mighty, and honor me not;
Ye call me Just, and fear me not;
If I condemn you, blame me not."

—Plymouth Chimes.

The Young People

EDITOR W. L. ARCHIBALD.

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

Daily Bible Readings.

Monday.—All the families of earth to share in the Messianic blessings. Genesis 12:1-3.

Tuesday.—Jehovah gives to the Son the uttermost parts of the earth for a possession. Psalm 2:1-12.

Wednesday.—The nations of earth shall flock to Messiah's standard. Isaiah 11:1-10.

Thursday.—Many nations shall gaze with wonder on the exaltation of the suffering Saviour. Isaiah 52:13-53:12.

Friday.—The Great Commission. Matthew 28:16-20.

Saturday.—Gentiles brought into the church. Acts 13:42-49.

Sunday.—Christ has broken down the wall of partition between Jew and Gentile, saving all alive by grace through faith. Ephesians 2:1-21.

The comments on Prayer Meeting Topics for May will be furnished by Rev. E. L. Steves of Glace Bay. Bro. Steves, in his former pastorate of Paradise and Clarence, enjoyed the distinction for some time, of conducting the largest C. C. Classes in these Provinces, and in his present sphere of labor he does not forget the claims of the Young People's work upon his time and energies.

These columns are open to receive contributions from any friends of the B. Y. P. U. The editor will be glad to receive for publication items of news, or other matter of general interest.

Prayer Meeting Topic—April 26.

The Complete Commission. Matthew, 28:19-20.

Our Lord, when about to ascend into Heaven from Bethany's brow, gave to the wondering eleven disciples, a divine commission. It clearly outlined their life work. They made no attempt to deny or escape their obligations. As believers we find at our conversion, that we received a like parchment. The words are the same, and each has the signature of Jesus Christ. This document is a deed of trust to the church and is drawn up as perfectly as human language could make it. It is The Christian's Complete Commission. Nothing is lacking.

THE COMMAND AND THE CALL.

A good woman once said to her minister, "I believe in Home, but not in Foreign missions." She did not seem to know that they have the same centre, the heart of Christ; and that the only difference is the radius described. When asked what she did with the command of Christ, "Go ye into all the world," she replied, "I have never been able to get around what Christ said, yet I do not believe in Foreign missions." She took issue with her Lord, whom she promised at conversion unreservedly to obey. We are doing the same when we leave the great commission out of our gospel.

The command is given in touching language. The voice of the Master is tender, but it is firm. We have abused this imperative of Christ because of its tender associations. We have neglected the call as well as the command. With the unsaved Jesus pleads, "Come"; but the saved he commands "Go."

A little while before this Jesus bade the disciples to tarry in Jerusalem until they had obtained Holy Ghost power, and then to go forth as witnesses for him. The word "witness" is most significant. It is synonymous with "martyr." Stephen was the first witness who suffered martyrdom. When the Holy Spirit came, the promise was fulfilled and the disciples became witnesses, martyrs. The call to every Christian to-day is, "ye shall become martyrs."

THE CONSIGNMENT OF COUNTRY.

Lord Roberts as an officer could not pick out a country for conquest. He had to go where the British government sent him. Lord Kitchener is now in India because ordered there. The Christian must obey orders. He must go where the Lord wants him to go. Paul went straight to Philippi, because the vision at Troas compelled. It was God's voice, and God's hand. The Holy Spirit had refused to let him go into Mysia and Bithynia. But there was no opposition now. He was fulfilling the purpose of his conversion in carrying the gospel to the Gentiles. His field was the world, and it is remarkable how persistently and successfully he campaigned the country committed to his care.

Think of the breadth of the Commission, the world to be subdued for Christ. Then look at the small number and narrow views of those early disciples, and those to-day, and the audacity of this command seems almost insanity, until we realize that the Christ of God is back of this enterprise.

The Commission is complete. It takes in the last man. With outstretched hands the ascending Lord pointed his

disciples to the uttermost parts of the earth. Our love has a broken wing if it cannot fly across the ocean, as well as circle the homeland.

CLAUSES AND CONDITIONS.

There are four, into all the world, "Go," "Make Disciples," "Baptize," and "Teach." This is the full round of duties for the Christian church. Every link is needed to make the chain strong and effective. To leave out one would make it weak and short.

The aim of this Commission is not to have a great many mission stations and missionaries. That is commendable, but it is not of chief concern. The work of the missionary is not to reorganize the social fabric of heathenism. That would confuse aim with results. Christianity will produce new lives and change social conditions, but that is not the declared policy of Christ. His command is to evangelize the world, in the broad sense of the term. The church must do more than preach to men. She must baptize believers, organize them into churches and build them up in knowledge, faith and character. She must train them for service. We are "saved to serve."

These conditions are of the utmost importance when we remember "taking the world at large," of every three persons walking on the vast globe, two have never heard of the Saviour, have never seen a Bible, know nothing of Heaven, and nothing of hell. Do you wonder that the holy enthusiasm of the Student Volunteer Movement took for its motto, "The evangelization of the world in this generation." If the church would really obey the commands of Christ, it might be done.

COMPANION, COUNSELLOR, CONQUEROR.

Complete victory is assured by the words of Jesus, "All authority hath been given unto me in heaven and on earth," and "lo, I am with you always, even unto the end of the world." We do not undertake this gigantic task alone, or in our own strength. One commander in chief accompanies every one of his soldiers in the campaign. His army will never stack arms until sin is vanquished and its champions chained in everlasting prison. The Lord Jesus is personally conducting the evangelization of the world. He is working with us and through us. All authority belongs to him. He has never lost a battle; and at last every knee shall bow and every tongue confess that he is Lord. If the silent pyramids which had stood for forty centuries inspired the soldiers of Napoleon with a new enthusiasm as they passed beneath their shadows, what holy zeal should stir the hearts of the soldiers of the cross when they remember that Jesus Christ is ever with them. The host of heaven is watching the progress of the battle, and when a single slave is liberated from the bonds of sin by the messengers of Jesus the angelic chorus makes heaven ring with joyous hallelujah.

From the heart of heathenism comes the short and emphatic appeal of David Livingstone, "Come on brethren." We might listen for hours to calls from the world wide field. Let us respond. We have the Commission. The church will never conquer unless she steps more steadily by the side of her Saviour.

SUGGESTED SONGS:

"The whole round world for Jesus," "Jesus shall reign," "The light of the world is Jesus," "The morning light is breaking," "All the way my Saviour leads me," "Uplift the banner," "Coronation."

Z. L. FASH.

Woodstock, N. B.

Arctic Missions.

The first Christian missionaries in the extreme north went to Norway from England in the tenth century. But long before this, Scotch missionaries, known as "Papar," "crept northward to Iceland." "It was from Iceland," says Dr. George Smith, "that Greenland was first Christianized. It had seventeen bishops in succession up to 1408, after which the 'black death' decimated the settlers, and the Eskimos exterminated the rest. Tradition tells of a Scots missionary who from Greenland found his way to North America and there died a martyr for the faith."

The first missionary to reach Labrador was a Christian Erhardt, a Moravian brother, who landed in July, 1752. He and the sailors of his boat were all murdered. Erhardt was followed by Jans Haven, who was moved to go when he heard that Erhardt had fallen. "Not until 184 did the gospel meet acceptance. Then patience was gladdened by a widespread awakening among the people. Today, from six centers, thirty-five missionary ministers to all but about two hundred of the scattered Eskimos, and in summer care for the spiritual needs of the fishermen who visit the coast."

In Alaska, Canada, and Labrador, there are 135,263 Indians and Eskimos, with 447 missionaries working among them.

Any one may be proud to have a share in such work.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR APRIL.

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

Life is interesting here among the Telugus, and things move on with considerable regularity, but not monotony, as that condition, we seldom experience. We do not have your changeable weather, first freezing, then thawing, to keep us moving either, but we slip from our cool season into a gradually increasing heat, until everything shimmers, and then we steam for some months and then we cool off and gird ourselves for another roast. Why do not more of you young people tire of change and come to the land of perennial summer? For instance, the work here is in great need of a doctor, and I would recommend either men or women, who are anticipating Foreign Missions, to take some medical preparation if they have any taste for service in that line. They would not put it first, even if they had all medical science at the finger ends, but armed with this, they would draw aside the purdahs, and open the zenana doors, and bring light into many homes and hearts.

It is a matter of much regret that our hospital has had to be closed, and many are asking when we will open it again, and they point to some remarkable cases of restoration and say that many are sick. We have now engaged a lady to begin July first, but one should come from home this autumn, and prepare herself with the language, before she will be able to do herself or the work justice. We have now three church members as the direct result of work in the hospital, and they are all at work among the cool class of people, refuting the idea, that so many in this land have, that Christians should not work with their hands. Will you not all continue in prayer till some woman is willing to come from home and take up this department of great usefulness.

Sometime ago a woman seemed to be converted but was held back by her husband and other friends, and finally they got her out of the town, and away from us. Three weeks ago that husband died, and where the woman is we are not sure. A young man, who was much concerned, was sent off to friends some three hundred miles distant, and another man was nearly frightened out of his life by the police. That reminds me of something that is being done for that class of people in India. Lord Radstock is working out an interesting scheme to a successful issue. He is working among Christian policemen at home, and in memory of Queen Victoria they are contributing to a fund to supply policemen in this country with some portion of the Word of God. To inspectors, a whole Bible is given and so on down to the ordinary constable. Through an agent for this work in Coonoor last year, Mr. Archibald secured an allotment for all of our fields, and lately the plans for distribution on this particular field have reached completion. A short time ago, all the town and taluk, that is parish, policemen, who could be tolled off, assembled here some thirty-five or forty, with head constables and inspector, and Mr. Archibald had a good meeting with them, telling them how the books were secured and their value, and the effect that they should have on their lives and hearts. Our children sang and Miss Archibald gave a talk, and all dispersed much pleased with their visit. Gradually those who were not able to be present, are coming in for their books, and now Mr. Archibald has taken a lot of boxes, which he has had made away with him, to put up in various police stations to hold Bibles, gifts from the same fund. The police force in this town is not what it was a year ago, and it is much more to be commended. Similar funds are being raised for women and children, but all the books are to be used with discretion, yet many will get the whole, or some part of the Bible free of charge. I have a New Testament to take to a young widow of nineteen whom I visit, and will you not pray that the light of God may shine into her shadowed life? I have known her from childhood, and have frequently visited her since her husband fell dead nearly a year ago on the street. She is the daughter of one of our most intelligent citizens and was fairly educated, but now the laws of her caste forbid her the pleasure of reading, yet the last time I was at her house she read a few words and I hope she will read this book, even if she does it, as she gave me her good-bye, the other day, she shrank back in the corner, where no one could see her, and offered me her hand.

For years we have had a servant who does our

sweeping, etc., and for a long time she had said that she was believing in Jesus, but did not dare to come out. Some ten days ago she stood on the back verandah and watched while two were baptized in the river below. As soon as we returned she said to one and another that she was going to come out, but we did not pay much attention to it, till she finally told us that she was ready to come, and two days ago she followed her Lord in his appointed way, and has been very bright and happy since. She went back to her home as usual that evening and after a day or so the storm blew over. I thought of Paul's question to the Ephesians, Have ye received the Holy Ghost? and wondered at this woman's oft repeated testimony to her belief, which seemed to be without vitality. But in a moment when we least expected it her heart is melted, and the light is shining out from her face, and she is ready to acknowledge her Saviour. There are some at home who will be glad to hear of this, for many have prayed for her.

