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The Southern States.

In a paper published in Baltimore it is said that from 1880 to 1900 the value of farm property in the United States increased 67 per cent., while in the south it was 72 per cent. The invested capital for the whole country increased 252 per cent., while in the south the increase was 348 per cent. The amount invested in cotton mills has grown from \$22,000,000 to \$175,000,000, and the number of spindles from 700,000 to 7,000,000. The coal output has increased from 6,000,000 tons to 53,000,000. The production of pig-iron has increased from 400,000 to 2,500,000 tons, and other industries in a corresponding phenomenal ratio. The export trade of the whole country increased 65 per cent., while that of the South was 95 per cent. The time was when New England was the manufacturing centre of the United States, but the South is pushing rapidly to the front and will soon take first place, if she has not already done so.

Alaska's Wealth.

There are few people in Canada who have any idea as to the wealth of Alaska. In area it is eight times as large as that of Newfoundland, and it has a coast line of 26,000 miles. Here the best yellow cedar in the world is found. In its waters are the greatest salmon fisheries and it is said that its cod banks are only equalled by those of Newfoundland. The river Yukon is the second largest in the world. At 700 miles from its mouth it is 20 miles in width. With its tributaries it is navigable 2500 miles. Of the nearly 330,000,000 acres of the area of the territory 272,000,000 are within the temperate zone. The United States paid for this area \$7,200,000, all of which has been paid back by one company in rental and royalties. The salmon packed in Alaska in 1901 was valued at more than \$7,000,000. The annual exports to Alaska equal \$1,000,000 per head of the population of the territories. Vegetables such as the potato, cauliflower, cabbage, peas, lettuce and radishes, thrive all over Alaska south of the Arctic circle. In the vicinity of Dawson City, barley, oats and wheat in many varieties have been successfully grown. Alaska can afford homesteads of 320 acres each to 200,000 families and has abundant resources to support a population of at least 3,000,000. If British statesmen had been on the alert, this great province might have been a part of the Dominion of Canada today. We should then have had no Alaskan boundary question to settle, and no hostile neighbor north of us, to vex and annoy.

The World's Shipbuilding.

Last year the total output of the world's shipyards was 2,476 vessels aggregating 2,787,824 tons. Of these the output of Great Britain and her colonies amounted to 1,459 ships aggregating 1,994,454 tons, distributed as follows: Scotland, 404 ships of 572,041 tons; England, 937 ships of 891,520 tons; Ireland, 27 ships of 159,633 tons; the royal dockyards, 5 ships of 51,560 tons; the colonies, 86 ships of 24,700 tons. The total tonnage built in the United States—which ranks second, was 317,775, or slightly less than the year before. Great Britain is still 'to the fore' and the signs of her decadence as a sea-going power, are not visible. The trade of Great Britain for 1902 has broken all previous records. It has reached the enormous sum of \$4,391,054,940. The most noticeable feature of this development is that the increase is in the imports and not in the exports. These are some seven and a half millions sterling less than in 1900, the previous record year. The same feature is also observable in the returns for the final month of December whose imports increase by \$7,602,655 and

exports show a slight falling off. If England is a 'nation of shop-keepers' as Napoleon sneeringly observed—she keeps shop, to some purpose. The price of success in business, as of liberty, is 'eternal vigilance.'

Canadian Railways.

Since Confederation in 1867 this country has contributed for the construction of railways and canals \$300,000,000. The total amount which has been invested in railways is \$1100,000,000. From 1835 to 1846 there were only sixteen miles of railway in operation. In 1849 the number had increased to but fifty-four, but five years later it had risen to over two thousand. The figures for 1901 were 18,140. That for last year will show a still further increase. Canada has 165 steam railways. Twenty-five of these have been amalgamated and form the Grand Trunk system. Twenty-eight other lines united in producing the Canadian Pacific Railway system. Of the remaining 112, some of them are more or less connected with other lines. Meantime it is rumored in well-informed circles that the Grand Trunk is contemplating an extension of its lines to the Pacific ocean. The work will involve the building of 2,300 to 3,000 miles of railway and the expenditure of \$96,000,000. The Pacific terminal for this road is Port Simpson, which is said to be the finest harbor north of San Francisco. Meanwhile a third line is talked of called the Trans-Canadian Railway. This is a purely Canadian project. It is designed to extend from Quebec to Fort Simpson. By the terms of its charter it is to be completed within ten years from the beginning of the construction work. Its projectors expect to have the road ready for business in 1907. With these three roads running from one end of the country to the other, the prospect for its speedy development is assured.

Christianity in India.

The census for 1900 gives the total population of India as in round numbers 230,000,000. This is about a fifth of the entire population of the globe. There is one registered Christian for every three hundred in India. The total population increased seven per cent. from 1890 to 1900. The Christian population is said to have increased thirty per cent. Dr. Chamberlain has shown that (1) "the Christian community is a power to be considered in the affairs of the empire. (2) The influence of the Christian community is out of all proportion to other factors in India. (3) It is bound to continue and increase. (4) It has its ideals in front, and unlike Hinduism and Mohammedanism it has a future greater than the past."

Portuguese Africa.

Portugal has granted to Mr. Robt. Williams, an Englishman, a concession for a railway from Sobito Bay, near Benguella in Portuguese West Africa, to the eastern frontier of the colony. The company of which Mr. Williams is the head, is to have a Portuguese majority on the Board, and a Portuguese *personnell*, subject to the Portuguese laws, and to register as such in Lisbon. The State reserves every guarantee just as if the railway were its own. The concession is for ninety-nine years, and carries with it the right to all minerals found within seventy-five miles on each side of the railway from end to end. Sobito Bay is four days nearer to England than the Cape and is said to be one of the finest harbors in the world able to accommodate larger vessels than Delagoa Bay. A new railway to this port gives promise of a great future and at the same time strengthens the position of Portugal in Africa. But the possession in British hands of the line in connection with the port of Sobito, which is

considered the key on the Atlantic seaboard for the west coast of Africa, gives Britain a preponderating influence, and is held to be only secondary in importance to the acquisition of the Suez canal shares by Lord Beaconsfield.—Good for Britain and South Africa.

North Nigeria and the British.

Northern Nigeria is a territory one-third the size of India, and contains a population of many millions. Hitherto it had been held for Great Britain by a staff of civil and military officials, of whom the total number, including white non-commissioned officers, was about one hundred and sixty-five men. An expedition was fitted out early in January in consequence of the threatening attitude of the Emir of Kano, a powerful Mohammedan ruler of Northern Nigeria, who had placed a price on the head of Captain Abadie, the British resident at Zaria, capital of Zeg Zeg, in Central Africa. The expedition was commanded by Colonel Morland and consisted of 1,000 men belonging to the West African frontier force. The Emir was badly defeated, losing three hundred men and his capital. The town of Kano is situated not far from the limits, at which the fertile territory of the well-watered southern districts of this part of West Africa are bounded by the great Desert of Sahara. It is the centre of a district of the same name. It is at Kano that the caravan routes meet and cross, and where the wealth of the country accumulates. From Kano it reaches out in all directions through the surrounding districts. It will thus be seen that the overthrow of this powerful ruler is another link in the long chain of petty kingdoms in Africa to come under the dominant yet beneficent power of Britain, to their own advantage.

Another Biblical Discovery.

One of the most extraordinary things about the Bible is the exact agreement, almost to a letter of all Hebrew MSS. of the Old Testament. It is as if there were but one manuscript; for soon after the destruction of Jerusalem, the Jewish scribes settled on a text, and everything expunged that did not agree with it. It was well known that at an earlier time the Hebrew MSS. must have had even more variations than are to be found in the Greek of the New Testament, for the Septuagint translation often differs considerably from the present Hebrew text. To find a Hebrew manuscript that antedated the fixing of the text, was the thing desired. The Independent says, 'A fragment of such a text has now been found in an Egyptian papyrus. The shape of the letters seem to place it at about the second century A. D. It contains the Decalogue from Exodus, and a fragment of Deuteronomy. Its importance appears from the fact that it harmonizes with the Septuagint version. Thus in the Fifth Commandment the reason is given 'that it may be well with thee, and that thy days may be long upon the land,' which agrees with the Septuagint and Eph. 6:2, and Philo, but not with the masoretic text of either Exodus or Deuteronomy. The Sixth and Seventh Commandments are transposed, as in the Septuagint of Deuteronomy, and several times in the New Testament. Before the 'Hear ye' of Deut. 6:4 an entire verse is inserted, which survived only in the Septuagint and old Latin. It ascribes the following passage to Moses, while early Jewish tradition ascribed it to the time of Jacob; and this is probably the reason why the verse was omitted by the Jewish editors, who seem to have taken pretty free liberty with their text. The MS. will soon be published in the 'proceedings of the Society of Biblical Archaeology.'

Making the Most of Life.

By F. B. MEYER, B. A.

When Mr. John Morley unveiled the statue of the late W. E. Gladstone, at Manchester, he said, "No man in this generation has given a more resounding example of what a great thing a great man may make of a life." They are words that set a man thinking; one asks oneself, "Am I making a great thing of my life?"

The question is still more important for the young man. "How may I make a great thing of my life?"

But too often the answer comes from the depth of a rather sad heart. "How can I? My sphere is so limited. I am only an office-clerk, only a laborer, only a shopman." Ah, if you speak like that, you will certainly not make a great thing of your life. Despondency, discouragement, despair of doing much—these are not the conditions in which great results can be achieved. Look up! Be of good cheer! Be the noblest, strongest best man of your sort! Put divine and eternal elements into every deed you do, every hour you spend! Not only will the manner in which you do your work leave an effect on the work, above all it will leave an effect on yourself, and you will find that gold, silver, and precious stones are being wrought into your character, which will strengthen and beautify it forever.

I remember so well my two or three years in a tea-warehouse. It was very much against the grain. My heart was not in tea-sampling or tea tasting, in ledger-keeping, or circular-addressing. To be a minister of God's Truth was my ideal and purpose. Still I had no alternative at the time, and I did my best. I did what I had to do, not for the salary, which was miserably little, but because it was my motto always to do my best, not for money, not because the eye of my governor was on me, but because it was right to do right, and to do it as carefully and perfectly as possible. As I look back on that time of my life, I see that it has had a quite marvellous influence. The things which I handled have long since passed, but the habits of punctuality, of method, of precision, have remained with me, and have been of permanent helpfulness in every day of life. When I come in contact with the want of punctuality and method that afflict the lives of some ministers, I realize how greatly they have suffered for lack of the habits that have so greatly helped me.

To every young man I would therefore say, do your work with your might. Put your best self into it. Don't do it because you are paid to do it, or because you will be found fault with if you fail to do it.

Do all things with a smile, with good temper, with a true desire to please God and man. As you act thus, you will find yourself endowed with a light, sunny, happy disposition, which will be invaluable amid the wear-and-tear of the world.

Since those days a new and deeper conception has come into my heart, the blessed stimulus and inspiration of which I desire to pass on to my young brothers. I now see that this human life is meant to be a divine partnership between God and man.

This partnership comes out clearly enough in the Gospels. Endowed as he was with divine power, which wrought through his surrendered believing heart, our Master always, in his mighty works, sought the co-operation of his disciples. He must select the spot for the letting down of the net, and must drive the funny shoal into their meshes; but they must provide the boat, the clean and mended nets, and be prepared to let them down and draw them in.

He must multiply the loaves and fish, but they must find the lad who has them, and place them in the Master's hands, must seat the crowds, and distribute to each his or her portions.

He must speak the mighty word that awakes Lazarus from his death-sleep, but they must roll away the stone and unwind the cerements of the grave.

The last miracle that he wrought seemed intended to teach that his co-operation was to be maintained in all coming time. He would stand on the shore of Eternity, co-operating with those who wrought for him on the sea of time, by commanding the fish to their nets; but for labor, care assiduity, and perseverance, he would hold them responsible.

Thus, to all gospel-workers it is a matter of unflinching comfort to realize that they are called into partnership with the Son of God; and they do their work of preaching, visiting, or writing with the clear belief that they are associated with Jesus Christ for the teaching, quickening, and saving of men. They do their work, therefore, not for reward, not for money, not for the honor of man, but that he may be satisfied, and his purposes fulfilled. They know that he will provide them with enough to maintain them, and will furnish what is needful for themselves and their dear ones; but their main purpose is not for such things. These are as the paper and string which the salesman puts into the bargain with your purchase.

If a minister preached to get money, he would give a poor sermon when he expected a slight and scanty remuneration, and as few as he could produce when he looked for a generous and handsome one; the quality being in proportion to the fee. But when he realizes

that he is honored by a summons to be Christ's fellow-worker, he is eager to do his best, always and everywhere, that his Divine Partner may have no cause for disappointment, and may not be obliged to summon another to his aid.

Now, I am persuaded that the same conception may be used to dignify and ennoble all life—not only the ministerial, but the professional and commercial, the manufacturer's and the artisan's.

Let us take some illustrations. It is clearly God's will to feed the human family with a great variety of food-stuffs, cereals, and fruit. But it is equally clear that his sun and rain, his frosts and dews, the ground which he has created, and the seed which is the parent of all produce, are alike in vain, unless united with the brain and hand of man. Man must rotate the crops, prepare the soil, sow the seed, prune the prolific growth, cleanse away the weeds, and presently thrust in his sickle, or rather the produce of the orchard and vintage. But why should not each of these go to his work morning by morning, with high inspiration and uplifted purpose, saying to himself, "I am going forth to help God do his work, and I must do my part carefully and prayerfully, because God expects me to do my best, though it be a very small contribution to the great result."

Take another illustration. It is clearly God's will that the human body should be clothed. Our Lord expressly included clothes, when he said, "Your Heavenly Father knoweth that ye need have of all these things." He has clothed the grass of the field and the birds of the air, the sheep has its wool, and the bear its shaggy coat. Man alone is naked; and for his purity, as well as for the preservation of life, needs clothing. Therefore God needs human co-operation for the clothing of the great human family. He provides the wool, the alpaca, the cotton, the flax, the silk, and the leather, but at every stage of their preparation he requires the inventive mind and dexterous fingers. Why should not all who are engaged in the various trades called into existence by the articles I have named, feel that for such a partner the best possible co-operation is required? Shall God do his part thoroughly and carefully, and shall I fish some part of his preparation for myself, substituting an inferior article for my unsuspecting fellow? Shall God do his best and I my worst? Shall God seek the comfort and help of man, and I be mean enough to make profit only for myself?

The same argument might be carried out in many directions. If I am a builder I must put my most careful work into the walls and roofs of the houses I erect, because they are God's creatures whom I house, and his purpose that I am called upon to serve. If I am a baker, I must see to it that his good flour is dealt with as cleanly and wholesomely as I can, that his provision for men may not be worsened as it goes through my hands.

These may appear unusual methods of regarding the secular business of life; but I am persuaded they are true. Not the minister's life alone, but every life is a divine calling. It is fit that we describe a man's business as his vocation. That is exactly the truth. God calls this man to help distribute flowers and vegetables in poor and overcrowded districts. We entitle one a clergyman and the other a costermonger—but what are names? All that God wants is faithfulness; and will meet out his smiles to faithful costers, and frowns to faithless persons.

Men degrade their life-work, because they do not realize these mighty facts. They gage the worth of what they do by the remuneration they receive, or the manner in which their fellow-men regard it. So the gay young gentleman of noble descent, who kills the time as best he can, but does no honest work, walks down the sunny side of Regent street, whilst the poor lawyer's clerk, in shabby black, makes for the endless labyrinths of houses between London Bridge and Peckham Rye. But if each realized the divine partnership in life, the one might feel less satisfied with his lazy, do-nothing existence, whilst the other would lift up his head with joy—for is he not helping God, so far as he can, to disentangle truth from error, to overthrow the evil doer; and bring out righteousness to the light?

This is the divine side of things, and happy are they who do as the poet sings:—

"The inner side of every cloud
Is bright and shining;
I therefore turn my clouds about,
And always wear them inside out,
To show the lining."

A Multi-millionaire's Bible Class.

JOHN D. ROCKEFELLER, JR., AND HIS CLASS OF YOUNG MEN.

Of all the many men of millions whose names are so continually in the papers that we feel a sort of proprietorship in them, there is no one of whom one hears more often than he who is reputed to be the richest of them all—John D. Rockefeller, the head of the Standard Oil Company.

So when, during a visit last spring to New York, I learned that the son of this man, who bears the same

name, conducted a large Bible class for men in his church, resolved to have the profit and pleasure of attending it. I knew somewhat, from a personal experience, how the youth "to fortune and to fame unknown" get along in such work, but with the help of three hundred millions,—well that's different, or, rather, I thought it might be different?

I found the Fifth Avenue Baptist Church—which, by the way, is not on Fifth Avenue at all, but on a side street—to be a modest unpretentious little church set in the block, and solidly built up among other houses, and most plainly though comfortably appointed,—just such a church as may be found by the thousands throughout the prosperous small towns of the land where no one ever dreams of millionaires.

The Bible class is held in the church proper, and I found gathered there a company of about a hundred and eighty, for the most part young men just beginning their careers as clerks, artisans and professionals. It was a gathering of bright-faced, clean-cut, wide-awake fellows that would be a credit anywhere to anybody.

Promptly at the appointed hour Mr. Rockefeller arrived; and, with a smiling nod of recognition, took his place at a small table before the class. He is smooth-faced, handsome young man, of stocky build and medium height, full of grace and dignity, and one would guess well under thirty years of age. On this May morning he was dressed, like ten thousand other young men in New York in the inevitable frock coat, striped trousers, and white vest, and he placed his silk hat carefully upon a chair beside him. One might have supposed him to be a prosperous young clerk or salesman from some New York business house.

A hymn was heartily sung and the teacher offered prayer. He told God how much he realized his unworthiness to occupy the place he did, and how he felt its great responsibility; how vain would be his words if God did not graciously guide them and bless them; how much he loved the men who were before him, and how he longed to have them all know and love and trust the Saviour who had died to save every sinner; that God would bless the lesson of the day to every one, and overlook all the shortcomings and blunders of the teacher for good, and make this session of the class one of great blessing to all of them.

The lesson was from the twenty-second and twenty-third chapters of Matthew, where the Herodians, Sadducees, and Pharisees endeavored to entrap Christ with insincere questions.

The teacher began in the usual self-conscious, halting, and stammering way,—in just such a way as every reader of this article is quite sure he also would do should he ever undertake to teach such a class, and which he surely would do if he was worthy to teach it. But as the leader got into the swing of the lesson this nervousness all disappeared, and we had before us one who had unmistakably studied the lesson long and well, and was saturated through and through with its subject.

It was the cultured, college-bred young man, with his five parts dedicated to the service of the Master, giving us the cream of all his several college professors' teaching skill in the best piece of men's Bible-class teaching I had ever listened to.

"And this, gentlemen," concluded he, after a masterly exposition, "is hypocrisy. And now we know what Christ thought of it. But this lesson will be useless and a waste of time unless we apply it to our own lives. Are we ever hypocrites? Does Christ's 'Woe unto you, scribes and Pharisees, hypocrites!' ever apply to us? How can we be hypocrites?"

They answered him from all over the house, and he, with ready comment, soon had the Socratic method working in excellent shape. Here are some of the answers:

"When a man pretends to be religious, and is not."

"When a man leads a double life."

"When one says it is all wool, and he knows it is half cotton."

"When we say, 'How glad I am to see you!' and are far from glad."

"If there is so great danger," then went on the leader, "of our becoming consciously or unconsciously that which is so hateful to both God and man, how can we best avoid hypocrites? Yes, that is right,—by having the love of Jesus Christ in our hearts to drive out all the evil lurking there. Will not every man here this morning let Christ have his way with him, so he may lead us all into a pure, holy, and happy life? He calls to all of us to accept him as Saviour and King."

