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No. 2

Railway

Collisions.

During the past year railway accidents in the United States seem to have been unusually numerous and the loss of life has been large. The last weeks of the old year and the first week of the new have witnessed three wrecks on United States roads, which have been attended with terrible results. On the evening of December 23 the Duquesne Limited Express, a fast train on the Baltimore and Ohio Road was thrown from the track at a point between Dawson and Connellsville, Pa., by striking some timbers which had fallen from a freight train which preceded it. The passenger train was moving at the rate of 60 miles an hour when the obstruction was encountered and 68 persons either perished in the wreck or died shortly after their removal to a hospital. Most of the victims were killed by inhaling steam, the car in which they were riding having been thrown in the wreck across the locomotive in such a position that steam issuing from the broken dome of the boiler filled it at once.—Three days later two passenger trains, one moving at 60 and the other at 40 miles an hour, met in a blinding snowstorm on the Père Marquette Road near Grand Rapids, Michigan, with the result that 22 persons were killed.—On the morning of January 6 a passenger train collided with a freight at Willard, Kan., 34 miles west of Topeka. The result to the passenger was that twenty were killed and every person on the train was injured. This makes a total of 110 persons killed in three wrecks within about two weeks time. The growing frequency of railway collisions and the terrible results attending some of them must, we should suppose, lead to a demand for a thorough investigation of the circumstances with a view to securing greater safety on the part of the travelling public.

The Panama Canal.

Work on the Panama Canal is still going on under the French company. It is estimated that two fifths of the work of construction has now been completed and that it will require about eight years with a force of 50,000 men to complete the work. The length of the canal from sea to sea will be about fifty four miles. The canal is now full of water for fourteen miles from the Atlantic and for four miles from the Pacific coast, but considerable dredging will still have to be done on these sections. There still remains thirty-six miles of dry cutting most of which is overgrown with low jungle. On this section, too, a good deal of work has been done. The Culebra hills, 300 feet in the height above the canal level, were regarded as presenting the greatest obstacle on this route, but a canyon 170 feet in depth, with an average width of 330 feet, has been cut through the hills, leaving 130 feet in depth yet to be excavated. The canal is to have sea level inland for fourteen miles from the Atlantic terminus. Then there will be a lockage of 52 feet up to the level of an artificial lake which will be created by damming the Chagres river. This lake will afford passage for vessels of the deepest draught and there will be plain sailing over the submerged country and though the cut in the Culebra hills to Pedro Miguel where the lockage will descend to the Pacific terminus. Another lock a little further on will again reach sea level, and eight miles more of canal will bring a vessel to the Bay of Panama, the Pacific terminus.

A Contrast.

Remarking upon the liberality of rich men in the United States toward the support of educational institutions and other good causes, the *Toronto Globe* says: Their example contrasts very favorably with the record of benefactions in Great Britain, for example, Oxford and Cambridge are great universities, and the history of Oxford at least goes so far back that the date of its origin is a moot point among the annalists. It has existed for hundreds of years in a country which has grown vastly wealthy in that time. During all the time and for long before its foundation there has been a landed nobility living in great affluence and magnificence. In later days great fortunes have been made in industry and commerce. Oxford and Cambridge have, of course, been enriched by various benefactions, but the fact remains that after all its five centuries as a group of houses of learning it is still cramped and straightened for funds. The same criticism applies to Scotland. If the immensely wealthy noblemen

of Scotland of times past had done their duty, appeals would not have to be made on behalf of Aberdeen or any other of its time-honored seats of learning. It remained for an American ironmaster and two Canadian railway kings to put them on their feet. Whatever else may be said of the American Croesus, his general reputation for liberality cannot be denied. Monuments to the munificence of rich Americans are to be seen in great houses of learning in many parts of the United States, and it may safely be averred that more has been accomplished in this way in America in fifty years than in Great Britain in centuries. The rich nobleman spends his money in sustaining the family name, the American plutocrat in making his known.

Chinese Examinations.

China's educational system is known to be of great antiquity. It is said to antedate the time of Abraham. One of the most interesting developments connected with it has been the national system of examinations which is still in vogue. The Chinese Government allows the people to study when and how they wish, but periodically holds examinations at stated places, and successful candidates are given degrees which correspond in some respects to the Bachelor, Master and Doctor degrees of Western Universities. A missionary's letter lately received by the Secretary of the Presbyterian Foreign Mission Board in Toronto describes the preparations for examinations at Nanking. These preparations were kept up for several days, until the day which was wholly occupied in assigning the 20,000 students to their respective cells. Then the outside doors were sealed up, and the place was closed to the world. The programme as it was carried out was as follows:—Monday, 5 a. m. to 5 p. m., assigning students and finding places; 5 p. m., outside gates closed and sealed; 5 to 8 p. m., eating and chatting; 9 p. m. to 1 a. m., sleeping in cells; 1 a. m., subjects announced on large sheets of paper; 1 a. m. to 5 a. m., thinking over subjects; Tuesday, 5 a. m. to Wednesday 5 a. m., writing on five topics, mainly dealing with the past dynasties and history of China; Wednesday, 5 a. m. to 4 p. m., coming out. Other subjects being substituted, this programme was repeated from Thursday to Sunday. Many candidates gave way under the strain. The number trying were: First, 20,000; second, 19,000; third, 18,000. When the examinations are finished, the gates are unsealed and the candidates come out. Only 145 can be successful.

The Abstainer's Advantage.

Several British Insurance companies have followed the custom of insuring abstainers in a special class by themselves. At a recent meeting of the British Institute of Actuaries a paper was read by Mr. R. M. Moore, actuary of the United Kingdom & Temperance office, showing the experience of his office in this connection. The facts presented go to show that, other things being equal, the abstainer has a considerably greater expectancy of life than the man who indulges more or less in intoxicants, and that in companies in which the insured shares in the profits, the dividends coming to the abstainers are considerably larger than those secured by the non-abstainers. In the company represented by Mr. Moore the rates of premium charged for participating policies are the same in both sections, but abstainers have received at each division of profit larger bonuses as a result of a more favorable incidence of mortality. At the last quinquennial distribution in 1903, the bonuses declared in the "temperance" section were at the compound rate of two pounds per cent. per annum, on some assured and previous bonuses, as compared with £1 14s. per cent. in the general section. The Sceptre Life Association was founded in 1864, and has pursued a very similar policy with very similar results. The last bonuses declared by this office were at the rates (not compound) per cent per annum of £1, 13s in the temperance, and £1, 7s. 6d. in the general section. The Scottish Temperance Assurance Company, which was established twenty years ago, allows its abstaining policy-holders a reduction of ten per cent. in premiums, and its experience has justified this concession. There are not a few other life assurance companies which give advantages to abstaining policy-holders, either in increased bonuses or reduced premiums, and the results are said to be in harmony with those of the com-

panies specifically mentioned. After a thorough investigation of the subject Mr. Moore arrives at the conclusion that the abstainers show a marked superiority to the non-abstainers throughout their entire working years of life. Thus, at the age of thirty, when a man's constitution and habits of life are usually settled, a policy-holder in the general section of the Temperance & General, according to Mr. Moore's calculations, may look forward to 35.1 years of life, whereas a "Temperance" policy-holder has an "expectancy" of 38.8 years. At the age of forty, the "expectancy" is 27.4 years in the "general" and 30.3 in the "temperance" class, the superiority of expectation in the "temperance" division exceeding ten per cent. in both the examples cited.

Lynchings and Homicides in the United States.

According to a statistical report which probably does not overstate the facts more than nine thousand persons have met death at the hands of their fellowmen in the United States during the past year. The number of homicides and murders reported is 8,976, while the legal executions were only 123. The illegal executions or lynchings number 104, being eight more than in 1902, but less than any previous year of which a record has been kept. Of these lynchings 18 occurred in Mississippi, 14 in Louisiana, 12 in Georgia, 8 in Florida, 8 in South Carolina, 7 in Texas, 3 in Illinois, 3 in Montana and 3 in Wyoming. In 47 cases the crime charged against the persons executed by the mob was murder, in 11 it was rape in 10 attempted rape, in 5 it was due simply to race prejudice, in two others the ground was insult to whites, and in three mistaken identity is alleged.

Investigation re the Chicago Disaster.

As a result of the Iroquois theatre disaster in Chicago the city authorities have closed about a score of theatres and also all the public halls, dance halls and similar places of public assemblage until an inspection shall have shown that their managers are complying with all the provisions of the building ordinances in the interests of the public safety. The investigation which has been in progress during the past week is said to reveal a much worse condition of affairs in connection with the Iroquois theatre than was believed possible. Messrs. Davis, Powers and Noonan, active managers of the theatre, being examined in reference to what provisions had been taken to secure the safety of the audience are reported to have admitted that they knew of no precautions taken to prevent loss of life by fire. They admitted failure to instruct employes in fighting fire and failure even to provide suitable appliances for use against flames. Their statements were corroborated by the testimony of twenty employes of the theatre. Noonan, who is the working manager of the theatre under direction of Davis and Powers, admitted that eleven of the theatre exits were locked and bolted. Two of these exits, leading to the front of the theatre on the ground floor, were locked, three additional exits on the north side of the ground floor were bolted, three exits on the north side of the theatre from the first balcony were bolted and three exits on the north side of the second balcony were bolted. Had the three exits in each balcony been available, according to Inspector Fulkerson, the loss of life must have been greatly diminished. Noonan declared that no person had been named by the theatre management to superintend the operation of the ventilators of the theatre in case of fire, and that in consequence the flames had been permitted to sweep the place instead of seeking a natural outlet through the stage roof. It was said by Noonan that George M. Dusenbury, the head usher, Archibald Barnard, chief electrician, and the theatre engineer knew how to operate the ventilators. It was proven by the evidence of these men, however, that two of them never went upon the stage and that the other had never been told to assume charge of the ventilators in case of fire. From figures obtained from Noonan it became evident that almost one in three of the people who attended the matinee lost their lives, the percentage being a trifle over 31 per cent. The theatre seated 1,606 people and in addition to these 236 had been admitted after all seats were sold making a total of 1,842 people in the theatre, of whom 591 were killed.

The Inspiration of the Bible.

BY R. M. SAUNDERS, D. D.

NO. 3.

In the last number it was shown that Christ established and vindicated his claims by miracles—the same means which had been employed to prove the divine origin of the Old Testament; and, as he accepted the Old Covenant as a revelation from God, it therefore rests upon the same foundation and sustains the incarnation, the trinity and the doctrine of the new birth. To these new doctrines, taught by Christ, may be added the atonement which, up to the time of his appearing, had been expressed only in types and unfulfilled prophecies, neither of which had been understood. Indeed the same may be said of the incarnation, the trinity and the new birth. So the new cardinal truths given to the Jews by Christ, or the truths so unfolded and emphasized by him that they might be understood, were four instead of three. All these teachings were to the Jews strange and startling. It must, however, be said that among the people there were a few who by the Holy Spirit, had been so prepared that they recognized the Deliverer even when he was an infant. Anna and Simeon are examples of this class. The world-wide character of the Messiah's mission was intimated by the coming of sages from the East with their gold, frankincense and myrrh, to hail with joy his advent as the deliverer of Gentiles as well as Jews.

Reference was made in the last article to the manner in which the ruling classes, as a whole, were affected by the doctrines taught by Jesus of Nazareth. Mohammedans who have been stout, zealous and even fanatical, defenders of pure theism, illustrate in modern times better than any other religious people, the violent resistance offered by the Jews about two thousand years ago to Christ and his teachings. Of late, Mohammedans, feeling the aggressive power of the Christian nation, have given expression to their opposition and hatred to Christianity. Sheik Abdul Hagk of Bagdad, the head of the "Holy Islamic League," a general organization whose object it is to unite all the followers of Mohamet against Christians, has, in the name of the League, issued a circular, from which the following extracts are made:

"The hatred entertained by the people of Islam for Christianity is irreconcilable. O, ye wise men of Europe, ye must learn this, that a Christian, by the single fact that he is such, is in our eyes a blind man who has lost all the dignity and worth of a man. We know exactly what we are, and it is absolutely necessary for you to understand this fundamental fact that the whole structure of the Mohammedan faith is based on the doctrine of the unity of the one God, who is absolute, without limitations or restrictions, eternal, who has never been begotten and who has begotten none other. This article of our faith is in direct opposition to Christian teaching. Through this article, the Christian dogma of a trinity becomes the sworn enemy to the God of Islam. The absolute hostility of these two fundamental doctrines is a cruel trial to the patience of every Mohammedan. The Christians, educated as you are from your youth in the doctrines of your church, can have no conception of the terror and disgust that overcomes our soul at every mention of the word trinity. Know that as we are filled with an overwhelming awe of our doctrine of the oneness of the true God, it is absolutely impossible for us to permit or to excuse anything that would in the least conflict with the unity of the one invisible God. It is not possible that we should even for a second, submit to the rule of a God who was crucified, or a God who represents a humiliation of the Almighty, Lord of the world. What do we care for the things of this world? Victory or defeat are in the hands of God alone."

The spirit that animates this circular, of recent date, indicates that implacable hostility, turned against Christ by the governing class among the Jews of Christ's day. A strong indication of his divinity appears in the fact that the charm of his person and the irresistible power of his doctrines led a few military men of heathen antecedents, stationed in Palestine to keep in order the affairs of the empire, some Jews also, cultured and members of the temple staff and governing body, together with many of the common people, men and women, to accept his teaching and become his followers. They withstood the storm of Jewish fanaticism and contempt of the Roman soldiery in acknowledging themselves followers of the much-hated Nazarene, who, as it is here manifest, laid the foundations of his kingdom in the fires of persecution and in the tempests of hostile human passions, the fires made hotter and the tempests made more terrible by the presence of the prince of the power of the air who worked in the hearts of the children of disobedience.

It now remains, if possible, to ascertain the books of which the Old Testament accepted by Christ was composed. As we now have the Old Testament, it is a collection of thirty-nine books. From these books Christ made quotations, and also many clear references. He refers to the creation of man—God made them male and female—to the institution of marriage and of the Sabbath, also to the murder of Abel by his brother, to Enoch, Noah and the flood, Lot's wife, Jacob's ladder, the burning bush, incidents

in the wilderness, the manna, the plague of serpents and the brazen serpent as a God-given remedy for the healing and arresting of the plague, the shew breads eaten by David, Solomon's superior wisdom, the Queen from Sheba, Elijah and incidents in the famine of his day, the cure of Naaman, the story of Jonah and many other facts found in the books of the Old Testament which are included in the references made by Christ in which he accepted the books of the Old Testament now in our possession. Again and again he referred to the writings of Moses and the prophets and the Psalms.