In the interest of W. C. T. U. work I have lately had a visit to the old city of Hyderabad and Poona. In the latter place, people were dying of plague at the rate of about a hundred a day, and after my return I was under medical observation for ten days according to law. How often we think of the words, A thousand shall fall at thy side, but it shall not come nigh thee. Thousands are passing into eternity every week from this cause alone, and perhaps the plague never had a stronger hold on the country than now. The W. C. T. U. has only had an active life here for some seven years, so we are not a strong body, but a large work is being done among the young in both native and Eurasian circles, and I was greatly pleased and encouraged as I realized the education that many were now receiving that was quite impossible only a few years ago. We had a medal contest in Hyderabad, where the children sang and recited beautifully. A poor drunkard strayed into one of these contests last year, and while there the spirit of God visited him, and he was not only turned from the habit of drinking, but he came straight to his heavenly Father, and now he is telling to others what has been done for him. It is here a little and there a little, and who knoweth which shall prosper, this or that.

Secunderabad, one of the largest English military stations in India, is only three miles from Hyderabad, and some four miles from Secunderabad is a large English Fort, from which at a certain hour every day a gun is fired and from the large native town of Hyderabad, the stronghold of the Nizam's dominions, an immediate response is expected. A lady told us, that not so very long ago, the Nizam said that he did not know why he should have his cannon answer that from the Fort, just at a given time, and that he would not do it. This was the understood signal that all was well. But one night the cannon from the Fort sent out its loud call and no reply came back. A second roar of thunder rolled out into the night, and still no response, and the bugle call to arms sounded through the Fort seven miles away. A third time a cannon from the Fort sent out its question, is all well, and when no answer was returned, there was an order to march on the gates of Hyderabad, and now every night the gun from the city responds to that from the Fort within so many minutes, I forget the number. Hyderabad is a walled city, and looks inside, as if English influence had never touched its strong Mohammedan life.

Here also, in this vicinity, is the old Fort of Galconda, built some three hundred years ago, and from its situation, on the side and top of a hill, it seems as if it might have been impregnable. And one of the Professors in the Nizam's College told me that it was not taken but was betrayed into the hands of the enemy, when there was war between the Hindus and Mohammedans. This gentleman also told me, that a prophecy had lately come to light, but whether it was uttered by the Commander of this Fort or not, I do not now remember, but it was like this. An imprisoned enemy was charged by the King Aurang Zeeb with lifting his eyes towards the walls of the Imperial Zenana, and was brought out to answer thereto. He denied, and said he was not guilty, but, said he, I see fair-haired hosts coming over the sea, who will destroy your walls and tear down your purdahs. He was beheaded the next day, and his grave is now at Delhi, and at the recent Durbar Hindus visited it, and did homage to his memory. The fair haired hosts are here, and the walls are crumbling, and the blessed Gospel light is penetrating the zenanas, and the poor have the Gospel preached to them, yet should we not all the more earnestly pray, Thy Kingdom come, Thy will be done on earth as it is done in Heaven?

Just here comes some people from a distance of eight miles to the Hospital, but happily we can manage this, we think, so give some medicine and send them off, with instruction to come next week again. They have been to the other 'hospital' several times, and got no good, and my heart cries out for some one who is skilled in the healing art, who can give her time to this very gratifying work.

You have been asked many times to pray for the

convicting power of the Spirit of God to be manifested on this field, and we all believe that he is working in the hearts of many. Will you still hold to this request, for as I see him work I stand aside and say so often to myself, without me ye can do nothing. And again I wonder if I will ever learn how little is accomplished if the worker has not a living connection with the Son of God.

C. H. ARCHIBALD.

Chicacole, India, March, 1903.

Foreign Mission Board.

NOTES BY THE SECRETARY.

It has been said that offerings for our mission work may be classified as follows: "The careless offering, the perfunctory offering, the painstaking and thorough offering, the prayerful and great offering." Certainly that only can be dignified as a good offering where the church does its best.

The brethren who have the oversight of our Foreign Mission enterprise will be delighted to have the pastors and churches do their very best in the offerings which they make for this great department of our work. There is only a little more than three months before the work of the year will close. Brother pastor what have you and your church been doing for those who know not Jesus and this perhaps because they have never heard of Him. What you do, do quickly.

It was the late Dr. John A. Broadus who said that the only specific prayer Jesus laid upon his disciples was "Pray ye the Lord of the harvest to send laborers into his harvest." He said also that this was very frequently neglected. We have sent forth some laborers. We ought to send forth more of them. But when they are sent forth, it must be borne in mind that they need to be supported while they are at work. They require food and raiment, and they are in a strange land, where no donations are received, for in many instances they are unwelcome visitors. Brethren, send along your offerings our treasury sounds very empty at the present time, and while this is so strange as it may seem, the missionaries report more than the usual interest in their respective fields.

The Banner Church for Giving.

According to Dr. Ashmore, of China, the most liberal church in the world is found in Hawaii. He says:—"We found that the church had a heavy infusion of the descendants of the old missionaries who had evangelized Hawaii—the Judds, the Bingham's, the Gulicks, and others. Well, here is a missionary church. They are carrying on a mission of their own in the Gilbert Islands, sending money to the American Board also. Last year they gave \$40,000 to carry on their mission. This year they have already sent \$1,000 of Uncle Sam's yellow gold on to Boston, and the second and third thousands are to follow soon, and that does not include private gifts of individuals whom the Lord has prospered. The expenses of the church are all paid by private subscriptions and the Sunday collections—every red penny of them. These collections have been sometimes astonishing in size. On one Sunday they raised \$14,000; on another, by special appeal, they amounted to \$34,000. Such giving as that would take the breath of the Baptists of a whole state with us. Not long ago, when the old Mother Board was in a pinch, they sent on \$9,000 at a clip."

This is good testimony. It confirms the far-sightedness of Christian men in the days gone by. They believe Jesus meant what he said when he instructed his disciples to "go into all the world and preach the gospel to every creature," and they acted upon their convictions. They had no doubt as to their duty as Christians in this matter, men were living in the dark. They knew not the light, nor where to find it, so these men of light and knowledge said, to one another we must take it to these peoples. This they did, and with such magnificent results, sometimes we hear a poor half-starved soul say, "I don't believe in Foreign Missions." Of course he doesn't. What does he believe in? He is too lean and hungry looking to believe in anything. What that man needs more than anything else is a genuine conversion.

Eruptions

Pimples, boils, tetter, eczema or salt rheum, Are signs of diseased blood. Their radical and permanent cure, therefore consists in curing the blood.

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

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

Hood's Sarsaparilla

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

The Messenger and Visitor

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

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

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

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

TWO WAYS OF GIVING.

And opening their treasures, they offered unto him gifts of gold, and frankincense and myrrh.—Matt. 1:11.

A colored man was telling of his way of giving to the Lord. "Yes, sir," said he, "I gibe de truck off o' one acre ebbery year to de Lord." "Which acre is it?" the friend asked. "Wall, dat is a different question. Truf is de acre changes most ebbery season." "How is that?" "Why, in wet season I gibe de Lawd de low land and in dry season I gibe Him de top acre de whole plantation." "In that case de Lord's acre is de worst in de whole farm, for in wet seasons it would be quite flooded, and in dry times parched." "Jea so. You don't allow I'se going to rob my family of de best acre I'se got, did ye?"

Is not that too much de fashion of our own off rings to de Lord—shreds of time, bits of talent, d-bits of money, fringes of things? These magi teach us better, they gave their best. It is not our poorest, but our best, that we should give de Lord."—Wayland Hoyt.

Notices.

The N. S. Central Association will convene with the Cunard Baptist church, June 26th, 2:30 p. m. H. B. SMITH, Sec'y.

The next meeting of the Annapolis County Conference will be held at Melvern Square on Monday and Tuesday, May 4th and 5th next. This will be a joint meeting with the Kings Co., Conference. W. L. ARCHIBALD, Secy.

Kings and Annapolis Joint County Conference is to be held at Melvern Square 4th and 5th of May, (Monday and Tuesday). Papers will be read by Rev. J. W. Porter, L. D. Moore and H. R. Hatch. There will be a question box, under the direction of Rev. D. H. Simpson, a sermon by Rev. H. Archibald and the closing session will be missionary in its character, at which addresses will be given by Revs. C. H. Day, J. A. Huntley and E. H. Daley. M. P. FREEMAN.

The Shelburne County Quarterly meeting will convene with the church at Lockport, May 5th and 6th. First meeting 2:30 p. m. This is our annual Session and it is important that there be a large attendance. Will all the churches see to it that delegates are appointed. S. S. POOLR, Sec'y.

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

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

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

THE TWENTIETH CENTURY FUND \$50,000.

Will subscribers please send all money from New Brunswick and Prince Edward Island to Rev. J. W. Manning, St. John, N. B. All in Nova Scotia to Rev. H. R. Hatch, Wolfville, N. S.

This Will Interest Many. F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, or neuralgia, will send their address to him at 805 45 Winthrop Building, Boston, Mass., he will direct them to the perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

Antoni and Luigi Pergio, brothers, first class passengers on the steamer Palatia, which arrived at New York, April 17th from Naples, were arrested as they were leaving the steamer, and jewelry valued at \$4,000 which they had in their possession was seized. The customs officers said each man had around his waist a canvas belt in which were 56 watches. In their pockets was a diamond ring, valued at \$1,000, watches, ear rings and silverware. The brothers were held in \$1,000 bail each.

The Times correspondent at Peking telegraphs that the latest official explanation by the Russian legation of the delay in restoring Nien Chwang to China is that it is due to the presence in that port of British and American gunboats, and the consequent uncertainty as to the possible action of these powers after the restitution of the port. This, continues the correspondent is mere bluff because the gunboats have been stationed there more or less constantly during the past twenty years.

The police have closed and sealed the door of the Distillery of the Grande Charterouse at Fourvoire, a few miles from Grenoble, France. Father Rey on behalf of the public protested against the action of the police, and some cries were raised. There was no further incident.

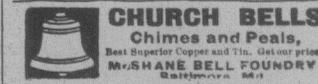
Four members of the German Atlantic expedition have arrived at Sydney, N. S. W., from Kerguelon Island where during eighteen months this party pursued investigations. The members suffered from the severe cold and privations. One doctor succumbed and another, Doctor Worth who was the leader of the party, is not likely to recover.

Hon. James A. Drummond, President of the Canada Sugar Refining Co., Ltd., Montreal, said Friday evening that in view of Germany's generous attitude, the Canadian policy was a reasonable act of retaliation. He added that although Germany produced 40 per cent of the beet root sugar of the world, France, Russia, Holland, Belgium and Austria still remained as a market.

After Work or Exercise

POND'S EXTRACT

Soothes tired muscles, relieves soreness and stiffness and gives the body a feeling of comfort and strength. Don't take the weak, watery witch hazel preparations represented to be "the same as" Pond's Extract, which easily sour and generally contain "wood alcohol," a deadly poison.



When answering advertisements please mention the Messenger and Visitor.

A Safe 10 per cent. Investment

Increasing in value annually until 1907, when, with the completion of development work, an investment of \$300 now will be worth at least \$1,000, and pay large dividends on that amount.

\$5 Per Month

\$60 yearly, secures (on first payment) a \$300 Negotiable Share Contract, in the

Obispo Rubber Plantation Co.

(Comprising 9,000 acres in Tuxtepec, Oaxaca, Mexico.) One of the largest, best situated, best managed and most profitable plantations in Mexico, and one which Paid 7 p. c. in 1901 and 10 p. c. in 1902

Although the property is only just two years old and 4 p. c. was guaranteed annually, yet the assured earnings are now easily on a 10 p. c. basis, these earnings being from various sources other than the permanent products, which will not reach a profitable producing stage for the next five years.