After the class session Mr. Rockefeller goes to the Sunday-school room, where the men all follow, and shake hands, and have a pleasant word or two face to face with him before departing. To the observant stranger it was very evident that there is a most tender attachment between Mr. Rockefeller and his large class of young men. It was a noble sight to see this young man of magnificent personal attainments, high position, and greatest wealth, giving his time, his talents, his strength, and his youth, to this work for other young men. It puts iron into the blood of the rising young man, struggling amid temptations in a great city, to come into personal contact with a young man of the Rockefeller sort, and he is apt to say to himself, "Well, if the religion of Jesus Christ is the real thing for a young man of the Fifth Avenue palaces, I guess it is good enough for me."—Ex.

A Mother's Love.

He was a rough Aberdeenshire lad, the leader in every scrape of the boys of the parish, the ringleader in all trouble, the very terror of the village. Not a window was broken but he did it; not a cat was tied to a cat's tail but he did it; not a trick was played in any house in the village but he did it. A reign of terror from Jack's practical joking had come, and the wise old women of the village prophesied all kinds of disaster to him, and these prophecies seemed likely to come true. Through all the terrible boyhood the mother kept true; she never would believe that these deeds were done by her boy. But at last one moonlight night he steals from his home, whose parental authority he disliked, even of his loving mother, and he gets a barque yonder in the harbor of Aberdeen, and he ships without a word, without a farewell, to the goldfields of Ballarat, when the gold-fever was then at its height. He lived a rough life in the bush; never a word home, never a letter. And seven years have come and gone, and the mother she has pined away. As day after day passed her heart was broken, and the villagers in solemn tread, gathered behind her coffin as it was put in the village churchyard. She's gone—died of a broken heart. Better she would have been had the priesthood of her boy been given to her. She longed for one line, one expression of love, but she didn't get it. One day a rough swearing miner gives a start. The record-beating nugget of the Ballarat goldfield has been found, and he's a very rich man. As he looked at his fortune the better heart of him throbbed, and he said: "I'll go home, and I'll tell you what I'll do—oh, mother, what I'll do for you! Is it possible that seven years have gone? But I'll make it all up; I'm going right away home." And, with his for one, the changed, loyalty-embracing man is pacing the deck of that vessel homeward, one thought in his heart—"Mother, oh how neglectful I've been! what a shame on me!—mother, who since my father's death has toiled herself to the bone to bring me up! mother, that I've been so neglectful of! But oh, won't she be proud as I go in? Oh, what I'll do for her!" And as the bells of the vessel ring their watches, that man, lonely, kept to his own walk; one thought he had in his heart: "Mother—I'll just tell her; on my heart she'll see that there was something in her wicked lad all the time." He did come home; passed through the Aberdeenshire village, two miles out, to where by this time the twinkling light in his own home should have been seen. But there's darkness. Very likely she's visiting a neighbor—that's what she's doing. And the Australian man comes up, and, oh, horrible of horrible! that awful sight, too frequently to be seen in Scotland and Ireland—the roofless gables of an evicted house are to be seen. "My God!" says the man, "what has happened?" and he staggered to the neighboring farm beside that he used to know so well, and into the warm heat and the blaze of the peat-fire did that man stagger. The family looked up—no recognition, for he's so changed. And he staggers to an empty chair by the fire, and he says, "Where's mother?" and they all realize that it is Jack returned home. One of that family breaks down, the daughter of the home, that had loved Jack in all his waywardness; tears stream down her cheeks. And he looks at her, and the brother said to her, "Son Jack, we did it; they were to put her into a pauper's grave, but for her sake we put your mother into our own lot, and to-morrow we'll visit the grave." To-morrow that schoolfriend and Jack did visit the grave. "Yonder where the lilies are, planted by the hand you know, she is," and that schoolmate turned away as he overheard this, that was meant only for God; as he flung himself on the grassy grave he said, "Oh, mother, I did love you!" But that ear never heard it, that heart is stopped in its beat. Oh, Jack! no wonder that in your mansion to-night there comes a sad look into your face, and across the supper table there comes into your eyes what your wife and your school friend know right well—that far-away, sad, beseeching look, thinking of mother's neglected heart. You never told her all your life that you loved her.

Oh, Jesus Christ! men are hating thee, men are despising thee, men are neglecting thee: is it possible that thou art hungering for the priesthood of my heart? Oh, I'll tell it to thee: bend down, thou loving Son of God, I'll tell it to thee before heaven, before hell, before men; I'll give thee that priesthood of devotion.

"My Jesus! I love thee, I know thou art mine, For thee all the pleasures of sin I'll resign;
My gracious Redeemer, my Saviour art thou—
If I ever loved thee, my Jesus, 'tis now!
I'll love thee in life, I'll love thee in death,
I'll praise thee as long as thou givest me breath,
And say when the death dew lies cold on this brow,
If ever I love thee, my Jesus, 'tis now!" —Ex.

Did Paul Make a Mistake?

No one may affirm that an Apostle could not make a mistake. The best and saintliest of them were fallible men. James and John displayed a narrow spirit in Luke 9: 54. Paul may have been unduly severe in his judgment upon John Mark (Ac's 15: 39); Barnabas may have been the wiser man in the controversy. It is

often affirmed or implied that Paul made a profound mistake in the nature of his ministry at Athens. The sermon upon Mars Hill is regarded by many as full of the teachings of natural theology, as a masterpiece of philosophic discussion, but largely deficient in the evangelical spirit. It is affirmed or assumed that his ministry in Athens was largely a failure because Jesus Christ was not more fully set forth. Dr. McLaren feels impelled to join in a mild criticism upon the general procedure adopted by Paul in Athens. "Perhaps Paul would have been more successful in Athens if he had followed there what he soon afterwards 'determined' (perhaps because he remembered his small harvest at Athens), when he came in weakness and in much trembling to Corinth, 'to know nothing among you save Jesus Christ, and him crucified.'"

In my judgment Paul acted in the only way in which a wise man could act in his endeavor to get the assent of the judgment and the consent of the will. Anything like a Moody address to a twentieth century audience among us would, if addressed to an Athenian audience of the first century, have been a stupendous failure.

When Paul addressed Jews, believing in Jehovah and accepting the Old Testament as God's revelation—he invariably began with the older revelation. He adopted in this, God's method. He made Moses and Zachariah and Isaiah bear testimony to Jesus. He showed their fulfillment in Jesus Christ. Before he can present Christ to them, he must find some common ground. Paul and the Jews had in common a belief in one God, in the Scriptures, in a coming Messiah. When Paul addressed believers in Jesus, he could make the beginning and the ending of his discourse center about the accepted Christ.

When Paul went to Athens he met men who knew of Mars and Mercury and Homer—but had never heard of Jehovah or Jesus or Moses. To have begun an address to such people with an appeal to believe in Jesus would have been unnatural and unreasonable. The missionary of to-day must find some common ground on which he may meet his hearers and from this go on to present Christ. All Paul's hearers had some conception and recognition of the powers above. This furnished Paul a starting point. In this, at least, they would agree with him.

He presented a true conception of God, as personal, as one, as Creator, as upholder, as spiritual, as yearning over us and having an interest in us. And, therefore, polytheism and idolatry and material conception of God and the possibility of his dependence upon us were untrue. He presented a true conception of man, as coming from God, depended on him, as needing a change in the moral nature, and the moral end of whose existence is found in fellowship with God. He presented a true conception of Jesus Christ, as that one through whom God is known, as sent from God. He spoke of his sufferings, death and resurrection, his reign and his supremacy as manifested in a judgment. The address was clear, compact, rising from admitted truth until he brought them face to face with Jesus as the Lord of men before they must bow in repentance. Did Paul make confession in 1 Cor. 2: 2 that he made a mistake at Athens? On Mars Hill Paul knew only one person, this was Christ, the mention of whose resurrection brought ridicule. Paul knew only the Christ who was crucified—he did not hide the cross or the Christ from his cultured audience.

It is implied that the address found in Acts 17 was a failure. Blessed is that minister who has such failures! A sermon that wins a supreme judge, a noted woman, a score of others is not a failure. A sermon today that wins twenty persons to Christ cannot be mere rhetoric or natural theology or a philosophy of history. If a strong church was not formed here it was due to the intellectual pride of the place and to the small Jewish element—it was not due to Paul's shortsightedness. At Antioch of Pisidia Paul appealed to the scriptures alone, and he was driven from the city. It is often affirmed today that all hearts are hungry for the gospel of Christ. It is declared that if ministers feed their people with the earnest gospel of Christ alone the churches would be crowded. If a Paul were put today in every town in the land, the pride of intellect, the love of the world, the blinding power of Satan, the unbelief of the heart would lead people largely now as then to reject him and the Christ whom he presented. I think Paul made no mistake at Athens.—Ex.

Criticism of Ministers.

With reference to the criticism to which ministers are all the time more or less exposed, several things may be said. In the first place, there is no particular reason why ministers should not be criticised just as much as doctors or lawyers or merchants. There is a good reason, however, why nobody, minister or otherwise, should be criticised unjustly, unintelligently, unnecessarily, and unkindly; and that is because such a course is wrong. As for the minister, he occupies even in these days of the active layman a position of picturesque solitariness in the eyes of the community. In the esti-

mate of the average man of the street he is the fellow who thinks he knows how to be good. Probably the minister himself entertains a very humble idea of his own powers and performances. Certainly he often sets to work criticising himself and his clerical fellows; and when he criticises other ministers out loud the whole community listens with eager interest. It is well, at any rate, that the community, even if not admitted to ministerial meetings, should understand in a general way that preachers do not consider themselves infallible, and that they are ready, often with tears, to confess their failings one to another.

This needs to be added, too, that care should be taken when criticism of ministers is attempted by church people, lest thereby an impression should be given to the ungodly that those people disparage the sacred ministerial office. The office is more than the officer every time. Magnify the pulpit, even if occasionally you have to take the man in the pulpit down. Support the preacher with sympathy and prayer; and, while not condoning his faults when those need gentle remonstrance, be more ready to see his virtues than his failings, and hold up his hands, for the sake of the cause he represents, if not of the man himself. If criticism must be, let it be helpful, not harmful; sweet, not sour; inspiring, not discouraging. Christian criticism should be constructive of character.—Ex.

A Minister's Temptations.

Over in London the Rev. Joseph Dixon lately presented a paper before the clergy upon the minister's temptations, which is worth reading by every minister. He said, according to an English exchange, that "the temptations which are common to men are common to ministers, because they are in the same world surrounded by the same influences, and are men of like passions with the rest of mankind. The office of a minister affords no immunity from temptation; the sacredness of his duties offers no shelter; his character is no security against attack. Indeed, in some respects a minister is more exposed to peril than others. He occupies a position of prominence; he is much in the public eye; he is thrown into a variety of circumstances; he is continually ministering to others, and has no one to minister to him. The very separation of the ministry is fraught with perils; it may weaken sympathy and create pride; may engender the idea of self-importance of superiority, of the possession rather of personal than official dignity and authority. Then there is the danger which arises from the minister's constant familiarity with sacred things and duties. He is in danger of becoming irreligious, of losing the high sense of responsibility and sacredness in dealing with great and solemn truths. He treads on holy ground so often that he is apt to forget to take off his shoes when standing thereon.—Ex.

We Will be Judged.

We will be judged, and feel the rod,
Ah, even now we're ranged
Before the judgment seat of God,
Whose laws are never changed.

For sinning, in a fearful shape
He'll smite us from above;
O, never can the soul escape
His justice or His love.

—Arthur D. Wilmot.

The Storm.

Along the meadow sweeps the roaring blast,
Around the grove, and whirls the snow on high
Untill the earth is blended with the sky;
The lofty pine is swaying like a mast,
The birches bend and shriek as if o'ercast,
The maples leap, as it goes driving by,
The very forest rocks and lifts a cry
Of anguish while it struggles with the blast.
The windows shake and rafters groan and creak
The cottage trembles, while the tempest roars
The spirit, too, hearing the fearful shriek
And awful struggle of the windy wars,
Is troubled, and shudders while it prays
No living thing upon the king's highways.

Salisbury, N. B. —Arthur D. Wilmot.

A writer tells how a little child once preached a sermon to him.

"Is your father at home?" I asked a small child at our village doctor's doorstep.

"No," she said, "he's away."

"Where do you think I could find him?"

"Well," she said with a considering air, "you've got to look for some place where people are sick or hurt, or something like that. I don't know where he is, but he's helping somewhere."—Ex.

Each day, each week, each month, each year is a chance given you by God. A new chance—a new leaf—a new life—this is the golden, the unspeakable gift which each new day offers to you.—Frederick W. Farrar.

Messenger and Visitor

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S. McC. BLACK

Editor

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The Gospel a Rule of Life.

There is one fact with reference to the gospel of Christ which is not wrought into the consciousness of every Christian as thoroughly as it should be, and which a good deal of the preaching that the people get, overlooks. In this we may be greatly mistaken, but so it seems to us. It is this, that the gospel is designed as a rule of life as well as a means of salvation; and that it must be definitely and decidedly accepted as a rule of life by him who would lay hold of its promises and exult in its hopes.

In saying this, we do not wish for one moment to intimate that salvation is, in any degree, the result of keeping the requirements of the gospel (we have not so learned Christ;) but it must not be forgotten that the gospel has its requirements, and that to put it in Scriptural language "if any man have not the spirit of Christ he is none of his." Salvation is the thing that most awakened sinners have their eyes on. Salvation is the grand object with many a Christian. Salvation is the burden of much of our preaching. But those who seek salvation and those who proclaim it, should ever bear in mind that he who would have Christ as a Saviour must also take him as a master. "Ye are my friends," says Christ, "if ye do whatsoever I command you." How often that conjunction is overlooked by both preacher and people.

Perhaps there is not so much technical antinomianism in the churches to-day as in days past. Christ's professed followers do not openly infer their lawlessness from the fact that they are 'a law unto themselves,' and parade this law as a high prerogative of discipleship; yet if we are not greatly mistaken there are church members, not a few, who understand by Christ's being 'the end of the law,' not merely that He has satisfied its requirements in the believer's behalf—freed him from the penalty attached to its violation, and emancipated him from its servile constraint; but that he has been freed from all moral obligations whatever. Christ is the end of the law with a vengeance to them—not only as one who sets aside the ceremonial requirements of the old dispensation, but one who frees them from moral restraints which are older than the Ten Commandments, and would be imperative on the human race for all time, if they had never been recorded by the finger of God on tablets of stone. A new era of freedom, of liberty, of go-as-you-please, has been ushered in. They are not under any law—moral or ceremonial—in any sense. They are 'under grace.' They have accepted Christ, and are consequently in a state of salvation. A feeling of satisfaction with the arrangement may lead them to fitful and intermittent effort to lead others to accept it; but no sense of moral responsibility—of rigid accountability as to a Master—presses upon them, developing Christian stability and Christian fortitude. They are saved,—saved; and salvation is the end of their religious existence.

But are they saved? Can Christ be a Saviour to men without being a Master? Can the gospel be a means of salvation and not, at the same time, a rule of life? Have we a right to appropriate all the promises and ignore all the precepts? Will not love for Him who has redeemed him, lead the right-minded Christian to re-impose upon himself, with a deeper meaning, the moral law which Jesus has satisfied in his behalf? Is not that what the Bible really means where it speaks of being a law unto one's self?

There is but one Scriptural answer to these questions; and accepting that answer, a reform is imperative in a good deal of our religious thinking, a good deal of our church life—and perhaps, in some of our preaching. Brethren, let us make the gospel a rule of life. Let us square our conduct by its principles—its precepts!

Like Father, Like Son.

There used to be an old adage in vogue that a debt was something to be paid when due, and that a failure to pay was a misfortune or a disgrace, according as the debtor was unable or unwilling to discharge his just obligations. But this notion is rather archaic as a principle of daily life. It is to be numbered, we fear in too many instances, "among the lost arts." Doubtless there is yet a willingness to admit in the abstract, that a creditor is entitled to recover what is due him, if he can do so.

But there is no corresponding sense of obligation to pay on the side of the debtor. A debt sits lightly on the conscience. It is easily and thoughtlessly contracted; and when the hour of payment comes the consideration of convenience weighs far more than that of honor in determining whether or not the debt shall be discharged. If to pay is perfectly convenient, entailing no deprivation of the ordinary pleasures and luxuries of life, well and good,—the idea of practising rigid self-denial, or of changing the accustomed style of living in order to pay—why, that is out of the question. The creditor must wait. The fact that he has a right to his money, or that, should it be withheld from him, he may be compelled to change his style of living, or even go into bankruptcy, is not, in the minds of those neglectful debtors, deemed worthy of a thought. One must keep up and enjoy his wonted luxuries and pastimes, whatever happens to creditors. And thousands of worthy tradesmen are today at their wits' end to carry on their business because of the unpaid accounts lumbering their books, charged against men standing high in church and society in whose integrity they believed they could safely trust. Many a hard working dress-maker has suffered untold hardship because of the guilty carelessness in this respect, of the women for whom they have toiled.

There is no reason to fear that these light and airy notions respecting the payment of debts will exert, unless they are speedily replaced by more scrupulous sentiments, a very bad influence upon the morals of the next generation. The father who neglects to pay his debts need not be surprised if his son develop even looser views of the law of *mine* and *thine*. It will be a sad thing, indeed, if the children of this generation grow up with the feeling that prompt payment of debt, and hard work and rigid self-denial to accomplish payment, are matters of no serious concern. But parents must set the example themselves of thorough honesty in all their dealings, if they wish their sons to become men of sterling integrity and a keen sense of honor.

Editorial Notes.

—F. B. Meyer says there is no sense in always telegraphing to heaven for God to send a cargo of blessings, unless we are at the wharf to unload the vessel when it comes.

—One of the officers under the command of the Iron Duke upon being charged with a difficult duty at great hazard, lingered for a moment, as if in doubt, and then said, "Give me one clasp of your all-conquering hand, before I go, and then, I can do it." Let every Christian seek the clasp of Christ's hand before every bit of work, every hard task, every battle, every good deed. Bow your hearts to him at the morning hour, ere you go forth to meet the day's duties and perils, and wait for his hand of blessing to be on your heads as you wait before him. Thus you may be assured that "As thy day is thy strength shall be."

—Dr. Day the chancellor of the University of Syracuse in an address to the Methodist ministers of New York, among other informing things, in speaking of various sources of trouble in churches said 'a heresy minister is a stumbling-block, a kid ministry is the bane of the church, and about the worst thing in the world is a 'sissy' minister. The Dr.'s remarks were forceful and pungent, if not convincing. Not the least good thing that can be said of them, is that they were refreshing and stimulating.

—It is a truism that the more men and the more money we can furnish for foreign mission fields and the more

we do for the heathen, the more God will prosper our work at home. Since the day of Carey, the founder of the great foreign mission enterprise, who began his work in India just a little more than a century ago, there have been more converts to Christianity than there had been for a thousand years before. Our churches must never wait until all their current expenses are met, church debts provided for, and before they can even think about the conversion of the heathen, not to say anything about doing something to give them the gospel. What blindness, nay what strange perversity! How can they act so wickedly!

—It is said that the Home Mission Board of the Southern Baptist Convention last year employed 674 missionaries, who reported 8 150 additions by experience and baptism, and 9 051 by letter, a total of 17 201. They organized, or assisted in the organization of, 231 churches and built and repaired, or helped to do so, 398 houses of worship, and organized 674 Sunday schools. They also distributed 27,499 Bibles and Testaments and 2 084 355 tracts and papers. The total amount received by the Board was \$1,045,929. This speaks well for our Southern Baptist brethren. They are doing a good work for God and their fellows. It is not generally known that in the Southern States of America are to be found three-fifths of the Baptists of the world, and over a million and a half are white.