About ninety years after the birth of Christ, the Jews held an assembly at Jebneh of Jamnia where they discussed the books of the Bible. They reaffirmed with some differences their belief in the divine origin of the thirty-nine books now found in the Old Testament. In the latter part of the first century Josephus, in writing to Apion, an idolator, told him that the Jews had twenty-two books which he divided as follows—five books of Moses, thirteen of the prophets and four of holy writings. The thirty-nine books now found in the Old Testament, were compressed into twenty-two books, and were regarded by Christians until the middle of the third century as the Scriptures referred to by Christ. In respect to the character of these writings, Josephus said in writing to Apion:—

"But what is the strongest argument of our exact management in this matter is what I am now going to say, that we have the names of our high priests from father to son, set down in our records for an interval of 2000 years. . . . nor is there any disagreement in what is written; they being only prophets that have written, the original and earliest accounts of things as they heard them of God himself by inspiration; and others have written what hath happened in their own times and that in a very distinct manner; for we have not an innumerable number of books among us, disagreeing from and contradicting one another (as the Greeks have) but only twenty-two books, which contain the records of all the past times which are justly believed to be divine; and of them, five belong to Moses, which contain his laws and traditions of the origin of mankind till his death. This interval of time was little short of three thousand years; but as to the time from the death of Moses till the reign of Artaxerxes, king of Persia, who reigned after Xerxes, the prophets, who were after Moses, wrote down what was done in their times in thirteen books. The remaining four books contain hymns to God, and precepts for the conduct of human life. It is true our history hath been written since Artaxerxes very particularly, but hath not been esteemed of like authority with the former by our forefathers, because there hath not been an exact succession of prophets since that time; and how firmly we have given credit to those books of our own nation, is evident by what we do for during so many ages as have already passed, no one has been so bold as either to add anything to them, or to make any change in them; but it becomes natural to all Jews, immediately and from their very birth, to esteem these books to contain divine doctrines and to persist in them, and if occasion be willingly to die for them." This testimony from Josephus ought to have some weight. He was born only a few years after the crucifixion, belonged to the priesthood class, was highly educated, fought in the last struggle with the Romans, was present with the Roman army when Jerusalem was taken by Titus, was taken to Rome, was given a house and pension by the Emperor in Rome, learned the Greek language and wrote extensively. He represented the belief of his people, and, in doing so, states the number of their divinely inspired books and the belief of the Jews through all their history that the books were written by men inspired of God, and hence they had been kept sacred throughout their ventful national life.

In making the number of the Jewish canonical books twenty-two, Josephus counted the five books of Moses; and, as prophets, Joshua, Judges, Ruth, Kings—four books including the two Samuels—Chronicles—the two books as one—Ezra, Nehemiah, Esther, Isaiah, Jeremiah, including Lamentations, Ezekial, Daniel, and the twelve minor prophets as one. The holy writings were Job, Psalms, Proverbs, Ecclesiasties and the Songs of Solomon as one. The Jews of Alexandria in Egypt translated their books above enumerated, together with some apocryphal writings. This was done about three hundred years before Christ's time.

The twenty-four books reckoned by the Jews of Palestine are judged to be the same as the twenty-two by Josephus. The difference is accounted for by a different combination of the books.

Both the Old and New Testaments were translated into Latin about three hundred A. D., and with them some of the apocryphal books. But Jerome, one of the church fathers who died 420 A. D., said the apocryphal books were not reckoned by Christians as inspired books. There is, therefore, good evidence to show that the books of the Old Testament now in use, are the books indicated by Christ in his references to the Scriptures existing in his day. They have come down through the centuries as a sacred trust held by Christians. The Jews, as is seen in the specific statements made by Josephus, regarded them as inspired; and in the gospels are found the plain acceptance of these books by Christ when he referred to Moses, the prophets

and the Psalms, and also to many persons, events, and separate books of the Jewish canon.

In the next article I shall consider the books of the New Testament, and the separating of them as inspired records, from apocryphal writings—the writings of men uninspired.

The Christian's Treasures.

BY THEODORE I. CUYLER, D. D.

The constant question in the haunts of business men is—Where shall I find a safe investment? Our divine Master anticipated all such questions when he said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and thieves break through and steal; but lay up for yourselves treasures in heaven." Paul was probably accounted a poor man at Corinth; for he earned his daily bread with a tent-maker's needle. But in God's sight he was a millionaire. He could say, "I know whom I have believed, and that he is able to keep that which I have committed unto him against that day." The great Apostle had made Jesus Christ his Trustee. He had put his affections, his soul, and his everlasting hopes into his Saviour's hands; and when he reached heaven he knew that he would find the great deposit safe. He had made up nothing that moths could consume or rascals steal. His investments were in the real estate that never depreciates, and the Son of God had charge of it. So may every true Christian—whether in a brown stone mansion or in an attic—congratulate himself that what is more precious to him is the keeping of his Saviour.

The grand old tent-maker had other treasures laid up on high also; all the glorious spiritual results of his life were there. Brother and sister in Christ, so are yours and mine, however humble. And whatever we give up for our Master's sake increases our heavenly treasure. The profits which we might make and which we sacrifice, in order to keep a clean conscience, add to our wealth, for they make us rich towards God. Hoarding money, stealing time from prayer, and Bible reading, nursing popularity, all are wretchedly impoverishing. Giving up for Christ is an enriching process. Whatever we lay down here in order to please and honor our Master will be laid up to our account yonder. Our God is a faithful Trustee; he keeps his books of remembrance. He will reward every one according as his works shall be. Two talents will pay a grand dividend; yes, and one talent will sparkle when some humble mission teacher presents her lasso on the last great day and says: "Here am I Lord, and these children I brought to thee!" When we speak of salvation as by grace and not "of works," we must not forget that other truth that God will judge us according to our works. They will be laid up there. If the selfish sinner's "wages" are paid in hell, a Christian's wages are paid in heaven.

Compound interest will make some of Christ's servants magnificent millionaires. All that Paul gave up of worldly pelf and profit and fame and ease and emoluments will stand to his credit up there; and the result of all this life of self-sacrifice for Jesus have been going on accumulating every day for eighteen centuries, and who can tell what they will amount to when the judgment morning breaks. People sometimes speak in a plying tone of "poor ministers with small salaries." Wait until the treasure chests are opened up yonder, and see if anyone will call that hard-working soul-winner poor. John Bunyan when in jail comforted himself with the thought that he had "rich lordships" in those souls whom he had led to Jesus. What a Croesus the old tinker of Bedford will be when he comes into full possession of his inheritance!

Benjamin Chidlaw in the hard struggles of his boyhood sewed the skins of trapped animals into mittens in order to earn a few shillings; that log cabin fitted him for his great work as pioneer of Western Sunday schools. I should not wonder if troops of children will salute him up in the Father's house. To John Eliot the converted Indian will be a star in his crown. Judson must have already met his "treasures" brought home from the mission fields in Burmah. I have just been reading the letter of our young American brother, Mr. R. P. Wilder, announcing the conversion of that Brahmin in India; his soul is filled with joy; for such a convert may make a breach in the wall of heathenism through which others will pour in. Who says that investment in foreign missions do not "pay?"

The simple fact is that the only investments that do pay interest through all eternity are those which are made for the cause of Christ and in his service. The gains are very steady up there. Poor city missionaries and frontier preachers and Salvation Army soldiers and godly needle-women have their savings bank at God's right hand. Those banks never break. The only change from heavenly treasures is their engagement. There is no corruption from within, and no consumption from without. The moth never gnaws there, and the burglar never breaks through to steal. It is impossible to compute the treasures every faithful, self-denying Christian may be storing away for his or her long life in glory. God keeps his record on high, and each good deed of love, each act of self-denial, each surrender of pride or worldly ambition for Jesus' sake will find sure remembrance there. "Follow Me, and thou shalt have treasures in heaven," says the Master. My dear reader, how much real estate have you got?—Evangelist.

Getting On And Getting Up.

"How to get on" is the supreme question of the world. "How to get up" is the supreme question of religion. A young men's Bible class has arranged for a course of lectures on practical business subjects. Some of the ablest business men of the country have signified their willingness to make addresses dealing with the matters with which they are familiar. "Banking," "The Dry Goods Business," "The Packing House Industry," "The Operation of Railroads," are among the subjects advertised in the attractive syllabus. It is believed by the promoters that this innovation will be a great success. We have no doubt of it. Lectures on business are certainly to be preferred to many of the frivolous and inane church entertainments that are in vogue. But at the same time, young men of today need to be told how to get up, even more than they need to be told how to get on. They need to be taught to seek goodness, not that they may get paying jobs, but that they may get goodness.

The model held up before the youth of the present day is too often the man who from boyhood saved his cents, changed them into dollars, and by exploiting social and legal conditions before legislation had made his methods illegal, became a multi-millionaire. Such a man is said to have got on. There is another question to be answered before we urge our children to copy his life, and that is, "has he got up? If the man sink while the monopolist rose, if character deteriorated while capital accumulated, the loss has been greater than the gain. For our part, if we cannot be both, we prefer to see a boy become an honest man than a rich man.

There are those who get up but do not get on. The world says of them that they have failed. But have they? It depends on one's definition of failure. Misfortunes have beat upon them, but they have not grown bitter; temptations to abandon principles and get rich dishonorably have come to them but they have chosen poverty to a tarnished name. Is that failure? It is success! They may have lost the whole world, but they have gained their souls.

Young men need to be reminded that there are worse things than a small income. Those who are poor in purse may be rich in faith, rich in character, rich in hope. A clerk need not be less than a man. He has but to choose. The man who has no money is poor, but the man who has nothing but money is a pauper.

We must place the highest standards of life before the young men of today. If they must be taught not to despise wealth, much more must they be taught not to despise honesty and honor. The highest ends of life are often served by those who the world regards as failures; and on the other hand, those are spoken of as successful men are those over whose fate heaven sheds tears of pity. When Lot "pitched towards Sodom" he was looked upon as a successful man. He had selected the most fertile plain in all that region. Subsequent events showed that Abraham made the wisest choice when he turned toward the hilly country.

With regard to him whose life formed the perfect model for our imitation we see how one can be rich without money. Born in a stable living a life of marked privation, buried in a borrowed grave, he made the world richer by being in it. In him was exemplified the meaning of Paul's words, "Poor, yet making many rich; as having nothing and yet possessing all things." It was not the ambition of Jesus to wring success from God's hand. He ascended by descending. It was by his cross that he was lifted up.—Christendom.

How to Deal With Doubts.

A barrier to the constant service of Christ is, with many souls, the fear that a desired and necessary change in their inner being has not taken place. This fear is commonly caused by a sad error on their part resulting from the wrong preaching and teaching to which they have listened or from their misreading of the Bible as improperly translated, or as incorrectly understood. But whatever has caused it, the barrier, real or supposed, often exists, and it must be met and wisely dealt with.

As illustrative of a multitude of similar cases, a single instance may be cited out of the writer's sphere of observation. A prominent man in a New England community had been brought up under the best religious influences then prevalent in that region. He had from a boy been accustomed to read the Bible and pray day by day. He was regular in church attendance. He was careful and strict in his morals. But all this was as he had been taught, of the outer man. It did not touch or indicate the inner life or spiritual being. He had been taught from the pulpit and by the religious literature of the day, that until he had been converted or regenerated, he would have no right to count himself an accepted child of God. And for this change which he had no power to compass, he waited and hoped and prayed.

When he grew up and married he was ready to do anything and everything in his own power to show his readiness and desire to be Christ's, but for the essential change of spiritual nature he felt he must wait God's time

and act. He was faithful in personal and household worship. He conducted family prayers regularly. He asked a blessing at his table. He taught a class of young men in Sunday school. But he felt he had no right to count himself a converted, regenerated, new born, soul. All he could do in God's service he was ready to do, but conversion, or regeneration, was God's work. For that he must wait God's time and method. More than half a century passed away, leaving him as it found him as far as this was concerned.

His children, brought up under these influences, were led by their Sunday school teachers and companions to confess Christ as their Saviour, and they became active as teachers and as church workers. But the good and sad hearted man remained outside the recognized fold of Christ. This was so to the last of his earthly life. It was doubtless a blessed surprise to him when he was welcomed by his Saviour as one of his loved ones, when his spirit eyes were opened beyond the veil of flesh. Yet that good man was only one in multitudes who have lived and died in Christ's service thinking that they had no right to trust Christ as their Saviour because some mysterious change which they could neither understand nor secure, had not been wrought in them. What a realm of doubt and of doubters is opened before us by such an illustration.—Sunday School Times.

Lasting Things.

BY REV. ALEXANDER MACLAREN, D. D.

"And now abideth faith, hope, love, these three."—1 Cor. 13:13.

When Paul takes three nouns and couples them with a verb in the singular, he is not making a slip of the pen, or committing a grammatical blunder which a child could correct. But there is a great truth in that piece of apparent grammatical irregularity; for the faith, the hope and the love for which he can only afford a singular verb, are thereby declared to be in their depth and essence one thing, and it, the triple star, abides, and continues to shine; the three primitive colors are unified in the white beam of light. Do not correct the grammar, and spoil the sense, but discern what he means when he says, "Now abideth faith, hope, love." For this is what he means, that the two latter come out of the former, and that without it they are nought, and that without them it is dead. "Faith abides," says Paul, yonder, as here. Now, there is a common saying, which I suppose ninety out of a hundred people think comes out of the Bible, about faith being lost in sight. There is no such teaching in Scripture. True, in one aspect, faith is the antithesis of sight. True, Paul does say "we walk by faith, not by sight." But that antithesis refers only to part of faith's significance. In so far as it is the opposite of sight, of course it will cease to be in operation when "we shall know even as we are known," and "see him as he is." But the essence of faith is not the absence of the person trusted, but the emotion of trust which goes out to the person, present or absent. And in its deepest meaning of absolute dependence and happy confidence, faith abides through all the glories and the lustres of the heavens, as it burns amidst the dimness and the darkness of earth. For ever and ever, on through the unrevolving ages of eternity, dependence on God in Christ will be glorified, as it was the life of the militant church. No millenniums of possession and no imaginable increase in beauty and perfectness and enrichment with the wealth of God, will bring us one inch nearer casting off the state of filial dependence which is, and ever will be, the condition of our receiving them all. Faith "abides."

Hope "abides." For it is no more a Scriptural idea that hope is lost in fruition, than it is that faith is lost in sight. Rather that future presents itself to us as the continual communication of an inexhaustible God to our progressively capacious and capable spirits. In that continual communication there is continual progress. Wherever there is progress there must be hope. And thus the fair form, which has so often danced before us elusive, and has led us into bogs and mire places and then faded away, will move before us through all the long avenues of an endless progress, and will ever and anon come back to tell us of the unseen glories that lie beyond the next turn, and to woo us further into the depths of heaven and the fulness of God. Hope "abides."

Love "abides." I need not, I suppose, enlarge upon that thought which nobody denies, that love is the eternal form of the human relation to God. It, too, like the mercy which it clasps, "endureth forever."

But I may remind you of what the apostle does not explain in our text, that it is greater than its linked sisters, because whilst faith and hope belong only to a creature, and are dependent and expectant of some good to come to themselves and correspond to something which is in God in Christ, the love which springs from faith and hope not only corresponds to, but resembles that from which it comes and by which it lives. The fire kindled is cognant with the fire that kindles; and the love that is in man is like the love that is in God. It is the climax of his nature; it is the fulfilling of all duty; it is the crown and jewelled clasp of all perfection. And so "these three abideth, faith, hope, love, and the greatest of these is love."—Examiner.

The Charm of Tranquility.

BY DR. GEORGE MATHESON.

"He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet."—Psalm cvii. 29, 30.