Interest Begins With Your First Payment

Instead of paying cash for these shares you can buy them at the rate of \$60 a year (or \$5 per month) which is about as rapidly as development can be pushed, so that in five years you will have paid for your stock and in the meantime have been drawing interest and participating in the earnings at the rate of at least 10 p. c. a year. About the same time your stock is fully paid up, and permanent crops, like Rubber, Cacao and Vanilla, will be producing largely, and you will have an investment that you have bought easily, received good returns on whilst doing so, and which will thereafter bring you each year at least as much as you paid for it in the first place.

The Obispo Rubber Plantation can produce and land clean, cultivated Rubber in New York at 5 cents a lb., inclusive of all expenses. Dirty "Central" rubber (from wild trees in the same belt), containing as high as from thirty to forty per cent. of foreign substances, now fetches 60 to 67 cents in New York, while this clean, pure, finer rubber may confidently be expected to command \$1.00.

The cultivation plans of this plantation contemplate a total planting of **2,800,000 Rubber Trees**

(many of which are now 2 years old), together with 200,000 Cocoa trees and 72,000 Vanilla Vines, both enormously profitable, as well as a large acreage of coffee (5,000 trees are now producing), sugar cane, corn, pineapples, bananas, orange, grapefruit, etc.

The Obispo Rubber Plantation is part of 40,000 acres bought by Mr. Maxwell Riddle, of the Riddle Coach and Hearse Co., Ravenna, O., (established 1831, rating \$500,000) as an investment, and which he and some of his fellow planters, and some fellow business men are developing for the Obispo Rubber Plantation Company, under a contract that makes them responsible for the interests of all subscribers to its stock.

As an Investment for Persons of Moderate Means this has no Equal.

The property is already a proven success, and the features guaranteeing PROTECTION TO INVESTORS are as near perfect as four prominent firms of attorneys and two great Trust Companies could devise.

These securities embrace all the features of a 4 p. c. Gold Bond, a dividend paying stock, and, after eight years, a transferable annuity, payable for at least 40 years longer, secured by deed of the plantation to and declaration of trust, for the benefit of the contract shareholders, by the North American Trust Company, New York, while the regularity of the incorporation and the validity of the issue of these securities are certified to by Tyson, Goddard and Brewster, of New York.

IT IS WORTH WHILE TO SEND FOR THE PROSPECTUS.

The standing, ability, experience and financial responsibility of the men at the head of this enterprise will carry great weight with discerning investors. The thorough manner in which each subscriber is kept in touch with the property, and the measures used for the protection of the interests of all investors, large and small, are such as no other similar enterprise offers. These statements will be verified by over 1,000 stockholders, to any of whom we shall be glad to refer intending investors.

FILL OUT THE COUPON

and mail to us, on receipt of which full particulars will be sent you, also a sample copy of "Cent per Cent," a monthly magazine of financial facts and information (50 cents a year) Capt. W. B. Porter's report of the second annual inspection of the property (just published), together with particulars of a FREE TRIP TO MEXICO offered intending investors, individually or syndicate, where the amount of the proposed subscription will warrant it.

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Send full information, prospectus, pamphlets and book of photographs, showing progress already made on the Obispo Plantation to

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

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MILBURN'S HEART AND NERVE PILLS

Make Weak Hearts Strong. Make Shaky Nerves Firm.

THEY CURE

Nervousness—Sleeplessness—Palpitation of the Heart—Nervous Prostration—Faint and Dizzy Spells—Brain Fog—After Effects of La Grippe—Anemia—And all Troubles Arising from a Run-down System.

Read what T. L. Foster, Mining, Ont., has to say about them:—I was greatly troubled with palpitation of the heart, a sudden blindness would come over me, and floating specks before my eyes caused me great inconvenience. Often I would have to gasp for breath, and my nerves were in a terrible condition. I took MILBURN'S HEART AND NERVE PILLS, and they have proved a blessing to me. I cheerfully recommend them to all sufferers from heart and nerve trouble.

Price 50c per box, or 3 for \$1.25; all dealers or The T. Milburn Co., Limited, Toronto, Ont.

Not Only Relief; A Cure.

ASTHMA

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

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

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

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Easy Home Dyeing

It is surprising how easy you can dye successfully at home with Maypole Soap; which washes and dyes at one operation. No mess, no trouble. Brilliant and fadeless colorings—you can dye to any tint with it.

Maypole Soap. Sold everywhere. 20c for Colors, 15c for Black.

COWAN'S PERFECTION

Cocoa.

It makes children healthy and strong.

The Home

AIRING SAFELY.

The airing of a sick room in winter need not be difficult. Throw something lightly over the patient, large blankets are best, sheltering even the head and face; and, in serious cases, set a screen along the edge of the bed. Immediately open all the windows, top and bottom. If they are numerous, and it is blowing hard, they may be sufficient, and you can go around and close them; remove the blanket by degrees, and consider your task done.

If, however, the wind does not rush in freely be ready—one, two, or even three of you—with towels and stout fans, and hurriedly beat out the air from the corners and from under beds, toward the windows, avoiding, so far as possible, fanning the patient, which might prove harmful.

A towel grasped by two corners and sharply flapped, as if shaking dust out of it, downward near the floor, upward near the ceiling, brings about a very speedy change of air. In the contracted spaces, use a fan. Two or three minutes will do the work, and you can shut up. Then promptly begin to draw off the extra cover. Study the sudden coldness of the room, and leave enough on, for a time, but do not cause over-heating.

That is one evil more easily prevented in a hasty than in a gradual airing; another being a heavy sluggish chilling of the sick person; another, a too lasting cooling of the solid woodwork, walls, etc.

Finally, it may seem to you worth while to fan again a little, close to the heater, so as to spread the warmth more rapidly.

If it is bedtime do not adjust the ventilation for the night until the temperature rises somewhat, and probably you should not remove much of the added bedclothes until the room feels warm.

All is plain sailing, except the altering of the cover, which requires care.

This process, modified for ordinary use, would give a more healthy night's rest to a child sleeping where people have been sitting during the evening.—Margaret Meredith, in Ladies' World.

CREAMED CARROTS.

Scrape the carrots and cut in slices one-fourth of an inch thick. Let them lie in cold water an hour before cooking. Boil till tender in salted water, drain, and pour over them a well-seasoned white sauce.—Ex.

TURNIP RAGOUT.

Melt three tablespoons of butter, when hot add one quart of finely sliced raw turnip with one tablespoon of finely chopped onion. Cook slowly on the back of the stove till tender. Add one teaspoon of sugar, one teaspoon of salt, and two tablespoons of flour. Cook two minutes and then add one cup of milk, beef or chicken stock, and let it simmer for fifteen minutes.

Escalloped turnips are appetizing. Pare, slice, and boil till tender in salted water. Drain and put in a baking dish. Cover with cream sauce, dust with buttered crumbs, and brown in a quick oven.—Ex.

PARSNIP BALLS.

Mash cold boiled parsnips, season and roll into tiny balls. Dip in eggs and crumbs fry delicately brown in deep fat.

Salsify, squash, turnips and carrots may be cooked in this fashion, each making an appetizing dish.—Good Housekeeping.

CREAM OF CORN SOUP.

Into the top of the double boiler turn one quart of sweet milk, two sprigs of parsley and enough onion to make about one tablespoonful if chopped. If parsley and onions are put in the milk in large pieces they can be lifted out after the milk comes to the boiling point without straining, as they are only added to season the milk. Rub through a sieve one can of cream corn; add to the hot milk and cook ten minutes; thicken with one tablespoonful of pastry flour stirred in a smooth paste with a little cold milk; add to the thickening one teaspoonful of salt, a little pepper and one tablespoonful of butter. Cook

three minutes and serve. This can be used for a six o'clock dinner when the meat is not too plentiful, as it is a very hearty soup.—Ex.

NUT AND CELERY SALAD.

Shell enough English walnuts to make a pint of meats, and chop rather coarsely after every particle of shell has been picked out. Drop two heads of well blanched celery into cold water, and when firm and crisp, select the tender parts and cut enough stalks into delicate slices to make a pint and a half, using a very sharp knife so as not to bruise the celery. Put the celery and nuts into a cold bowl and thoroughly moisten with a rich mayonnaise dressing. Serve a portion to each guest on a delicate leaf of lettuce, passing thin water wafers with the salad.—Ex.

CREAM SAUCE.

One pint of sweet milk, one tablespoonful of butter, one tablespoonful of flour, and salt and pepper to suit the taste. Put the milk in a double boiler, rub the butter and flour to a paste, and add a spoonful of the warm milk; then mix all the ingredients together, and when the mixture is thick and creamy, pour over the cauliflower.—Ex.

BOILED SALMON.

If fresh fish cannot readily be obtained canned salmon will make a very acceptable fish course. The large, flat cans contain the choicest section of the fish. Heat the fish by plunging the can into a kettle of boiling water and let it remain on the back of the range for twenty minutes or longer. Open the can, drain off the liquid, reject all skin and bone, and separate the fish into delicate flakes with a silver fork. Arrange upon a hot platter garnished with sprigs of parsley and thin slices of lemon. Serve with the sauce.—Ex.

CLEAN UP YOUR IMPLEMENTS.

The garden tools, as most of us lay them by in the fall, get rusty and tired before spring. I believe that sharp, bright tools save 25 per cent of bone, labor and muscle when we come to operate them. If they were neglected last fall and laid aside in bad condition, it is time to offer our apologies and clean them up. If they are rusty, soak them in sour milk for a few hours, then rub them off thoroughly with a woollen rag and grease them. Almost any kind of grease that is free from salt will answer. If they are too rusty, scour with sandpaper and finish with emery paper before soaking. A flat eight-inch file costing a few cents will accomplish wonders in the working of tools. File the wheel hoes, hand hoes and spades, and it will abundantly pay for all the trouble. File from the upper side of the blade and bring it to a true sharp level and see how the labor is lightened. I have said the same things before, but I think they will bear repeating.—J. E. Morse in Rural New Yorker.

REST FOR TIRED MOTHERS.

How many babies wake up just about the mother's bedtime and keep her busy for a good part of the night. The mother may not see anything apparently the matter with the child, but she may depend upon it that when baby is cross and sleepless there is something wrong, and the little one is taking the only means he has of telling it. Baby's Own Tablets will make him well and cheerful right away. There are no opiates in this medicine—they send baby to sleep simply because they remove the cause of his sleeplessness and make him feel good and comfortable. The Tablets are good for children of all ages, and they cure all the minor troubles of children. If you know a neighbor who is using the Tablets for her children, ask what she thinks of them, and we are sure she will tell you they are the best medicine in the world for little ones. Mrs. James Levere, Spencerville, Ont., says: "I believe Baby's Own Tablets saved my baby's life and I would not be without them."

Sold by druggists at 25 cents a box or sent by mail post paid on receipt of prices by writing direct to the Dr. Williams' Medicine Co., Lowell, Mass., U.S.A.

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Norway Pine Syrup

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

It stops that tickling in the throat, is pleasant to take and soothing and healing to the lungs. Mr. E. Bishop Brand, the well-known Galt gardener, writes:—I had a very severe attack of sore throat and tightness in the chest. Some times when I wanted to cough and could not I would almost choke to death. My wife got me a bottle of DR. WOOD'S NORWAY PINE SYRUP, and to my surprise I found speedy relief. I would not be without it if it cost \$1.00 a bottle, and I can recommend it to everyone bothered with a cough or cold. Price 25 Cents.