—Max Muller said, "Six religions have gained pre-eminence in the world. Three are anti-missionary, viz., Judaism, Brahmanism and Confucianism, and they are dead or dying; and three missionary, viz., Christianity, Buddhism and Mohammedanism, and they are contending with each other for the world's mastery." A light-house is only useful as it gives light and so saves life. When the best course to drive the life-blood to the extremities of the body it is dead. A church is useful in proportion as it is aggressively engaged in the evangelization of the world. How is it with your church brother pastor, active or passive?

—Some one has said—'Our safety hangs upon Christ's work for us; our assurance upon God's word to us; our enjoyment upon our not grieving the Holy Spirit in us'—These are words well chosen and weighty. Our only safety is in Christ's work for us on the cross. And if we want the assurance of faith, where can we go to obtain it, but to the word of God which lives and abides? and as for comfort? He only gives that who takes of the things of Christ and shows them unto us.—This is one mission of the Paraclete to, and in, the church.

—Said the great Apostle, 'For me to live is Christ. Suppose this great truth were dominant in the hearts of the membership of our churches, what might we expect? The possibilities are simply enormous, though one such church had only 120 members, and the members were poor as to this world's goods, yet like that little band of the same number in apostolic days, they would simply be invincible before every foe, and the lines of their influence and power would not be converging, but expanding lines, going out in all directions, conquering and to conquer the lost for Jesus, such a church would be a city set on a hill that cannot be hid.'

—The mission of a church—What is it? To point the unsaved to the Lamb of God who taketh away the sin of the world, and to build up the saved in the word and work of Christ. It is one great work with two sides to it,—evangelization and edification, these constitute the mission of a church, of Jesus Christ. This is her first, her second, her third, her last, her only mission. For this the churches were brought into being by their Divine Founder, and for this He leaves them for a season here on the earth. All things are to be read in the light of this one sublime mission. All thinking, planning, toiling, hoping, praying, living, is to this one end. A great mission surely—Would that all our members were fully alive to its meaning!

—In the exposition of the Sunday School lesson for March 1st. as found in The Standard, the expositor says: "The incident has its modern parallels, but not of the sort alleged by a certain class of persons who forget or almost deny that the Holy Spirit is present in regeneration. These persons hold that there are a multitude of Christians, regenerated, indeed, but without the gift of the Spirit; that by prayer and a unique act of surrender and faith they ought to seek an infusing of divine power which shall be absolutely new and unique—the coming of the Spirit. There is indeed a real 'second blessing' which all the disciples need, but it is not unique, and in our weak human nature needs to be supplemented again and again by a third blessing and a fourth and many more. The fact that this eccentric and ill-balanced doctrine is preached ought not to deter Christian teachers from insisting on the reality of that part of spiritual experience which sometimes begins at conversion, but often not until after—ard—the conscious realization of the indwelling Spirit as the controlling power in the life." We hope the story of this S. S. lesson will help many to a clearer vision of the work by the Holy Spirit in the hearts of believers.

Enoch Crosby Stubbert.

A heavy gloom has been cast over the Newton Seminary by the death of our beloved comrade, Enoch C. Stubbert. This sad event occurred at the home of Mrs. Stubbert's parents, Mr. and Mrs. George Glines, 47 Dodge Street, Beverly, Mass., on February 14.

A few weeks ago an attack of grip with a touch of rheumatism occasioned Mr. Stubbert's leaving the Seminary, where during the week from Monday to Friday he was boarding, and returning to his home for rest and care. He hoped that a short period in such conditions would bring recovery. But the grip was further advanced than was supposed; malarial tendencies soon became pronounced; and the issue was typhoid fever, which, finding the patient already weakened by illness preceded by overwork, terminated fatally.

Mr. Stubbert was born in Yarmouth, N. S., and was 33 years old at his decease. After preparatory study at Horton Academy he entered Acadia College and graduated with the class of 1900. There his work was marked by exceptional thoroughness. He was a vigorous, persistent and methodical worker, and a clear thinker. During his course he performed such excellent service as tutor in Latin and Greek that in view of it he was enrolled as an honor student in these subjects. In his senior year he was editor-in-chief of the Acadia Athenaeum and in the conduct of the College journal he displayed the same wisdom and strength that have brought success to all the efforts to which he set his hands.

During the year after graduation, our deceased friend was engaged in teaching at the Literary and Scientific Institute, New London, N. H., the school of which our own Dr. Sawyer was principal from 1864 to 1869. This year of teaching together with the previous work of the same kind, evinced the possession of admirable qualifications as an instructor. Teaching was very congenial to his tastes, and in its pursuit he met with success and appreciation.

Born into a home pervaded by a warm Christian atmosphere, his father being a minister and his mother also an earnest disciple of Jesus, our brother early became sensitive to the claims of the gospel, and at the age of 14 yielded himself to God and acknowledged in baptism the new relations into which he had entered. The desire to become a minister first took definite form at the time of his father's death, when he was 23 years of age. But it was not till years afterward that this desire became the life purpose. There was then no further debate. For him to know God's will was to yield to it most cordially. On returning to the Seminary last autumn he entered into pastoral relations with the Baptist church at Penacook, N. H.,—the church of which Rev. W. E. Bates of Amherst, N. S., was formerly pastor—where, though his ministrations were confined to Saturday and Sunday of each week, he completely won the hearts of the entire congregation. The church was heart-broken by the sudden death of their beloved pastor.

At Newton, Brother Stubbert won a very high place in the esteem of both professors and students by his high scholarship and devout spirit. In the address at the funeral exercises, Dr. Wood admirably expressed his outstanding characteristics as, down right honest, devoutness, and untiring industry. He was an exceptionally able student. He had no superior in the Seminary as a clear, deep and persistent thinker. Though naturally of a robust constitution, the exacting demands of the Seminary course supplemented by the care of preaching, was too much for his strength. His health suffered in consequence and made him a ready subject for grip and the subsequent illness which caused his death.

The funeral exercises were held on Tuesday afternoon, the 17th inst. Rev. E. M. Wylie, Congregational minister of Beverly, read the Scriptures and Rev. Herbert J. White, offered prayer. The address was made by Dr. N. E. Wood, president of Newton Seminary. A quartet composed of two Acadia men, Mr. S. Spidle and the writer, and two Newton classmates, Mr. Wolf and Mr. Buis, sang "Sometime we'll understand" and "Nearer my God to Thee"; and Mr. Spidle sang a solo, "The Homeland." The attendance of over 30 Newton professors and students was a splendid testimony to the high estimation in which Mr. Stubbert was held.

In July, 1901, Mr. Stubbert was married to Miss Nellie Glines of Beverly, who is nearly prostrate with grief and anxious ministries. Four sisters and two brothers, all his seniors, survive our friend. Two sisters and the brothers are in the west and have not been east for many years. For these stricken hearts and other relatives sincere and widespread sympathy is felt. The early home going of so promising a man and able messenger of Jesus Christ is one of the mysteries which with our partial knowledge and limited vision is a sore trial to our faith. The explanation which seems to meet the enquiry of the soul is that which was developed in the funeral address, namely, the larger service into which the Lord calls, death being not the end, but the continuance of life. While we unite with the sorrowing friends in their grief, we also join with them in the assurance that all is done in love and that "sometime we'll understand."

ABNER F. NEWCOMB.

Newton Seminary, Newton Centre, Mass., Feb. 20.
(Yarmouth papers please copy).

Seminary Notes.

1. The Piano-forte Recital took place Friday evening, Feb. 13. It was an unqualified success. The Wolfville correspondent of the "Sun" gives a fair and moderate estimate of it when he writes, "the rendering of all these (referring to the individual performers) exhibited delicacy and firmness of touch, a mastery of technique and a sympathy with the composition that quite charmed the audience, showing the really excellent work that is being done under the new director." It is unnecessary further to commend or to criticize. The programme in full will show the variety and character of the selections presented. The songs rendered by Misses Johnson and Heales gave a pleasing foretaste of the vocal recital which will take place March 13.

PROGRAMME.

PART 1.

Two Spanish Dances (Two Pianos)	Mozzkowski
Mrs. Baker and Miss Nellie Heckman.	
Melodie in G.	Borowski
Tarantella, op. 85, No. 2	Heller
Song—"Sing on,"	Denza
Impromptu Valse, op. 04	Raff
Miss May Woodman.	
Miss Helen Fowler.	
Miss Agnes Johnson.	
Miss Lillian Strong.	

PART 2.

Sonata, op. 14, No. 1. Allegretto, Allegro.	Beethoven
Miss Leonore Shaw.	
Waltz, op. 42, in Ab.	Chopin
Miss Alice Huntington.	
Song—"What the Chimney sang."	G. Griswold
Miss Heales.	
Polonaise, op. 26, No. 1.	Chopin
Miss Elsie Charles.	
Concerto in G. Minor.	Mendelssohn
Mr. W. L. Wright.	

God Save the King!

2. The work of the school is proceeding quietly and satisfactorily. No special religious interest is noted, though one of the students presented herself to the church for baptism, Thursday evening last, Feb. 19th. The principal is arranging for occasional Sunday evening praise and preaching services to be held in Alumnae Hall. The service held last Sunday was a delightful season, one enjoyed by all present and very freely participated in both by teachers and students. It is hoped that a deepening of the religious life of the school will soon become apparent and that some may be led to openly confess Christ as Lord. Pray that this hope may be realized.

3. Pastor Hatch read a very instructive paper before the students Friday evening. The theme was the Assyrian Scriptures and the Bible, the presentation showing how closely Assyrian and Israelitic are related, and how the inscriptions corroborate in many points the otherwise unsupported statements of the Hebrew historian. We owe Pastor Hatch a debt of thanks which we will pay by hearing from him again.

4. The library of the Seminary is steadily growing in size and usefulness. We have to thank Mrs. H. W. McKenna of Wolfville, a former student, for a complete set of the works of Robert Louis Stevenson. Other additions of importance has been made to the musical and art department of the library, as well as the continuous enlargement of the department on literature. We are always glad to receive new books, especially when our friends give them to us.

5. The principal will be glad to hear from any and every Alumna of the Seminary, giving name, residence, date, whether married or unmarried. This information is needed to correct the numerous errors that have crept into the general catalogue of graduates published at the end of the Seminary catalogue each year.

H. T. DEWOLFE, Principal.

This is what Eugene Willard says in the Philadelphia Bulletin about the Liquor traffic: It is a terrible arraignment of this great evil.

How few people realize what an awful curse the liquor traffic is! It is not generally known that it makes a pauper at every tick of the clock; disqualifies seventy-eight men for business every minute of the time; each day it causes 1,000 deaths, 300 cases of insanity, 1,300 fights beats 1,200 wives, 1,700 children and causes 1,000 divorces every year. O reader, think that ten drunkards die every hour, night and day, in this enlightened and Christian land; that every nine days the entire wages of the nation go for strong drink, the nation's drink bill being almost \$2,000,000,000, and you have a picture of the woes of saloonism such as no painter could produce upon canvas! The liquor traffic is an enormous business. The direct cost to the people of the United States is the amount of money spent for intoxicating liquors. This is for native distilled wines, \$500,000,000; for domestic beer, \$475,000,000; for domestic wines, \$60,000,000; for imported liquors of all kinds, \$20,000,000; total, \$1,055,000,000. To this enormous direct cost, of course, must be added the large indirect cost. This has been estimated all the way from \$1,000,000,000 to \$1,500,000,000. If we take the most conservative figures and say that the total cost of the traffic is \$2,000,000,000, we yet have a

sum that is all but unthinkable. If that were saved it would give the sum of \$400 per year to each of 5,000,000 families. The saloon excites all that is vile and vicious in the individual; it makes drunkards, thieves, gamblers, and murderers. It brutalizes, degrades, debauches, impoverishes; it deposes the reason, sears the conscience, crushes noble affections, leads to sorrow and suffering, to want and woe, and ends its victims with a drunkard's grave. The liquor saloon is the most damnable curse to our boys and girls. No young man is absolutely safe so long as the organized liquor traffic is tolerated. The money that goes to support the traffic comes out of the pockets of the workingmen. When on pay day the workingman enters the dram shop and drinks down his earnings he has nothing left for the necessities of life. Hundreds of thousands of dollars go to the saloons that have to come out of the pockets of the landlord, the grocer, the coal dealer, and the merchant. Now, what can be done to stem this mighty tide of woe, and wipe out the suffering and misery? What can be done to save the many thousands of innocent children from this terrible fate? Surely all can use their entire influence and power against the traffic. Let all good citizens everywhere array themselves as a solid army against this curse which is the direct cause of so much woe and sorrow.

The following doctrinal basis speaks well for the Australian Baptists. It has the right ring!—and will awaken a responsive chord in the heart of many a Maritime Baptist. It has been incorporated in the constitution of the Victorian Baptist Association—and we hope in the conviction of every baptized believer in that great county. Read it and see if it is not eminently Biblical.

- I. The divine inspiration and sole (supreme) authority of the Scriptures of the Old and New Testaments.
- II. The existence of One God in Three Persons—the Father, the Son and the Holy Ghost.
- III. The Deity and Incarnation of the Lord Jesus Christ, who is the Son of God, the Second Person of the Holy Trinity.
- IV. The fallen, sinful and lost estate of all mankind.
- V. The salvation of men from the penal consequences and the power of sin through the perfect obedience of the Lord Jesus Christ, his atoning death, his resurrection from the dead, his ascension to the right hand of the Father, and his unchanging priesthood.
- VI. The immediate work of the Holy Spirit in the regeneration of men, in their sanctification, and in their preservation to the heavenly kingdom of the Lord Jesus Christ.

- VII. The necessity, in order to salvation, of repentance towards God and of faith in the Lord Jesus Christ.
- VIII. The resurrection of the dead, and the final judgment of all men by the Lord Jesus Christ.
- IX. The two ordinances of Jesus Christ, namely, Baptism and the Lord's Supper, which are of perpetual obligation: Baptism being the immersion of believers upon the profession of their faith in the Lord Jesus Christ, and a symbol of the fellowship of the regenerate in his death, burial, and resurrection; the Lord's Supper being a memorial, until he come, of the sacrifice of the body and blood of the Lord Jesus Christ.

The students of the Newton Theological Institution are beginning the publication of a magazine to be called the Newtonian. It will contain forty-four or forty-eight pages and will have no advertisements. It is hoped that its purely literary character will commend itself to the friends of the Seminary, President Wood, President Faunce of Brown University, and Professor Brown have contributed articles of about three thousand words each, to the initial number, which will appear at the end of this month. It will also contain shorter articles by the students. The subscription price will be one dollar a year. It will be gratifying to have a prompt response of subscriptions from the Alumni and other friends of Newton in the Provinces. Send subscriptions to Mr. J. Brace Gilman, the business Manager, 22 Farwell Hall, Newton Centre, Mass. The editor-in-chief is Rev. A. F. Newcomb, Acadia '93, who will be glad to receive any communication from Newton Alumni and to reply to any correspondence in regard to The Newtonian. The editor's address is 189 Summer St., Newton Centre.

The following extract is taken from the "Witness" of Montreal:—Two events of the last few months are of particular significance. We can almost stand on one side of the Atlantic and speak across the intervening space to our cousins across the sea. We could flash a message around the world and get it back almost before our next service. Does this not mean that the hearts and lives of men are coming closer day by day, one to the other? Does it not mean that your influence and mine are being intensified, and multiplied a thousand fold with every advance made in the progress of the world? It is no exaggeration to say that your very heart beats against the heart of the smallest and poorest child in the far off depths of heathen China or of far-off Africa. Who then is my neighbor? The answer is, the man whom I can reach directly with my word or hand; indirectly, with my influence expressed in money or prayers or through another. No man can live, to himself or for himself and be a man. He may do it and be something else—a demon, perhaps.

* * The Story Page. * *

Sister Cassidy.

BY MRS SKINNER.

"Sister Cassidy, have you got a word to give us this morning?"

I was sitting by Mrs. Cassidy's side, cuddling up to her as close as ever I could, my hand firmly locked in hers. It was one of the great treats of my uneventful child-life to spend a whole Sunday with her.

At the minister's request she rose, still holding my hand; feeling how hers was trembling, I tried to squeeze it, hoping I might give her a little courage; to stand up before all these solemn looking men and women I thought a dreadful thing to have to do.

"I have been res'ing about the beautiful chariot," she began in a low, clear voice, "King Solomon prepared to bring his bride in from Egypt to Jerusalem. We are travelling to the New Jerusalem and I have been thinking this week how our King has prepared a chariot for us to step in whenever the road is extra rough; 'tis made of the gold of truth, has blue silk curtains of hope, and the carpet of love to rest on—the royal chariot of trust! We so often wearily trudge along the road, when all the time we might be sitting at our ease in the chariot, just leaving everything to be worked out by God. Of course, I know we need a daily trust—that is like taking hold of God's hand"—here she gave my hand a squeeze—"the chariot is for when special emergencies come into our lives. I have been in the chariot this week, and had a happy resting-time."

"Praise God for that!" said the minister. "It's wonderfully stupid of us to go stumbling on when we might be riding like dukes and duchesses."

I saw a little tear trickling down my dear Mrs. Cassidy's face, and quickly got out my Sunday laced bordered handkerchief to wipe it away, but lost sight of it, as she stooped down to kiss me.

When we were going down the steep flight of stone steps at the close of the service, all at once there was a dreadful sound of stitches being ripped open. That it came from Mrs. Cassidy's dress I knew by the sudden stagger she made. Recovering her balance and turning quickly round, her thin pale face flushed as she noticed a short, stout woman immediately behind her, who at once exclaimed in a sneering exasperating manner, with never a hint of apology, "Well, I never! I should have thought your garters would have been stitched in tighter than that, Mrs. Cassidy."

"You ought to know better than talk like that, Mrs. Keen."

I looked up in astonishment. Never in all my life had I heard her speak in such a way.

"Hoity! toity!" snapped Mrs. Keen; "you don't mean to say you're in your gold chariot now."

It was her black silk dress, that had taken her so long to save for! She stood trying to brush the dust from where Mrs. Keen's foot had trod, the color still burning in her face. "No," she retorted, "I'm not in the chariot, nor are you in the kingdom," and turning round, suddenly, the tail of her dress thrown over her arm, she went down the steps and along the road as quickly as possible, forgetting all about poor little me entirely.

"Come on, my dear," said Benjamin Cassidy, her husband, who evidently recognized my consternation. His usually bland, good-natured, round, red, face looked very disturbed. "Come on," taking my hand, "the missis has been put out, but she'll be all right directly."

It was a very solemn dinner party that day, so unlike what it generally was. There was just the three of us at the little round table, and I still remember the difficulty I had in eating gooseberry pudding with a two-pronged steel fork, my dear Mrs. Cassidy being too absorbed to notice my dilemmas. She had put on her old black cashmere dress, the close-fitting cap was all black, too, and there was not even the usual lace collar. A creepy feeling took possession of me as though we were presently going to a funeral.

Yet in the afternoon the great event of the year was coming off—the great camp-meeting on the forest land, and "Sister Cassidy" was to be one of the principal speakers.

"Joe Carrington's promised to come to the meeting this afternoon," Mr. Cassidy remarked, as he helped his wife to clear away the dinner things.

"Has he?"

"Yes. What are you going to speak on? I hope you will be able to touch him up a little. He's not far from the kingdom."

"I had thought of speaking on 'He was led as a lamb to the slaughter,' but I'm not going to the camp-meeting at all."

"Not going!" he exclaimed, letting a whole heap of knives and forks drop on the floor in his excitement.

"No," she answered in a low voice, as she stooped to pick up the scattered implements.

"But you're announced to speak, and I told Joe so."

"I cannot help it now."

"But why?"

I was hoping you would see yourself how impossible it is for me to go. How could I speak on such a subject after the way I spoke to Mrs. Keen this morning?" and then she suddenly disappeared into the scullery, and presently we heard her go out into the yard.