I take the idea to be that the gladness of quiet is only felt after the storm. "Then are they glad." Men become glad of the quiet hour after they have heard the roaring of the tempest. The stillness before the storm does not make us glad. There is a stillness before the storm. There is a state called innocence. It is Adam in the rustic village—Adam amid the trees of the garden. I was quiet there; but I had no sense of quietude, no gladness in being quiet. How could I, when I knew not the meaning of noise? I heard not the moaning of the great sea. I heard not the lashing of the waves upon the world's shore. I had no trembling; but I had a little transport. The stillness of the night can bring no joy to the deaf-born. Why can it bring them no joy? Because it has never been broken. They have nothing to contrast it with. They have never heard the storm; therefore they cannot know the stillness. So was it with me in the Garden. But one day I strayed out beyond the gate and lost my way. And, as I wandered, I became weary and hungry and cold. Then, for the first time, the Garden was revealed. I said, "The Lord was in that place and I knew it not; how glad I should be to get back there! I learned the stillness by the storm; I saw the glory by the gloom; I beheld the flowers of Paradise by the experience of Paradise lost.

My soul, hast thou considered the secret of thy rest! Hast thou considered why the Prince of Peace began by walking on the sea! It is because thy peace needs the sea. An unbroken calm could never have been a conscious calm—a calm to make thee glad. Thy bow demands the memory of a cloud. Only when Christ opened thine ear to the storm did he open thine ear to the stillness. It is not enough that quietness should reign; if thou art to be at rest, thou must hear that quietness. It must come to thee as a hiding-place from the wind, as a covert from the tempest. The charm of thy quiet hours is the remembrance of thy restless moments. Wouldst thou eliminate the cloud, then dost thou destroy the bow. Bless thy father for the storm of yesterday; it has revealed to thee the calmness of to-day. It has made the silence of a joy to thee. The peace of a still night is to thine opened ear no longer what it was to the deaf mute. To him it was a negation, a blank, a nothingness. To thee it is a possession, a power, a vocal presence—something to hear, to feel, to commune with. What has made the difference? It is the wings of the wind; it is the voice of the storm. It is through the swelling sea the Father has led thee to the haven; bless the swelling sea, O my soul!—Christian World.

Where Reason Was Inadequate.

In the struggle between rationalism and faith in revelation which disturbed the second half of the eighteenth century and has been many times renewed in our time. Hume was the recognized leader of the rationalistic philosophy. One of his essays on natural religion called forth a reply from Robertson the historian, who maintained that man's reason as applied to nature is inadequate, and cannot arrive at the highest religious ideas without direct revelation.

Hume and Robertson were antagonists in their philosophy, and also in some of their ideas of history, but they were warm friends. One evening, during a gathering of literary people at Robertson's house, the conversation turned to the controversy between natural and revealed religion. Hume urged his views with his fine intellectual subtlety, and Robertson rejoined with an equally adroit defense of revelation.

When Hume rose to depart, somewhat early, his host started to follow him to the door with a candle.

"Pray don't trouble yourself," said Hume, with humorous significance. "I find the light of nature always sufficient."

Unfortunately for the aptness his remark, he stumbled in the dark, and pitched through the open front door down the steps. Doctor Robertson ran after him with the candle, and holding it over him, helped him to rise. The chance was too good to miss, and when he saw that Hume was not seriously hurt, he said, quietly:

"Mr. Hume, you had better have a light from above."—Sél.

Blessed is the man who in the midst of trials is contented not to know. Not least among the heroes of the war were the men who were in the ships, listening for and obeying the commands of the officers, hearing the voice of battle and having more than a full share of its risks, but for whom, because they were deep down in the engine room, there was none of the excitement of vision. Such must often be our Christian obedience, knowing but in part and yet obeying cheerfully in faith and patience and good assurance that the end is victory through Christ.

The world is a kindergarten of little children, very little children, and the great God is trying to give them his great love and his great life.—Lyman Abbott.

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THE AIM OF THE PUBLIC SCHOOL.

The subject of education in its broader sense is one of the greatest importance, as having reference not only to the personal interests of the student, but also, through its effect upon him, to every interests of society. In the more highly civilized countries the State gives much attention to this subject on the ground that education is necessary to good citizenship. There can be no doubt that the principle is sound that good teaching tends to the making of good citizens. But in this connection it is important to consider that good teaching has to do not only with the head but with the heart. There has doubtless been a tendency to overvalue merely intellectual training as means of developing moral character and the qualities which make for good citizenship. From this tendency there is now a somewhat pronounced reaction. It is coming to be more clearly perceived that the root of lawlessness has its place in the heart rather than in the head, that "the chief source of crime is moral perverseness rather than mental deficiency," that if a boy has vicious tendencies, an intellectual training in itself will not convert him into a good and honorable citizen, but it is likely rather to make him a more accomplished rascal and more dangerous to society than he would have been without such training. It is doubtless due to the fact that its appeal has been too exclusively addressed to the intellect that the public school systems of the United States and Canada have not given more satisfactory results. "Few of us who have looked into the statistics of education and crime," says President Hadley of Yale in a recently published address, "are optimistic enough to deny that they are quite disappointing. The improvement due to the removal of illiteracy amounts to something; but it does not amount to so much as we should like to see, or as was promised by the early advocates of our public school system."

How then is this partial failure on the part of the public school to be remedied? How is the life of the student to be so touched and quickened that the education of the school shall mean for him not merely a sharpening of his intellect but a development of all the powers which belong to a true and well-rounded manhood? It is believed in some quarters that much may be accomplished in this direction by supplementing the instruction ordinarily given in the public schools by a period of instruction each day, under competent religious teachers, devoted to religious subjects. And others would seek a remedy in the abolition of the public school system and the substitution therefore of church schools, or of state-endowed schools under ecclesiastical direction. President Hadley, while sharing some of the apprehensions of those who advocate such changes is very far from agreeing with them as to the proper remedy. He does not believe "that improvement is to be sought by substituting religious instruction for secular instruction or by superadding one to the other as though the two were separate." He does not believe "that you can prepare a man for citizenship by teaching a godless knowledge in one part of the school time and a set of religious principles in another part any more than you can prepare a man for heaven by letting him cheat six days out of the week and have him listen to the most orthodox doctrines on the seventh."

It is somewhat surprising to find President Hadley using the term "godless" in the connection in which it appears above, since it seems to assume that instruction in the public schools is generally not only destitute of any religious value but is positively irreligious, an assumption which is not only at variance with facts but also with the general tenor of his own address. The assumption that a school is godless because it is not distinctively religious is no nearer the truth than the assumption that a man is engaged in a godless business because he is not employed in some distinctively religious work.

The remedy which President Hadley proposes for the faults which he recognizes in connection with the public school system—and also to some degree in connection with the higher education of the present—is to make the aim of education more distinctly the development of character. He would give attention less exclusively to the inculcation of facts and principles and more to the formation of habits of accuracy and the development of true ideals in the

student. "If we can really get it to our minds the fact that in any system of education—classical, scientific or manual—accuracy and idealism are far more important than mere knowledge, we shall do away with the force of the objection that our teaching has no effect in character building. For the formation of habits of accuracy and the development of idealism in themselves the very essence of character building."

This brings into view the vast importance for education of the personality of the teacher. It requires character to develop character, for character grows less by precept than by example. The great need of our public school system is not so much more distinctly religious teaching, as it is men and women of strong Christian character and sympathy, men and women who are not only masters of the subjects contained in the curriculum and with ability to impart their knowledge to others, but who also possess the power of arousing the students to the recognition and the love of true ideals. To this end teaching in the public schools needs to be elevated into the dignity of a profession and the salaries made adequate, so that the teacher's position shall not be a mere stepping stone to something else but a life-long work. Even with this and all else that can be done to obtain the end in view, the ideal teacher would not every day be found, but without doubt much may be accomplished through an intelligent aim and a strong purpose to promote the desired end.

THE BAPTISM AND TEMPTATION.

The Baptism and Temptation are appropriately connected in our study of the life and ministry of Jesus, as they also appear in connection in the gospel narrative. Whatever may have been the mental and spiritual experiences through which our Saviour passed in those years of his life of which we have no record, we cannot doubt that the baptism marked a crisis in his career. It was the opening of a new and most wonderful chapter in that most wonderful life—a chapter to which all the other years had been introductory. It marked his acceptance of God's call to the Messiahship and his formal consecration of himself to the work of redemption. Hitherto men had called him son of Joseph, now he hears a voice from heaven recognizing him as Son of God, and in the consciousness of this divine sonship he goes forth to the work which the Father has given him to do. Following the experience connected with the baptism there comes, there, logically and inevitably, the experiences of the temptation.

What did the baptism of Jesus mean? It was a baptism to repentance that John preached. He was calling upon the people all—both those of high and those of low degree—to amend their lives and thus prepare the way of the Lord. But such a call could have no application to Jesus personally. He had no sins of which to repent. Had all the people been like him there would have been no need for a voice crying in the wilderness, for the way of the Lord would have been ready and all the paths would have been straight. John himself was surprised to see Jesus coming to his baptism and would have hindered him, but he whom John immediately recognized as his Lord gently put aside the objections of the prophet, saying, "Thus it becometh us to fulfil all righteousness," and accordingly Jesus received the same baptism which was administered to the most sinful in token of their repentance. Jesus had no doubt, as the Pharisees had, concerning the origin and character of John's baptism. He recognized it as being from heaven, and as expressing a true spiritual aspiration on the part of those who with earnest purpose received it. With the attitude toward righteousness and toward sin which the movement under John represented Jesus identified himself in the fullest and most unreserved degree. The baptism of Jesus was not only a recognition of John and his ministry such as could have been given in no other way, but it indicated in symbol, what all the story of his life and death corroborated in fact, that the Son of Man is not one who stands apart from men in the majesty of holiness but one who in love and sympathy comes so near to them that even the most leprous may receive from him the touch that means life and health, and the lowliest may by faith come into closest kinship with his Lord.

After the baptism comes the temptation. Jesus has entered upon the work to which the will of God has led him and has heard a voice from above calling him "Beloved Son." Now there comes the temptation in the wilderness. Every man is tempted, each according to his personality and his circumstances. All are tempted, and all, more or less, fail in the time of trial. There is one only whose temptation is wholly apart from sin. The temptation of Jesus was three-fold in its recorded phases. The first is a temptation to turn stones into bread to satisfy his hunger. The voice of the tempter says—"Since you are son of God you need not hunger: command that these stones be made into bread to supply your need." But to do this would have been to decline to accept the common human lot. Other men could not turn stones into bread. In such circumstances they must either starve or find relief by other means. Jesus knew that power had not been given to him for the purpose of making his lot easier than that of other men. His reply to the tempter shows, as his baptism had shown, that he fully identified himself with humanity. He takes his stand upon the truth declared in Scripture that what

is essential to man's true life is not bread but conformity to the will of God. A man can afford to do right and trust God for results. But how we all fail at this point. We say we must live, we are afraid we shall starve if we give heed to every word of God. So in one way or another we seek to turn stones into bread, and thus fall into the snare of the devil.

The limits of space makes it necessary to deal very briefly with the two other temptations. The second seems to base itself on Christ's answer to the first. It seems to say: "Such trust as you express in God is sublime. Now put that trust fully to the test, let it be seen that you do absolutely trust God. Cast yourself down from the pinnacle of the temple, for surely, according to the promise of the Scriptures, he will take care of you." The reply of Jesus to this subtle suggestion of the devil is that such an act would not be an act of trust but a temptation of God, which true piety forbids. Men may with good assurance trust in God in every situation into which they are brought in pursuing the path of duty, but no man can without sin rush un-called into dangers, material or spiritual, expecting that God will work a miracle for his deliverance.

The third temptation represents the climax of the tempter's efforts. Here the evil one no longer quotes Scripture, but stands forth in his own character and seeks with bribes to win away the allegiance of Jesus from God and truth. It is addressed to his desire for lordship over men, and in this doubtless consisted its subtle power. To quote here the words of Dr. A. Maclaren: "Our noblest wishes and purest self devotion to the highest causes tempt us, sometimes to use doubtful means to attain them. In church and state there have been many instances of lofty ends pursued by crooked ways. Worshipping Satan in order to advance the kingdom of God is not an unknown paradox in coarser or subtler forms. Two paths opened before Jesus by which he could conquer the world,—the path of the cross and the path of compliance with the maxims of the 'prince of this world.'" With all the might of his will he rejected the smooth, base way, and chose the rough, right way. The third temptation disclosed the tempter, and for him to be disclosed is to be defeated. "There is nothing weaker than the Devil stripped naked." With the shuddering horror of a pure manhood, and with the majestic authority of divinity the tempted towers above and dismisses the tempter, who must obey. The tempted Jesus overcame, not merely because he could quote Scripture but because he held immovably by God, trusting God, refusing to tempt God, resolved to worship and serve God, and God only. We have his example for our encouragement, and his weapons for our use.

Editorial Notes.

—The editor of the MESSENGER AND VISITOR desires to express his grateful sense of the words of kindly appreciation and brotherly good-will which have come to him from various sources at the opening of the New Year. These kindly expressions should encourage one to persevere in a work which is not without its difficulties and discouragements and should stimulate him to do his best for the interests which he is called to serve.

—Speaking of the "candidating" preacher, "Ian Maclaren" says: "His success depends not so much upon his real capacity as upon a certain fluency, together with a certain tone which seems to give a pledge of piety, and a certain presence which seems to be palatable to the congregation. They can be carried away by a windbag with two sermons full of apocryphal anecdotes and conventional arguments. The judgment of the spiritually-minded man counts for very little against the voices of the multitude, who are not well educated and not competent to deal with the matter."

—The Watchman remarks that "Carlisle, Tennyson and Herbert Spencer found the widest circle of those who understood their genius and appreciated their work in the United States. And without the financial returns from the sale of their work in this country they would have found literature a dry nurse. If Americans should boycott British authors most of them would hardly earn their 'salt.'" That is one side of the story. But how would it have fared with the intellectual life of the United States during the past century but for the genius and labors of those British authors whose works have been read in America, and frequently through translated editions which yielded their authors no returns for their labors?

—The outlook for peace in the Far East has not grown more hopeful during the past week. On the contrary the war clouds seem to be growing darker. Russia's reply to Japan's latest note has been received in Tokio and is reported not to be acceptable to the Japanese Government. The Japanese minister in London is reported to have said, after reading Russia's reply, that the hope for a peaceful settlement was growing less and less. However, so far as our information goes at time of writing, negotiations between the two powers are still in progress. It would seem to be Russia's game to prolong negotiations until she has made her preparations for war as complete and as formidable as possible.

—The General Committee of the World's Student Christian Federation has appointed February 14, 1904, as

the universal day of prayer for students. For several years, the corresponding date, the second Sunday of February, has been observed in this way, and year by year an increasing number of universities, colleges and schools have united in its observance. All the Christian student movements belonging to the World's Student Christian Federation, namely, those of Germany, Great Britain, the United States, Canada, the Scandinavian countries, Holland, France, Switzerland, Australasia, South Africa, Japan, China, India, and Ceylon, and of all lands, without national organizations, have officially endorsed and adopted this day for united intercession on behalf of students. These movements embrace over 1,600 Christian Student societies with a total membership of over 89,000 students and professors.