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Woodill's German
Baking Powder
Reliable.

GATES'
Acadian Liniment
 IS A
Never-failing Specific for Pain
and Cure for Injuries.

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

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The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

Second Quarter, 1903.

APRIL TO JUNE.

Lesson V. May 3. Paul Arrested.—Acts 21: 30-39.

GOLDEN TEXT.

If any man suffer as a Christian, let him not be ashamed.—I Peter 4: 16.

EXPLANATORY.

Scene I. PAUL'S RECEPTION AT JERUSALEM.—Vs 17-19. The journey described in our last lesson ended in Jerusalem, and there was the completion of Paul's third missionary tour.

Paul made his home with one of the older disciples named Mnason.

The brethren received Paul and his companions with great pleasure (v. 17), probably referring to private and personal greetings.

Scene II. THE SLANDERS AGAINST PAUL.—Vs 20-22. Those that heard Paul glorified God for this marvellous progress of the gospel. It was in accordance with their vote seven or eight years before. But this vote had not changed the opinions of many. Moreover, there were great numbers of zealous Jews from all over the country, and from foreign countries, present at the feast, not Christians but those bitterly opposed to Christ. These were intensely zealous for the keeping of the law, for it was divine, it was the foundation of their hopes as a nation. The promises were that in the seed of Abraham all nations were to be blessed, Zion was to be the joy of the whole earth. They were the favored nation.

They had heard vague rumors of Paul's teaching and conduct, that he taught that not only the Gentiles, but even the Jews, need not keep the law of Moses. To them Paul seemed to be undermining the very foundations of the kingdom of God, to be destroying all their hopes, blotting out the very stars of heaven.

Scene III. THE PLAN FOR REFUTING THESE SLANDERS.—Vs. 23-26. In order to refute these slanders, the leaders of the Jerusalem Christians proposed to Paul a plan, the heart of which was to prove that Paul did not reject the Jewish law, but was a true Jew as well as a Christian. Four men had come to Jerusalem to complete a Nazirite vow. Paul reluctantly agreed to pay their necessary expenses, and for a week "to live with four papers in the chamber of the temple which was set apart for this purpose; and then to pay for sixteen sacrificial animals and the accompanying meat-offerings; and to stand among these Nazirites while the priest offered them, and then to look on while the men's heads were being shaved and while they took their hair to burn it under the boiling cauldron of the peace-offerings."

Note 1. This was not a compromise, but a concession.

2. The plan was in a measure inadequate, for it did not express fully Paul's position, and he ran the risk of almost certain misrepresentation on the other side.

BUILT OVER.

Food That Rebuilds Man's Body and Built It Right.

By food alone, with a knowledge of what food to use, disease can be warded off and health maintained, also many even chronic diseases can be cured. It is manifestly best and safest to depend upon food to cure rather than too much drugging.

A case in point will illustrate. A well known m. n. of Reading, Pa., Treas. of a certain club there, says: "I have never written a testimonial letter but I have been using Grape-Nuts about a year and have recovered my health, and feel that I would like to write you about it for the case is extraordinary.

"For five years I was a sufferer from a dreadful condition of the bowels; the trouble was most obscure." Here follows a detailed description and the condition certainly was distressing enough (details can be given by mail).

"Nothing in the way of treatment of drugs benefited me in the least and an operation was seriously considered. In May, 1901, I commenced using Grape-Nuts as a food and with no idea that it would in any way help my condition. In two or three weeks time I noticed an improvement and there was a steady gain from that time on until now I don't know how to explain the healing value of the food but for some reason, although it has taken nearly a year, I have recovered my health and the change is entirely attributable to Grape-Nuts food, for I long ago quit medicine. I eat only Grape-Nuts for breakfast and luncheon, at my night dinner I have an assorted meal." Name furnished by Postum Co., Battle Creek, Mich.

3. To have refused to make this concession would have put an undue emphasis on the ritual of the Jews, just as really as to make that ritual a condition of salvation.

4. The fact that unexpected trouble grew out of it, and that it did not accomplish all that was intended, does not brand the plan as unwise or wrong. The Jews would have found some other pretext if it had not come to them.

Scene IV. THE MOB ASSAULTING PAUL IN THE TEMPLE COURTS.—Vs. 27-31. The apartment appropriated to the Nazirites was in the Court of the Women, the entrance to which was through the Gate Beautiful. A balustrade of stone fenced off this and other more sacred enclosures from the large Court of the Gentiles, into which any one might enter. This was the middle wall of partition alluded to (Eph. 2: 14). The Palesine Exploration Society has brought to light one of the slabs bearing this inscription: "No man of alien race is to enter within the balustrade and fence that goes round the temple. If any one is taken in the act, let him know that he has himself to blame for the penalty of death that follows." This, accordingly, was the punishment which the Jews of Asia were now seeking to bring on St. Paul and on his friends, because they thought Paul had brought an Ephesian Gentile within the forbidden enclosure. Some of the Jews from Ephesus who had opposed Paul so bitterly there were present at the feast. They recognized their fellow-citizen Trophimus with Paul in Jerusalem, and imagined that he had brought him into the Court of the Women where Paul and his companions in the Nazirite vow necessarily spent some time, and thus under cover of keeping the law was actually defying it.

30. Then arose a fearful mob. ALL THE CITY WAS MOVED (excited, disturbed, restless), AND THEY TOOK PAUL (laid violent hands upon him) AND (dragged) HIM OUT OF THE TEMPLE (the inner Court of the Women), and beat him, with the intent to kill him. AND FORTHWITH (immediately) THE DOORS WERE SHUT, the great folding doors of the Gate Beautiful on the steps to which Peter and John had healed the lame man. It took twenty men to shut them. They were closed for fear the inner court might be polluted by bloodshed or some reckless act of the mob.

Scene V. THE RESCUE.—Vs. 31-36. 31. TIDINGS CAME UNTO THE CHIEF CAPTAIN, or commander of a thousand men. His name was Claudius Lysias (Acts 23: 26). OF THE BAND, a Roman cohort, the tenth part of a legion, or about six hundred men. This cohort formed the garrison of Castle Antonia, at the northwest corner area. This fortress communicated with the temple cloisters by two flights of steps.

32. TOOK SOLDIERS AND CENTURIONS, captains of a hundred, for officers of the so-called guards who rescued Paul from the hands of the mob who were beating him.

33. FOUND WITH TWO CHAINS. One from each of his arms to a soldier on each side of him (comp. Acts 12: 6). AND DEMANDED Inquiry of the bystanders.

34. SOME CRIED ONE THING, SOME ANOTHER. As in the riot at Ephesus (Acts 19: 32), most did not know just what Paul had done. CARRIED INTO THE CASTLE of Antonia.

35. AND WHEN HE CAME UPON THE STAIRS. One of the two flights of stairs which led from the Court of the Gentiles to the top of the cloisters adjoining the Castle of Antonia, one connected with the northern, and the other with the western cloister. HE WAS BORN OF THE SOLDIERS. "No sooner had he got on the stairs which led up to the top of the cloister, than the mob, afraid that they were going to be balked of their vengeance, made another rush at him, with yells of kill him! kill him! and Paul, unable in his fettered condition to steady himself, was carried off by his leg, and hurried along in the arms of the surrounding soldiers."

AWAY WITH HIM. The same cry which echoed before this same tower of Antonia against Paul's Lord (John 19: 15).

Scene VI. PAUL'S DEFENSE FROM THE CASTLE STAIRS.—Vs. 37-40; Acts 12: 1-21. While Paul was being carried into the castle, he met the commandant-in-chief, and (37) SAID (in Greek, which the CHIEF CAPTAIN would understand, but not Hebrew) MAY I SPEAK UNTO THEE? CANST THOU SPEAK GREEK? In surprise that he was not the ignorant brigand he supposed.

38. ART NOT THOU THAT EGYPTIAN The Egyptian whom the chief captain took St. Paul to be is mentioned by Josephus. MADEST AN UPROAR. Rather, "stirred up an insurrection." INTO THE WILDERNESS. Between Egypt and Palestine. FOUR THOUSAND MEN. Josephus says that this Egyptian prophet had led out thirty thousand men. This was the whole number of his followers, and included the four thousand THAT WERE

MURDERERS. 39. I AM A . . . JEW, OF TARBUS. "Paul refers to his city Tarbus with just pride; for it was not only the capital of Cilicia, and a free city, but its schools of literature and philosophy ranked next to Athens and Alexandria amidst Greek universities."

Scene VII. PAUL MAKES USE OF HIS ROMAN CITIZENSHIP.—Acts 22: 27-30. The Jews hesitated to Paul till he spoke of his mission to the Gentiles, and then the flames of their wrath burst forth like the fires of a volcano. They cried out in their rage, they rent their clothes, they threw dust into the air. It was "one of the most odious and despicable spectacles which the world can witness, the spectacle of an Oriental mob, hideous with impotent rage, howling, yelling, cursing, snatching their teeth, flinging about their arms, waving and tossing their blue and red robes, casting dust into the air by handfuls, with all the furious ejaculations of an uncontrolled fanaticism."

IN THE SPRING.

Nature Teaches a Lesson That Tired Exhausted Men and Women Should Follow.

The spring is the season when nature prepares for summer. All the trees and plants are filled with new sap to build and brace them up to withstand the coming hot season. Without new sap in the spring a plant would wither and die beneath the midsummer sun. It is the same with men and women. All physicians are agreed that everyone needs a fresh supply of new blood in the spring. Without the new blood you would be as helpless in the summer as a tree without new sap.

What you need at this season is a tonic to give you new blood, and the very best tonic medical science has discovered is Dr. Williams' Pink Pills. Every pill makes new, rich, red blood, braces the nerves and overcomes all weakness, headaches, back aches, indigestion, loss of appetite, skin eruptions and other troubles so common in spring. This is an established fact, proved by thousands in every part of the world.

Miss A. M. Tuckey, Oxford, Ont., says: "I do not know what would have become of me had it not been for Dr. Williams' Pink Pills. My blood seemed to have turned to water and I was troubled with dizziness, headaches and nervous prostration. I got so weak that I could hardly go about, and notwithstanding that I was constantly doctoring I got no relief until I began using Dr. Williams' Pink Pills. They completely cured me and have given me back all my old-time health and strength."

What these pills have done for Miss Tuckey and thousands of others they will do for you. They will make you bright, vigorous and strong. Don't take a substitute nor any of the "just as good as" medicines which some dealers push because of a larger profit. See that the full name "Dr. Williams' Pink Pills for Pale People" is found on the wrapper around every box. If in doubt send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be mailed at 50 cents a box or six boxes for \$2.50.

WANTED.

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Equity Sale.