Mr. Cassidy stood looking out of the window a minute or two. Then he turned to me, saying, "Tell the missis I'm gone out to see somebody. She need not wait in for me," and he took his hat off the peg behind the front door and went out.

I had no idea where he was going, but learnt afterwards it was to interview Mrs. Keen.

"Can't you and my missis make it up somehow?" he asked her. "She's quite put out about it; says she cannot go to the camp-meeting, and you know she's announced to speak; her name's been on the plan for it, and I've got Joe Carrington to promise to come. Whatever will folks say if she doesn't turn up?"

"Well, what do you suppose, Ben Cassidy, I can do about it?" asked Mrs. Keen.

"It was your fault she lost her temper."

"My fault, indeed!"

"Well, if it wasn't your fault, it was your thoughtlessness. Now do come and make it up!"

"What, come and beg her pardon! What in the world do you take me for?"

"Look here, if you'll come and make it up I'll give you a sitting of my Black Hambros."

"Keep your eggs; what do I care for them! She'll do her preaching this afternoon, sure enough. She likes to hear herself talk. The less religion anybody has the more they talk about it. I just caught her nicely this morning—shows how much grace she has!"

"Did you do it on purpose?"

"Yes, I did."

"What, trod on my missis's frock on purpose?"

"Yes, I just wanted to see what she'd say."

When he told us about this talk afterwards, he added, "There! I felt as if there was nothing left of me but a sigh, and I said, 'No wonder you can't come and beg my poor dear's pardon. But God will help her somehow, though how I don't know.' All the way to the camp-meeting I just kept praying and a praying, and the first face I caught sight of upon the wagon was your blessed one, and then I stood and just shouted out as loud as ever I could, 'Praise the Lord!' Brother Bates said, 'Ben, my lad, what's taken you?' but I only said, 'Taken me?' Nothing's taken me, but the Lord's answered prayer!"

Yes, we both went to the camp-meeting.

When my dear Mrs. Cassidy came indoors again, I helped her to wash the knives and forks, packing the plates away till Monday morning, and then she said, "We must get ready now, little one, to go the meeting."

"But," I began, looking at her inquiringly.

"Yes, I know what you mean, dear. But since then God has given me a message and I must go and deliver it; don't you think so?"

And what could I say but "Yes?"

"You must be sure and take hold of my hand, the same as you did this morning," and she bent down, took my face between her hands, and kissed it.

When we had mounted the steps placed against the great fern wagon a sense of dizziness came over me as I looked over the sea of faces pressing so closely around us. It was some minutes before I could distinguish anyone I knew, and then I discovered Mr. Cassidy, and just behind him, Mrs. Keen.

When "Sister Cassidy's" turn came to speak, she said in a firm voice:

"A friend Satan tried hard to prevent me from coming here this afternoon. 'Praise the Lord he didn't succeed!' somebody cried. I was standing by her side, firmly grasping her hand, but I did not dare to look round. 'No, but he nearly did,' she continued. 'I had a trap for me this morning into which I fell. I nasty and rude to a sister, and then I said I could not speak for God today. All at once a voice said to me, 'Then Satan has triumphed; he wanted to keep you quiet, and he has succeeded.' That he never shall! I exclaimed, and here I am. But before I give my message, I want Mrs. Keen to come up to the front of the wagon, if she will please do me that kindness?"

Then she whispered to me that I might sit down as she had now got over the most difficult part, but I took care to sit as close to her as was possible.

Without a "Will you?" or a "Won't you?" Mrs. Keen was hustled up to the front part of the wagon, and Mrs. Cassidy stretched out her hand to her.

"I want you to forgive me, Mrs. Keen, for my rude words to you this morning. It was done in public. I ask you pardon in public."

Mrs. Keen's face was as red as a face could be, but she not only shook hands with Mrs. Cassidy, but said quite loud enough for people to hear, "I was worse than you

were, but I hadn't a thought I was doing Satan's work. It's just horrid to think of it!"

The crowd had been very silent; such an unusual sight had thrown a spell over the people, and then there came a sigh of relief, and, what had never in those days been heard at a camp-meeting before, cheer after cheer.

I cannot give you all my dear Mrs. Cassidy's speech I do not remember it, but I know it was a wonderful occasion. She spoke of the forgiveness of God, and described the meeting of the Saviour and the sinner.

As soon as we got indoors again, Mr. Cassidy said, "What do you think Joe Carrington calls you? He said you were 'a brick,' and so you are. But, my dear, why ever did you go in that old frock?"

"Because if it hadn't been for that silly thing this morning I should never have lost my temper, so I thought it shouldn't be a snare to me again. I'd take care of that."

"It beats me how a nice frock could be a snare!"

"Why, if I'd had my old one on this morning, Mrs. Keen would never have been tempted to tread on it and if she had done so I shouldn't have worried over it one bit. Aye, Ben, lad, you don't know how finery gets hold of a woman's heart! But I mean to watch against it better in the future. God helping me."

We had just finished tea, which had been such a happy time, and I was sitting with my head on my dear Mrs. Cassidy's shoulder, when who should come in but Mrs. Keen!

"I've not come for your eggs, Ben Cassidy, so you needn't think it," was the first thing she said.

"Eggs?" repeated Mrs. Cassidy; "what eggs?"

"Only a bit of business between ourselves," replied Mrs. Keen, "which he can tell you about later on. It's you I've come to see Mrs. Cassidy. I'm so wretched I felt I must have a talk with you."

"You shall and welcome. Come upstairs with me," and at once they both disappeared, and I was left alone, with no one with me but air, Cassidy, till it was time for evening service.

That night at the ove-feast, with which the grand day ended, there was a crowded attendance. I well remember how the year before at the same time and place, my dear Mrs. Cassidy had spread large white handkerchiefs on the sleeve of her silk jacket, and, taking off my hat and resting my head there, I had a long, sweet sleep. But there was no sleeplessness about me that night; thrills of excitement seemed to be going through everybody.

Joe Carrington was the first to speak, his chief point being "The religion that could help a woman to act as Sister Cassidy had done was the religion for him." Later Mrs. Keen spoke, confessing what she had done in the morning, but adding with a meanness altogether new to her, "I can say God has pardoned me." Even quiet Mr. Cassidy spoke, though his words were few, and I could not quite understand or fit them in at the time. "I've had a ride in the gold chariot today, just for a few minutes, and I can tell you I felt just grand when the little journey was over!"

And all this time my dear Mrs. Cassidy sat with head bowed down. I saw more than one tear fall down her face, yet I did not attempt to wipe them away this time, knowing they were tears of joy.—Sel.

* * *

"Considering 'the Lilies'"

BY ELIZABETH P. ALLAN

Ruth Effinger had brought away a fair share of certificates and a diploma from the "Young Ladies' Institute" at Brownsburg besides a gold medal for proficiency in vocal music. Her parents thought they had every reason to be satisfied with the result of her school life, and Ruth thought so herself. She would have been incredulous if you had told her—that was, nevertheless, the truth—that her education had been an entire failure, since it had not given her one aspiration for further attainments of either mind or character. She brought her books home and put them away with no desire to have anything more to do with them, nor had she a single plan for any useful occupation. Ruth was a Christian, but the divine seed had fallen among the thorns of an indolent, luxurious, pleasure-loving life, and except the great Husbandman should interfere, they were in a fair way to be choked out.

"Well, my little graduate," said Ruth's busy father as he hurried through his breakfast to catch the early train to the city; "how do you propose to occupy yourself this summer?"

"Oh, I'm going to spend the time considering the lilies," she answered, roguishly, trilling out, "They toil not, they toil not, neither do they, neither do they spin."

"Yes, I dare say! You'll consider the lilies," laughed her father, "while I am toiling to have you arrayed like Solomon in all his glory." But he was pleased with her flippant little speech, and quod it so often afterward that Ruth felt that she had said something clever.

Meantime, the mother smiled contentedly that her daughter should look so like a dainty flower herself in her white dress and rose colored ribbons.

"It is her play-time," said the parents: "let her enjoy it."

And Ruth did enjoy it. The beautiful old home by the river soon filled with company, and the days sped by with rowing, driving, tennis playing, and such sports as young lives delight in. Ruth enjoyed it all, yet underneath her enjoyment lay a feeling of unrest and dissatisfaction for which she chided herself, not knowing that it was her poor, cramped Christian character trying to grow and expand. But the awakening was near, and

her preacher of righteousness was to be a girl of her own age, though very far from her own sphere of life.

They were to have a gathering of neighbors at Clifton on the evening of Ruth's eighteenth birthday, and the young guests staying in the house were busy adorning the rooms with flowers and wreaths.

"If we only had some of those lovely water-lilies we saw the other evening!" cried one of the committee on decoration. "Wouldn't they look too sweet here in the fountain?"

"Why, that's a good job for me," said Ruth. "You won't let me do any work; I'll just get in the canoe and go after them."

It was rather pleasant to get out on the river, away from the chatter and confusion of the house. The heat of the sun was tempered by a fresh breeze that blew over the water, and Ruth enjoyed the light dancing of her boat as she paddled herself down to the little cove, where, where in half-stagnant water the great yellow globes unfolded a whole bed of bright petals.

Some one was there before Ruth, but not for the lilies; a tall, sun-burnt girl stood on the bank with a fishing-rod in her hand and a basket beside her. She watched with pleased curiosity the approach of the young lady in the canoe.

"I am afraid I have scared away you fish," said Ruth in a pleasant voice.

"I expect you have," answered the girl frankly; "but it ain't much matter; I've had 'mazin' good luck today. I have 'see here!' and she held up by the tail a great flat headed creature in a dark dirty shell.

"Oh, what is that?" cried Ruth, in some disgust. "Don't you know?" asked the other incredulously. "Now, I call that queer. I make no doubt you know a lot of book stuff, but seems you ain't acquainted with a river turtle when you see him," and her tone was by no means complimentary.

"What are you going to do with him?" asked Ruth, amused at the girl's candor.

"Ah! now you are on the track," said her talkative acquaintance. "I'm Mrs. Benk's hired girl, I am, and I have Thursdays, after dinner, to myself, so today I am after a basket of fish for Johnny Coy to take to market tomorrow, and you bet his eyes will shine when he sees this here turtle. You don't know Johnny Coy's folks, do you?"

"No," said Ruth; "who are they?" "Well, they're monstrous poor folks, Mike Coy, he got hit on the head by a brick when he was buildin' a house, and died right off, and left Mike Coy with a powerful sight o' children to see to. They've had hard times, I tell you, but the children are gettin' big enough to help some now, and I'm thinking, with a little help from the neighbors, they'll pull through."

"I'd like to help a little, too," said Ruth; and pulling the canoe up to the water's edge, she tossed some silver pieces over on the grass. "Won't you please put these in the bucket with Johnny's fish?" she said.

The girl picked up the silver, but not as readily as Ruth had expected.

"Perhaps you think Mrs. Coy wouldn't like to take this little help from a stranger?" she suggested.

"La, yes, poor body!" said Mrs. Coy's friend; "she will be glad enough; but I was just thinkin', if I was a rich lady with silver to carry about in my pocket, I could help folks a better way than that."

Ruth was entirely surprised; she had surely expected Mrs. Benk's hired girl to admire her ready generosity.

"Why, how would you help them?" she asked, somewhat flustered.

The plump sunburnt face glowed with an enthusiasm that was beautiful to see.

"Maybe I'll have money enough to do it some day," she said, eagerly; "I'm lookin' for it. Why, for one thing, I'd go to town and buy a whole piece of nice checked gingham, strong and easy to wash, and pretty, too; then I'd get a sewing-machine—one of those fellows that go like lightning—and I'd make all my stuff up into little aprons and shirts and dresses; then I'd sell 'em to busy poor folks for just what the stuff in 'em cost. My, but it would be a blessin' to some of 'em!"—Mrs. Coy for one."

"Why not give them away?" asked Ruth, much interested.

"No, no! that would never be the same," said the other. "You've never had 'bings give to you, so you don't know how no count it makes to have things always bein' give to 'em. But work don't count; you may sew for 'em—or," she added, with a hearty laugh, "fish for 'em—and it don't hurt anything. I know 'bout folks; I've been there myself."

While Ruth listened to these homely, sensible words; a great longing surged in her unoccupied young heart, why was she not helping to do some part of the great world's work? And there floated through her memory those solemn words, "I was naked, and ye clothed me not." Her cheeks flushed, her eyes grew bright with an eager purpose.

"Don't put the quarters into the bucket," she said; "you buy the gingham and get some patterns. Can you borrow some little clothes, do you think, to show us how to do it? And you must come up to my house—Clifton, you know, up the river—next Thursday afternoon. I'll have the machine ready, and we'll begin a sewing society—just you and I—right away. Maybe we can do some more of our plans after a while. Will you come?"

Mrs. Benk's girl readily waved a good-bye to her acquaintance. She turned for a parting glance as she rounded the bend, and saw the tall, strong-looking figure, clear-cut against the red evening sky, seeming almost as tall as the line of trees that formed the background.

The birthday party was a great success and Ruth enjoyed its bright gaiety; yet when the lights were out and she sought her pillow, it was not to dream of the pleasant speeches of the evening. Her visions were a strange medley of little gingham pants and petticoats, of canoes and water-lilies and fisher girls, the rows of trees into a picture of the red evening sky, the rows of trees on the river-bank and rows of turtles coming up out of the water. But the Thursday afternoon sewing society with its membership of two was no dream. Nay, during the months that followed many a hard-faring, over-pressed mother found it a blessed reality.—Christian Observer.

The Young People

EDITOR

W. L. ARCHIBALD.

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

Daily Bible Readings.

Monday.—Characteristics of an accepted worshiper in the Old Testament dispensation. Psalm 15:1-5.

Tuesday.—Characteristics of the subjects of the Messianic reign. Matt 5:1-12.

Wednesday.—Who are the happy? Psalm 1:1; 32:1, 2; James 1:12; Rev. 14:13.

Thursday.—Messiah the Comforter. Isaiah 61:1-11; Luke 4:17-21.

Friday.—Contrast between the poor in spirit and the proud. Luke 18:9-14.

Saturday.—Jonathan the peacemaker. I Samuel 19:1-7.

Sunday.—Suffering as a Christian. I Peter 3:8-18.

Prayer Meeting Topic, March 1.

What Christ teaches about Blessedness. Matt. 5:1-12.

The initial word of the Sermon on the Mount reveals the divine thought for us. "Blessed!" "Happy!" There is no thunder or tempest on this mount, all is calm as a summer's day. Sorrow, pain, disappointment may come in the Father's discipline, but they are means to an end. That end is blessedness. It is a strange coincidence that happiness is also the commodity for which all men are seeking. Thus the supreme will of the Father, according to the teaching of the minister, and the desire of the entire family of man, according to the testimony of human experience, all tend toward the same good, which is enshrined in the Saviour's word, "Blessed."

Since blessedness is the Father's will and the children's desire, why do not the entire family of man live in a state of bliss? In these verses the Master reveals the answer. To the average man happiness consists in possessing and performing, in having and doing. According to the theory of the "multitude" who heard the Sermon on the Mount first hand and the "multitude" who listen to its echoes today "doing" some great thing or "having" some great possession, constitutes the sum total of human blessedness. "Blessed are the mighty for they are in heaven; blessed are the rich for theirs is the kingdom of glory; blessed are the famous for theirs are the trumpets of eternity; blessed are the noble for the angels are their servants." But he who came from the Father sweeps all this away. The "multitude" who first heard these expected a Messiah who could stand upon the shore at Joppa and bid the sea pour out its treasures at his feet and who will clothe his followers with scarlet and jewels and feed them with a sweeter manna than the wilderness had known. But Christ reveals another Messiah and another law of happiness, a happiness neither of acquisition nor possession but a happiness of "being." Being is everything. One's happiness depends upon what he is in himself.

"Disciples" and "multitudes" need to come to him again to hear this teaching that happiness does not depend so much upon condition as on character; not so much upon the treasure we have laid up without as that which we have laid up within. We need also to have him remind us that the blessings promised are now in possession. "Blessed are the poor in spirit for theirs is the Kingdom of Heaven." "Now are we the sons of God." Heaven is not all reserved for the future. When we see God with pure heart we are there.

"As of old

He walks with men apart,
Keeping the promise as foretold
With all the pure in heart"

Fredericton, N. B.

J. H. MACDONALD.

Prayer Meeting Topic, March 1.

Clarence, N. S.

As Clarence B. Y. P. U. has not been heard from through the B. Y. P. U. columns for some time, probably it is well to report. Our Union has long since passed the experimental stage and has become to the church almost as close a relationship as the sunshine is to the plant. We are one of the oldest in the Province having been organized in Sept. 1894 with 60 active members and 30 associate. Several changes have taken place since, but our membership remains about the same. While some have dropped out yet I find that on examining our records that the greater number who were then associate members are now active. Our monthly missionary meetings are still maintained and prove very helpful and interesting, keeping the members in constant touch with the work of our missionaries in their respective fields. We feel deeply the loss of our late Pastor Steeves but are trusting that the Lord in his wisdom will send us a shepherd in the near future. Our retiring President, F. W. Jackson, has proven himself worthy of the office which he held,

nor do we expect less from the present staff of officers which are, Miss Etta Elliott, President; Vernon Leonard, Vice-Pres.; Miss Cora B. Elliott, Sec'y.; A. J. Wilson, Cor.-Sec'y. With the committee having at their head earnest workers, we hope to accomplish much during the next six months. A. WILSON, Cor.-Sec'y.

The Sermon on the Mount

Spiritual conditions he named that bring blessings. Instances of persecution that has brought blessing. Our examples under persecution, and our reward.

Jesus at once sets up a new set of standards, and claims the first place for a new body of principles. Upon a material, selfish, secular, competitive age like ours, the first words of the Sermon on the Mount break with the force of a judgment. Men count certain possessions the essential and valuable things. Jesus wipes things clean out of the account. He turns attention away at once from all things to moral qualities. The Sermon on the Mount opens with the fundamental assumption of Jesus' teaching filling the whole field, namely, the supremacy of the spiritual. He speaks of the inheritance of the earth by the meek, but even there he doubtless means the moral sovereignty of the world in comparison with which bonds and stocks and fashionable raiment are too pitiable to be conceived. The true blessedness is inward, and its secret is outward. Whoever finds this will have all things, food, raiment, and shelter, added in their place and time.

The whole Sermon on the Mount and all the teaching of Jesus becomes more intelligible to us if we hold fast to this conception of them as designed not to embody exhaustive legislation, but to suggest great ruling principles. There can be no blessedness on earth without nourishment of the body. Yet Jesus does not speak in these verses on blessedness of nourishment as he would have had to do if he had been proposing a complete code of life for human contentment. What he is doing is to fling out into light great moral principles underlying all else, assuming the common facts and ordinary material conditions of life. He comes to food later, and he deals with it then in the same suggestive way, sharpening the spiritual principle of trust which underlies all our physical living.

Here he deals with the blessed principles of true life, and finds them in humility, seriousness, meekness, spiritual desire, pity, purity, peaceableness, unswerving obedience to principle, and a fellowship with the tragedy of life. The pure life is the life that has felt itself and known its meaning. Pride and levity and haughtiness and strife, and an easy escape from the real struggle and drama of living, shut men out from the true peace and blessedness of the great life.

Jesus looked right into the heart of life, and knew it and spoke to it. These words of his may not appeal to easygoing people who live for pleasure, whose yachts and carriages and sports and journeys constitute their life, and who live for the present world alone. Jesus is speaking to the deeper experience, to those who have learned that life does not consist in things, and who have sought the secret of the deeper peace and of the eternal path.