—The British Baptist Handbook for 1904, which has been lately issued, indicates, according to the statement of London Baptist Times, a considerable increase and advance in the denomination during the past year. The increase in the membership of the churches was twice as large as in 1902 and the increase in the seating accommodation afforded by houses of worship four times as great. The total number of churches included in the statistics is 2,875, showing an increase of 72. The membership of the churches has grown from 377,747 to 388,387; the number of Sunday School scholars from 542,396 to 567,635. The number of chapels is 3,977, affording seating accommodation for 1,368,666 persons, an increase of 24,132 for the year. The number of accredited ministers in charge of churches is 2,117 as compared with 2,072 in 1902. There is an increase of 1081 teachers in the Sunday schools and 411 local preachers connected with the churches.

—The value of coolness and discipline in presence of danger was well illustrated in connection with the burning of the Hamilton Street school building in Toronto last week. The incident seems the more remarkable when considered in contrast with the terrible results of the panic which occurred in connection with the Broquois Theatre disaster in Chicago, a week earlier. Out of the burning school buildings some 600 children and their teachers marched quietly and without injury to anyone, although the fire was making rapid progress in the partitions and under the floors at the time. In less than two minutes all were out. The value of a fire drill at a time of real peril was demonstrated. It is terrible to think what might be the result under such circumstances in a large and high school building if the scholars were not accustomed to such discipline. A panic in such a case might mean the sacrifice of scores if not hundreds of lives. It is evident that in connection with every large school a fire drill should be maintained with sufficient frequency to insure effective discipline in case of an emergency.

We learn with regret that Dr. J. C. Morse of Digby Neck, has felt constrained by failing health to resign the pastorate of the churches which, for so many years, he has served with so marked ability and fidelity. At the same time we most heartily congratulate our aged and most highly esteemed brother upon the long and faithful service which in the providence of God he has been enabled to render to the churches over which he has presided and to the denomination. An unbroken ministry of over sixty years with the same people is a record seldom paralleled. The fact that Dr. Morse has done his life-work very modestly and quietly in a quiet rural district has not prevented him being widely known and appreciated. His praise is in all our churches and he is personally known and loved by many in all parts of our Provinces. The readers of the MESSENGER AND VISITOR will heartily join with us in the desire that Dr. Morse's life may be prolonged as long as he can be happy and useful here, and that the evening of life for him may be radiant with light from that land to which the pilgrim's face is turned.

—Rev. Dr. Goodspeed of McMaster University, was in St. John on Monday on his way to Toronto, after having spent the Christmas vacation with his family at Paradise, N. S. Dr. Goodspeed was present at the Monday morning Ministers' Meeting and gave an interesting address touching Baptist interests in Toronto. The churches are generally supplied with pastors, there are encouraging manifestations of spiritual life and the outlook is most hopeful. McMaster University is enjoying prosperity and the tone of the religious life of the institution is excellent. Dr. Goodspeed spoke of the work of McMaster Evangelistic Band, an organization which has been formed among the students for evangelistic work. The Band has visited a number of churches in the vicinity of Toronto and elsewhere, and the result of their testimony as to the value of the religion of Jesus and their appeals to the unconverted has been most gratifying. In most of the churches thus visited, a score or more of persons have been led to declare for Christ, while in one instance two hundred have professed conversion.

Boston Letter.

Boston has just had the most severe snow storm for a number of years. Not only has a great quantity of snow fallen but the cold has been remarkably intense. An exceptional amount of suffering has been occasioned among those whom poverty makes it a custom to pinch.

The Baptist Ministers' Conference of Boston is enjoying

excellent sessions on Monday mornings. Rev. A. A. Shaw, of Brookline, is the president of the Conference. Two weeks ago Dr. P. S. Henson, of Tremont Temple, gave an address, concerning which it would be no exaggeration to say that it was thoroughly stirring, his subject being "The Christianity of To-day." Dr. Henson is heard with marked attention whenever he speaks. He has a way of saying things that is intensely original. A marked feature is his wit. Through his unique way of presenting his thoughts the risibility of his audience seems to be greatly injured. But there is also deep seriousness in matter and manner. There is danger, he sees, that the Christianity of today may be made too liberal—liberal in a modern sense. He believes that the Baptists have a mission now as they have had through the ages. The Christianity of To-day needs to have as one of its outstanding characteristics, loyalty to truth.

Death is making inroads upon the number of generous, public-spirited men with which the Baptist churches of greater Boston have been blessed. A man of noble life, Hon. Chester W. Kingsley, of Cambridge, Mass., has just passed to his reward. During a long period of Christian service all the varied forms of denominational activity felt the thrill of his warm interest and large financial assistance. A few years ago Mr. Kingsley gave \$125,000 to missionary and educational institutions. One of his last gifts was a check for \$10,000 to aid in wiping out a \$100,000 debt on Worcester Academy, one of the finest preparatory institutions in the country.

A deeper concern for the salvation of the masses seems apparent among the churches than there has been for some years. Truly this is greatly needed in this city. The churches need to be thoroughly aroused. The public conscience needs awakening. Boston is under Roman Catholic domination. It is a slave to the rum traffic. Every ism under heaven seems to find here some congenial soil. There is a strange running after modern vagaries. But there is power in the Gospel of the Son of God. We need no new gospel but we do need a new faith in the old gospel and a new zeal in its proclamation.

I trust that this will be a very prosperous year for the MESSENGER AND VISITOR and a most happy one for its beloved Editor.

A. F. NEWCOMB.

29 Woodville St., Roxbury Mass., Jan. 7th, 1904.

The Maritime Baptist Historical Society.

I presume that members of this society are busy unearthing valuable Baptist history that has been covered by the debris of the past century.

I have lately settled in Albert Co. in N. B. and have become interested in the early Baptist history of this region. This has been and is a Baptist County, but much of its early history is fragmentary indeed. A great many Baptist ministers have passed through this county making brief or extended stays, in fact it seems to me that nearly all our pastors of the Maritime Provinces have at one time or another labored in this county. It is evident that the Church Clerks of the early part of the past century did not have the historic spirit, for in many cases not a shred of history comes down to us concerning the work of those who have been pioneers in this region.

This is the paragraph with which the recorded history of the Hopewell Baptist Church begins:

"The Baptist Church in Hopewell was organized in the year of Our Lord 1818. Previous to the organization of the church there was preaching by several Baptist ministers but principally by Rev. Mr. Newcomb, who resided in what is now called Harvey."

How we would like to know about the work of that pioneer Bro. Newcomb. Evidently Dr. Bill did not know him, as he does not mention his name.

The second paragraph is even more unsatisfactory:

"Since the organization, the church has employed, Rev's. Nathan Cleveland, James Stevens, Samuel McCully and Wm. Sears to preach the gospel, but in the absence of dates we were unable to mention the time when any one of them left except Rev. Wm. Sears, which was in 1852."

These two paragraphs remind us of the first eleven chapters of Genesis in that they record all that we know of about one half of the entire Old Testament period (according to common chronology). It may be that some of your readers have some knowledge of some or all of the men mentioned above, outside of that found in Bill's or Saunderson's histories of the Baptists. If so I should be grateful indeed to have them communicate with me concerning them.

It may be that similar paragraphs to the above are found in many of our church books. Let us make earnest efforts to learn the early history of our churches, now that arrangements are made to have such documents preserved.

I would suggest moreover that our pastors write up what they conceive to be the history of the churches where they have labored for the periods over which their labor extended, bringing these records up to Jan. 1, 1904. Forward these documents to the librarian of Acadia College. Then at the beginning of each year to send in whatever seems to them to be history for the place or places where they have labored during the year. My idea is: not that these accounts should be biographies, but the real

history of the churches, and that they should be pithy and brief.

What do you think of the scheme brethren? Let us hear from you.

J. W. BROWN.

Hopewell Cape, Jan. 6, 1904.

Sec'y.

New Books.

OUR OWN AND OTHER WORLDS. By Joseph Hamilton—Introduction by Rev. W. H. Withrow, D.D., F.R.S.C.

This volume of 200 pages contains many facts in connection with the science of Astronomy with which all intelligent persons should be acquainted. The author is not a great astronomer or a very profound thinker perhaps, but he has evidently a very respectable acquaintance with the literature of astronomy and is able to present his knowledge of the subject in language easily understood by the ordinary reader. The author discusses the nebular hypothesis and the question as to whether other planets are inhabited, arguing this question in the affirmative. Whether or not his opinions on these subjects carry conviction to the reader's mind, the author's discussion of them will be read with interest. The facts in reference to the planets of our solar system, their size, movements, etc., are clearly presented and the reader is helped to comprehend the immense distance involved by illustrations drawn from the rate of movement of a railway train, and from the speed with which light and sound travel. We commend the book as a valuable popular treatise on a very interesting subject.

—William Briggs, Toronto.

Sunday School Organization.

MR. EDITOR: I am glad to notice that we Baptists are waking up to importance of Sunday school work as shown by recent articles in your paper and most people who will stop to consider will agree with me that this happy state of affairs has been brought about largely through the efforts of the interdenominational S. S. organization. The father of the Uniform S. S. Lesson and for 30 years the head of the International S. S. organization, Benjamin Franklin Jacobs, was a Baptist. The late Dr. John A. Broaders, D. D., whom all Baptists delight to honor was a prominent member of the lesson committee. He too died in the harness. A great cloud of witnesses amongst the Baptists of the Maritime Provinces could rise and testify to the blessings received from this organization. Should we do more for our Sunday schools as a denomination? Of course we should but how? Organize S. S. conventions in province, county and district. This plan has been tried in some strong Baptist counties and did not succeed. Whilst it discouraged many Baptists from taking advantage of the other organization it was not able to supply its place. In counties where the Baptist cause is weak it is not practicable at all. We would like to suggest another plan, make use of the organizations we already have. The business formerly done by our Associations is now nearly all done by the Maritime Convention. Why not devote one day of each of our seven Associations to practical S. S. work and have a specialist in attendance. Work along the same lines in County and District organizations. This plan would require no new organization, save time, save money and reach most of our people who are the most deeply interested in the extension of the Master's kingdom. Many Baptist ministers fail to show the interest in S. S. work which its importance demands, but there are signs of improvement and the above plan would help the work along.

C. F. A.

"My Hope is in Thee."

PSALM 39:7.

Creator of blessings, my hope is in Thee,
In Thee there is blessing unending for me,
All others might fail me, all joys I have known,
This blessing immortal would still be my own.

Our life is all living, our death is not death,
Where hope in the Saviour has given new breath,
The sweet life eternal is strong in us here,
The valley of shadows holds nothing to fear.

In Thee, as I see Thee, while living our life,
Triumphant o'er sorrow and over all strife,
Life, Death, Resurrection, my Hope's open door:
A hope thus engendered is Hope evermore.

In thee, when love vision looks far through the sky,
Looks into hope's fountain, and views Thee on high,
And views the exalted enthroned and supreme,
All clearly distinguished in love's sacred gleam.

In Thee when new heavens above the new earth,
O'er arch the fair cradle of life's final birth,
Hope's glorious fruition! the city I see!
I see all the ransomed made perfect in Thee!

ADDISON F. BROWN.

January 4, 1904.

We are very grateful to the large number of our subscribers who have remitted their subscriptions, many of them in advance. But there are still too large numbers in arrears, some of them since 1895 or 1896, and with such we plead for immediate settlement. Our Business Manager cannot pay salaries and maturing bills for paper if subscriptions remain unpaid. It is important that every thing in connection with this paper be done "decently and in order," and we believe a very large majority of our readers wish it so. At least \$2000, about a third of the amount due, is required at once and we earnestly urge every subscriber in arrears to do his or her part so that financial engagements may be promptly discharged.

* * The Story Page. * *

The Day She Wasted.

BY MARGARET E. SANGSTER.

Hester Randolph rose early one morning with plans fully made for her day. On her easel was the rough sketch of a picture on which she meant to work, in her desk was an essay half finished, and she intended to devote an hour of hard study to some references with which she wished to become familiar before she sent it in to the prize competition, and in her basket was a bit of fine embroidery that was a marvel of delicate needlecraft. This, too, she meant to work on during some portion of the summer's day. She felt a sense of power due to a good night's rest and perfect health, and as she stepped from her room into the hall, Hester's heart was full of elation. Life seemed so worth while a thing, so glad and interesting, and Hester was so convinced that she was making real progress in self-development. Already she had kept the morning watch, had read her Bible, and had her little season of prayer, and it was with a very cheerful face that she set out to meet her world.

Under her breath she was softly humming Frances Havergal's hymn:

"Take my life and let it be
Consecrated, Lord, to Thee,"

and her soul was permeated by the desire so beautifully expressed in the sweet lyric.

"Oh, Hester, is that you?" cried her Aunt Minnie. "Your mother left word that you were to take charge of the house-keeping today. She was suddenly sent for to go to the minister's. The baby is worse, and Mrs. Appleton is very much alarmed. They fear the little thing won't live."

"Hester," called her father from his den where he was assorting some papers before going to breakfast. "I must ask you to look over this coat of mine, and mend the rips in my pockets. And while you are busy with your needle, just mend the gloves I'm going to leave here, won't you, daughter? It's fine to have a daughter home from college, whom one can call on without being afraid he'll invade her time unnecessarily."

Mr. Randolph smiled as he glanced at the slender girl, so tall and trim; the daughter of whom he felt so proud.

"I'll attend to all your needs, father," she answered sweetly. If Hester disliked anything in the world, it was repairing old clothing and sewing ripped glove-ends. But she would not have let her father suspect this, and as she loved him she resolved to undertake each little service for him very willingly. This, too, would be a help to self-development, she thought.

The breakfast over, the household started on its accustomed routine; the market man and butcher interviewed, and the parlor and sitting-room dusted. Hester procured needles, thimble and thread, and did her father's mending. That finished, she replenished the seedcup and water bottle of the canary, and hung its cage out of the sun in a vine-wreathed corner of the verandah. It was now after ten, but she saw a clear space before her for her painting; and went eagerly to her little studio in the attic.

She had mixed her paints, and arranged the several properties to her liking, when Aunt Minnie called her from the foot of the stairs.

"Hester, did you forget to pay your grandmother her little morning visit? She has been asking for you."

Grandmother Mead was a very old lady, and her health was extremely feeble. She was sometimes querulous and was always exacting. Aunt Minnie's hands were full in taking care of her, but the rest of the family never failed to pay her many tender attentions. Hester's habit was to run in every morning for a five minutes' chat, and her grandmother looked forward to this bit of a visit with more wistful yearning than Hester dreamed.

For an instant Hester was irritated, and she took her painting apron and left her easel. Then a swift feeling of compunction crossed her mind. She had indeed in the pressure of other things forgotten her grandmother. She would atone for the neglect at once. Hastily she went to the quiet room where Mrs. Mead spent her momentous days, never altogether free from pain, often inexpressibly lonely. Mrs. Mead had been a woman of much activity, and a personage to be reckoned with. Why should we who are in the heyday of health and strength, so often fail in sympathy with those who are derelict, stranded on the shores of old age? Time may bring us to the same destiny, yet we seldom remember this until too late.

The thin old face, wrinkled and wan, the large, bright eyes, the tremulous hands appealed to Hester, as she quickly entered her grandmother's presence.

"Dearie," said the old lady, "I've been longing for you. I didn't see you all yesterday."

"I had to go to Sunday school, grandmother, dear," answered Hester, "and then church, and I spent the rest of the day with Cousin Cornelia. When I came home last night it was too late to disturb you."