THESE will be sold at Public Auction on Tuesday, the 22nd day of April, next, at 12 o'clock, noon, at Chubb's corner (so called) in the City of Saint John, pursuant to the directions of a certain decretal order of the Supreme Court in Equity made on the 14th day of December, A. D. 1901, in a certain cause therein depending wherein Lewis J. Almon and Allen O. Farle, Trustees under the last will and testament of Charles Lawton, deceased, are Plaintiffs and Harry H. McLellan and Annie McLellan his wife, Edward H. Flood, Thomas F. Flood, Herbert Flood and the Calais National Bank of Calais, Maine, and Samuel C. Drury, doing business under the name of J. Drury & Co., Defendants with the approbation of the undersigned Referee in Equity, the lands and premises described in the first paragraph of said Plaintiff's bill and in the said order as follows, to-wit: A lot of land and premises situate lying and being in Landsdowne Ward, in the said City of Saint John, in what was formerly the Parish of Portland, described as follows in the deed of conveyance thereof from George W. Roberts and wife to Thomas B. Barker, recorded in the office of the Registrar of Deeds for the City and County of Saint John in Book F, No. 5 of Records, pages 126, 127 and 128, commencing on the southeasterly side of the road leading to the Suspension Bridge, five hundred and thirty (530) feet distant from the Indian town road or at the centre of the iron gate now there, thence south forty-eight degrees and thirty minutes west along the said road leading to the Suspension Bridge ninety-five (95) feet to an iron bolt or pile, thence south forty-five degrees east two hundred and eighty-four (284) feet to a stake on the corner of a log wall or garden fence, thence north fifty-seven degrees east ninety-five (95) feet to a bolt in a log in said fence, thence north westerly to the centre of the iron gate the place of beginning, to a said piece of parcel of land being part of lot No. 2, conveyed by R. Simonds and wife to the said George W. Roberts by deed recorded in the said Registrar's office in Book F, No. 4 of Records, pages 245, 246, the said lot being subject to and together with the right of way and passage and easement mentioned and granted by the said deed of conveyance from the said George W. Roberts and wife to the said Thomas B. Barker, and more particularly mentioned therein, with the covenants and improvements thereon, and the rights, tenements, privileges and appurtenances thereunto belonging. And the mortgaged premises described in the second paragraph of the Plaintiff's bill and in the said decretal order as: All that certain lot, piece or parcel of land heretofore sold and conveyed by George W. Roberts and wife to David V. Roberts by deed dated 12th June, A. D. 1885, and recorded in the office of the Registrar of Deeds for the said City and County of Saint John in Book F, No. 6 of Records, pages 141, 142 and 143, the said lot being situate in Landsdowne Ward, in the said City of Saint John and described as follows on the easterly side of the road leading to the Suspension Bridge, and commencing on the southeasterly side of the said road at a point distant four hundred and fifty (450) feet from the Indian town road, on the said road leading to the Suspension Bridge, at the corner of a stone wall thence south 45 degrees and 30 minutes west along the said road leading to the Suspension Bridge eighty (80) feet to the centre of the iron gate now there, thence southeasterly two hundred and eighty-four (284) feet to a bolt in a log in the fence at the rear of said lot, thence north 57 degrees, east thirty-five (35) feet to a bolt in a log in the same fence, thence north 75 degrees, east eighty-five (85) feet to another iron bolt in a log in the same fence, thence north 74 degrees, west fifty-five (55) feet to a stake, thence north 41 degrees and 30 minutes, west one hundred and eighty (180) feet to the place of beginning, the said lot being part of lot Number 2, conveyed by Richard Simonds and wife to the said George W. Roberts by deed recorded in the said Registrar's office in Book F, No. 4 of Records, pages 245 and 246. Also all that certain other lot, piece or parcel of land situate in Landsdowne Ward, and conveyed by Edward Simonds and wife to the said David V. Roberts by deed recorded in the said Registrar's office in Book N, No. 5 of Records, pages 188 and 189, described as commencing on the Douglas road (being the road leading to the Suspension Bridge) at the northern corner of a lot at present (1888) owned by the said David V. Roberts, thence running southerly along the easterly side line of said lot one hundred and eighty (180) feet, thence at right angles to Harrison's road, to a point distant one hundred and fifty (150) feet from said street, thence parallel to said street to the western side line of a lot at present (1888) under lease to one Simon B. Waxter, thence north westerly along said street, along the Douglas road westerly, and thence southeasterly along said Douglas road nine-two (92) feet to the place of beginning, the said two (2) lots or pieces of land heretofore described having been conveyed by the executors of the said David V. Roberts to the said Harry H. McLellan by deed dated 17th May, A. D. 1888. Also all that certain other lot, piece or parcel of land situate in Landsdowne Ward, heretofore sold and conveyed by George W. Roberts and wife to Thomas B. Barker by deed recorded in the office of the said Registrar in Book F, No. 5 of Records, pages 126, 127 and 128, and by the said Thomas B. Barker, conveyed to Saml. W. Wilson by deed recorded in said office, Libro 30, folio 401 and 402, and by said Samuel W. Wilson to the said Harry H. McLellan by deed dated 25th April, 1890, registered No. 70847, the said lot being a decr. bed in the said deed to said Saml. W. Wilson as follows:—On the southeasterly side of Douglas Avenue or the road leading to the Suspension Bridge and bounded as follows: Commencing on the southeasterly side of the road five hundred and thirty (530) feet distant from the Indian town road or at the centre of the iron gate now there, thence south 48 degrees and 30 minutes west along the said road leading to the Suspension Bridge ninety-five (95) feet to an iron bolt or pile, thence south 45 degrees, east two hundred and eighty-four (284) feet to a stake or the corner of a log wall or garden fence, thence north 57 degrees, east thirty-five (35) feet to a bolt in a log in said fence, thence north westerly to the centre of the iron gate, the place of beginning, the said lot being a part of lot number two (2) conveyed as herein before mentioned by the said Richard Simonds and wife to the said George W. Roberts, the last described lot being now subject to a mortgage given by the said parties hereto of the said part of the said parcel of land of the second part of the decretal order of the sum of twenty-five hundred (250) dollars with interest, the said mortgage being made the first day of June, A. D. 1890, No. 70818; together with all the rights of way, roads, passages, easements, privileges and appurtenances to the said three (3) several lots of land belonging or in any wise respectively appurtenant, the said three lots intended to be hereby conveyed, having together fronting of two hundred and sixty (260) feet on the southeasterly side of said Douglas Avenue or the said road leading to the Suspension Bridge, with the erections and improvements thereon and the rights, tenements, privileges and appurtenances thereunto belonging.

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

THERE IS NOTHING LIKE K.D.C. FOR NERVOUS DYSPEPSIA HEADACHE, DEPRESSION OF SPIRITS, ETC. FREE TRIAL K.D.C. BOSTON U.S. and New Glasgow, Can.

From the Churches.

Denominational Funds.

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

A contributions from churches and individuals in New Brunswick to denominational funds should be sent to DR. MANNING; and all such contributions in P. E. Island to MR. STEVENS.

BRIDGEWATER, N. S.—One more was baptized at the morning service yesterday. C. K. FREEMAN.

April 13

CHRISTIE, N. S.—Baptized three converts on Easter Sunday morning. The attendance at Sunday school that day was the largest for some years. RUPERT OSGOOD MORSE.

TEREKAL.—We baptized one candidate last Sunday. His wife and daughter had been baptized a few weeks before. May the Lord give us a large harvest this year. W. V. HIGGINS.

March 12.

KENTVILLE, N. S.—In the report from this church two weeks since then was an error. Three others are waiting to be received, making in all thirty (twenty by baptism) that will have united with us since February, 1902, is the way it should read.

DIGBY, N. S.—Have been holding a few special services and on Easter Sunday baptized six young people. The whole church has been helped by the meetings. Mr. and Mrs. Jones come to us from Smith's Cove by letter. A. J. ARCHIBALD.

COLDSTREAM.—God has been pleased to revive his work in this place and strengthen the hearts of his children. Five were baptized last Sabbath two of the candidates being sons of the late Rev. H. Shaw. Others are awaiting ordination. We take courage and press on. J. D. W.

SAINT STEPHEN, N. B.—Four were received by baptism on Easter Sunday, and there are indications that more will soon follow. The interest in all departments of church work has been well sustained during the winter season. W. C. GOUCHER.

SPRINGHILL, N. S.—Easter Sunday was a day of gladness for the Baptist church at Springhill. Five candidates were received into fellowship by baptism, one on experience, and one member was restored to fellowship. Another is received for baptism. Others have found the Lord. Indications are that several more are under conviction of sin. The church is working harmoniously. The general interest in all departments is good. All in all the outlook is encouraging. The generous open-heartedness of our own people is seen in the large extra amount of money which have been raised during the past year, while at the same time they have successfully grappled with the long standing church debt which has been removed, the absence of which brings a delightful sense of relief to those who have heroically stood under the burden these many years. H. G. HASTAROOK.

SACKVILLE 1ST.—We ourselves are always interested in the news from other churches and pastors and doubtless others would be pleased to hear from Sackville. The work has moved quietly during our stay of over two years. Scarcely a communion has passed without the reception of new members of which you have not received any intimation. We decided with the new year that we should report occasionally and lest our habit of reticence should annul our good resolution we hasten to give some of the visible results of the first quarter. Eleven have been received into the church since January. Three others are awaiting baptism. Had our roll call on April 9th. Despite the rain and mud a fair congregation gathered to listen to a powerful sermon from Pastor Hutchinson of Moncton, the effects of which were very marked in the after meeting. The roll call collection so far is about \$120. E. B. McLATCHY.

MAHON, N. S.—It is some time since we have reported through the columns of the MESSENGER AND VISITOR. We have been toiling not without tokens of divine favour. At the beginning of the year three young people all of the family of brother

William Young surrendered to Christ and on March the 29th were baptized. We began special work the first of March. Rev. C. R. Freeman of Bridgewater assisted us for one week than Evangelists Baker and MacLean took hold of the work. We have all been blessed. Sinner's have been converted, wanderers brought back and the whole church greatly revived. Last Lord's Day was a memorable one with us; in the presence of a great company, Mr. and Mrs. Moore Auckee, Mr. and Mrs. Wesley Smelzer, Mr. and Mrs. Ira S. Zwickler, Mr. Nathan Jondry, Florence Wentzler, Robert Young and Arthur Hittle were baptized. Three of these came from other denominations. We expect to baptize again in the near future. W. B. BEZANSON.

ANTIGONISH—The first Sabbath evening in April we took our regular Quarterly Offering for Denominational work, and had a profitable missionary service. After an address by the pastor, the primary and intermediate classes of the Sunday School under the instruction and direction of the pastor's wife, presented two very interesting Foreign Missionary exercises. The church has lately placed in the vestry, for prayer and devotional services, fifty copies of Pentecostal Hymns, Nos 1 and 2 combined, the gift of one of the members. An order is also now about to be sent for the latest American Baptist hymn and tune book, "Sursum Corda," for the audience room of the church. It is contemplated making some repairs on the house of worship this spring. The funds for this purpose are nearly all in hand. Some of our members are leaving us for other parts of the province. We shall feel their loss much. W. H. ROBINSON.

Easter Sunday School Concert.

Easter Sunday was very appropriately and profitably celebrated in the Baptist church at Five Islands. The house was decorated with evergreens, mottoes, and beautified with potted plants and Easter lilies in full bloom, illustrating some of the glory of the resurrection from that tomb in the garden on the first Easter Sunday.

At 7:30 p. m. after the opening anthem by the choir, "Jesus Lives," the young people of the Sunday School came to the front and by song and recitation sounded out the glad theme of the resurrection. "Sunlight" by the choir, "Little Soldiers of the King" by the whole school, "Ring the Joy Bells" by five little girls, and a duet by Mrs. Roop and Mr. D. Corbett. "My Father knows," were specially good and held the attention of the large audience which filled the house and stood outside the doors. Many words of praise were spoken of all who took part. Credit and thanks are due to Mrs. Roop who planned the concert and trained the children and the choir to so successfully perform their parts. A collection of seven dollars was taken for the Sunday School.

ALWAYS IN SIGHT

Crowded street. People passing by. Old and young. All eager about their own affairs and always somebody in plain sight who needs Scott's Emulsion.