The people to whom Jesus spoke were a broken people. They were not "drunk with sight of power." They were not in control of the trade of the world. Wealth and authority and material possessions did not dazzle them. They were humble, downtrodden, toiling people, who looked daily on the under movement of the life tragedy. We too easily content ourselves with admiring these words of Jesus, without testing our own lives upon them. We are rich and proud and strong, and we take all the earth we want without meekness. The Sermon on the Mount is today the most admired and the least practiced document in the world.

But when we confront the seriousness of life, when judgment strikes down prosperity, and we see that life after all is not in possessions when we go back of the scenes to the secrets, then we realize the Lord's understanding of life, and return to his way to blessedness.

How many of the Beatitudes have you tested in your own life?

The greatest things in life after all are comfort, mercy, and the vision and sonship of God in the kingdom of heaven.

We are in a sense masters of our own destiny. "Blessed—for." If we fulfil the first, God will fulfil the record.—Selected.

Prayer Meeting Topic, March 1.

By rooting out our selfish desires, even when they appear to touch no one but ourselves, we are preparing a chamber of the soul where the Divine Presence may dwell.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR MARCH

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

The Decennial Conference.

The fourth Decennial Conference for all India and Ceylon, convened in Madras in December last, from the 11th to the 18th inclusive, and was probably the most satisfactory gathering of the kind in the history of Indian Missions. As India includes Burma, there were representatives from there also. Allahabad had the honor of the first conference some thirty years ago. Twenty years ago, Calcutta; ten, Bombay; and now, Madras in due course has had its turn. The opening of the East Coast Railway during the last decade has brought the southern part of India into much closer contact with the far north, so that now, Calcutta is only forty-eight hours from Madras, though many came from from points that required a much longer journey. All the evangelical denominations were represented in the Conference by about two hundred delegates and a hundred or more visitors, who were admitted by ticket, for which they paid two and three rupees respectively. The personnel of the conference was such as should encourage any discouraged worker who might be present, and proved beyond all doubt, that men with large natural endowment, and with broad acquired equipment have not lost heart in the fear, that their powers would be wasted on the desert air, if they gave themselves to some department of the Foreign work. There were old men, gray in the service, with trembling voices, and hearts filled with burning zeal for the cause of God, in this idolatrous land, the sight of whom sometimes brought a lump to one's throat, as we thought of all they had experienced. And there were young men, and men in middle life, God's soldiers, standing by a purpose true, against what seems to the human eye, almost immeasurable odds. And many times I thought,

"Faith is a living power from Heaven,
Which grasps the promise God has given,"

and praised him for the power of the religion of Jesus Christ over the hearts of sinful men and women. For the women were there too, and did their part with their usual ability and devotion. I was only a visitor, so can speak appreciatively of the workers.

Delegates were appointed according to the numerical strength of the mission, at the rate of one for every fifteen missionaries, not including wives, as only gentlemen and lady missionaries are responsible to the Boards. The Church Mission Society, the Wesleyan and Episcopal Methodists were especially to the front, and the committee of management must have done a large amount of hard work, and they discharged their duties with much credit to themselves, and satisfaction to the general public. It is said, that this Conference is far in advance of any of its predecessors, and that questions were discussed with the utmost freedom, courtesy and Christian love, that, ten years ago, could not have been broached. One of the most striking things to me, was the actual unity of thought and purpose, that moved the whole Conference along the lines of a new life in Christ, a called and Spirit-filled Gospel native ministry, and the desire on all sides, for larger efforts to bring about real self support among the Indian churches. Again, everywhere there was the thrill of expectancy, a looking up to God, and claiming with the assurance of faith a large outpouring of His spirit on all India. All seem to feel, that God's time is surely here and hearts are fixed and eyes are toward the Lord. It was stated here that the wave of revival that has swept over Australia and Japan had its origin in the call to prayer, that went out from India, some four or five years ago, and now we hope that the blessed showers of God's grace will fall on this thirsty land and cause it to burst forth into singing.

There were eight large committees. One each on the Native Church, Evangelistic Work, Educational Work, Literature, Medical Work, Industrial Work, Women's Work, and one on Comity and Public questions. These committees were in session three days in rooms of the Y. M. C. A. and the Christian College and finally all came together in Victoria Hall and reports were presented in turn. We will send a published report of proceedings to Secretary Manning, and later on, he may gather something from its pages that will interest you. The literature committee divides India and Ceylon into seven language areas, and proposes that a man be set apart in each one of these to develop, in connection

with the different Conferences, a larger literature for the growing reading public.

One of the best addresses of the Conference was delivered by Mr. J. Campbell White, lately of the Y. M. C. A. of Calcutta, who is now going home to become Secretary for the United Presbyterians. He is full of enthusiasm for the evangelization of the world in this generation, and as far as in him lies, he will do his part. He has no doubt of the ability of an awakened church led by Christ, but will the church submit is the question. He stated that every third second some soul passed from India into eternity, and made a computation, which any one can do, from that point. When a church is moved with the life of Christ, such appeals as he made will not be necessary. Another fine address was given by Mr. C. S. Eldy of the C. A. of Madras, and still another by a missionary from Arabia, who stirred all hearts by his story of work and needs among the Mohammedans.

Dr. Torrey of Chicago held some meetings in connection with the conference and while they were much enjoyed, probably there was a feeling of disappointment, in which Dr. Torrey shared, that all which was hoped for, had not been realized. In this connection, a remark made by Dr. Thoburn years ago comes to mind, that to convert a soul in India, a much larger manifestation of the power of God is required, than for the same work in America. India is probably a different soil from any which the plough share of God's truth, in the hands of Dr. Torrey has ever yet touched. Still, he left India with a settled conviction, that the country was on the eve of a great blessing.

While in Madras, heavy rain fell up the line, which breached the east coast railway, so we had to return another way which took three days, instead of twenty four hours.

OLD FRIENDS AND CHRISTMAS.

In Madras, we met Mrs. Armstrong and her daughter Katie, and asked them to spend Christmas with us at their old home, Chicacole. They were already talking of visiting our conference, so gladly accepted our invitation. They arrived the day before Christmas with Mr. Freeman, who is so well, so strong and so happy, that the sight of him, makes one feel cheerful. Miss Archibald had her evangelistic school festival that afternoon, in which all were interested, and later on, I went with Mrs. Armstrong to look up some of her former friends. It was pathetic to see how she inquired for one and another, even by name, and how she yearned over and prayed for some whom we found. Old memories came over her like a flood as she went about this house and compound, and while I know she enjoyed it, I am equally sure that in this pleasure, there was pain. We greatly enjoyed having her, but regrets were present also, as we thought how much poorer our whole field probably is, owing to the loss of the influence of this earnest woman. And for her years, Katie is not a whit behind her mother, and she gave us most interesting accounts of her work in Burma. They attended part of our conference, and all enjoyed them, then left us for their home across the Bay. Dr. and Mrs. Boggs were also with us for several days, and the counsels of the former, as well as the spiritual ministrations of both were most helpful and highly appreciated. Now we are at home again, with another year before us, and I know that the prayer of every heart is, may the Lord lead.

Our cold weather has been short, but there were a few days of the coldest wether we ever saw on the plains of India. The mercury was down to 51° in the early morning. But it is warm for the time of year, here now, and it will be warmer soon.

THE BOXES.

These came while all were together at Vizianagram, and contents distributed. The hospital was well remembered and returns many thanks to its kind friends. There were fourteen quilts in all, five from Aylesford, three from Windsor, one from New Germany, one from Luenburg, one from Mabone, one from Tremont, and two lined with blue flannellet which were not marked. There were twenty-one sheets, only one of which was marked, and that bore the name of Mrs. Slack of Windsor. There were forty-two towels and the same number of pillow covers. Quilts and sheets, etc., all good size, but some of them too nice perhaps. Now may not you all rest from your labors along this line for a time, and when more supplies of this nature are required I will inform you. I know the young people like to do it, and surely the reflex influence is good. We have paid the freight and for that amount could not have purchased half the quantity of material received. So this is much cheaper for the hospital than supplying it here, and this is leaving the moral effect out of the account entirely. With your gifts have come your prayers, and now that the former will come into use, continue the latter more devotedly than ever for real conversions from among those who attend. One woman and one man were bap-

tized a few weeks ago as a direct result of this work. I will write some private letters also which will further explain matters.

Now we are entering the New Year and we feel the need of being supported by your prayers and by a sort of yearning interest in this work, and will you not remember how rapidly people are passing into eternity and endeavor to realize their position before God, and ask yourselves what is your responsibility in this matter? Pray also that a lady doctor may come for the hospital, whose whole heart will be in the healing of the soul as well as the body.

The prayer of faith availeth much.

Yours in the work.

C. H. ARCHIBALD.

P. S.—The United Presbyterians of India are sending from an appeal to their constituency, in which they are asking for one male missionary for over 50,000 people. They have laid it before the Lord and are believing that they have been heard, and are already thanking him for hearing them. To urge the appeal at home, Mr. J. Campbell White, herein referred to, has been asked to go home and assume the work of Secretary, and he is going. Will some of you remember that some fourteen years ago your missionaries made just this appeal, and will you try to think what you did with it? Has this any relation to our present.

C. H. A.

Sackville.

The Society known heretofore as W. M. Aid Society of the Sackville Baptist church no longer exists. We will henceforth be known as W. M. A. Society of Main St. Baptist church. Our Society comprises forty members with Mrs. John Humphrey as President, Mrs. J. F. Faulkner, Treasurer. Our December meeting closed with a social tea and a collection of \$6.50. Our regular February meeting was held at the home of our Sister, Mrs. C. W. Richardson. Twenty-two present at the meeting. This sister has been a member of our Society for over a quarter of a century, though for years illness has debarred her from meeting with us, except at rare intervals. It was therefore with peculiar pleasure, that we presented Mrs. Richardson with a certificate of life membership. Presentation was made by our president, a suitable reply was made by our sister whose pleasure was only succeeded by her surprise.

MRS. R. E. MITCHELL, Sec'y.

Amounts Received by Treasurer of Mission Bands FROM FEB. 1 TO 18.

Argyle Head, H. M. \$2; Cavendish, Bay View, F. M., \$6; Truro, Immanuel, H. M. \$1.65; Advocate, H. M. \$5.50; Yarmouth, Zion, to constitute Hazel Goudey life member, F. M. \$10; H. M. \$6.85; Luenburg, support of San Yasi, F. M. \$13; Mt. Sable River, F. M. \$9; Gabarus F. M., \$3.50; North River, F. M. \$4; 3rd Yarmouth, F. M. \$3.52; H. M. \$1.24. MRS. L. A. CRANDALL, Treas. M. B. Chipman, Queens Co., N. B.

Serving.

The sweetest lives are those to duty wed.

Whose deeds both great and small,
Are close-knit strands of an unbroken thread,
Where love ennobles all.

The world may sound no trumpets, ring no bells:
The book of life the shining record tells.

Thy love shall chant its own beatitudes
After its own life working. A child's kiss
Set on thy sighing lips shall make thee glad,
A sick man helped by thee shall make thee strong.
Thou shalt be served thyself by every sense
Of service which thou renderest.

—Elizabeth Barrett Browning.

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, Saruis, Ont., and Paul Keeton, Woodstock, Ala., were greatly troubled with boils. Mrs. Delia Lord, Leominster, Mass., had pimples all over her body; so did R. W. Garretson, New Brunswick, N. J. The brother of Skidie 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.

FITS Edwig's Vitæ Cure for Epilepsy and kindred affections is the only successful remedy and is now used by the best physicians and hospitals in Europe and America. It is essentially recommended to the afflicted. If you suffer from

EPILEPSY, FITS, ST. VITUS' DANCE,

or have children or relatives that do so, or know a friend that is afflicted, then send for a free trial bottle and try it. It will be sent by mail, prepaid. It has cured wherever anything else has failed.

CURED

When writing mention this paper, and give full address to

THE LIEBIG CO., 179 King Street West, Toronto.

Denominational Funds, Nova Scotia.
FROM FEB. 1ST. TO 14TH.

Dartmouth Church, \$25.25; Osborne, \$10; Waterville, \$3.75; New Ross, \$1.25; Lunenburg, \$5.82; Jeddore, \$3; do special \$1.25; Perfection, \$9; 1st Hammond Plains, \$5; St. Mary's Bay, \$23; North Temple, Ohio, \$35.20; DeBert, \$17; Kentville, \$11; Lucasville, \$2; Rev. J. Howard Barss, Glendenning Fund \$20; Brookfield, Queens Co, \$23; do B. Y. P. U. \$20; Caledonia \$5; Bear River \$38; Hill Grove \$25.97; West Yarmouth, \$46.91; do S. S. \$11.25; 1st Yarmouth \$25.99; do Glendenning Fund, \$18.14; Cabot Huntingdon and Family, Grand Mira, \$5; Immanuel Church, Truro, \$32.30; Falmouth, \$18; Pitt Street, Sydney \$45; Indian Harbor, \$4; Ohio, \$9.35; 1st Church, Truro, \$56.46; 1st Sabie River, \$6.70; Barrington, \$4; \$506.28. Before reported \$3351.59. Total \$3857.87. A. COHOON, Treas. Wolfville, N. S., Feb. 14

Notices.

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.

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

Carleton and Victoria Quarterly Meeting.

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

As this is not a busy season let us make the delegation large.
WYLER H. SMITH, Sec'y Treas.

York and Sunbury Quarterly.

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

MOTHER AND BABE

Sick mother—sick child!
That's the way it works when a mother is nursing her infant.

Scott's Emulsion is an ideal medicine for nursing mothers. It has a direct effect on the milk. Sometimes the mother is weak; her thin milk does not make the baby grow. Scott's Emulsion changes all that. The rich cod-liver oil in Scott's Emulsion feeds the mother and gives a flow of rich, nourishing milk for the baby.

The medicine in Scott's Emulsion not only strengthens the mother but goes naturally through the milk and strengthens the child.

Nothing to harm—all for good—Scott's Emulsion.

We'll send you a little to try, if you like.

Albert County Quarterly Meeting.

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

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

Quarterly Meeting.

The Baptist quarterly meeting of the Counties of Cochester and Pictou will convene with the church at New Glasgow, on Wednesday and Thursday, March 4th and 5th. First session, in the interest of denominational work, on Wednesday evening at 7.30. All the pastors in these counties are respectfully urged to be present, and also to see that their respective churches appoint delegates to attend what we pray may be a season of rich blessing and interest, especially to the church with which the meetings are held.

A. E. INGRAM, Sec'y.

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

S. H. CORNWALL, Sec'y of Com.

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

Notice of Sale.

To the heirs of Mary Mitchell, late of the City of Saint John, in the Province of New Brunswick, wife of Thomas Mitchell of the same place, fish-man, deceased, and the assigns of such heirs and all others whom it shall or may concern.

Notice is hereby given that under and by virtue of a power of sale contained in a certain Indenture of Mortgage bearing date the eighth day of June A. D. one thousand eight hundred and seventy five made between the said Thomas Mitchell and Mary his wife of the one part and David B. Parther of the said City, Clerk in Holy Orders, since deceased, of the other part and duly registered in the office of the Registrar of Deeds in and for the City and County of Saint John in Book T. No. 6 of records, pages 378, 379, 380 and 381 on the fifth day of October A. D. 1875 and which said Indenture of Mortgage and the moneys thereby secured and the premises therein comprised and described and the benefit of all the powers therein contained were assigned by the said David B. Parther to Alfred H. DeMill, also since deceased, by Indenture bearing date the first day of December A. D. one thousand eight hundred and seventy-five duly registered in said office in Book W. No. 6 of records, pages 213, 214 and 215, on the twenty-fourth day of January A. D. 1876, there will, for the purpose of satisfying the moneys secured, thereby default having been made in the payment thereof, be sold at public auction on Thursday, the twenty-sixth day of March next, at the hour of eleven o'clock in the forenoon at Chubb's Corner, as called, on Prince William Street, in the said City of Saint John "all that certain lot of land situate, lying and being in that part of the City of Saint John formerly called the Town of Portland and bounded and described as follows, all that certain lot of land, conveyed to said Thomas Mitchell by one George W. Curry and Rachel, his wife, by deed dated the nineteenth day of January A. D. 1860, described as fronting on the Straight Shore Road leading to the Suspension Bridge, situate in the Town of Portland bounded on the east by a lot of land owned by James E. Masters, on the west by land occupied by William Scoullar, Esquire, on the south by land owned by George W. Curry and running on said Straight Shore Road thirty-four feet and extending back, preserving the same width one hundred and fifty feet, being part of the land purchased from Edward E. Dolby and wife. Together with the buildings and improvements, privileges and appurtenances to the said lands belonging or in any way appertaining.

Dated this seventeenth day of February A. D. 1903

F. E. DEMILL,
Administrator of the Estate and effects of Alfred H. DeMill, assignee of the Mortgage.
George W. Geroy.

Obispo Rubber Plantation Co.

This Plantation not yet two years old
Earned for its Stockholders during 1902, a

PROFIT OF 10 PER CENT.

and this upon preliminary crops alone. Rubber, Cocoa, Vanilia, etc., are permanent crops, and when these begin to yield the profit to stockholders will reach annually nearly double the original investment.

NINE THOUSAND ACRES.

The Obispo Plantation consists of 9000 acres. Some thousands are already under cultivation, and the executive and working force thoroughly organized on the most economical basis—no salary is paid to the officers and the labor is cheap. To develop more of the land additional capital is needed. For this purpose subscriptions for stock in the Obispo Rubber Plantation Co. are invited. These may be made in amounts of one share or upwards, payable in full at once or in monthly instalments of Five Dollars.

IT IS WORTH WHILE TO SEND FOR 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 in no other similar enterprise. These statements will be verified by over 1,000 stockholders, to any of whom we shall be glad to refer intending investors.

Send for sample copy "Cent per Cent," a magazine for investors.

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Send prospectus and full information of the Obispo Plantation to

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Permanent Local Representatives for the Sale of High-Class Investment Securities Wanted.

Relieve those Inflamed Eyes!

Pond's Extract

Reduced one-half with pure soft water, applied frequently with dropper or eye cup, the congestion will be removed and the pain and inflammation instantly relieved.

CAUTION: Avoid dangerous, irritating Witch Hazel preparations represented to be "the same as" Pond's Extract which easily sour and generally contain "wood alcohol" and other deadly poisons.

MILBURN'S

LAXATIVE PILLS

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

CURE CONSTIPATION

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

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

CLEAN GOATED TONGUE

Sweeten the breath and clear away all waste and poisons from the system.
 Price 25c a bottle or 5 for \$1.00. All dealers or The T. Milburn Co., Limited, Toronto, Ont.

COWAN'S PERFECTION

Cocoa.

It makes children healthy and strong.

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. HIRMROD'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 HIRMROD'S ASTHMA CURE constantly in his private practice. If you are discouraged send for a generous free sample. It will not disappoint you.

HIRMROD'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 is itself.

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 For sale by all druggists.

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Disinfects Your Clothes

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WHITE WAVE

Saves Labor

CHURCH BELLS

Chimes and Peals,
 Best Superior Copper and Tin. Get our price.
 Mr. SHANE BELL FOUNDRY
 Baltimore, Md.

The Home

TO EXTERMINATE ANTS.

For the several species of ants that frequent pantries and other places in the house, nothing is more effective than pyrethrum, known as buhach, and insect powder. As the killing property of this material is a volatile oil, the supply should be kept in an air-tight box, and frequently dusted along the runways and places frequented by these insects. For colonies of ants in lawns and sidewalks, get a small quantity of carbon, a very volatile, foul-smelling liquid as clear as water, with fumes heavier than air, and pour into the runways. If the entrance to the nest is large, saturate a small piece of cotton and thrust it into a hole and close the opening. Have no lights of any kind around when using the bisulphide of carbon, as its fumes are explosive. The fumes are deadly poison to animal life, but a reasonable amount can be inhaled without injury to persons.—Good Housekeeping.