"Hester," said Aunt Minnie, appearing in bonnet and gloves, "I have an errand in the village that won't wait

If you'll sit with mother till I get back, I'll feel easy about her."

"There's no occasion for any one sitting with me," said old Mrs. Mead, in a tone of offense. "I am not a child to require watching. Minnie makes far too much fuss. Now, Hester, go about your own pleasuring, my dear, I've seen you, and that's enough for this time."

"But, grandmother," pleaded Hester, "if it's my pleasure to stay with you I may, may I not? I'd like to read to you, too, if you'll let me."

The truth was that Mrs. Mead's excessive fragility made it dangerous for her to be left alone, and it was so managed that it seldom happened. Hester knew that Aunt Minnie was so constantly confined as a caretaker, that she suffered for fresh air and exercise, and her conscience pricked her because she had not oftener relieved her in her daily labor of love, since she had been free to do so, her college life being ended. On the other hand, she thought with a pang, that there was no more chance for her to paint that day. The interruption had lessened her inclination for the work she wanted to do on her picture.

"Read me something amusing, child," said her grandmother. "Minnie has been reading the Bible to me, and now I'd like to hear something from the daily paper."

Hester obediently did as she was told. An hour slipped away before her Aunt Minnie, much refreshed by her walk, came back and set Hester at liberty.

She now felt the need for exercise and air herself, and set out for the long, brisk walk she liked to take before luncheon.

When the garden gate was reached, she was met by the postman, who had letters for the whole family it seemed, among them three for Hester. She concluded to read them before going to walk and was glad she did so, two requiring an immediate answer. Writing these notes occupied a large part of the next hour, for when a girl is writing to her college classmates, there is a good deal to be said, and the pen runs on fast. Just as she concluded her letters, addressed and stamped them, company arrived. An old friend of her mother's was passing through the place and stopped to spend an hour. Hester went to the parsonage, explained that her mother was wanted at home for awhile, and found that the Appleton baby was better. She walked back with her mother. Mrs. Randolph noticed a shadow on her face.

"What is it, girlie?" she asked.

"Oh, nothing much, mother."

"But tell mother. You always have told mother the little troubles, dear."

"It seems so selfish, mother, but at home I never get time for anything at all. Here I've lost my day, for I can't count on the afternoon, ever. This is such a sociable place, and people call so often. I meant to paint, to write, to study, to develop myself, while I was spending this first summer out of college, but it's not of any use even to try. My time is frittered away in the merest trifles, and I'm discouraged."

"I wouldn't be," said the mother. "It all depends on the point of view, Hester. You are making our home very happy. You are easing me of many loads and brightening your father's life. You are helping dear grandmother and Aunt Minnie. You are doing the little things that God appoints at the time he wants them done, and you shouldn't be disheartened, dear. A day like this is not a lost day."

They were by this time at home. The mother greeted her old friend cordially.

Hester went to her room and somewhat absently, picked up her copy of "Daily Strength for Daily Needs." There she found this quotation from the writings of Rev. J. R. Miller and it was just then a sweet personal message that did her great good:

"How can you live sweetly amid the vexatious things, the irritating things, the multitudes of little worries and frets, which lie all along your way and which you cannot evade? You cannot at present change your surroundings. Whatever kind of life you are to live must be lived amid precisely the experiences in which you are now moving. Here you must win your victories or suffer your defeats. No restlessness or discontent can change your lot. Others may have other circumstances surrounding them, but here are yours. You had better make up your mind to accept what you cannot alter. You can live a beautiful life in the midst of your present circumstances."

A lost day, thought Hester, but as she knelt by her bed at eventide to say her prayers, a deep peace stole into her soul. She had done God's will, made plain to her in little duties and opportunities, and her last waking thought was of thankful recognition of God's leading.—Central Baptist.

When Jack Used His Eyes And Ears.

What was the cause of that great round tear which splashed down on Jack's knee, followed by another and another? Why, only that the small boy had planned to make a visit that bright morning, and, as something had

occurred to prevent it, all the joy had fled away from life, leaving not a single thing for a fellow to do, nor anything for him to look at.

That at least was what Jack was saying to himself when, a few moments later his cousin Godfrey came out on the piazza. Taking no notice whatever of the streaked little face, he simply said, "What a lot there is going on in the world to-day, Jack."

"Why, what do you mean Cousin Godfrey?" asked Jack, a good deal surprised. "I haven't seen anything."

"You haven't? Well, in the first place, there is a new house being built out there on the lawn. I have been watching it for half an hour from the window just behind you."

"A house!" Jack twisted about and glanced hastily over the great beautiful lawn; but, of course, as he had very well known there was no sign of a house.

"Ah! but you're looking in the wrong direction," said his cousin. "Just look up: take a peep into that great elm yonder, through the opening in the leaves just before your eyes."

For a minute the boy gazed. Then he exclaimed, "Look, Cousin Godfrey! there comes the mate with a long horse-hair. I never saw a nest being built before. What fun it is!"

"And then," Godfrey went on, after they had watched the building for a few moments longer, those little black people down on the path are doing fine work. I think the whole army must be out this morning."

"Black people? where?" cried Jack. But his eyes were beginning to open now, and, running down the steps he hunted about the broad path.

"Ants!" he exclaimed, with a laugh. "Why, Cousin Godfrey, what are they doing?" And flinging himself down at full length on the clean gravel, with his chin in the palms of his hands he lay watching eagerly the busy, hurrying throng of tiny "black people." Jack had often walked over ant hills, but it never had occurred to him to watch them. Now he thought that he never had seen anything more interesting than the manner in which they ran out of the hole "with a grain of sand between their teeth." His cousin explained how the ants were making underground passages and making store rooms to hold their winter food.

Jack's eyes were very wide open, indeed, by the time he came bounding up the steps again; but, before he could say a word, Cousin Godfrey asked him suddenly if he had heard the concert.

Jack shook his head with a merry laugh, and, sitting down on the steps, bent his head and listened eagerly. He hadn't heard a thing; but now, suddenly the whole world seemed full of music and twitter. It appeared to him to have just begun, and he could hardly believe that it had been going on all the time. Robins, thrushes, blue-birds, and wrens—what a glorious chorus! Who would have imagined that there was so much to see and hear when a boy once began to use his eyes and ears?—Annie L. Hannah, in "Watchman."

What Rufy Was Afraid Of.

He said it modestly enough, not at all in a boastful way. You see he was only quoting grandma.

"I heard her say it. I couldn't help hearing," Rufus said, quietly. And, of course, he couldn't help the soft little pink color that spread all over his cheeks, either. When a boy is nine and can't help hearing his grandmother say: "Rufus is a very brave boy! I declare I don't believe he's afraid of anything!"—Well, maybe you wouldn't flush with pleasure yourself!

Polly-Lou was nine, too, but she was a girl; and dear, dear, how many things Polly-Lou was afraid of! Nobody had ever heard anybody else, not a grandmother even, say she was even brave.

"No anything, Rufy? Aren't you truly afraid of anything?" she breathed in awe.

"I guess not, unless it's wild things that most everybody's afraid of. I shouldn't want to meet a lion anywhere; but I don't believe I'd mind a bear, just a plain bear that wasn't grizzled or spiced or anything."

"Spiced? I never heard of a spiced—"

"Cinnamon, I mean," hastily. "I don't know's I'd care to meet a cinnamon bear."

"Well, then, cows?" Polly-Lou said gravely. Polly-Lou was so afraid of cows!

"Cows?"

"Well, snakes, then, or e-nor-mous dogs, or the dark?"

"No, I'm not afraid of those things. I guess not!" laughed Rufus. "Ask me something hard."

"Injuns?" That was the "hardest" thing Polly-Lou could think of. There were some Indians camping near the schoolhouse, and most of the children were rather afraid of them. Polly-Lou was more than rather; she was truly,

"Huh!" scoffed Rufy. "I honestly like 'em!"

Suddenly mamma looked up from her sewing.

"Rufy is brave," she said gently; "but there is one thing he is afraid of."

The Young People

"Mamma!" Rufy's voice was a little hurt. "What is it, please?"

"I'd rather you would find it out yourself, dear. Besides now it is time to get the kindlings and a pail of water. It is almost supper-time."

"Oh, I don't like to get kindlings one single bit!" Rufy grumbled, softly. "Besides, there aren't any chopped mamma. I didn't chop a kindling yesterday or day before."

"No, dear, I know."

"And the pump's so far off! I wish one grew in our door-yard! Oh, dear, and I s'pose you'll say it's feed-the-chickens-time, too!"

"Yes, dear."

But Rufy did not move. In a minute more he had forgotten all about chickens and pump and kindlings. When he thought of them again he was in bed.

"Oh, I'm so sorry!" he cried out suddenly. "I didn't mean to let mamma do it!" For he remembered that mamma must have chopped the kindlings and fed the chickens and got the water. Then he remembered something else, too, that mamma had said she would rather he would find out for himself. There in the dark, all alone, Rufy "found out." He sat up in bed and uttered a little exclamation.

"Oh, I know, I know! And—it's so!" he cried out in shame. "She meant I was afraid of—work!"—Youth's Companion.

How Frank Won.

A prize of one hundred dollars, to be used for educational purposes, was offered in a school for boys. Among the contestants was a boy of seventeen, named Frank Harlow. He did not succeed in winning the prize, and a day or two later, one of his school-mates, named Harry Murks, said to him, "Didn't get the prize, did you, Frank?"

"No, I did not," replied Frank, cheerfully.

"Feel kind o' cut up over it, don't you?"

"No; not particularly."

"Well, I'd hate to make as hard a fight as you made to win that prize and then fail."

"I don't think that I have failed, Harry."

"Well, I'd like to know why you haven't failed! Didn't George win the prize?"

"Yes, I know that he won the money, but I won just as much as George in that which comes from hard study. But you know, Harry, if you'll excuse me for saying it, your failure has been most marked."

"My failure! Why what do you mean? I didn't go in for the prize at all. I made no attempt to win it."

"I know it," replied Frank, and then he added: "They fail, and they alone who have not striven."

"Oh! I see what you mean," said Harry, rather soberly. "I suppose that there is something in that."

"There is a good deal in it," replied Frank. "It is true that not one of the eighteen boys who competed for the prize may be said to have failed. All of us won the prize that comes from honest effort, and it was a pretty big prize for most of us. I thought at first that I would not compete for the prize, for I felt quite confident that some of the other boys were so much further advanced than I was that I had very little chance of winning in the contest. But one day I came across this verse:

"Straight from the Mighty Bow this truth is driven; They fail, and they alone, who have not striven."

"That's a fact," I said to myself, and I went straight to work and did my very best."

"You stood next to George Dayton at the examination too," said Harry. "No Frank, you did not fail after all."

Harry was right. How could Frank fail to be a winner, after the honest effort he had put forth?

"High Heaven's evangel be, gospel God-given; They fail, and they alone who have not striven."

—Christian Uplook.

Before it is Too Late.

If you have a gray-haired mother
In the old home far away,
Sit down and write the letter
You put off day by day.
Don't wait until her tired steps
Reach heaven's pearly gate—
But show her that you think of her
Before it is too late.

If you've a tender message,
—Or a loving word to say,
Don't wait till you forget it,
But whi per it to-day.
Who knows what bitter memories
May haunt you if you wait?
So make your loved ones happy
Before it is too late.

We live but in the present,
The future is unknown—
To-morrow is a mystery,
To-day is all our own.
The chance that fortune lends to us
May vanish while we wait,
So spend your life's rich treasure
Before it is too late.

The tender words unspoken,
The letter never sent,
The long-forgotten messages,
The wealth of love unspent,
For these some hearts are breaking,
For these some loved ones wait—
So show them that you care for them
Before it is too late.

—Selected.

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

Officers.

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

Our Missionary's Salary.

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

NOTE. Send your remittances to Sec. Treasurer Lawson through your regular church Treasurer.

Reports From Societies.

Tryon, P. E. I.

Perhaps a few words from our society will not be unwelcome. The meetings held during the year have been helpful to us as young Christians, two of our associate members have joined as active, we now have a total membership of 66.39 active and 27 associate, the average attendance is about forty. A missionary committee is appointed every six months whose duty it is to prepare a missionary programme for conquest meeting, we hope thus to increase the missionary spirit amongst the members.

We are still supporting Kanchema a native Indian Bible woman, collections for this purpose are taken quarterly. At each conquest meeting the secretary reads a report of the meetings held during the month. At our semi-annual business meeting held Dec. 29 officers for coming six months were elected as follows: President, Henry Callbeck; Vice President, Luta Foy; Sec'y Treas., Mrs. John Clark; Organist, Florrie Gamble; Ass't Organist, Mrs. H. Callbeck. LUTA M. FOY, Sec'y.

Daily Bible Readings

Monday—Source of Temptation. James 1:13-15.
Tuesday—"Whole Armor" Necessary. Eph. 6:11-18.
Wednesday—Avoid Evil Associates. Prov. 4:14-27.
Thursday—Paul's Victory. 2 Cor. 12:7-10.
Friday—Watch and Pray. 1 Pet. 5:6-9.
Saturday—Peter's Failure. Mark 14:66-72.
Sunday—Temptation of Jesus. Matt. 4:1-11.

Prayer Meeting Topic.—January 17.

How may I overcome my temptations? 1 Cor. 10:12, 13. Heb. 4:14-16.

How to overcome temptation is a matter of the utmost practical importance. It concerns all men, for all are subject to temptation. It matters not what the condition or circumstances of a man's life may be, he cannot escape being tempted.

Temptation reaches men in palaces and in cottages, in the crowded city and on the lonely prairie. It comes to the educated in one form and to the illiterate in another. No one is free from the intruder. The tempter comes to every one, and comes to conquer if he can. Even Jesus Christ, when he came to share the common conditions of human life, was repeatedly and severely tempted to sin.

I. FROM WHENCE DOES TEMPTATION COME?

If we would be successful in overcoming temptation we must know something of its character and of the source from which it comes. To meet it in the dark, without any knowledge of its origin and character, means to be vanquished and led by it into the pit of destruction.

1. TEMPTATION DOES NOT COME FROM GOD.

No evil can emanate from the "Father of lights." "God is light and in him is no darkness at all." God cannot be tempted with evil, and he himself tempteth no man." (1 John 1:5. James 1:13, 17.)

2. TEMPTATION COMES FROM SATAN.

The same great adversary who tempted Jesus and who desired to "have Peter that he might sift him as wheat," is constantly seeking to destroy all men (Matt. 4:1-11. Luke 22:31. 1 Peter 5:8.)

3. TEMPTATION COMES FROM OURSELVES.

Because of our fallen condition we have within us that which causes us to sin. "Every man is tempted when he is drawn away by his own lusts and enticed." (James 1:13.)

4. TEMPTATION COMES FROM THE WORLD. (1 TIM. 6:9.)

We are tempted by those who are living in sin and constantly exerting an evil influence. Temptations come to us from the world, the flesh and the devil, "and a threefold cord is not easily broken." (Eccl. 4:12.)

II. THOSE WHO TRUST IN GOD CAN OVERCOME TEMPTATION. "God is faithful, who will not suffer you to be tempted

above that ye are able, etc." The Prophet Elisha, the King Hezekiah, the Apostle Paul and many others have testified that those who trust in God belong to the conquering party. (2 Kings 6:16. 2 Chron. 32:7, 8. Rom. 8:31.)