Now it's that white-haired old man; weak digestion and cold body. He needs Scott's Emulsion to warm him, feed him, and strengthen his stomach.

See that pale girl? She has thin blood. Scott's Emulsion will bring new roses to her face.

There goes a young man with narrow chest. Consumption is his trouble. Scott's Emulsion soothes ragged lungs and increases flesh and strength.

And here's a poor, sickly little child. Scott's Emulsion makes children grow—makes children happy.

RADWAY'S READY RELIEF FOR PAIN

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

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

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

There is not a remedial agent in the world that will cure fever and ague and all other malarious, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. Sold by druggists, 25c a bottle. ADWAY & CO., 7 St. Helen Street, Montreal.

The Secretary of the Board for the Ministers' funds of the Convention sent circulars first to the clerks of the churches asking for the yearly contribution to the Ministers' Annuity Fund. Quite recently the Secretary has sent the same circular to the pastors of the churches which have not yet taken up the collection. Let this second request be sustained by a letter lately received from the Rev. Israel Porter, M. A., pastor at Bear River. Brother Porter says:—

"I enclose fifty dollars to connect myself with the Annuity Fund. I believe that our ministers should avail themselves of this Fund, and that they should also work to secure the annual contribution from the churches in order that the payments might rise to the maximum. I consider that much honor is due you for the persistency with which you have sought to forward this movement even in the face of much misunderstanding. May the blessing of God rest upon this and all other good works in which you are engaged.

Speaking on behalf of the Board, I trust this good word from brother pastor will induce those who have not yet connected themselves with the fund to do so, and also stimulate the pastors to speak of the minister's claims before their churches, and take up good collections.

In Halifax an aged ex-policeman draws his \$400 a year from the city. The late ex-treasurer drew his \$800 a year as long as he lived after retiring from the service. Ex-soldiers draw pensions. The churches must provide for the ex-pastors retired on account of age or ill health. Please take collections as soon as possible, and remit to E. W. Saunders Halifax. E. W. SAUNDERS Sec'y Treas.

EDITOR MESSENGER AND VISITOR

DEAR BROTHER:—I see an item in last MESSENGER AND VISITOR in re of O. W. White who is styled Evangelist in several of our local papers, saying after 27 years membership in the Baptist denomination he had severed his connection with that body. Now in March, 1876, Mr. White united with the New Tuskent Baptist church by baptism, sometime after Mr. White applied to the deacons of the church for a license to preach, but it was refused. Afterwards Mr. W. asked for his dismission from the church to unite with a church on Digby Neck, (I think Little River). His dismission was granted and sent him, sometime after he became dissatisfied and wrote to the Clerk of the church wishing to have his dismission changed so as to unite with some other church. His request was not granted, as we had already dismissed him to unite with one church.

Now, Mr. Editor since then we know nothing as to where his membership belongs. We never had any receipt of his union with any other church therefore do not know where he resumed the Reverend to his name. JOHN G. NOWLAN, Clerk. New Tuskent Baptist Church.

A Little Girl's Life Saved.

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

BOWEL TROUBLES.

Dr. Radway—For 30 years we have been using your medicine (Ready Relief and Pills) always getting the desired result, and we can truly say that they are worth ten times their weight in gold. Especially so in a climate like ours where all kinds of fevers are raging the year around, and where bowel troubles, such as dysentery, are epidemic. I have converted hundreds of families to the use of your remedies, and now they would no more be without them than their family Bible. I am now 78 years old, hale and hearty, and would like your advice regarding my hearing, that has been troubling me lately, etc., etc. S. FULDA.

1704 Edward Street, Houston, Tex.

BRECHE A MANON LADY

TELLS OF HER EXPERIENCE WITH

DOAN'S KIDNEY PILLS

The Great and Well-Known Kidney Specific for the Cure of all Kidney and Bladder Troubles.

Mrs. P. Bertrand, Breche A Manon, Que., writes:—I think it nothing but right for me to let you know what DOAN'S KIDNEY PILLS have done for me. For five months I was bad, troubled with a sore back, and such sore pains in my kidneys that I could scarcely walk at times. I got a box of DOAN'S KIDNEY PILLS, and before I had them half taken I was greatly relieved, and with another box I was completely cured. I cannot help but give them all the praise I can, and will never fail to recommend them to all kidney sufferers.

DOAN'S KIDNEY PILLS.

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

Personal.

Rev. E. N. Archibald, late pastor at Lunenburg, is very ill at his home at Lawrencetown. His health has been poor for three years but he has been failing more visibly of late.

It will be learned with deep regret by many of our readers that Mrs. Steele, the wife of Rev. Dr. Steele of Amherst, has met with a very severe accident, which will confine her to her room for some time. It might have been a great deal worse. We sincerely hope that this enforced rest may be as free from pain and distress as possible. To Dr. and Mrs. Steele we tender our sympathetic regard in this strange dispensation.

J. S. Clerk, A. B., of Cavendish, P. E. I., has been engaged by the Home Mission Board of Manitoba and the North West Territories, to work on the Indian Reserve. He enters upon his duties July 1st. Mr. Clerk is well and favorably known in these Provinces for his missionary spirit. He has been engaged in work among the Micmacs, and has prepared the Rand Dictionary for publication. He has also done some translating, and possesses the poetic spirit in no small degree. We speak for Bro. Clerk the sympathy of our readers. Their good wishes will accompany him in his new field of labor. In this the MESSENGER AND VISITOR most heartily joins.

Correction.

In the account of the Sunday School Convention which was held in Haddon, the reference made to the parts taken by Revs. H. F. Adams and K. T. Miller, should have been, "Both of these brethren acquitted themselves in a manner that was to be expected of them."

BIRTHS.

DIMOCK.—At Winthrop, Meas. April 16th to Rev. and Mrs. Arthur V. Dimock, pastor First Baptist Church, a son.

MARRIAGES.

BUCK-MURPHY.—At Harvey, N. B., April 8th, by Rev. H. H. Saunders, James Beck, of Elgin, Albert County, and Florence B. Murphy, of Harvey, Albert Co., N. B.

POST-DAVIS.—At the parsonage, Centreville, Carleton Co., N. B., April 11th, by Rev. B. S. Freeman, Hayward Post, to Cora E. Davis, both of Bridgewater, Me.

REID-LONGSTAFF.—At the home of the bride's father, Upper Knoxford, Carleton County, N. B., April 15th, by Rev. B. S. Freeman, Ludlow E. Reid, to Annie M. Longstaff.

TIPERY-LOWE.—At the Baptist parsonage, New Germany, April 15th, by Rev. H. B. Smith, M. A., Isaac Tipery to Dora Lowe, both of New Germany.

BRADFORD-GREEN.—At Walton, Hants county, N. S., April 15th, by Rev. L. H. Crandall, George E. Bradford of Shiblee, N. S., to Lydia M. Green of Advocate Harbor, N. S.

JACKSON-MCGOWAN.—At Hillaton, Kings Co., N. S., April 15th, by Rev. D. E. Hatt, Mabel Adella, eldest daughter of Josiah McGowan, to Stanley R. Jackson, of Canard.

GRAY-HILL.—At 17 Cottage Avenue, Arlington, Mass., April 15, by Rev. A. F. Newcomb, Herman L. Gray, formerly of Annapolis, N. S., and Edith C. Hill of Arlington.

TUFTS-WILLIAMS.—In Allston, Mass., by Rev. A. F. Newcomb, Thomas A. Tufts and Charlotte L. Williams.

DEATHS.

GANTER.—At Woodstock, N. B., April 11th, of typhoid fever, Mrs. J. P. Ganter, aged 42 years. She leaves a husband and four children. Mrs. Ganter had a good hope.

JONES.—At Blue Mountain, Kings Co., N. S., April 11th, Charles H. Jones, aged 79 years. His dying words were, "Jesus is coming for me." Happy are the dead who die in the Lord.

LOCKHART.—At Edison, Skagit County, Washington, on March 31st, aged 7 years, Celia M., oldest child of A. S., and Elizabeth Lockhart, both parents were natives of Hammond, Kings Co., N. B.

MORRISON.—On March 28th, Frances Willard age 17½ months the daughter of Silas and Ethel Morrison of Ouzlow. Death usually has its accompaniments of grief, but in this case these seem especially aggravated. In some way the little girl fell into a pot of hot lye that had been left for a moment on the floor. She lingered for a few hours and the angels took her beyond the reach of pain and tears. How long Lord Jesus? O tarry not but come.

NICKERSON.—At the residence of her son, Leslie Nickerson, Freeport, Digby county, N. S., March 28th, Sarah, widow of the late James H. Nickerson. Sister N. was baptized by the late Rev. Ezekiel Measter about sixty years ago. She was a strong Christian character much loved and admired by all in Freeport. She leaves an only son to mourn. She passed peacefully to rest. The large funeral that appeared at her grave was evidence of the high esteem in which she was held by the people here.

STUBBERT.—Instantly killed at Reserve, C. B. on the 8th inst while engaged in firing a shot in the coal mine of that place. Brother Stubbert was a member of the Glace Bay Baptist church having been converted under the ministrations of Rev. D. G. McDonald a number of years ago. Though unable because of the distance, to attend the services of his own church, he led the choir in the Presbyterian church of Reserve and ever sought to aid the cause of right. Especially genial and obliging he was a general favorite and will be much missed from his community. He had recently entered more fully into the Christian life and it seemed that God had prepared him for the unseen messenger. The departed leaves a wife and eight children, beside an aged mother and many relatives and friends to mourn his loss. It is a sad home but the comforter is there.

SCOTT.—On Saturday, April 11th, Flora, the wife of Deacon Alex. Scott, Jr., and only sister of Rev. J. A. Gordon of Montreal, after a few hours illness passed to her eternal reward. The previous evening the deceased retired to rest in her usual health and spirits, but early in the morning was seized with slight paralysis from which she so far recovered that great hopes were entertained of restoration, but in the afternoon a second attack came on, when in the presence of the sorrowing family, the doctor and pastor (I. W. Gardner) she passed very peacefully away. So sudden an end has naturally cast a deep gloom upon the whole community. On Tuesday morning a large number of friends from both churches gathered at the home of the deceased. The pastor speaking upon the occasion from Psalm 17: 15.

ROBBINS.—Once more the Central Chebogue church is called upon to part with an aged and highly esteemed member in the person of Mrs. Hannah Robbins, who entered into rest at the home of her daughter Mrs. C. J. Kelly, Yarmouth, where she had been tenderly cared for during the last few months of her earthly life. Mrs. Robbins was the widow of the late Deacon Chandler Robbins who was for many years a pillar in the Chebogue church. She was 77 years of age, and of her it may truly be said "a mother in Israel." She had no fear of death but a strong desire to depart and be with her Lord at home. Nine children mourn the loss of a mother who was deservedly and deeply loved by them all. A brief service at the home was conducted by Pastor Newcombe when the body was removed to the old church home, and appropriate sermon preached by her pastor.

STRANG.—At Sidney, Cape Breton, Wednesday, March 25th, Annie Strang, beloved wife of Edgar P. Strang, aged 29 years. Leaving a sorrowing husband, and two little boys. Mrs. Strang was the granddaughter of the late Malcolm McNeill of New Dominion, P. E. I. Through a lingering illness she was sustained by an unflinching trust in the love of Jesus, which grew brighter toward the close. Realizing that her mortal life would not be spared to reach her Island home, to all her dear ones she sent this message, "Meet me in Heaven." The very largely attended funeral was from the residence of her grandmother, Mrs. Malcolm McNeill, New Dominion. Mrs. McNeill, although nearly 88 years old, is still strong and active, while many of her dear ones have gone before her, she remains to enjoy the blessings of mature years in the love of God, an old age of mortality that will disappear in the immortality of eternal youth.