Freshly cut potatoes will remove machine oil stain, they say.

A woollen cloth dampened with gasoline will make dirt disappear as if by magic when used for cleaning porcelain sinks, bathtubs, or marble wash bowl.

It is injurious to eat when greatly fatigued or heated. The diet should always be more spare, with a larger proportion of vegetables and ripe fruits during summer.

Table oilcloth makes a capital cover for schoolbooks. It is especially useful in the large family, where schoolbooks, as well as clothes, are "hand-me-downs." Paper, silexia and so on wear out, but oilcloth will outlast the book.

Butter is nutritious and generally healthy. Condiments—pepper, ginger, etc.—are best during summer. They are productions of hot climates, which show them to be most appropriate for the hot season. On the other hand, fat beef, bacon and such foods should be most freely used during the cold weather.

Escalloped potatoes are good, as any one can testify who has once eaten them, but they are much improved if thinly sliced Bermuda onions are put in alternating layers with the potatoes. Put a layer of thinly sliced potatoes at the bottom of a baking dish; season with salt, pepper and butter. Now add a layer of onions and repeat the seasoning.

When the dish has been nearly filled, but with room left to allow for the cooking, pour in sufficient milk to cover the vegetables, and bake till very tender. This may be further improved by the addition of tomato. The tomato must first be combined with the milk, as for cream or tomato soup; the mixture then added in place of the plain milk. In fact, this dish provides an excellent way of using up left-over tomato soup.

"It is odd how often really valuable information comes to one by accident," said a young housekeeper the other day. "In the most unexpected way I discovered that by wiping off my furniture with a cloth wrung out of very hot water, before applying my furniture cream, a much higher polish could be secured and the wood would not show fingermarks afterwards. I've found, too, that japanned ware is best cleaned by the use of a sponge just dampened in warm water, and for the more obstinate spots sweet oil. I like to experiment with my housekeeping," she added, "and often make discoveries of real money saving and labor saving value."

When beginning to make brown bread this season don't fail to insist that your grocer sells you old-fashioned "midlings," which now comes to market in bags from seven pounds upwards.

If bread made from this is kneaded as carefully as white and a little sugar or molasses added (not enough to be detected)

it will at once become a family favorite.

When a day old it makes delicious "nutty" sandwiches, and if sprinkled into the "eye" of boiling water with the right hand while stirring with the left until of proper consistency, then cooked for twenty minutes, it is a delicious "porridge."

In ironing a shirt, first iron the back, then the sleeves, then the collar and bosom, and then the front. Calicoes should be ironed on the right side, as they thus keep clean for a longer time. In ironing a frock, first iron the waist, then the sleeves, then the skirt. Keep the skirt rolled while ironing the other parts. Silk should be ironed on the wrong side while quite damp, with an iron that is not very hot. In ironing velvet, turn up the face of the iron and after dampening the wrong side of the velvet draw it over the face of the iron, holding it straight. Always iron lace and needlework on the wrong side. Of course, only ordinary laces can be treated to the usual process of pressing with a hot iron. Fine laces need individual treatment.

Amateur cooks who are afraid of attempting the really simple batter for puffs are advised to try the following. The result, if the oven is right, will speak for itself, and is much nicer, as well as more wholesome, to use with cut up peaches or other ripe fruit than sweet cake. Put half a pint of boiling water in the double boiler or granite saucepan; stir into this half a teaspoonful of salt and half a cup of butter. When at boiling point beat in gradually a cup and a half of sifted flour; when smooth set aside to cool; then beat in five eggs, one at a time.

Drop this batter from the wooden spoon onto a buttered pan in long shape, allowing a small spoonful for each, as they should puff up to double size in the baking. When cold, cut off the top and fill with fruit and whipped cream. For a delightful change, bake this in a buttered pudding dish or cake pan and serve in slices. This makes a pretty desert or tea cake, and is much less trouble than the individual puff.

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 the 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."

Poison—

In the Blood brings Humors and Boils, Salt Rheum, Eczema and Scrofula,

WEAVER'S SYRUP

Will cure them permanently by purifying the

Blood.

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

Free to Everyone.

A Priceless Book Sent Free For the Asking.

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

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

I. T. KIERSTED

Commission Merchant

AND DEALER IN ALL KINDS OF COUNTRY PRODUCE

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

MILBURN'S HEART AND NERVE PILLS

FOR WEAK PEOPLE

They regulate the action of the heart and invigorate the nerves. They build up the run down system as no other remedy will do.

They cure Nervousness, Sleeplessness, Brain Fag, Palpitation of the Heart, After Effects of La Grippe, Faint or Dizzy Spells, Anemia, General Debility and all troubles caused by the system being run down.

They have cured others. They will cure you.

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

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 MESSANGER AND VISITOR.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

First Quarter, 1903.

JANUARY TO MARCH.

Lesson X. MARCH 8 Acts 19: 13-20

PAUL AT EPHESUS.

GOLDEN TEXT.

The name of the Lord Jesus was magnified.—Acts 19: 17.

EXPLANATORY.

EPHESUS, WHERE PAUL PREACHED MORE THAN IN ANY OTHER PLACE, was situated on the river Cayster, which flows into the Icarian Sea, an arm of the Aegean. The city stood on the south of a plain about five miles long from east to west, and three miles broad. It was called one of the eyes of Asia, Syria, forty miles to the north, being the other.

THE EXORCISTS AND THE DEMONIC.—Vs 13-17. THEN CERTAIN OF THE VAGABOND JEWS, "wandering, strolling" Jews. There were, as heathen writers tell us, numbers of these Jews in various parts of the world, who wandered about trading on the credulity of men, professing to be magicians, and practicing the exorcism of evil spirits. Among the Hebrew race there seems always to have existed a strain of hankering after these dark arts, and the Pentateuch contains repeated laws against sorcerers, witches, and dealers in enchantments. At the time of our Lord many of the Jewish exorcists pretended to possess a power of casting out evil spirits by some occult art, which they professed was derived from King Solomon. "The Jews, indeed, were everywhere celebrated at this period for their skill in magical incantations; while, as is well known from references in the classical writers, the Jews at Rome were famous for the same practices." EXORCISTS, of which our exorcist is a transiteration, means originally, "those who administer an oath" hence "those who adjure" by certain formulas demons to come out of a man. TO CALL OVER THEM, etc. They would use the name of Jesus as a charm. JESUS WHOM PAUL PREACHETH, to distinguish him from other persons of the same name, which was not uncommon.

SEVEN SONS OF ONE SCRIVA . . . AND CHIEF OF THE PRIESTS not high priests, but a leading priest among those at Ephesus WHICH DID SO That is, attempted to practise exorcism by the name of Jesus.

THE EVIL SPIRIT, which on some occasions they were attempting to exorcise JESUS I KNOW "I recognize, I know personally." AND PAUL I KNOW, "I know about," as a historical person, as a fact. BUT WHO ARE YE? "But you, who are you?" spoken in scorn of them as pre-

BUILDING BONES

Of Great Importance That Children Have Proper Food.

A child will grow up with weak and small bones or strong and sturdy frame, depending on the kind of food given.

That's why feeding the young stars is of such great importance. The children do not select the food—the responsibility rests with the parents or guardian, or with you if you select the food for a boy or girl.

The scientific selection of this food should begin as early as possible. That's when the delicate little plant needs the tenderest care. A well known lady of Calistoga, Calif., says: "About two years ago my little niece was taken sick. When medical aid was called one physician pronounced the case curative of the spine; another called it softening of the bones and gave but little hopes of her recovery. For weeks she had been falling before her parents thought it anything but trouble from her twisting."

She had been fed on mushes and soft foods of different kinds, but at last her stomach could retain scarcely anything. At this time she had become a weak little skeleton of humanity that could not much more than stand alone.

The doctors changed her food several times until finally she was put on Grape-Nuts which she relished from the first and ate at almost every meal and her recovery has been wonderful. She has been gaining ever since in strength and weight.

She has eaten dozens of packages of Grape-Nuts in the last year and a half and the child is now a rosy-cheeked and healthy little girl, still clinging to her Grape-Nuts.

"It is plain the food has saved her life by giving her body the needed material to keep it well and the bone material to build with. Name given by Postum Co., Battle Creek, Mich.

tenders, as without the character of real disciples.

16. AND THE MAN IN WHOM THE EVIL SPIRIT WAS LEAFED ON THEM. With that power, more than natural, so often displayed by madmen. "The demoniacal possession brought with it, as in the case of the Gadarene, the preternatural strength of frenzy, and the seven imposters (men of that class being commonly more or less cowards) fled in dismay before the violent paroxysms of the man's passionate rage." NAKED AND WOUND-ED. "The first word does not necessarily imply more than that the outer garment or cloak was torn off from them, and that they were left with nothing but the short tunic."

17. AND FEAR FELL ON THEM ALL. "Fear," a religious awe. They were afraid to misuse the name of Jesus.

THE TRIUMPHS OF THE GOSPEL AT EPHESUS.—Vs. 17-20

1. THE NAME OF THE LORD JESUS WAS MAGNIFIED as a real power for healing and salvation, not a charm or magical power. The real glory of Jesus shone in clearer light, and made an impression on the whole city.

2. Great numbers BELIEVED (vs 18) were convinced that Jesus was their Saviour, and decided to follow him, and became his disciples. The church at Ephesus became one of the most influential churches of the early days.

3. THEY CONFESSED. Open confession is one of the surest signs of a changed heart and life. They renounced their magical practices realizing more clearly than at first how contrary they were to the gospel. Hence, they SHOWED THEIR DEEDS by public confession and renunciation. The deeds were those courses of action connected with witchcraft, sorcery, and exorcism that were inconsistent with the Christian life. This confession required no small degree of the heroic and martyr spirit.

4. They made great sacrifices for the cause.

19. MANY OF THEM, referring to those who had been magicians, previous to their conversion WHICH USED CURIOUS ARTS. The adjective means "busy about trifles and neglectful of important matters" hence, "superfluous things, things better left alone," applied to magical arts. The curious arts were magic, jugglery, and all such practices as make pretense to supernatural agency. Among them were the famous Ephesian Letters. These Ephesian Letters were small slips of parchment in silk bags, on which were written strange cabalistic words and sentences, mysterious and often apparently meaningless. These, men and women were in the habit of carrying about on their persons as charms or amulets to shield them from danger and from harm, or to procure them good fortune in their undertakings. BROUGHT THEIR BOOKS TOGETHER. These books were, no doubt, parchment or papyrus volumes, filled with these partly Jewish, partly heathenish incantations. Within a few years there have been discovered some old manuscripts, one dated as long ago as 1200 B. C., which contain numbers of such magical writings AND BURNED THEM BEFORE ALL MEN. A public renunciation. Note that they did not sell them for others to use. They destroyed the evil at their own cost.

THE PRICE . . . FIFTY THOUSAND PIECES OF SILVER. A piece of silver was the standard coin of the realm, the Greek drachma, the Roman denarius (like the mark in Germany, the franc in France, the lira in Italy,) worth fifteen to seventeen cents; or in all about \$5.00. But as a denarius (penny in the A. V.) was the prevalent day's wages, the sum was equivalent to \$50,000 to \$100,000 in our day. The sum is very large, "but probably such books were expensive, and we must take into account in estimating it the immense trade and rich commerce of Ephesus," and that a considerable number of those who owned such books may have been in good circumstances.

20. SO MIGHTILY GREW (imp.) and continued to grow, THE WORD OF GOD, in the hearts of men, both as to intensity of power and increase of numbers. AND PREVAILED "had strength to overcome" all obstacles; and there were many in Ephesus.

Word was received last Saturday that the steamer Stanley is still blocked in the ice, drifting up and down with the current in Northumberland Straits. Attempts to break the ice clear have not been successful enough to clear her. The steamer Minto made a start from Pictou Saturday morning, and after getting four miles from the harbor she was forced to return on account of the ice. A change of wind is looked for to drive the ice away, so that the steamer will have a practically clear sheet of water to proceed on her way to P. E. Island.

OUR DUTY.

The heart that is sad where a heart should be light,

Or false where a heart should be true, Let us guide through the darkness obscuring the light,

And point to the future eternal and bright,

And teach it to dare and to do.

The soul that is darkened by passion and crime

Let us win from its idols of clay, And lead to the heroes and sages sublime, Whose names are inscribed on the records of time:

Undying immortals are they.

Let us fight for the right, though the struggle be long,

With firm and unswerving desire; Let us manfully battle oppression and wrong,

With hearts that are earnest, and trusty, and strong;

With God and the truth to inspire.

Let us dare to be noble men, nature's own pride,

And dare to be true as each other, For the earth is a homestead so fruitful and wide,

We can live, we can love, we can toil side by side,

And each unto all be a brother.

—E. T. Jeffrey, in Success.

INSIST ON Abbey's

Thicken up Your Blood for winter.

Our winters will shock the hardest of constitutions unless fortified with such a tonic laxative as "Abbey's." Do you feel that every wind that blows chills you to the very marrow? You need "Abbey's" to thicken up the blood—it is a fruit salt that eradicates impurities—promotes regular action of the bowels—stimulates circulation—tones the nerves—paints everlasting health roses on the cheek—try it.

Ask your Druggist for

Abbey's Effervescent Salt

Equity Sale.

THERE will be sold at Public Auction on Saturday, the 25th day of April, next, at 12 o'clock, on the Corner (so-called) in the City of Saint John, pursuant to the directions of a certain decretal order of the Supreme Court in Equity, made on the 16th day of December, A. D. 1892, in a certain cause therein depending wherein Lewis J. Almon and Allen O. Earle, Trustees under the last will and testament of Charles Lawton, deceased, are Plaintiffs, and Harry R. McLeellan and Annie McLeellan, his wife, Edward H. F. Flood, Thomas J. Flood, G. Herbert Flood and the Calais National Bank of Calais, Maine, are Defendants. And by amendment between Lewis J. Almon and Allen O. Earle, trustees under the last will and testament of Charles Lawton, deceased, Plaintiffs, and Harry R. McLeellan and Annie McLeellan, his wife, Edward H. F. Flood, Thomas J. Flood, G. Herbert Flood, the Calais National Bank of Calais, Maine, and Samuel C. Drury, doing business under the name of J. Drury & Son, Defendants with the approbation of the undersigned Heeres in Equity, the lands and premises described in the first paragraph of said Plaintiff's bill and in the said decretal order as follows, that is to say: A certain definite lot, piece or parcel of land and premises situate, lying and being in Lansdowne Ward, in the said City of Saint John, in what was formerly the Parish of Portland, described as follows in the deed or conveyance thereof from George W. Roberts and wife to Thomas B. Barker, recorded in the office of the Registrar of Deeds for the City and County of Saint John in Book F, No. 5 of Records, pages 126, 127 and 128, commencing on the southerly side of road leading to the Suspension Bridge, five hundred and thirty (329) feet distant from the Indian town road at the centre of the iron gate now there, thence south north-eight degrees and thirty minutes west along the said road leading to the Suspension Bridge ninety-five (95) feet to an iron

Sore Throat!

Don't delay; serious bronchial trouble or diphtheria may develop. The only safe way is to apply

Painkiller

a remedy you can depend upon. Wrap the throat with a cloth wet in it before retiring, and it will be well in the morning.

There is only one Painkiller, "PERRY DAVIS."

bolt or pin, 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-west by to the centre of the iron gate the place of beginning, the said piece or parcel of land being part of lot No. 2, conveyed by R. Simonds and wife to the said George W. Roberts by deed recorded in the said Registrar's office in Book F, No. 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 erections and improvements thereon, and the rights, members, 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 recorded in the said Registrar's office in Book F, No. 4 of Records, pages 245 and 246, the said lot being situated in Lansdowne 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 southerly 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 northwest corner of a stone wall, thence south 48 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 77 degrees, east forty-five (45) feet to a bolt in a log in the same fence, thence north 16 degrees, east eighty-five (85) feet to another iron bolt in a log in the same fence, thence north 74 degrees, west eight-fifty (85) feet to a stake, thence north 41 degrees and 30 minutes, west one hundred and eighty (180) feet to the place of beginning, the said lot being part of lot Number 2, conveyed by Richard Simonds and wife to the said George W. Roberts by deed recorded in the said Registrar's office in Book F, No. 4 of Records, pages 245 and 246. Also all that certain other lot, piece or parcel of land situate in said Lansdowne Ward, 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 168 and 169, 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 a right angle to Harrison's street, 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. Bizley, thence northerly along said western side line to Douglas road aforesaid, and thence southerly 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 R. McLeellan by deed dated 17th May, A. D. 1888. Also all that certain other lot, piece or parcel of land situate in Lansdowne Ward aforesaid, 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 Samuel F. Wilson by deed recorded in said office, Libro 39, folio 61 and 62, and by deed Samuel F. Wilson to the said Harry R. McLeellan by deed dated 25th April, 1889, registry No. 7087, the said lot being described in the said deed to said Samuel F. 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 (330) feet distant from the Indian town road or Main street on Douglas Avenue or the road leading to the Suspension Bridge or at the centre of the iron gate now there, thence south 48 degrees and 30 minutes west along the said road leading to the Suspension Bridge ninety-five (95) feet to an iron bolt or pin, thence south 13 degrees, east two hundred and eighty (280) feet to a stake or the corner of a log wall or garden fence, thence north 57 degrees, east ninety-five (95) feet to a bolt in a log in said fence, thence north-westerly to the centre of the iron gate, the place of beginning, the said piece of land being 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 first part to the said parties hereto of the second part to secure payment of the sum of twenty-five hundred (250) dollars with interest, the said mortgage bearing date the first day of June, A. D. 1889, No. 76818; together with all the rights of way, roads, passages, easements, privileges and appurtenances thereunto belonging (3) several lots of land belonging or in any way respectively appertaining, the said three lots intended to be here by conveyed, having together a frontage of two hundred and sixty-seven (267) 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, members, privileges and appurtenances thereunto belonging.

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

From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches in 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. Colson, 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. STRANS, 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. STRANS.

WESTCHESTER STATION, N. S.—On the first inst. baptized two young women. A number of others are professing faith in Christ but have not yet presented themselves for baptism. Back sliders have come back to the church and are taking up again the work of the Lord. We are still continuing our efforts, and are looking to the Lord to give the increase. We praise the Lord for his goodness and ask an interest in the prayers of God's people.

TABERNACLE, ST. JOHN, N. B.—We are in the midst of a gracious revival. Rev. W. H. Jenkins of Onslow, N. B., one of our busy pastors, took our invitation as a call from God, and came to us ten days ago. The results in conversions, and in the deepening of the work of grace in the hearts of Christians, for us is blessed indeed. We have received eight into the church in the past three weeks, and others are pressing into the kingdom. The work is still going on.

BILLTOWN.—Special services have been held here since the beginning of the week of prayer. We have meetings every evening and three afternoons in the week. These have resulted in a large blessing of the church and community. Already thirty-two have been baptized and many others have asked prayer. The pastor has been aided by Rev. P. R. Foster and M. P. Trueman each of whom have been with him several evenings and have rendered efficient help. The meetings are still continued. Pray for us. PASTOR.

NEW CANAAN, N. B.—Evangelist Marple in his peregrinations made New Canaan a visit. He held services for a few weeks at Fork's Stream one of the stations of this field. A rich blessing was enjoyed. Bro. Marple showed himself to be a wise and judicious leader, and difficulties of long standing seem in a fair way of being removed. On Sunday 15, I was privileged to be with him and to baptize 2 believers who had professed conversion during his work here. Others professed to have found Christ, but have not yet made open profession. The church is considerably revived. J. W. BROWN.

Havelock, Feb. 20.