TRUSTING IN GOD I MAY OVERCOME TEMPTATION

1. By cherishing pure thoughts, letting the mind dwell upon subjects that have a tendency to uplift and strengthen moral character.

2. By training my will so that I shall be able to say "No" to the tempter with such emphasis that the world can understand what I mean.

3. By exercising all my powers of mind and body in doing good. "An idle brain is the devil's workshop." It is the stagnant pool that becomes corrupt.

4. By watching against evil and praying for wisdom and strength to enable me to do right. The greatest Teacher the world has ever seen said to his disciples, "Watch and pray lest ye enter into temptation." (Mark 14:38.)

5. By trusting in One who has overcome every temptation and who is willing and able to deliver all who are tempted. "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." (Heb. 2:18, 4:15) W. M. SMALLMAN.

Illustrative Gatherings.

(Selected by the Editor.)

THEME:—Temptation.

"'Tis one thing to be tempted,
Another thing to fall. —Shakespeare.

What more harmless than temptations, this fiery dart launched by Satan's hand, that flaming arrow from his bow—if they fell like sparks into water? Alas! they fall like a blazing torch flung into a magazine of combustibles.

—Dr. Guttrie.

Devils soonest tempt, when resembling Spirits of Light.

—Shakespeare.

Satan seldom comes to Christians with great temptations, or with a temptation to commit a great sin.

—John Newton.

Temptation will give oil and fuel to our lusts—incite, provoke and make them rage beyond measure. So dealt it in carnal fear, in Peter: with pride, in Hezekiah; with covetousness, in Achan; with uncleanness, in David; with worldliness, in Demas; with ambition, in Diotrephes.

Owen

Lie in the lap of Sin and not mean harm?
It is hypocrisy against the Devil;
They that mean virtuously, and yet do so,
The devil their virtue tempts, and they tempt heaven.

—Shakespeare.

No sooner was Christ out of the water of baptism than in the fire of temptation. So David after his anointing was hunted "as a partridge upon the mountains." Israel is no sooner out of Egypt than Pharaoh pursues them. Hezekiah no sooner had left that solemn passover than Sennacherib comes up against him. Paul is assaulted with vile temptations after the "abundance of his revelations;" and Christ teaches us after forgiveness of sins to look for temptations to pray against them.

—Trapp.

The Poison of Pleasure.

By DR. A. C. DIXON.

A gentleman in Paris desired to buy a ring, and, as he tried on several rings in the jeweler's store, he noticed one that was set with tiny eagle's claws. The next day his hand began to swell. The doctor told him he was poisoned, and on inquiry he found that the old ring came from Italy, and was once used for poisoning an enemy. For 400 years that particle of poison had remained between the eagle's claws. Watch the rings of pleasure which the world offers, there are within them the eagle's claws with the poison.

I Cannot Feel Saved.

Martin Luther in one of his conflicts with the Devil, was asked by the arch-enemy if he felt his sins forgiven. "No," said the great reformer. "I don't feel that they are forgiven, but I know they are, because God says so in His Word." Paul did not say, "Believe on the Lord Jesus Christ, and thou shalt feel saved," but "Believe on the Lord Jesus Christ, and thou shalt be saved."

Ask that man whose debt was paid by his brother, "Do you feel that your debt is paid?" "No," is the reply, "I don't feel that it is paid. I know from this receipt that it is paid, and I feel happy because I know it is paid."

So with you, dear reader. You must believe in God's love to you as revealed at the Cross of Calvary, and then you will feel happy, because you may know you are saved.

A dear old Christian, on hearing persons speaking of their feelings, used to say, "Feelings! feelings. Don't bother yourself about your feelings. I just stick to the old truth that Christ died for me, and He is my surety right on to eternity; and I'll stick to that like a limpet on the rock."

Be my feelings what they will,

Jesus is my Savior still.

—Cumberland Presbyterian.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR JANUARY.

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

Bass River.

Again the sands in the hour glass of Father Time measures the dying hours of another year. Let us glance back over that time so full of blessings and opportunities. And while we feel grateful to the Father of love for his manifold blessings, we cannot but mourn over the failures and mistakes of the past and pray God that the coming year may be better spent in the Master's service. The sisters of our Aid have met regularly each month, and mingled our prayers at a throne of divine love for the Master's blessing on mission work. We held our annual thanksgiving meeting at the parsonage. We had a good attendance and realized the sum of \$86.50. On the morning of Dec. 27, we held a conquest meeting taking as our subject "Carey and his Colleagues." Our offering was large, our meeting was good and we felt it was good to attempt work for God. We are sorry to report the death of our Sister Carl of Port-au-pique who occurred at her home on Monday, Dec. 28. This dear sister was our first life member in the Society, but we will not murmur or complain knowing that he doeth all things well and our loss is her gain. We have had two new members this year an fare hoping for more in the near future. N. W. FISHER, Sec'y.

A Letter from India.

THE PLAGUE.

grows continually worse in Western and Southern India. For the week ending Sept. 26th, the Bombay Presidency reported 337 deaths and the Madras Presidency 124. As we read about the overcrowding in Bombay, we do not wonder at the death rate. In the Kanadivra District, the foulest plague spot, 80,000 people live in 2,000 houses. On either side of a passage 7 feet wide are the chawls or houses, each unit with a floor area of 4 feet by 9 feet and tenanted by four persons on the average.

And the municipal chawls, are they any better? No. Here is a sample. Each of the rooms is 8 feet by 10 feet, have a small window provided with shutters, these are usually closed. The toilet is a latrine and a cesspool of rough mats extending outwards from the building about four feet, and from this other mats or paper, rags, cloth, or scraps of rags are suspended, thus absolutely excluding the sunlight. In one room four fires are burning one in each corner for four separate families. In that house every three six families live. The apartment is built another—a bamboo framework covered with coarse mats cloth is suspended by ropes from the beams three feet above the ground floor. On one day families live, in monsoon weather when all the inmates are at home, and these are perhaps entertaining visitors, well, it would be rather close. Six families and visitors in a space 8 feet by 10 feet—imagine!

And this is not the worst. There are tenements absolutely dark and without ventilation. The Inspector says: "We passed over a dark passage about three feet wide. On either side were the chawls with heavy wooden doors securely fastened. Said the doctor, "I removed a corpse from this room a few days ago"; then he opened the door. We looked into complete darkness, the stretch from it drove me coughing into the street. I struck a match and I entered but it would not burn in the awful atmosphere. With the exception of the door which opened into the dark and fetid passage there was no ventilation or light. All who have lived in this room have died of plague and the next family who comes will also die, disinfection avails nothing. There are many more houses just like this and the people must live in them for they are too poor to pay for better places, and even if they were able to pay the better accommodations are not available.

It is said that the laws of health demand that each individual shall be supplied with 2,600 feet of fresh air every hour, or 60 cubic feet every minute, or one cubic foot every second. If this is true, and if the appalling overcrowding as related above is true (and both are true), is it any wonder that the inhabitants of sunny India are dying by the thousands, and are we surprised when we read the accredited statement that since the plague first broke out in Bombay in 1895, over one million and a half of the people of India have died from that dreaded disease.

Our hearts are pained as we contemplate the ravages of the bubonic plague but how much more are we in agony over the disease which will result in everlasting banish-

ment from the presence of the Lord. We are surrounded by a plague-stricken people; they press us on every hand. "A sinful nation, a people laden with iniquity, a seed of evil doers, children that deal corruptly. From the soul of the foot even unto the head there is no soundness in it but wounds and bruises and putrifying sores." No language can adequately describe the depth of depravity, the extent to which these Telugus have departed from the true and holy God. The very air is tainted, it is oppressive, burdened with sin. We can almost at times seem to see the powers of darkness in their appalling mien gripping their victims and leading the way to eternal night. And when one is wrenched from the grasp of Satan how he smiles and seems to say, "just wait a few days, I'll get him back." Yes, it is a hard, to hand fight with the forces of evil and as we contemplate the ravages wrought and being wrought by the evil one, "the whole head is sick and the whole heart faint." And there are so few to cry, "Wash you, make you clean. Come to the fountain that was opened for sin and uncleanness." So few there are to tell of the great physician who can heal the worst cases and effect a permanent, eternal cure. If God be for us who can be again us? This is the work of God. Success is sure as the foundation of His throne. Come over and help us. Pray for us. How the work opens up on every hand. Here is a village; on the first visit people draw away, a raid of defiance, the children cannot be induced to repeat a verse or hymn—afraid of demons. Go again; the children gradually draw nearer, begin to repeat the beautiful words and when they learn to sing, see the mother peer smilingly out. Go again—lo! these shy, frightened women greet us in a friendly way and all gather in one place and seat themselves on the ground and say: Low, Messama we want to hear the story of Jesus." Praise God, an opening has been gained! Go again—now see little girls, John will teach the boys the hymns and I'll teach you." "Oh, no, girls must not learn. Again and again we go and persuade and show the picture roll. Finally the victory is gained; a class of the brightest, sweetest little girls you will find anywhere is formed and they delight to learn the gospel story. While we teach, the big folk gather. One young man of open countenance who has been a policeman for a year or so says: "I heard that my relative was baptized last Sunday." Yes he was, and what do you think? Was he baptized for any worldly motive?" "No I don't, I believe that man wanted to have salvation, I believe he was sorry for sin and wished to serve the true God."

I am glad you think so. Won't you too love our Saviour?

"Well, I am thinking about it. I'm reading the four Gospels Mr. Archibald gave me. I know it is the good, the right way."

Such wonderful openings, such grand opportunities to proclaim the Gospel of Christ! The thousands of children we could teach, the multitudes of women we could reach! They call us to the house and call us to that and we hardly know what to do next—and we are so weak, so few in number, so inefficient for these things. The time is so short, the hours are so full. At twilight the days seem to be only begun and the end of the year seems to be but the beginning.

Oh, sisters, you who are at home, you who spend hours in preparing and conducting social entertainments, have you not your finger all alone and pray for us, and for your Telugu sisters who are beginning to hear about the light of life. Sisters, whatever your aims or pleasures may be, we do it that in some way you are improving the great opportunity of causing the heaves of sin sick souls to be made known among the Telugus.

"He was not willing that any should perish." And I his follower, and can I live longer at ease with a soul girding downward list for the lack of the help I might give? Perishing, perishing! I-hou was not willing; Master forgive and inspire us anew; Banish our worldliness, help us to ever live with eternity's values in view."

MARIE E. ARCHIBALD.

Amounts Received by Band Treasurer.

FROM DEC. 23RD TO JAN. 8TH. New Glasgow, F. M. \$273; Yorktown, F. M. \$475; Truro, support of C. John, F. M. \$10; Hampton, N. S., to constitute Miss Mabel Risten lite member, F. M. \$15; Binly F. M. \$10; Mira Gut, F. M. \$6, H. M. \$6; Fouchie, F. M. \$3; Hopewell Hill, S. S. F. M. \$9.57; Argyle Head, F. M. \$2; St. Martin's, toward Miss Clarke's salary, F. M. \$5; Jordan Falls, to constitute Miss Maggie M. Hardy lite member, F. M. \$5, H. M. \$5; Farmington, F. M. \$5, H. M. \$3; Ida G. CRANDALL, Treas. M. B. Chipman, Queens Co., N. B.

20th Century Fund.

Germain st, Dr Bonne l, \$10, (Hillsboro, Mrs J. W McLaughlin, \$2; Mr and Mrs Joran Steves \$6)—\$8; New Maryland (Win Smith \$1, Mrs L. G. Nason, \$1)—\$2; Surrey, Elijah Edgett, \$1; Jemseg, Maud Springer, \$1; Mill Cove, Sydney R. Stuart, \$1; Tabernacla, W. J. Wood, \$1; Main St, O. T. Berry, \$1; Springfield, (T. A. Leonard, \$1, Wm Kierstead, \$1, Jas W Ganong, \$1)—\$3; Prince Wm

Run Down.

That is the condition of thousands of people who need the stimulus of pure blood—that's all.

They feel tired all the time and are easily exhausted.

Every task, every responsibility, has become hard to them, because they have not the strength to do nor the power to endure.

William Ross, Sarnia, Ont., who was without appetite and so nervous he could not sleep, and Leslie R. Swink, Dublin, Pa., who could not do any work without the greatest exertion, testify to the wonderful building-up efficacy of

Hood's Sarsaparilla

It purifies the blood, gives strength and vigor restores appetite and makes sleep refreshing. It is the medicine for all debilitated conditions.

Mrs John A Courser, 75c; Kingsclear, Mrs Fred Burgovne, \$1; Hillsboro, 3rd, S Jennie Milton, \$1; Lower Cambridge, G C Hendry, \$1; Prince Wm, J A Lawrence, \$1; New Maryland, Henry Morgan, \$5; Salisbury, (Jordan Crandall, \$1; Steeves Mt, Jas Brown, \$1, Bessie Brown, \$1; Sol A Lutz, \$1, Alphonso Lutz \$1)—\$5; Mill Cove, E S Orchard, \$1; Hopewell, (Mrs J W Doucett, 25c; Jas R Milburn, \$2, Chas D Shaw \$5)—\$7.25; Springfield, Madge Ricketson, \$3; Mace's Bay, S S, \$2; Dorchester, (Edgar Card, \$1, Willard A Crossman, \$1)—\$2; Newcastle, Gertrude Sypher, \$1, Jas A Butler, \$1)—\$2; Hillsboro, Ingram Steeves, \$2; Pt Midgic, Alfred E, Grace E, and Bessie M Richardson, 75c; Carleton, Jacob Ross, \$2; St George 1st S S, \$2.75; Johnstn 1st, Mrs M A Perry, \$4; Sackville, Jas Hopkins \$1; Main St, W J McAlary \$1, W S Ferris \$1)—\$2; Jemseg, Mrs W S Ferris \$3; Valley, Mrs W H Gross \$1; Petriodioc, L Bayes \$4, Mrs Amanda Keith \$1)—\$5; Fredericton, Mrs Alfred Davidson \$2; Grand Lake 2nd, Mrs M S Cox \$2.50; Chipman, Evelyn Cox \$1.25; Elgin 1st (Harriet Colpitts \$12.50; H G Steeves \$3)—\$15.50; Valley ch S S \$2; Hopewell Hill S S \$1.95, W E, and Mrs Calhoun \$3, J P Calhoun \$1)—\$5.95; Springfield, Chas D Davis \$3; Havelock, Mr and Mrs C F Alward \$3.75. Total \$117.95.

PRINCE EDWARD ISLAND. Bonshaw, (Mrs Geo Barret \$1, Mrs Mark Inman \$1, Mrs Etta Inman \$1)—\$3; North River, David C Scott \$5; Tryon (W B Calbeck \$2; P D Howatt \$1.00; J E Howatt \$2, W B Howatt \$2, B W Howatt \$2, Geo Mason \$1, Webster Boulter \$2.50)—\$14. Total \$22. Total N. B. and P. E. I. \$139.95. J. W. MANNING, Treas. St. John Jan. 4, 1904.

Foreign Mission Receipts.