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

An Ideal Book-Case for the Home.

LANGIN.—At his father's home, Chipman, Queens County, March 18th, Grower I. Langin, passed away in the nineteenth year of his age. More than a year ago he received an injury from which he never recovered but went into rapid decline. He had never made a public profession of Christ but during his illness he found, as he said so often, "how sweet it is to trust in Jesus," with the result that death's approach was not feared. At his request several dear relatives and friends were summoned to his bedside for a last farewell. One by one the good-byes were said and messages sent to two brothers in the far west, then he longed to go to meet the Master and spoke with joy of soon seeing his brother who fourteen months ago passed away, with the same sure hope of a home in Heaven. The end soon came and without badly pain or distress he passed peacefully away. Thus in a short time two bright young lives have been taken from this happy home circle, leaving to mourn, parents, six brothers and three sisters. Yet not without sure hope of a reunion in the bright land where there is no parting.

OVER THE BRINK.

A godly minister, who was fond of visiting the sick and dying people on Saturday afternoons, was asked by a brother minister, who met him on this errand one day, why he did this, instead of staying at home and preparing his sermons, replied, "I like to take a look over the brink." Sometimes it is a blessing to a man to be brought suddenly to the brink of his own life, to look over it seriously and prayerfully, and then to take back into life the lessons he has learnt there.—Sel.

It is said that Columbus, nearing the shores of the New World, believed the story which the waves and skies brought him, that land was not far away. Birds came near and floated on the mild air, and at last perched upon the masts and twittered their praise of the shore. Berries were seen in the sea, and were caught up from the waves and eaten by the happy sailors. Land was nigh. That is a picture of Christian old age. The heavenly shores are near enough so that the rich fruits of the other world are within reach of the weary mariner. Angels of hope and benediction came to the soul, and flatter over the tired life, and ride home to and with the creaking old ship.—Rev. F. W. Gunsaulus.

'Special Day Course

During month of May to qualify candidates for the June semi-annual INTERMEDIATE AND FINAL Examinations of the Institute of CHARTERED ACCOUNTANTS OF NOVA SCOTIA, which will be held at the MARITIME BUSINESS COLLEGE, Halifax, N. S.

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Truro, March 4th, 1903.

To WHITE WAVE, AMHERST, N. S.

Dear Sir:—I take great pleasure in recommending your White Wave Washing Powder to every housekeeper. It is by far the best washing compound on the market today.

Yours very truly,
MRS. W. M. STEVES.

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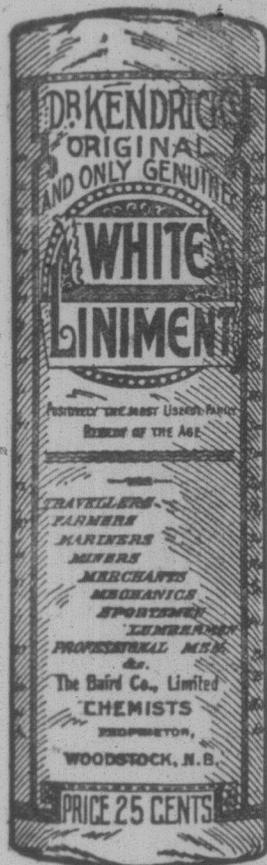


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Burdock Blood Bitters.

Turns Bad Blood into Rich Red Blood.

This spring you will need something to take away that tired, listless feeling brought on by the system being clogged with impurities which have accumulated during the winter.

Burdock Blood Bitters is the remedy you require.

It has no equal as a spring medicine. It has been used by thousands for a quarter of a century with unequalled success.

HERE IS PROOF.

Mrs. J. T. Skine of Shigawake, Que., writes: "I have used Burdock Blood Bitters as a spring medicine for the past four years and don't think there is its equal. When I feel drowsy, tired and have no desire to eat I get a bottle of B.B.B. It purifies the blood and builds up the constitution better than any other remedy."

The Mutual Life Assurance CO. of Canada

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A FEW DON'TS FOR SUNDAY SCHOOL SUPERINTENDENTS.

MARION LAVRANCE.

- Don't let the passing hour pass by one minute without blessing. Be on Time.
- Don't begin till order is secured. Be orderly yourself.
- Don't call for order but once; then wait till it is secured.
- Don't scold if order does not come quickly. Be patient.
- Don't be childish. Be childlike. You have all ages in your school.
- Don't sing six verses of a hymn. Two are better; but if you must use three, sing the first and last, and read the second. Variety may be just what your school needs.
- Don't allow any ten minute, or even five-minute prayers. They will kill your school. Head off that god but persistent brother. Do it kindly.
- Don't call on any one to pray without first getting his consent and telling him what you want him to pray for.
- Don't permit any quarterlies to be used in the class by teachers or scholars. Let them have Bibles only. One might as well put the pots and kettles on the dinner table, as to bring quarterlies to the class. They are help to prepare the meal, not to serve it.
- Don't 'take up the collection' while you sing. Worship God in one way at a time. Don't say "collection" at all. It is an offering. Call it that.
- Don't talk about "pennies" for the Sunday School to those who have nickels and dimes for gum and candy.
- Don't use the word "children" except in the primary department. Say "scholars;" that fits all ages.
- Don't go before your school without a carefully prepared programme of the entire session. Always know what you mean to do first, and next, and last; then quit.
- Don't talk too much. If you do, you will shorten your influence. Be a superintendent.
- Don't permit any teacher to keep his class who stays even once without a valid excuse. We are not "playing at" Sunday School.

WHO IS TO BLAME?

The bars are wide open in our little town, And doing their best to succeed In debauching our morals, and dragging us down
To serve the saloon-keeper's greed. There are some who think An occasional drink Is a thing at which good people surely might wink;
Though their talk is all nonsense, their reasoning lame, The bar-rooms are open, And who is to blame?
And then there are others you will not find loath Each argument, the adbare to seize To decry moral law—and affirm with an oath, The right to do just as they please. And such people will, Of course, guzzle and swill, And deposit their funds in the bar-keeper's till; Unlimited license and freedom they claim; The bar rooms keep open, And who is to blame?
We have plenty of church and good people too, As respectable folk we are great; In comparison drunkards and brawlers are few
To the many who keep themselves straight. We have, by the way, A Y. M. C. A., And devotional service at noon every day; Yet the truth must be spoken with sorrow and shame, The bars are still open. And who is to blame?
—Frank Beard, in Ram's Horn.

I once heard a man say, "There is a gentleman mentioned in the nineteenth chapter of Acts to whom I am more indebted than to almost any other man. He was the town clerk of Ephesus, whose counsel was to do nothing rashly." Upon any proposal of consequence it was usual for this man to say, "We will first advise with the town clerk of Ephesus." One in a fond compliance with a friend, forgetting the town clerk, may do that in haste which he may repent at leisure—may do what may cost him most trouble and anxiety.—Mather.

CHURCH MOORINGS.

An old sea-captain was riding in the cars, and a young man sat down by his side. He said:
"Young man, where are you going?"
"I am going to Philadelphia to live."
"Have you any letters of introduction?"
"Yes," said the young man, and he pulled some of them out.
"Well," said the old sea-captain, "have you a church certificate?"
"Oh, yes," said the young man, "I did not suppose you desired to look at that."
"Yes," said the sea-captain, "I want to look at that. As soon as you reach Philadelphia, present that to some Christian church. I am an old sailor, and I have been up and down in the world, and it is my rule as soon as I get into port to fasten my ship fore and aft to the wharf, although it may cost a little wharfage, rather than have my ship out in the stream floating hither and thither with the tide."—Leaves of Light.

THE SALOON MUST GO! WHY?

Because it's an enemy of God.
Because its foundation is human lust.
Because it cannot stand before the better instincts of manhood, when once they are aroused.
Because its presence is a bar to highest progress.

WHEN?

When a united Christian sentiment says, "Go," to the saloon, it will depart.
When men realize that they are their brother's keepers
When our religion becomes real enough to make us true humanitarians.—E.

SLEEP SONG.

To sleep! to sleep! The long bright day is done;
And darkness rises from the fallen sun.
To sleep! to sleep!
Whatever the joys, they vanish with the day;
Whatever thy griefs, in sleep they fade away;
To sleep! to sleep!
Sleep, mournful heart, and let the past be past!
Sleep, happy soul! all life will sleep at last.
To sleep! to sleep!
—Alfred, Lord Tennyson.

THE VALUE OF CHARCOAL.

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

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

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

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

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

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

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

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

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

Valuable Real Estate For Sale

In the Growing Town of Berwick and Vicinity.

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

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

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

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Should Have Changed

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



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

This and That

FAITHFUL UNTO DEATH.

A railway train was approaching the city of Montreal, when the engineer saw a large dog on the track. The dog was much excited, and barked furiously at the approaching engine. The engineer blew the whistle, but still the dog kept on the track, and, just as the engine came upon him, he was observed to crouch down and extend himself across the track. In this position he was struck by the locomotive and killed. The engineer, looking out towards the front of the engine saw a piece of white cloth fluttering in the wind. At once he stepped along the side rail, and found it to be a part of a child's dress. He stopped the engine, and, backing, found by the side of the track, not only the mangled body of the dog, but the body of a little child. At once the position was taken in. The child had wandered upon the track and fallen asleep, watched by his faithful companion, the dog, who seeing the train had done his best to save the child, but falling had covered it with his body and died with it. Faithful unto death, he died in the effort to save.

SELF-DEPRECIATION.

"Sometimes I think I never can be as pretty or as lively as Allison, and there's no use in trying to be attractive at all when she is present."

"Don't get the notion into your head that every one is prettier than yourself, Mollie." I was nursing my usual patient, a lame knee, and somehow, that night, it made me feel cross.

"Auntie!" cried Mollie in astonishment. "Yes, I mean it. It's better not to think of yourself in comparison with another person at all. Don't always be considering whether you are prettier or uglier, brighter or stupider, better dressed or not as well dressed as some one else. You are not exactly like some other girl, but it is likely that you are quite as attractive, if you act as if you were, and forget to think whether you are or not."

"But certainly it is not right to think too highly of one's self."

"Yes—and no. It is better not to think about yourself in a comparative way with others, if you can help it. Be yourself, but don't think about it!"—Eva Lovett, in *The Making of a Girl*.

ANTS ON HORSEBACK.

A French traveller has discovered a new species of ant in Siam, or at least a new trait he has never before seen recorded. The creatures were small, of a gray color, and lived in damp places. They travelled often, and in troops, which seemed to be under the direction of a commander who rode on "horseback." M. Meissen, the

MEAL TIME DRINKS

Should Be Selected to Suit the Health As Well As the Taste.

When the coffee toper, ill from coffee drinking, finally leaves off coffee the battle is only half won. Most people require some hot drink at meal time and they also need the rebuilding agent to build up what coffee has destroyed. Postum is the re-builder, the other half of the battle.

Some people stop coffee and drink hot water but find this a thin, unpalatable diet, with no rebuilding properties. It is much easier to break away from coffee by serving strong, hot, well boiled Postum in its place. A prominent wholesale grocer of Faribault, Minn., says: "For a long time I was nervous and could not digest my food. I went to a doctor who prescribed a tonic and told me to leave off coffee and drink hot water."