CHESTER BASIN.—Special meetings were recently held here, the pastor having been assisted by Evangelists Baker and McLean, whose fortnight's stay among us was the means of a glorious work of grace. The old Gospel was delivered with great earnestness both in sermon and in song, and as a result it was my privilege to baptize and welcome into the church seventeen young people, eight young men and nine young women. Two were baptized on Feb. 1st, eleven on the 8th, and four on the 15th. A good work has also been done in the returning of backsliders. Other additions are expected. Bros. Baker and McLean are well adapted for the work in which they are engaged, and any pastor would do well to try to secure their services. M. B. WHITMAN.

FAIRFIELD, N. B.—Last Lord's Day we opened our new building at Westview. Rev. Mr. Townsend preached from Psalm 63:1-3. The sermon was one of Pastor Townsend's best and was greatly appreciated by all. The building, though small, is neat, comfortable and large enough for the locality. For the last ten years we have been holding services in private houses but last spring decided to have a house of our own. When opened last Lord's Day the building was free from encumbrance fifty dollars being raised there to wipe out the debt. It is to the credit of this band of workers that they should thus present to the Lord an offering that is acceptable in His sight for with Spurgeon we think, drink, debt, dirt and the devil are things to be avoided by the Christian. R. M. FYNON.

NORTH TEMPLE BAPTIST CHURCH.—On the first of December last I entered upon the fifth year of my second pastorate in this place—Ohio, Yarmouth Co., N. S. After four years of pleasant service the Lord is granting us refreshings. We have held two weeks of special services with

the assistance of Pastor M. W. Brown of 3rd Yarmouth Church, who gave us the old gospel with a warm heart. On the 15th February nineteen were baptized, Brother Brown kindly officiating for us. Quite a few of these candidates have enjoyed the hope of salvation for a few years past. We have a large and efficient Sabbath school, with devoted teachers—real soul winners—to this institution, we are indebted for our new members. All the working members of our churches are heartily engaged. Earnest prayers are made for the crooked and the crusty, of whom we have so many in our churches today. J. H. S.

OXFORD, N. S.—The Oxford Church is encouraged in her work; during the fall we have reduced the debt on our church property one thousand dollars. After the week of prayer we began a series of meetings, assisted by Evangelist C. W. Weldon. He came to us at a time when our people were being tested by wandering false teachers. His faithful and scriptural teaching and preaching has been blessed of God to the strengthening of believers and the salvation of sinners. We want to thank Rev. J. W. Bancroft and other Pastors who have reported his labors with them through the MESSENGER AND VISITOR, for we have found him to be all that they recommended him to be. Seven converts have been added to the church by baptism, among the number was the pastor's only daughter. We expect to baptize again next Lord's day. The church is becoming more and more a centre of spiritual joy and strength. Brother Weldon has gone to work for Rev. David McKeen at West-Brook Mills and Southampton. Special prayer is offered among us that God may cause sower and reaper to rejoice together on that field.

SYDNEY, C. B.—The Cape Breton quarterly meeting convened with the Pitt St Baptist church, Sydney, C. B., on the evening of Feb. 9th. Pastor Steeves of Glace Bay, the preacher of the evening, gave a very helpful and instructive discourse on "the Lord's Supper," text Matt. 26: 27. Tuesday morning at 10 o'clock, Pastor Vincent conducted a short devotional service at 10:30 the chair was taken by president, Rev. F. O. Weeks. The first item of business was the election of officers for 1903. President, Rev. E. L. Steeves, secretary A. J. Vincent. Then the following churches reported, Pitt St. and Bethany, Sydney, North Sydney, Glace Bay. The reports were quite encouraging, some signs of the presence of God in their midst. The afternoon was given to the ladies. The meeting was conducted by Miss Lewis, county president, Miss Harrington, county secretary, was also present and read reports from the Aid societies of the different churches. The evening session was given up to an evangelistic service, addresses given by Pastors Young and Weeks. After a good number of testimonies from the brothers and sisters present the meeting was closed with prayer. A. J. VINCENT, Sec'y.

HARVEY, Albert Co., N. B.—A word from this field may not be out of place at this date. On Dec 31st, the Harvey Church closed a prosperous year free of debt. In the evening the young people gave a concert in the hall. After paying expenses and setting aside enough to purchase wood for the church during the coming year, the balance of \$20 was presented to the pastor. A few days since a number of friends gathered at the parsonage and after a social evening had been spent the pastor was again the recipient of a cash present, amounting to \$65. This has been added to since by further gifts of \$11. Nor must we forget to mention the kindness of Messrs. Peter's and Amos Turner, who have kept our furnace supplied all winter with excellent wood which cannot be estimated at less than \$20. So that since Christmas we have been the recipients of not less than \$116 in cash and wood. For all which we desire to express our hearty thanks. In spiritual matters we seem to be holding our own. The preaching services are well attended. The W. M. A. S. is doing good work, and the Mission Band is to give us a service next Sunday evening. As the result of some special meetings held last month some have been revived; a few have professed conversion and one has been accepted for baptism. An interesting class of from twelve to fifteen meets at the pastor's every Monday for the study of the following Sunday's Sunday school lesson. The neighboring field of Alma is still without a pastor.

CHARLOTTETOWN.—Once again the Charlottetown Baptist church finds itself without a pastor. Mr. Miner having tendered his resignation. At the close of the evening service on Sunday Feb. 14 the pastor said that Deacon Sterns had a letter to read, and as the deacon stepped on the platform and began reading the pastor's resignation, a stillness, broken only by

long drawn sighs, filled the church, and the effect was like that produced by a thunder storm out of a clear sky. Mr. Miner has been with us only a little over a year and his early departure causes sincere regret. During his short pastorate he has endeared himself to the people by his kindly disposition, his gentlemanly bearing, his tenderness of nature and his genuine Christian character. His people have for him more than respect, something higher than admiration—a deep seated love—which grew stronger and deeper as the days went by. Mr. Miner as a Christian gentleman is dignified, but without stiffness, cordial, gentle and kind as a pastor sympathetic and loving, as a preacher solid, lucid, pointed, with something to say and always said eloquently and earnestly. Mr. Miner's year's work has not been in vain. Our church has been strengthened and just now as a result of special effort about 20 souls have been led to make a start toward a better life. Our church still remains solid and united and was loyally following the leadership of a beloved pastor and the separation is keenly felt. The cause of our pastor's removal is owing to the fact that Mrs. Miner has a severe throat trouble and is advised by her physician to live in a drier and milder climate. Both Mr. and Mrs. Miner will be followed by the best wishes of a devoted people, and our church will once again bravely face the business of securing a new pastor, willing to be guided by "Him who doeth all things well." CLERK

MONTAGUE BRIDGE, P. E. I.—The expenditure of the sum of about \$600, for painting, stoves, carpets, new sitting, pulpit chairs, extra electric light fixtures, etc., together with considerable gratuitous labor, has greatly improved the appearance of the interior of the Baptist church in this town as well as added to the comfort of the congregation. And on Sunday, Feb. 15th, we were able to re-open house free of debt, and to again resume work with a clear sheet. Rev. Mr. Frizzell, "Methodist" preached for us at 11 a. m. Rev. Mr. Mottley, Christian Baptist, again preached at 3 p. m., and Rev. Mr. Sinclair, "Presbyterian" in the evening at 7 p. m. Owing to the storm on Saturday the morning congregation was not large, afternoon we had a good gathering and in the evening Bro. Frizzell and Bro. Sinclair both closed their churches, with the result that there was only standing room to be had. The sermons of the three named gentlemen were very appropriate and helpful. Also the choir under the leadership of Mr. Jas. S. McLeod, rendered good singing. Much credit is due the committee, for their untiring efforts in the work of improving and beautifying the house of the Lord. Services will be held every Sunday evening at 6:30. Sunday school has again been started and meets at 10 o'clock. Prayer meeting on Friday evening at 7 p. m. The Pastor will be present at the Prayer meeting as often as possible. Let each and all of us be in our places, in the Sunday school, prayer meeting, and at each preaching service, and thus do our little part in the field that is white unto the harvest. PASTOR H. MACDOUGALL.

GEORGETOWN, P. E. I.—To those who have formerly lived on this field a few words from one who now serves in thier stead may be of interest. I was invited by our church clerk to come and labor among them for the winter. I came and found the spiritual life somewhat cold, as any church must be, that has not regular services. However, I went over the field and at Sturgeon, I decided to hold special evangelistic services. I was encouraged in this, knowing that Fr. W. H. Warren, faithfully sowed good seed and that I believed the harvest to be fully ripe for thrusting in the sickle. From the first great interest was shown and many prayers offered, I had our band of faithful workers with me and God blessed the word spoken to salvation of many precious souls. About 35 professed faith in Christ. We had a crowded church. I am glad to say, that to my mind the best part of the work is that heads of families and especially those who for years have not been out to a church service have again been revived in heart by the sound of the "old gospel," family prayer morning and evening is now going up to God, from homes where it had been almost a dead letter. Mothers hearts are gladdened by the salvation of their boys and girls "the lamb of the flocks" Never I am told in the history of Sturgeon, has such a revival swept over the country, every home has felt its influence. I visited every family, making in all 53 calls in Sturgeon. In some of them God's word was seldom read, I read and prayed in each of them at the sound of the word many eyes were moistened by tears. I believe that this great work begins in the homes. Pastors and evangelists give a little time at each home for prayers and the reading of the word. I find in my work that that is what the people need perhaps as much as our pulpit work. I am now engaged at Georgetown in special work of which I will give an account in another number of the MESSENGER AND VISITOR. EVANGELIST C. A. MACDOUGALL.

CONSUMPTION

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

FREE.

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

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

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

FREE TRIAL TREATMENT

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

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

Simply write to the T. A. Slocum Chemical Company, Limited, 129 King Street West, Toronto, giving post office and express address, and the free medicine (the Slocum Cure) will be promptly sent. Persons in Canada seeing Slocum's free offer in American papers will please send for samples to Toronto. Mention this paper.

Church Organization.

Pursuant to a call from Rev. J. A. Marple and Rev. W. A. McNeill and also from a number of Baptists of Graves Settlement, A council convened at the above mentioned place on Dec 5 1902. The council organized by the appointment of Rev. N. H. McNeill chairman, and Rev. J. W. Brown Sec'y. After a devotional service, Evangelist Marple being called upon stated the object of the meeting giving the names of twenty believers,—nine of whom had recently been baptized by Bro. Marple—who wished to be organized into a church. The chairman then read the articles of Faith, and the Covenant, to which these twenty assented. The chairman then declared them to be a Baptist church, and a part of the Baptist Denomination of the Maritime Provinces. The secretary then upon request of the chairman extended to them the hand of fellowship, in the name of the Baptist Denomination.

The church then proceeded to elect officers as follows:—Clerk, Wilfred Gray, Hillsgrove; West. Co., Dracons, Wilfred Gray; C. Davies; Treasurer, M. Cain.

A formal service was to have been held in the evening at which the deacons were to have been ordained, but as a wild storm raged in the evening, this part of the programme was not carried out.

J. W. BROWN, Sec'y.

Feb. 25

KNOWS NO DISTINCTION.

Rich and Poor Alike Suffer From Catarrh in This Climate.

All observant physicians have noticed the enormous increase in catarrhal diseases in recent years, and the most liberal and enlightened have cheerfully given their approval to the new internal remedy, Stuart's Catarrh Tablets, as the most successful and by far the safest remedy for catarrh yet produced.

One well-known catarrh specialist, as soon as he had made a thorough test of this preparation, discarded inhalers, washes and sprays and now depends entirely upon Stuart's Catarrh Tablets in treating catarrh, whether in the head, throat or stomach.

Dr. Ridelé says, "In patients who had lost the sense of smell entirely and even where the hearing has begun to be affected from catarrh, I have had fine results after only a few weeks' use of Stuart's Catarrh Tablets. I can only explain their action on the theory that the cleansing and antiseptic properties of the tablets destroy the catarrhal germs wherever found because I have found the tablets equally valuable in catarrh of the throat and stomach as in nasal catarrh."

Dr. Eastbrook says, "Stuart's Catarrh Tablets are especially useful in nasal catarrh and catarrh of the throat, clearing the membranes of mucus and speedily overcoming the hawking, coughing and expectorating."

Any sufferer from catarrh will find Stuart's Catarrh Tablets will give immediate relief and being in tablet form and pleasant to the taste, are convenient and always ready for use as they can be carried in the pocket and used at any time as they contain no poisonous drugs, but only the cleansing, antiseptic properties of Eucalyptus bark, blood root and Hydrastin.

All druggists sell the tablets at 50 cents for complete treatment.

The Skin

PEARLINE does not injure the hands in the least.

Mrs. Rev. B. M. N.

We use PEARLINE for bathing, and find it excellent—do not like to bathe without it.

Rev. H. D. S.

Two of the Millions.

687

MARRIAGES.

DAVIDSON-SHARPE.—At New Glasgow, N. S., Feb. 18th, 1903, by Rev. W. M. Smallman James Fredrick Davidson of Peterboro, Ont., and Minnie Sharpe of New Glasgow, N. S.

DORLAND-MARSHALL.—At the home of the bride's parents Brookfield, Col. Co., Feb. 19th, by Rev. Ira M. Baird, Frank Dorland of Ladner, P. C., to Agnes Bernice Marshall only daughter of Charles Marshall, Esq., Brookfield, N. S.

DEATHS.

MCLEAN.—At Sydney, C. B., Jan. 24th, Bertie McLean, aged 17 years, youngest son of Angus and Luclida McLean. The bereaved family have the sympathy of the community.

PARIS.—Feb 11th, at his parents' residence, Curry's Corner, Windsor, N. S., Isaac Burton Paris, aged 30 years, peacefully entered into rest after a few weeks of illness during which he found the Lord from whom he had wandered.

RAFUSE.—At Chester Grant, Feb. 5th, Mrs. Rafuse widow of the late Paulus Rafuse and mother of Leander Rafuse aged 85 years. One week after the burial of the son, we buried the mother. She died trusting in the Saviour, having professed faith in Jesus under the labors of Rev. I. J. Skinner.

BEZANSON.—At Chester Basin, Feb. 17, Bertha aged 9 years, youngest daughter of James Bezanon. Another sudden death has taken place. After 15 hours of an attack of meningitis this dear child passed out from home and loved ones. May the God of all grace richly sustain the afflicted parents and children in this sore bereavement.

RAFUSE.—At Chester Grant, Jan. 28th, Leander Rafuse aged 45 years. Just one week of sickness sufficed to remove him from our midst. He left behind him a widow and eleven children besides five sisters and an aged mother who at the time of his death was living sick in the same house. Mr. Rafuse was a kind husband and father and is sorely missed by the grief-stricken family. May Divine grace be theirs in this trial.

CROFT.—On Monday evening Feb. 2, Bro. Joseph Croft was present as an attentive listener to the preaching of Rev. A. F. Baker in the Chester Basin church and at 2 o'clock next morning was summoned to meet his God. We listened to his joyful testimony for the last time on the evening of Feb. 1st, and the family have the blessed assurance that he has gone to be with Christ. He died at his post. He leaves a widow and six children to mourn their loss.

BOWN.—At Sydney, C. B., Feb. 15th, Grace Leslie, beloved wife of Thos. Bown aged 38 years. Mrs. Bown had been ill for some time but pneumonia was the immediate cause of death. The deceased was the daughter of Edward Leslie of North Sydney. She was loved and respected by all who knew her as a sweet Christian lady. She leaves a husband and one little girl to mourn the loss of a faithful wife and devoted mother.

FILLMORE.—At Turtle Creek, Albert County, Dec. 21st, Elizabeth, wife of Rufus H. Fillmore aged 72. Sister Fillmore made a public profession of faith in her Saviour about 50 years ago under the labors of Rev. Bro. Wilker (F. B.) and shortly after united with the Coverdale Baptist church. Although not attending public worship very regularly, the latter part of her life, yet when death came she was ready and willing to go. Two married daughters and the husband remain to mourn the loss of a faithful mother and wife. Funeral service was conducted by Pastor Seelye, interment being made in the cemetery at the Corner.

STARRETT.—At Port Lorne, N. S., on Friday, February 6th, Lavica, beloved wife of Robert Starrett, aged 82 years. Sister Starrett early in life learned to know and love her Saviour and

was baptized by the late Rev. John Chase into the fellowship of the Wilmot Mountain Church, of which she remained a devoted and consistent member until she calmly and peacefully went to her reward. The funeral services were held on Sunday, 8th Inst., a large concourse of people gathering to bear witness to the high esteem in which the deceased was held. She is survived by a husband, one brother, and two sisters. May the God of all comfort sustain them in their bereavement.

Quarterly Meeting.

The Shelburne County Quarterly Meeting, which met with the Lewis Head church February 10 and 11, proved to be one of the most inspiring and helpful we have had for some time. The weather was all that could be desired, the attendance was large and the presence and power of the spirit were experienced in all the services.

The first session was held Tuesday afternoon. After some routine business had been disposed of Rev. J. B. Woodland delivered an excellent address, subject, 'Evangelism, the Mission of the Church.' It was a heart searching message, going to the root of the matter, and urging the individual Christian to greater faithfulness. An earnest discussion followed this address. In the evening Rev. E. P. Coldwell preached from the text found in 1 John 4:14. His divisions were, (1) What we have seen, (2) Why testify? (3) Significance of what we have seen and testify. The message had a word for both converted and unconverted, it was packed full of the glorious old gospel and it caused many hearts to glow with joy. An inspiring Evangelistic service brought to a close the day's work.

Wednesday morning the reports from the churches were received. There are some discouraging features in connection with our work, but the reports were of a hopeful nature and remembering past mercies we "thank God and take courage." We regret to report the Shelburne and Barrington fields vacant, thus leaving our churches in the entire western part of the county pastorless. There is a good Baptist constituency on both these fields and grand possibilities; all that is needed are earnest, consecrated men who are not afraid of hard work. The Lord speedily send them. Pastor Coldwell gave an address on "The Christian," showing what a Christian is, his obligations and possibilities. In the afternoon an Evangelistic service was conducted by the Secretary in which a large number testified to God's goodness and love and some expressed a desire to live the Christian life. The ser-

mon in the evening was preached by Pastor Woodland who chose for his text "What shall it profit a man, if he shall gain the whole world and lose his own soul?" It was a strong appeal to the unconverted and awakened many a solemn thought. In the afternoon our hearts were rejoiced to hear new voices and to see a number rising to ask the prayers of God's people. A hearty vote of thanks was extended to the people of Lewishead for their hospitality and the Quarterly was brought to a close, each one feeling that the Lord had met with us and given His blessing. S. S. POOLE, Sec'y.

Acknowledgment.

I wish to acknowledge with thanks, a donation which was tendered to us by the kind people of this place. On Thursday evening about 7:30 a knock at the door of our dwelling, brought the first of a party, which kept coming in until the house was completely taken, the company numbering about fifty-one. It was indeed a surprise to us. After the usual greeting had taken place, Mr. Green, merchant, was called upon to take the chair, who, in a neat speech, presented me on behalf of those present, with goods and cash, amounting to \$21.50, after which short speeches were made by the writer, Rev. L. A. Fenwick, B. A., F. B., Jas. R. Simms, Barrister, a recitation by Mrs. Simms and song by Miss E. Simms, after which the young people enjoyed themselves with games, etc. At 10:15 the company dispersed, leaving the minister and wife in a very happy condition. The brethren of the different churches being present, shows the good will prevailing among us.

My wife and I thank one and all for their goodness in thinking of us at this time, as my recent illness has laid me aside from active duty for a while. I am however much better and hope to get fully into harness again. D. V. STIRLING, C. STIRLING.

Manchester Robertson Allison, Limited.
St. John, N. B.

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ELASTIC
BOOK-CASE

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.



Clear Healthy Skin.