Mrs Mary M Hughson, \$3; Two little girls, \$2; Pulpit supply, \$25.40; a friend, St John, \$5; Dr J C Morse, \$5; Bloomfield St Mission, \$2; Hebron S S class, 10 mem \$5; Maud Patten per Mrs C's school, Bobbit, \$13; Y W C A ac coll to Miss A, \$20.95; Bible Soc Scot., \$28.51; Country Har Cro - Roads Mission Banl, \$1; Total \$120.88.

SUPPORT OF MR GULLIDON. Mrs H. K. Saunders, \$5, Mrs H P Crosby, \$5; Mrs G G King, \$10. Total \$20.

SUPPORT OF MR GLENDENING. W M A S B, Waters, \$5; Rev D Price, \$5; Temple ch B Y P U, \$5.50; Mrs Frank Strickland, \$5; Alex Crowe and wife, \$30; Rev J H Barrs, \$25; Germain St ch S S, \$4; St. Mrs Gunn, \$25. Total \$148.15.

CHICAGO, ILL. EST E W Archibald (\$100, interest on pledge, \$13.11)—\$113.11; Mrs B W Nobles, \$92; Mrs John Walder, \$5; F A Shand, \$5; A P Shand, \$5; Mrs G P Pavant, \$10; Edgar I Shand, \$20; C Henry Dimock, \$30; Friends of Hospital, River John, \$5; G M Peck, \$2.50; F W Barbour, \$25; J H Barrs, Int \$25; C E Young, Int \$25. Total \$346.83. J. W. MANNING, Sec'y-Treas. F. M. B. St John, Jan. 9, 1904.

Denominational Fund.

Pennfield ch F M \$5, H V Connell, F M \$5; Campbellton ch (coll) F M \$10; Norton ch H M \$6; St Stephen Y W Aux F M \$25; Brussels St ch F M \$8.23; Prince Wm ch O M Coll, H and F M \$15.65; Germain St ch SS (H M \$5, F M \$5 Gr Lig \$5)—\$15; Beaver Harbor ch F M \$2; Carl and Vic Quar Meeting H and F M \$5.70; Fredericton ch D W \$86.40; Kingsclear 1st ch H and F M \$7; Campbellton S S; Gr Lig \$5; Salisbury ch, Steves Mt S S etc, H and F M \$10.85; Queens Co Q M, F M \$7; 'a friend' Florenceville N W M \$5; Havelock ch (H M \$2.95, F M \$2.95, N W M \$3.10)—\$9; C D Mills, Sussex F M \$2; Moncton ch (D W \$12.50, F M \$3.25, H M \$5c, N W M \$1.10, Gr Lig \$5.30, S S, N W M \$20, Gr Lig \$20)—\$63; St Stephen ch D W \$22.57; St Martins 1st H M \$14.25; South Richmond, An Fund \$7; Valley ch N W M, \$5.25; Hillsboro 3rd ch N W M \$7; North River ch H and F M, \$4.35; Beaver Harbor S S F M \$1; Hodgdon and Richmond D W, \$10.95; Port Elgin D W, \$2; Bayside D W, \$3; Cape Tormentine D W \$1; Carleton and Victoria Q M, H and F M, \$4.00; Leinster St ch S S Pr. class sup N N Pr, \$4.50; Mrs Elizabeth J Brewster, Albert N W M, \$5; Mill Cove F M, \$2; York and Sunbury Q M, Millvale Sec, H and F M, \$4.18; Naskwaak ch O M collection, H and F M, \$10.50; Maugeville D W, \$10; Fairville ch H and F M \$3.85; Florenceville ch D W \$5. Total \$416.23. Before reported \$332.25. Total to January 1, 1904, \$748.48. J. W. MANNING, Treas.

THE SMART BOY

The boy must be strong before he can be smart. The sick boy has his body to attend to first, even though his brain goes a-begging.

Scott's Emulsion gives strong healthy bodies to little boys and girls. By good feeding and gentle stimulation it paves the way for bright and happy minds.

Scott's Emulsion, then the strength of good health, then the bright developing mind—that is often the progress of a weak child.

Little daily doses of Scott's Emulsion give strength to weak children and fatten the thin ones.

It is peculiarly adapted to children's needs.

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

Notices.

Our Twentieth Century Fund \$50,000.

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

Rev. J. H. BARSS,
Wolfville, N. S.
Treasurer for New Brunswick and P. E. Island,

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

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

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

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

ANNAPOLIS COUNTY CONFERENCE.

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

E. LEROY DAKIN.

Personal.

Mr. A. C. Berrie desires his correspondents to note that his present address is Wolfville, N. S. instead of Boylston, N. S. as formerly.

Rev. Alexander White, former pastor of Main street church, St. John, has accepted a call to the First Avenue Baptist church, Toronto.

Rev. A. C. Archibald, recently of Middleton, N. S., who has been pursuing post graduate studies at Newton Centre, Mass., has accepted a call to the pastorate of the Baptist Church, Woonsocket, R. I., and has already entered upon his new work. This is the largest Protestant church in a city of 40,000 inhabitants.

We learn that Rev. A. H. C. Morse, after a very successful pastoral at Corning, New York State, has accepted a call to the pastorate of the Strong Place Baptist church in the Borough of Brooklyn, N. Y. This is one of the historic churches of the city, and numbers in its list of pastors several of the strong men of the denomination, including Dr. Wayland Hoyt, Dr. Nathan E. Wood and Dr. Kerfoot of the Southern Theological Seminary. The Strong Place church edifice is regarded as one of the most attractive in New York, and there is an excellent parsonage.

Acknowledgment.

On New Year's Eve, Capt. Joseph G. Brinton, called at the parsonage and presented us with a New Year's present of \$14.00 in cash, contributed by a number of kind and thoughtful friends. We thank them heartily for their timely benevolence. May the Lord bless them.
R. B. KINLEY.

The Pastor and his wife were very kindly remembered at Christmas, with a beautiful gift of handsome silver-ware, from the Summerville people. For this and other expressions of good-will and appreciation we desire to warmly thank our many kind friends.
M. C. HIGGINS.

Denominational Funds, Nova Scotia.

The 2nd quarter of another Convention year ends with January. The total receipt to the date of this note are \$2172.19. Forty three churches in the Western Association, twenty-six in the Central Association and thirty-one in the Eastern have nothing to their credit.

All the Missionary and educational operations of the body are in whole or in part dependent on these funds. At the end of each quarter the various Boards have large obligations to meet and expect to be assisted by the moneys they receive from these funds. In view of these facts, it is of the utmost importance that each church remit regularly every quarter, and it is a matter of surprise to us that some of our large churches are so slow in sending in their offerings for this work.

Is it too much to ask that all the churches that have not contributed anything, see to it that something is sent in at once?

If these churches will do this and others that are contributing regularly will do their part, we will receive \$2000.00 at least before closing the books for the second quarter. Pastors and brethren please do your best in this matter.

Wolfville, N. S. A. CONOON,
Jan. 2nd. Treasurer.

Report of Denominational Funds of Nova Scotia.

FROM DEC. 8th TO JAN. 1st, 1904.

Cunard ch. (Glen. Fund) \$50.00; do. \$40; do. spe. \$1; do. spe. \$1; Lr. Cunard S. S. \$10; New Germany Ch. \$7.47; South Raymond ch. \$1; Windsor ch. \$109.98; St. Marys ch. \$14; Nictaux ch. \$4.55; Aylesford \$21.11; Morristown \$14.10; Aylesford S. S. \$3.54; Amherst ch. \$89; Jordan Falls ch. \$4; Temple ch. Yarmouth, \$13; Brookfield Col. Co. \$3; Liverpool ch. \$15.85; Brookville section Kompt ch. \$4.65; Phineas Whitman \$3; Annie S. Fairn \$1; Mrs. E. C. Murray 50c; Charles Whitman \$1; Frank Whitman \$2; H. A. Oakes 50c; River Herbert ch. \$10.50; Wm. Lent, Weymouth, \$5; Canning ch. \$13; North Brookfield, B. Y. P. U. (Glen. Fund) \$25; Kingston ch. \$15; Bear River ch. \$15.25; Hampton ch. \$6; 1st Church Halifax \$50.95; Antigonish ch. \$2; Berwick ch. \$42.09; Clark Hilsley, Berwick \$2; Antigonish S. S. \$14.95; 1st Church, Yarmouth \$33.—\$649.99. Before reported \$1522.20. Total \$2172.19.
A. CONOON, Treas.
Wolfville, N. S., Jan. 2.

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

The Baird Company's
Wine of Tar
Honey and
Wild Cherry
A lubricant to the Throat.
A tonic to the Vocal Organs.

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

DIVIDENDS.

THE OBISPO RUBBER PLANTATION CO.

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

NOTE:

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

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

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

Fill out Coupon for Particulars.

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

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

Mitchell, Schiller & Barnes,

Sole Agents for Subscriptions to Stock,

52 Broadway - - - New York.

FRICK B'LD'G, PITTSBURGH, WILLIAMSON B'LD'G, CLEVELAND
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MITCHELL, SCHILLER & BARNES
52 Broadway, New York.

COUPON.

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

Name.....

Town.....

MESSENGER AND VISITOR.

Sore Throat!

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

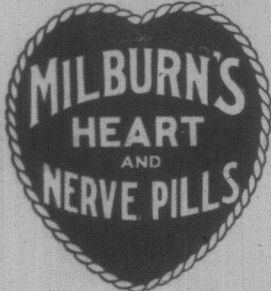
Painkiller

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."

STRONG AND VIGOROUS.

Every Organ of the Body Toned up and invigorated by



Mr. F. W. Meyers, King St. E., Berlin, Ont., says: "I suffered for five years with palpitation, shortness of breath, sleeplessness and pain in the heart, but one box of Milburn's Heart and Nerve Pills completely removed all these distressing symptoms. I have not suffered since taking them, and now sleep well and feel strong and vigorous."

Milburn's Heart and Nerve Pills cure all diseases arising from weak heart, worn out nerve tissues, or watery blood.

The winter term at the Maritime Business College, Halifax, N. S.,

will open January 4, 1904.

Cost of Tuition:
4 months \$10.00
3 months 7.00
6 months 50.00
See Calendar on Application.

KAULBACH & SCHERMAN,
Chartered Accountants.

Allen's Lung Balsam

The best Cough Medicine. ABSOLUTE SAFETY should be the first thought and must be rigorously insisted upon when buying medicine, for upon its safety depends one's life. ALLEN'S LUNG BALSAM contains no opium in any form and is safe, sure, and prompt in cases of Croup, Colds, deep-seated Coughs. Try it now, and be convinced.

CANADIAN PACIFIC PUBLICATIONS.

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

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

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

The Home

DON'T WORRY.

My advice to people who are inclined to worry is the same that the old man gave to his son who was about to be married—don't. So many of our days are spent in crossing bridges we never get to. Worrying is as much a habit as eating or drinking, while not nearly as pleasant, and one chronic worrier (if I may be allowed the word) in a family is fit to be tied.

This is not a "tale of tears," by any means on the contrary, there are some mighty peaceful places on the way through if we will only allow ourselves to see them. If we will only acquire the habit of looking pleasant, and can be of some use in the world. Have you ever noticed in a car full of people that face after face either has a worried or cross look as if they were "mad about it?" If just one face among them has a pleasant expression, what a relief! It's the "clear brook" and the "muddy streams" again. Nothing stamps the wrinkles in so indelibly as worrying, so, if for no other reason, we women can't afford to worry.—Good House-keeping.

THE VOCATION OF THE WIFE.

Now the occupation of being a wife, including presumptively, as it does, the occupation of being a mother, is one of comprehensive scope. Some women who seem not to have had very much education do very well at it, and some women who have been profusely educated make pretty bad work of it. It is a calling in which the health goes for more than accomplishments, that phrase of wisdom which we call "gumption" for more than learning, instinct for much and character for most of all. But you cannot over educate a girl for the occupation of being a wife. You may keep her too long at her books and out of what we call "society," you may teach her to value unduly things of minor importance; you may misdirect and miseducate her in various ways; but you can't educate her to think so wisely on so many subjects that she will be above that business.

Nobody is really so superior as to be too good to marry. Plenty of women are too good to marry this or that individual man; too many women, perhaps in these days are educated beyond the point of being satisfied with any man who is likely to want to marry them, but the woman who seems "too good for human nature's daily food" has been overeducated. The trouble with her is that she doesn't know enough. She is not overdeveloped, but stunted. Education is the development of ability, and a wife—and even more, a mother—can't have her abilities too much developed. Her place is a seat of power, and all knowledge that she can command will find a field for its employment.—Harper's Bazaar.

THE CANDY HABIT.

The tobacco, the opium, the tea, the coffee, the alcohol habits are constantly being referred to; but it is seldom that the candy habit is spoken of. It is well known, of course, that a large number of American women consume portentous quantities of sweetmeats—that is, unless the fair sex are belied in this respect; but that men also indulge to an exorbitant extent in the toothsome candy is a fact which has not as yet been widely disseminated. However, when a journal of such unblemished repute for veracity as the New York Evening Post stands for sponsor for the statement, it can't be credited. The journal in question says, "That candy has become the basis of a bad habit, like tea, tobacco, alcohol, or ice water, has long been admitted by medical men. That its worst victims are not women, however, is not so well known, except to the owners of candy shops. The fact that one man bought and devoured 400 pounds of the richest chocolates in one summer, and that this gastronomic feat was not looked upon as anything unusual by the candy clerks, will give some idea of the slavery to which the habitual candy eaters are committed. The man who consumed confectionery by

the hundredweight is young, and sound in mind and body. He generally yields to temptation immediately after luncheon, although the craving sometimes becomes unendurable at an earlier hour. He estimated that the candy he has bought for personal consumption cost him \$250 last summer. He has been an unwilling victim for years, and has frequently sworn off, or attempted to. The last time was for three months, and when the self imposed embargo was raised he bought two pounds of mixed chocolates and ate them between lunch and dinner.—Medical Record.

APPLE JELLY FROM PARINGS.

To make apple jelly from apple parings take the parings, cover with water, then let them boil until the substance is out of them, and strain through a fine sieve, then place the liquid in a pan, boiled until reduced one half, add sugar enough to make a jelly; then add juice of lemon to one quart of jelly or without lemon if apples are tart. Put in jelly glasses. Very nice for jelly cakes. Don't waste your apple parings make them into jelly.—Ex.

SQUASH PIES.

For two squash pies allow three cups of stewed and sifted squash, two cupfuls of boiling milk, one cup of sugar, one level teaspoonful of salt, one half level teaspoonful of cinnamon, two eggs beaten slightly. If the squash is very dry a little more milk may be added. If the squash is watery put in a rounding tablespoonful of powdered cracker. Neither squash nor pumpkin pies should be made with many eggs, for they should retain the taste of the vegetable from which they are made and not taste like a custard pie.—Ex.

CHICKEN HEARTS.

Line heart shaped patty pans with rich puff paste, fill with cooked chicken which has been finely chopped and mixed with a little cream sauce, cover with puff paste, and bake till delicately browned in a quick oven. Reheat before serving.—Ex.

WALNUT SANDWICHES.

Chop walnut meats very fine, add one third as much mild grated cheese, and enough mayonnaise to make slightly moist. Spread between slices of white bread, and cut into dainty hearts, triangles, etc.—Ex.

THE VALUE OF CHARCOAL.

The 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 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 most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal and other harmless antiseptic in tablet 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 its 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 benefitted by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in one sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than any of the ordinary charcoal tablets."