"I did so for a time and got some relief but did not get entirely well so I lost patience and said: 'Oh, well, coffee isn't the cause of my troubles' and went back to drinking it. I became worse than ever. Then Postum was prescribed. It was not made right at first and for two mornings I could hardly drink it."

"Then I had it boiled full fifteen minutes and used good cream and I had a most charming beverage."

"I fairly got fat on the food drink and my friends asked me what had happened I was so well. I was set right and cured when Postum was made right."

"I know other men here who use Postum, among others the Cashier of the Security Bank and a well known clergyman. My firm sells a lot of Postum and I am certain at your service for Postum cured me of stomach trouble." Name given by Postum Co., Battle Creek, Mich.

Frenchman who noticed this peculiarity, was attracted to these groups by discovering that each company contained a large ant, that travelled more rapidly than the others. Observing them more closely, he noted that each large ant always carried a small gray ant upon its back, though the remainder of the troop were on foot. This mounted ant would ride out from the line, travel swiftly along the column from head to rear, and apparently overlook their manoeuvres. M. Meissen concluded from what he saw that this species of ant, while on its travels, is under the direction of a commander, though such "ant-horses" as the general rides must be rare and valuable; for he scarcely ever found more than one mounted ant in a colony.—*Christian Register*.

HASTY PROMISES.

Little did Mrs. Ford realize what confusion she was heaping upon herself, and what her small nephew was heaping upon the back piazza, when she repeatedly responded, "Yes, yes," to his half-understood questionings.

"Boo! fal tick, auntie; may take home to mamma?"

"Yes, yes, pet"; and Donald's little feet scampered out into the garden again.

"Mell, auntie, f'owers; me take home to mamma?"

"Yes, dear, very nice"; and auntie smelled the rose and the celery stalk without noticing either.

But when the baby's two days' visit, was over and he was ready to go back to the city, Mrs. Ford went out with the eager child to get the things so lovingly collected 'for mamma.'

Dismissed upon Mrs. Ford as she saw:

A pile of little stones.

Two cream bottles.

A heap of faded flowers and withered vegetables.

A yard of rubber hose.

A mouse trap.

Several clothespins.

A clothespole, and a kitten.

"Oh, we can't take these!" she exclaimed.

Donald opened his brown eyes wide.

"O!" said me take to mamma."

Then it flashed over his aunt that Donald had been reared thus far in an atmosphere of positive truth, where a promise was never lightly made, and her own absorption and carelessness revealed themselves to her.

"Mamma shall have them, every one," she diplomatically went on, "if she wants them, but we will take the kitten first. Can you carry the kitten if we put him into a cunning little basket?"

Diverted, Donald was sure he could, so they picked up the little yellow, mewling ball, and in finding the basket and putting kitty comfortably into it the child forgot his other treasures; but Mrs. Ford has not forgotten them; they form a wall which prevents her from entering that dangerous region where unkept promises rob little children of faith and trust.—*Christian Advocate*.

IN THE DARK.

Who's afraid in the dark?

"Oh, not I," said the owl;

And he gave a great scowl,

And he wiped his eye,

And fluffed his jaw—"Tu whoo!"

Said the dog: "I bark

out loud in the dark—Boo oo!"

Said the cat: "Mew!

I'll scratch any one who

Dares say I do

Feel afraid—Mew!"

"Afraid," said the mouse,

"Of the dark in the house!

Hear me scatter

Whatever's the matter—

Squeak!"

Then the toad in the hole

And the bug in the ground,

They both shook their heads

And passed the word around;

And the bird in the tree,

The fish and the bee,

They declared, all three,

That you never did see

One of them afraid

In the dark!

But the little boy who had gone to bed

Just raised the bed-clothes and covered his

head.

—*Louisville Western Recorder*.

Santos-Dumont is busy with his air-ship at his headquarters in Neuilly, on the bank of the Seine. He is now completing his No 7. It will be about 49 feet long and of 260 cubic metres capacity. Its front end is slightly larger than the rear, and the air-ship is provided with a compensating balloon filled with air. The motor is of three-horse power. If the weather is favorable M-Santos-Dumont will sail over the Bois du Boulogne next week.

For over 31 Years

Shiloh's Consumption Cure

has been a guaranteed cure for coughs, colds and lung troubles, but it is something more. It is a builder up of the system and a revitalizer of the respiratory organs. It will always prevent Consumption if taken when the first sign of a cold appears. It will do better than that; it will cure Consumption in its early stages.

Shiloh's Consumption Cure is the remedy you should try first—if it doesn't cure you your druggist will refund your money. There is no risk in trying Shiloh's Consumption Cure on this guarantee. There is often a big risk in not trying it. During the past thirty-one years many thousands have taken advantage of our offer.

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

You Feel Fine!

That "totally different" Cereal Food, "Wheat Marrow" gives you buoyancy of spirit and the firm step of an athlete. It contains four-fifths of the elements necessary to sustain life. Rich, delicate, tasteful. Made only from the glutinous portions of the choicest Winter Wheat, scientifically prepared. Eat Wheat Marrow and "feel fine."

Wheat Marrow

Best Grocers sell it.

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

To Intending Purchasers

Do you want an ORGAN of Superior workmanship Beautiful in design, made of the best materials and noted for its purity and richness of tone? If so you want the

"THOMAS"

for that instrument will fill the requirements.

JAMES A. GATES & CO.
MANUFACTURERS AGENTS.
Middleton, N. S.

AGENTS WANTED

CONFEDERATION LIFE ASSOCIATION

Wants two or three reliable men to act as Agents for the Province of New Brunswick. Liberal contracts to good men. Apply to

GEO. W. PARKER,
Prov. Manager,
St. John, N. B.

Dearline

SKIPS NO DIRT

In answering advertisements please mention the Messenger and Visitor.

Reasonable Treatment for
**Eczema.
Salt Rheum
Boils
Scrofula.**

TAKE
**WEAVER'S
SYRUP**

which
By Purifying the
Blood destroys the
origin of these af-
fections.

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

MAGICAL

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

The housewife's labor is
reduced one half; the origi-
nal snowy whiteness is
restored to the linens with-
out boiling or hard rub-
bing and the disagreeable
odors so noticeable with
other soaps is done away
with entirely.

And yet it costs no more
than ordinary soaps.



In ordering goods, or in making
inquiry concerning anything adver-
tised in this paper, you will oblige
the publishers and the advertiser
by stating that you saw the adver-
tisement in **MESSENGER AND VISI-
TOR**

Rosway, Jan. 28, 1901.
C. C. RICHARDS & CO.
Dear Sirs,—This fall I got thrown on a
fence and hurt my chest very bad so I
could not work and it hurt me to breathe.
I tried all kinds of Liniments and they
did me no good.
One bottle of **MINARD'S LINIMENT**
warmed on flannels and applied on my
breast cured me completely.
C. H. COSSEBOOM.
Rosway, Digby Co., N. S.

News Summary

Vice Admiral Lord Charles Beresford
took command of the channel squadron
April, 17th, at Portsmouth.

S. P. Benjamin's new saw mill in Kings
Co., has been burned. The insurance is
\$14,000; loss considerably greater.

The Farness liner St. John City, Captain
Bowie, arrived from London yesterday
morning. The steamer has a large cargo
for here.

In a trial race Friday, April 17th, the
Shamrock had one mast broken, sails fell
with great damage, general wreck on deck,
and one of the crew drowned.

Lt. Col. Temple West of the Grenadier
Guards who recently died at Nice has left
over \$1,000,000 for public purposes largely
for the purchase of works of art to be
placed in the National Gallery, London.

The British Embassy has been officially
informed that King Edward will arrive at
Naples on April 23rd, remaining there un-
til April 27, when he will go to Rome. He
will stay there two days, leaving on April
29 for Paris. Neither the British Embassy
nor the Vatican has yet received any in-
formation as to the King's intentions re-
garding the suggested visit to Pope Leo.

Twenty thousand dollars have been sub-
scribed by parties in Sydney and at North
Sydney, for the purpose of operating a
steamer in the coastal service. Capt. Peters,
of Sydney, sails for England to purchase a
suitable steamer. The company will be
known as the Cape Breton Steamship Com-
pany. The company will engage in the
coal and lumber trade.

The Canadian Pacific Company's At-
lantic steamship service has now begun
its service in real earnest. On Tuesday
the Lake Champlain sailed from Liverpool
for the St. Lawrence ports, and has been
followed by the Monterey sailing from
Bristol Wednesday. The Montrose has
been scheduled to sail April 21st, the
Mount Royal from the Tyne, April 22nd,
and the Lake Erie from Liverpool, April
28.

A fire at St. John, amounting to half a
million dollars occurred April 17th, and
destroyed the freight and cattle sheds and
immigration building. The immigrants
who had landed from the steamer Lake
Simcoe, had to hurry from the burning
building. All effects and baggage were de-
stroyed; twenty cars were burned, and
wharves, etc., very seriously damaged.
The fire was stopped before it reached the
grain elevator.

The French cruiser Troude arrived at St.
Thomas, D. W. I., April 16th, from San
Domingo City. She reports that fighting
took place there Sunday night and Mon-
day morning between the revolutionists
and the government forces, during which
several men were killed and many wound-
ed. The dominion government troops cap-
tured a fort but were eventually repulsed
and the fort retaken. Another fight
was momentarily expected when the Troude
sailed.

The official newspaper at Tiflis, St.
Petersburg, April 18th, speaks of a riot
taking place in a village of Souchi, in the
Black Sea district. The peasants stormed
the prison to demand a post mortem ex-
amination of a prisoner who died. They
asserted he had been beaten to death by
the police, but, according to the police
certificate he died from brandy drinking.
The peasants overpowered the police and
liberated the prisoners. The post mortem
proved that the prisoner's death resulted
from blows and the guilty police officials
have been punished.

The town of Renfrew, Ontario, owns its
own water and electric light plant, the lat-
ter being run by water power. There are
about 40 users of the electric light, with
about 250 lights. The street lights are
78 in number of 50 candle power each.
The rate is as follows for 24 hours' service:
\$3 a light per year for each of the first 5
lights; \$150 a light for each of the next
5 lights; \$2 for each of the third five lights,
and \$1.50 for all extra lights. These rates
are for a 24-hours' service, and a user is
allowed to "bunch" his lights, that is, if
he has some in his store and some in his
house, he is allowed to count them, in
paying his bill as if all in one place.

The time of beating the sword into a
pruning hook, has indeed arrived in Irish
affairs. By a unanimous vote, the Irish
National Convention, which met in Dublin,
accepted in principle, the Irish Land Bill
introduced in the House of Commons by
Mr Wyndham, Chief Secretary for Ireland,
and entrusted to John Redmond and his
party the task of securing in the House of
Commons that amendment in various points
of vital importance, which the National
Convention may consider essential.



**FREE BOOK FOR
SICK WOMAN**

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

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

Absolutely Free

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

Fully Illustrated.

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

To Healthy Women.

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

But remember, though Dr. Sproule has been to great expense in getting up the book, it will cost YOU nothing. The doctor wants you to have it. He wants every woman to have that perfect glowing health without which she cannot fitly rule her kingdom. He feels it is his greatest privilege to help in any way God's best and best creation—WOMAN. Send for this book at once. It will save you years of suffering. Write your name and address plainly on the dotted lines, cut out the Book Coupon and mail it to **HEALTH SPECIALIST SPROULE, 7 to 13 DOANE ST., BOSTON.** He will bring you back the book.

Health Specialist Sproule, 7 to 13 Doane St., Boston, please send me, entirely free of charge as offered in your advertisement, your new book for women.

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