The better health that comes from eating that new Cereal Breakfast Food, "Wheat Marrow," sends the blood coursing through the veins and makes a clear, healthy skin and complexion. You feel fine "after" breakfast. Made only from the glutinous portions of the choicest Winter Wheat. Send us your grocer's name if he doesn't keep it and we'll see that you get a generous sample of it—free. Best Grocers Sell It.

Wheat Marrow

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

NOTICE.

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

75 Vic Chap 66 entitled an act to incorporate the St. John Canal and Dock Company;

Also to revive, amend and consolidate therewith the acts of Assembly

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

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

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

Also 26 Vic Chap 69 Entitled an act to incorporate the Courtney Bay Bridge Co.

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

Also to supply power or electricity for manufacturing or other purposes.

Also to receive any aid that may be granted therefor.

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

J. S. ARMSTRONG,
for applicants

Notice.

Notice is hereby given, application will be made to the Legislature of New Brunswick, at its next session for an Act to incorporate the Maritime Christian Missionary Society. Objects: The promotion of Christian Missions in Canada and other countries.

W. A. EARNES,
Secretary Annual Meeting.

St. John, N. B. Feb. 13th, 1903.

When answering advertisements please mention the Messenger and Visitor.

Delicious Drinks and Dainty Dishes

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ABSOLUTELY PURE

Unequaled for Smoothness, Delicacy, and Flavor

Our Choice Recipe Book, sent free, will tell you how to make Fudge and a great variety of dainty dishes from our Cocoa and Chocolate.

ADDRESS OUR BRANCH HOUSE

Walter Baker & Co. Ltd.

12 and 14 St. John Street
MONTREAL, P. Q.

This and That

IN THE IMPERATIVE

While the boys of a classroom were having a grammar lesson the teacher said: "John, give me a passive verb." "Whos!" answered John. "Now, make it active," said the teacher. "Back up," replied John.

Rx.

A FEROCIOUS EQUATOR.

A small boy was asked by the teacher what the equator was. He thought a moment, and replied: "The equator is an imaginary lion running around the earth."

OPPOSED TO IT.

On one occasion, says the Chicago Inter-Ocean, when Booker T. Washington was in Chicago, he stopped for a day or two in one of the hotels. He was pointed out to William, an old waiter, who had been in the hotel for a long time. William was delighted to get a glimpse of the great man of his race, and was never tired of telling about it after that. One of the regular boarders is a staunch friend of William, and a "liberal tipper."

"William," said the boarder next morning, putting on a serious face, "I met Mr. Washington yesterday, and I asked him what he thought of tipping." He is opposed to it.

The boarder stood with his hand insinuatingly in his change pocket. William's face changed and settled into despairing gloom.

"Well, boss," the waiter said, shaking his head emphatically, "if dat is de posibun of Mistah Washington, I'm unal'thly opposed to it"—Rx.

MY JULIA

My Julia was a sweet dolly. I had spent many happy days sewing her dresses and playing with her. Mostly she wore white and had a happy expression on her face.

I was absent from the house, jumping rope on the pavement one day, when a lady and her little daughter came to call on mamma. During the call some one gave the child my Julia to play with. That was all right, of course; but, when they were going away, the little girl cried to take my dolly along! My sister came out and found me, and asked if I would give the little visitor my Julia.

O, course I said, "No, indeed!" But my sister coaxed me a great deal, and told me that the little visitor was crying very hard, and could not be comforted, and would not give dolly up. She

AT THE NATIONAL CAPITAL.

What Postum Did There.

A well-known figure at the National Capital is that of an attorney at law and solicitor of patents, who has been practicing before the courts and the Department of the Interior at Washington for more than 25 years. The experience of this gentleman with coffee is unusually interesting for it proves that although the ill results from coffee are slow they are sure. He says, "I have consumed coffee at my meals for many years, but of late years have been annoyed by deranged stomach and sleeplessness, pains in my head, nervousness and confusion of the mind. About 18 months ago I quit coffee and commenced to use Postum Food Coffee and have experienced the most pleasing and beneficial results therefrom."

"It has aided my digestion, increased my appetite for healthy food, appeased my stomach, invigorated my brain, cleared and quieted nerves and mind, and enabled me to sleep soundly 8 hours out of the 24. It has imparted buoyancy and cheerfulness to my daily life and caused me to look on the right side of things in general. It has fitted me to do more brain work than ever before, and I would consider it a calamity to be deprived of its use."

"I look on Postum as an absolute cure for the ills that coffee causes. It not only cures the ravages of coffee but stimulates to vigor and healthy action the brain and all the organs of the human body. It has with me and with many of my friends and this is my authority for the statement." Name furnished by Postum Co., Battle Creek, Mich.

told me, besides, that I was almost too big to play with dolls any longer.

So at that I consented to give my dear Julia to the spoiled child, who cried for what was not hers! When I went in, by and by, she was gone. None of the big people ever knew how unhappy I was without my precious doll.

It was a whole year before I saw the visitor again, for she did not live in the same city. When I saw her,—it was in a shop,—I walked up to her, and said: "How is Julia? Where is Julia?"

Will you believe it? She did not remember my Julia that she had cried to take away from me!

I went home very sad and indignant. I thought a girl who could take my Julia, and then lose her and forget all about her, must have a heart of stone.—Little Folks.

DOG'S DEVOTION TO A DOG

A story of the devotion of a small black retriever for his big St. Bernard companion came curiously to light the other night in the experience of Pligman Smith, of the New York Central road, at the Spayten Duvvil crossing, where he is stationed.

Both dogs jumped out of the baggage car door of the Montreal express at 6.50 o'clock, the St. Bernard taking the leap first and being promptly followed by the other. Smith saw them fall upon the tracks and roll over and over. He attempted to reach them, but a Croton local south-bound struck the animals, tossing them several feet, and when Smith finally got to them the St. Bernard was dead.

As he bent over the body of the St. Bernard, however, the retriever dragged itself painfully up and made as if to attack him, snapping so viciously that Smith was obliged to beat it off in order to remove the body of the larger dog from the tracks. He dragged the St. Bernard to a neighboring stable and then notified the police.

When he returned the retriever was again on guard, and, in spite of its own injuries, fought as best it might to protect the body of its companion. For a second time the retriever was beaten off, and then captured and taken with the body of the St. Bernard to the Kingsbridge police station, where once more, after its own hurts were dressed the retriever assumed the role of defender, and was still keeping vigil over the big dog's body when the officers left it for the night.—Philadelphia Ledger.

LASTING CONSEQUENCES.

"Why, Willie," said John, "what makes your hair so red?"

"Oh, I just had scarlet fever, and it settled in my head."—Rx.

ABSORBING AFFECTION.

Little Nina, after repeatedly kissing her mother, met with the objection that she would smother her.

"Never mind," she answered; they'll all soak in."—Rx.

MERELY A MATTER OF SPELLING.

Two ladies were looking at a picture in the Royal Academy, by Mr. Faed, entitled "His Only Pair," says The London Chronicle. The artist has depicted a poor boy sitting up in bed and eating an orange, while his hard-working mother mended the boy's one pair of breeches.

One lady looked at the picture with searching gaze, and then remarked to her companion: "His Only Pair? I don't call that a pair at all! It's an orange the boy is eating!"—Rx.

A woman in the waiting-room at Victoria the other day had a great deal of trouble with one of her children, a boy of seven or eight, and a man who sat near her stood it as long as possible and then observed:

"Madam, that boy of yours needs the strong hand of a father."

"Yes, I know it," she replied, "but he can't have it. His father died when he was six years of age and I've done my best to get him another and failed. He can't have what I can't get. Would you care to try yourself?"—Chicago Journal.

United States Consul Kaiser at Mazatlan (Mex.) has advised the state department that the total of the deaths from plague on February 1 was 200 and that the total number of cases to Feb. 7th is 260.

RADWAY'S READY RELIEF FOR PAIN

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

Instantly stops the most excruciating pains; never fails to give ease to the sufferer. For SPRAIN, BRUISES, BACKACHE, PAIN IN THE WRIST OR SHOULDER, HEADACHE, TOOTHACHE, CONGESTION, INFLAMMATION, RHEUMATISM, NEURALGIA, LUMBAGO, SCIATICA, PAINS IN THE SMALL OF THE BACK, or any other external PAIN a few applications act like magic, causing the pain to instantly stop. ALL INTERNAL PAINS, COLIC, SPASMS.

Dysentery,
Diarhoea,
Cholera Morbus.

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. See a bottle. RADWAY & CO., 78, Helen Street, Montreal.

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 75 years old, hale and hearty, and would like your advice regarding my hearing, that has been troubling me lately, etc., etc.

S. FULLA,
1704 Edward Street, Houston, Tex.

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

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St. John, N. B.

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.
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BURDOCK BLOOD

BITTERS MAKES PERMANENT CURES

Of such severe diseases as scrofula, running sores, salt rheum or eczema, shingles, erysipelas and cancer, as well as boils, blotches, pimples, constipation, sick headache, dyspepsia, and all disorders of the stomach, liver, kidneys, bowels and blood.

Burdock Blood Bitters always does its work thoroughly and completely, so people know that when B.B.B. cures them they're cured to stay cured.

THIS IS NOTHING LIKE **K.D.C.** FOR NERVOUS DYSPEPSIA HEADACHE, DEPRESSION OF SPIRIT, ETC. FREE SAMPLES K.D.C. AND PILLS. Write for them K.D.C. CO. Ltd., Boston, U.S. and New Glasgow, Can.

When answering advertisements please mention the Messenger and Visitor.

Equity Sale.

THERE will be sold at Public Auction, at T. Coubb's Corner (so-called), in the City of Saint John, in the City and County of St. John in the Province of New Brunswick, on Saturday the seventh day of March, next, at the hour of twelve o'clock, noon, pursuant to the directions of a decretal order of the Supreme Court in Equity, made on Wednesday, the twenty-second day of October, A. D. 1902, in a certain cause then in pending, wherein Etta L. Alton, on behalf of herself and all other unsatisfied creditors of Montague McDonald, deceased, who shall come in and contribute to the expenses of this sale are Plaintiffs, and Clara L. McDonald, Administratrix of the estate and effects of Montague McDonald, deceased, the said Clara L. McDonald in her own right, William S. McDonald, Charles H. McDonald, Kenneth E. McDonald, Annie L. McDonald, Nellie B. McDonald and Jean McDonald are Defendants, the following lands and premises described in the said decretal order as:—All the right, title and interest of the said Montague McDonald in and to that certain tract of land or Island known as Manawagonish Island, situate, lying and being in the City and County of Saint John, aforesaid, on the north-easterly shore of the Bay of Fundy, at a point about three miles southwesterly from Partridge Island at the entrance of the Harbour of Saint John, together with a small Island and Islands connected therewith or joined thereto by a beach or shore dry at low water, being the same Island or property as is described and mentioned in the grant thereto dated the twenty-third day of June in the year of our Lord one thousand seven hundred and eighty-six, one to William Pagan, John Colwell and others; together with the buildings and improvements thereon standing and being, and all and singular the privileges and appurtenances thereto appertaining and belonging.

For terms of Sale apply to the undersigned solicitor. Dated this twenty-third day of December, A. D. 1902. AMON A. WILSON, J. JOSEPH PORTER, Solicitors. Return in Equity.

When answering advertisements please mention the Messenger and Visitor.

ARE YOU RUN DOWN?

The D.L. Emulsion

Trade-mark.

Puts new life into you.
Builds up Nerve and Muscle.
Adds pounds of solid flesh to your weight.
Positively cures Anemia, General Debility, Lung Troubles, including Consumption if taken in time.
Be sure you get "The D.L."



Every house-wife

takes as much interest in her clothes closet as in her parlor or dining-room.

It is only when its contents are dirty and white that she is satisfied.

She knows this soapsness can only be secured by means of a pure soap.

She knows the greatest satisfaction comes from using

SURPRISE SOAP.

She is always pleased to display her linen and muslin to her woman callers, because they will find the most critical inspection.

Taking all in all, she is perfectly satisfied with the results of Surprise Soap.

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

Gates' Acadian Liniment

Has Been in Popular Use for HALF A CENTURY.

While it has long been recognized as one of the best, it is now taking its place as the

STANDARD LINIMENT.

For bruises, burns, cuts and abrasions on the skin it is unequalled. It removes the excess and the healing process, and acts as a thorough disinfectant, killing the bacteria which enter the wound.

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

We believe MINARD'S LINIMENT is the best.

Mathias Foley, Oshawa, Ont.
Joseph Snow, Norway, Me.
Chas. Whooten, Mulgrave, N. S.
Rev. R. O. Armstrong, Mulgrave, N. S.
Pierre Landry, senr., Pokemouche, N. B.
Thomas Wasson, Sheffield, N. B.

News Summary

Kate Vaughan the well known English actress, died at Johannesburg Feb 22.

The twenty-fifth anniversary of the Pope's election will be celebrated to-day.

The ice-bound steamers Stany and Minto appear to be endeavoring to reach Picton N. S.

At Newark, N. J., a train ran into a trolley car conveying high school pupils eight of whom were killed.

Baron Fejervary, Hungarian Minister of Defence, and over seventy years of age, was slightly wounded in a duel.

All the powers have approved of the Austro-Russian note to the Porte, demanding the carrying out of reforms in Macedonia.

Negotiations between Germany and Russia for a new commercial treaty have been opened by the usual exchange of preliminary notes.

Pedro Jose Escalon has been declared elected President of Salvador, succeeding General Regalado, and Calixto Velado has been declared Vice-President.

Lord Strathcona has issued a public warning to intending British emigrants to Canada against a number of swindling schemes operated by agencies.

Principal Cameron, of Yarmouth County Academy, was found dead in the classroom of the institution Saturday afternoon. Deceased was a native of Picton.

Rev. F. I. Steen, Montreal, assistant preacher of Christ church cathedral, is so low that his life is despaired of. The doctors say he will die before morning.

A St. Petersburg despatch says that the result of a fire at Pultovtsa, in the government of Podolia, twelve persons lost their lives two hundred houses were destroyed.

Rev. Mr. Parsons formerly pastor of the Waterloo F. B. church, is ill at his home in Carleton county with a form of brain paralysis. There is small hope of his recovery.

The N. S. Legislature now in session was formally opened by Leiat. Governor Jones with the usual formalities on Thursday last. Hon. F. A. Lawrence of Truro was elected speaker.

Premier Balfour's promise of legislation against future similar cases saved the British Government from defeat on a motion regarding non-prosecution in the London & Globe Finance Corporation's case.

The steamer Lady Laurier, built at Paisley, Scotland, for the dominion government for cable and buoy service on Nova Scotia and New Brunswick coasts in place of the Newfield, arrived this morning at Halifax, from Glasgow after a passage of 11 days. The steamer had fair weather the first four days and after that terrific head gale with high seas, snow and hail.

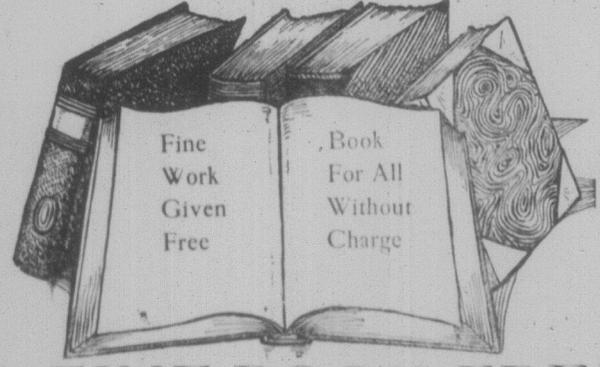
The United States revenue cutter Semi mole, which went to Bay of Islands (Nfld.) two weeks ago to attempt the release of a number of Gloucester schooners frozen there with cargoes of herring, arrived at Halifax, Feb. 22, on her way back to Boston, having been unsuccessful in her mission. The Seminole met a field of ice west of Virgin Rocks and had to run south 15 miles to clear. She also encountered a field of ice off Scatarie (C. B.) and was in it five hours.

Personal

The Rev. Dr. Steele of Amherst supplied the Brussels Street church last Lord's day with much acceptance, preaching to good congregations. Dr. Steele has lost none of his freshness and vigor. His natural force has not abated after more than thirty years in the ministry.

An English Chemist writes: "Brown's BRONCHIAL TROCHS are most useful, and I never knew an article so universally well spoken of and gain such rapid notoriety before." Those who are suffering from Coughs, Colds, Hoarseness, Sore Throat, etc., should try them. Price 25cts a box.

We regret to learn that Rev. J. L. Miner has felt it his duty to resign the pastorate of the Charlottetown church, just when the outlook for the cause seemed so bright. A change of residence to a drier climate has become necessary for Mr. Miner. We are glad to learn that her throat trouble is not of a serious nature. It has been a great pleasure to be associated with Bro. Miner in Christian work. We hope that wherever his lot may be cast in the providence of God, that he might still cherish a deep interest in these Provinces. THE MESSENGER AND VISITOR extends most cordial good wishes.



A FINE BOOK FREE

A splendid new book—a work that will be of tremendous, incalculable value to all who receive it—has just been issued at a cost of over \$5000 by a distinguished specialist, a man famous in Europe and America for his noble scientific and humane work. Regardless of the great expense of publishing this work, its author will give away 15,000 copies, absolutely free of charge. The work could easily have made his fortune, had he placed it on sale. Casting away all thought of gain, he gladly offers it to the public as a free gift, because he knows it will mean life itself to all who read its pages.

FOR years its author, Dr. Sproule, B. A., well-known as a leader among the great philanthropists of North America, labored night and day to discover a perfect, permanent cure for Catarh. He sacrificed time, energy and money to gain his end. Step by step he worked his way along new paths, outstripping his rivals on two continents. At last his efforts were crowned with success! He had discovered what all other searchers had long despaired of finding—an easy, perfect, permanent cure for Catarh. With no thought of rest from his arduous labors, he wrote this wonderful work on the cure of Catarh. With no thought of the wealth it could easily win him, he now offers it free to all who ask for it.

THE reformer in its pages will save thousands of lives. Written by a man heart and soul in earnest in his great work of fighting disease, its lines fairly throb with purpose and truth. With skillful hand he lays bare the beginnings of this loathsome, treacherous disease—he traces all its hidden workings—he shows the awful dangers to which it leads—he points out the way to a safe and lasting cure—the only one of that terrible scourge of North America—Catarh. Fine pictures by the best artists illustrate the different phases of the disease and the various organs affected by it, in an exceedingly clear and interesting manner.

SEND FOR THE BOOK AT ONCE

Do not delay as the edition is going rapidly. The demand for the book is enormous. Everybody wants it. Already grateful letters are coming back from those who have received it. It is doing all and more than Dr. Sproule in his sympathy and whole-heartedness had planned for it. If you or any of your family need it, send for it today. It is offered willingly—freely—gladly—that you may avail yourself of its wonderful aid—its certain relief. Write your name and address plainly on the dotted lines, cut out and forward to Dr. Sproule, B. A., (Graduate Dublin University, Ireland, formerly Surgeon British Royal Navy Service) 7 to 13 Doane St. Boston, Mass., and you will receive this valuable book free of charge.

NAME

ADDRESS

In Buying Flour

It is always well to remember that Ogilvie's is the best made. For nutritive qualities it is impossible to find a better anywhere, and there is not a more economical. . . . The purple hoops on the barrel are a guarantee of the highest standard of quality. So, when you buy,

Buy OGILVIE'S!

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Grateful Mention
One evening recently a large number of this congregation of the Valley church assembled in the parsonage and made us a donation of \$45. For this expression of good will we are thankful. May God's blessing rest upon the people.
MILTON ADDISON, Surrey, N. B.
Feb. 10th.

Home Missions
Will our missionary pastors see to it that their reports for the quarter are sent in, in time for Board meeting March 3, and also that churches review their applications for aid for next six months filling in blank forms carefully that Board's information may be as complete as possible.
B. N. NOBLE, Secy.
St. John, West, Feb. 13.