FIRST AID TO THE INJURED
POND'S EXTRACT
FOR BURNS, SPRAINS, WOUNDS, BRUISES OR ANY SORT OF PAIN.
Used Internally and Externally.
CAUTION! Avoid the weak watery Imitations. Pond's Extract, which usually contains "Wood Alcohol" an irritant externally and, taken internally, a poison.

This School Has Been the Making of Me!
Is what a young man who has just graduated from
Fredericton Business College,
Remarked to the Principal, as he said good-bye before leaving for Toronto to accept a position in that city. It can do the same for you. Send for catalogue.
W. J. Osborne,
Fredericton, N. B.

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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"

B B B AT THE TOP
Burdock Blood Bitters
holds a position unrivalled by any other blood medicine as a cure for
DYSPEPSIA, BILIOUSNESS, CONSTIPATION, HEADACHE, SALT RHEUM, SCROFULA, HEARTBURN, SOUR STOMACH, DIZZINESS, DROPSY, RHEUMATISM, BOILS, PIMPLES, RINGWORM, or any disease arising from a disordered state of the Stomach, Liver, Bowels or Blood. When you require a good blood medicine get BURDOCK BLOOD BITTERS.

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

The Sunday School

For Singers and Speakers.

BIBLE LESSON:

Abridged from Peloubet's Notes.

First Quarter, 1904.

JANUARY TO MARCH.

Lesson V.—January 31. Jesus Calls Four Disciples.—Luke 5: 1-11.

The lesson includes the lesson and its parallels, Matt. 4: 18-22; Mark 1: 16-20.

GOLDEN TEXT.

If ye continue in my word, then are ye my disciples indeed.—John 8: 31.

EXPLANATORY.

How Jesus Won Souls for the Kingdom of Heaven.

I. BY PREACHING THE GOSPEL TO THE MULTITUDES BY THE SEASIDE.—Vs. 1-3. 1. AND IT CAME TO PASS, probably soon after coming to Capernaum from Nazareth. Edersheim places it on the first morning after his arrival. AS THE PEOPLE (the multitude) PRESSED UPON HIM, literally, lay or rested upon, in their eagerness to hear the word of God, to hear the message of love which the Son of God brought from his Father in heaven. Jesus had been there before (John 4: 46-54; Luke 4: 23). HE STOOD (was standing) BY THE LAKE OF GENNESARET, one of the names of the Sea of Galilee, from the Hebrew "Kinnereth," a harp, from its shape. The shores of this beautiful lake were a popular summer resort at this time. It was largely surrounded by the villas of the rich. Stanley calls it "the most sacred sheet of water the earth contains."

2. AND SAW TWO SHIPS, fishing boats, belonging to some of his disciples whom he knew very well. STANDING (still) BY THE LAKE, not in use, but moored to the shore. BUT THE FISHERMEN (Peter, Andrew, John and James, and those employed by them; (see Mark) WERE GONE OUT OF THEM. Probably not far off, for Jesus speaks to Peter (v. 3). AND WERE WASHING THEIR-NETS. To cleanse them from mud or stones, or matter accumulated from the bottom of the lake or along the shore. They were also mending their nets (Mark 1: 19). All this was required by the previous night's fishing, referred to in v. 5.

3. AND HE ENTERED INTO ONE OF THE SHIPS (boats) WHICH WAS SIMON'S. Simon Peter. Simon is a contraction of Simeon (hearing), and Peter means a rock. AND PRAYED (asked) HIM THAT HE WOULD THRUST OUT A LITTLE FROM THE LAND. So that, keeping the crowds at a little distance, he could better address them. "At the north end of the lake of Genesaret there are small creeks, or inlets, where the ship could ride in safety only a few feet from the shore, and where the multitudes, seated on both sides and before the boat, could listen without distraction or fatigue. As if on purpose to furnish seats, the shores on both sides of these narrow inlets are piled up with smooth bundles of basalt." AND HE SAT DOWN. The usual posture in teaching. AND TAUGHT

GIVES "GO".

Food That Carries One Along.

It is nice to know of food that not only tastes delicious but that puts the snap and go into one and supplies staying power for the day.

A woman says: "I have taken enough medicine in my time to furnish a drug store but in later and wiser years I have taken none but have depended, for the health I now enjoy, on suitable and sustaining food of which I kept on hand a tested variety, plain but nourishing.

"Of these my main dependence is Grape-Nuts, especially if I have before me a day of unusual effort either mental or physical. In this case I fortify myself the first thing in the morning with about 4 teaspoonfuls of Grape-Nuts moistened with cream and not much else for breakfast and the amount of work I can then carry through successfully without fatigue or exhaustion is a wonder to those about me and even to myself.

"Grape-Nuts food is certainly a wonderful strengthener and is not a stimulant for there is no reaction afterwards but it is sustaining and strengthening as I have proved by long experience." Name given by Postum Co., Battle Creek, Mich.

There's a reason four teaspoonfuls of Grape Nuts and cream will add more strength and carry one farther than a plateful of coarse heavy food that is nearly all waste. Grape-Nuts food is condensed, pre-digested and delicious. It contains the parts of wheat and barley grains that supply the rebuilding parts for brain and nerve centres.

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

THE PEOPLE OUT OF THE SHIP. "Jesus makes a pulpit of the boat, whence he casts the net of the word over the crowd which covers the shore."

Crowds will come where there is something to come for that they need. There is no use in ringing the dinner-bell to call men to empty tables; spread the feast, and issue the welcome, and many will come. "It is the gospel old and undefiled that alone can stand the wear and tear of time, and grow younger with the passing years. . . . He who preaches to broken hearts preaches to all generations and to all degrees of intelligence."

A common fishing-boat, soiled with daily use, was made an instrument for proclaiming the everlasting gospel and the saving of immortal souls. Such use can be made of our homes, our business, our social opportunities, every one of them becoming instrumentalities for helping men and hastening on the kingdom of God. This transfigures our daily life. This makes "every common bush afire with God." This makes "every land a Palestine."

II. BY AN OBJECT LESSON. A PARABLE IN ACTION. THE GREAT DRAUGHT OF FISHES.—Vs. 4-7. 4. SAID UNTO SIMON, the chief owner or captain of the boat. "Your" and "we" imply that there were others in the boat. I LAUNCH OUT INTO THE DEEP water offshore where fishing was carried on. LET DOWN YOUR NETS, drag nets, seines.

5. MASTER. Not the word usually rendered "master," which means teacher, but a title of respect. WE HAVE TOILED ALL NIGHT AND HAVE TAKEN (took) NOTHING. The night was the best time for fishing, at least for some kinds of fish. The fact that they had failed to catch anything in the best time for fishing was a reason for not expecting any special results from fishing in the daytime. NEVERTHELESS AT THY WORD I WILL LET DOWN THE NET. This was an act, not of despondency, but of faith. Peter knew something about Jesus. He had believed that he was the Messiah (John 1: 41), and had seen his miracle at Cana of Galilee (John 2: 1-11), so that, although he may not have expected a miracle, he had reason to trust in the wisdom and knowledge of Jesus.

6. THEY INCLOSED (in their net) A GREAT MULTITUDE OF FISHES. That a miracle is intended is unquestionable. "How wrought, whether by a divine act, drawing together at this time and place a shoal of fishes, or by a divine knowledge perceiving the shoal that was there, the narrator does not indicate." AND THEIR NET BROKE, was breaking, i. e., began to break, was on the point of breaking, but did not actually break.

7. AND THEY BECKONED UNTO THEIR PARTNERS, James and John (v. 10). There were hired helpers, probably, in both boats (Mark 1: 20). FILLED BOTH THE SHIPS, so that they began to sink. This fact increased the impression of the size of the draught of fishes. It has its meaning, too, in the application of the object lesson.

III. BY MAKING HIS DISCIPLES FISHERS OF MEN. THE APPLICATION OF THE OBJECT LESSON.—Vs. 8-10. 8. WHEN SIMON PETER SAW IT. "His full name is here given, for this is the turning point in his life; he enters now on a new career, in which the new name is better known."

DEPART FROM ME. FOR I AM A SINFUL MAN O LORD. "The language was a strong expression of his own unworthiness to be in the presence of one whose divinity was even then perceived by Peter's quick intuition." "It was the cry of self-loathing which had already realized something nobler. It was the first impulse of fear and amazement, before they had had time to grow into adoration and love. St. Peter did not mean the depart from me, he only meant,—and this was known to the Searcher of hearts,—I am utterly unworthy to be near thee, yet let me stay."

9. FOR HE WAS ASTONISHED, etc. "More exactly, Amazement held him, all that were with him."

10. FEAR NOT. For your very consciousness of sin and the new increase of your faith will prepare you for the better work I have for you to do. HENCEFORTH THOU SHALT CATCH (be catching) MEN. The word catch (zogreo) compounded of two words meaning alive, and to catch, means, literally, to take alive, as captives in war, instead of killing them. The same word is used by Herodotus (1: 86) when he speaks of the Persians as capturing Croesus alive; and by Homer:—

"Adrastus clasped the warrior's knees and said,
O son of Atreus, take me prisoner."

—Iliad 6: 45, 46.

He who is ashamed of a mean garment will be proud of a splendid one; he who, not content with a splendid meal, is disquieted with the desire of a more sumptuous one would also abuse these dainties should they fall to his lot; he who bears a private and mean condition with discontent and disquietude would not abstain from pride and arrogance should he rise to eminence and honors.—John Calvin.

The New Remedy For Catarrh is Very Valuable.

A Grand Rapids gentleman who represents a prominent manufacturing concern and travels through central and southern Michigan, relates the following regarding the new catarrh cure, he says:

"After suffering from catarrh of the head, throat and stomach for several years, I heard of Stuart's Catarrh Tablets quite accidentally and like everything else I immediately bought a package and was decidedly surprised at the immediate relief it afforded me and still more to find a complete cure after several week's use.



"I have a little son who sings in a boy's choir in one of our prominent churches, and he is greatly troubled with hoarseness and throat weakness, and on my return home from a trip I gave him a few tablets one Sunday when he complained of hoarseness. He was delighted with their effect, removing all huskiness in a few minutes and making the voice clear and strong.

"As the tablets are very pleasant to the taste, I had no difficulty in persuading him to use them regularly.

"Our family physician told us they were an antiseptic preparation of undoubted merit and that he himself had no hesitation in using and recommending Stuart's Catarrh Tablets for any form of catarrh.

"I have since met many public speakers and professional singers who used them constantly. A prominent Detroit lawyer told me that Stuart's Catarrh Tablets kept his throat in fine shape during the most trying weather, and that he had long since discarded the use of cheap lozenges and torches on the advice of his physician that they contained too much tolu, potash and opium as to render their use a danger to health."

Stuart's Catarrh Tablets are large pleasant tasting lozenges composed of catarrhal antiseptics, like Red Gum, Blood Root, etc., and sold by druggists everywhere at 50 cents for full treatment.

They act upon the blood and mucous membrane and their composition and remarkable success has won the approval of physicians, as well as thousands of sufferers from nasal catarrh, throat troubles and catarrh of stomach.

A little book on treatment of catarrh mailed free by addressing F. A. Stuart Co., Marshall, Mich.

SELF-CONVICTED

It is said that John Wesley once preached one of his heart searching sermons to a cultivated audience of fashionable people, and one of the ladies said at the close: "Why, Mr. Wesley, that sermon would have just suited the prisoners in Newgate jail." "Oh no, madam," said the good evangelist, "if I had been preaching in Newgate jail I would have preached, 'Behold the Lamb of God that taketh away the sin of the world.'" The poor, self-convicted sinner would appreciate the gospel, but the proud, self righteous moralist is not ready for it yet.—Ex.

The perfection of Christian strength, wisdom and joy was not possible to Christian men apart from communion with each other. It was not enough that the solitary soul should be brought into fellowship and union with Christ; it was necessary, in a far higher sense than that in which the writer of the Acts of the Apostles used the words, that "all that believed" should be "together" and have "all things in common." Free and habitual communion with each other was almost as necessary for the development of the new life as free and habitual communion with God.—R. W. Dale.

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

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TROOP OIL LINIMENT

FOR

Sprains, Strains, Cuts, Wounds, Ulcers, Open Sores, Bruises, Stiff Joints, Bites and Stings of Insects, Coughs, Colds, Contracted Cords, Rheumatism, Neuralgia, Bronchitis, Croup, Sore Throat, Quinsey, Whooping Cough and all Painful Swellings.

A LARGE BOTTLE, 25c.

You are the Man

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

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Memorial Bells a Specialty
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reaches the homes of the Maritime Provinces. Thousands of people keep a bottle ready for immediate use in case of accident, to break up colds by taking a few drops in hot water, to allay the effects of Quinsy and Diphtheria, etc.

FISHERMEN all around our coasts are using it for application to cuts and bruises when their hands get sore from working in salt.

LUMBERMEN regard it as unequalled and everywhere use it for their horses and cattle in camp.

ATHLETES find it the best to depend on as it thoroughly invigorates the system.

In short, wherever its effects have been sought after, the result has been most satisfactory.

Now add YOUR experience to that of the rest.

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MIDDLE OXON

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Woodill's

Green Cleaning Powder.

DO YOU USE IT?

From the Churches.

DENOMINATIONAL FUNDS.

Fifteen thousand dollars wanted from the churches of Nova Scotia during the present Convention year. All contributions, whether by division according to the work, or for any one of the seven objects, should be sent to A. Colborn, 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. Steers, Charlottetown.

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

SACKVILLE, N. B.—During last quarter our church subscribed and paid over \$1,500. The Finance Committee report all bills paid. Baptized nine, three others are awaiting the ordinance. Planned for meetings to begin this evening, but weather seems unfavorable. Still we trust him who knows the plans, hopes and prospects.

Yours very truly,
G. H. McLATCHY.

MARGAREE, C. B.—Rev. A. E. Ingram has received and accepted an unanimous call to the pastorate of the Baptist Church at Margaree, C. B., and has entered upon his work there. Margaree is a very compact field, they have a very fine new church edifice nearly completed, and Brother Ingram enters upon his work with enthusiasm and hopefulness in the power of the Lord and the co-operation of the church. Correspondents will please note the change of address.

MONTAGUE, P. E. I.—A very promising young man was baptized in the waters of the Georgetown harbor on Sunday Dec. 20th. He received the bond of fellowship at the service which followed.

Dec. 21st, a company assembled at the parsonage and enriched us by a gift of \$43.75, and they did us a lot of good by the expression of good will. Thanks.

F. D. DAVIDSON

PENNSFIELD.—The Christmas trees of Pennsfield and Beaver Harbor bore upon their loaded boughs to old and young alike. Parents remembered their children and children their parents. The pastor was not forgotten. Pennsfield's Xmas tree bore him a box of silver while Beaver Harbor remembered him in something else, for which the contributors will accept my hearty thanks. Our work is succeeding in the churches very well. The Lord is with us. We hope to report baptisms in the near future.

T. M. MUNRO.

MURRAY RIVER, P. E. I.—I have been laboring here now for two months, and we feel somewhat encouraged. I expect some to unite with us soon. We have adopted the weekly offering system for raising money for church work. Rev. G. R. White of Charlottetown gave us a fine lecture last Tuesday evening. It was much appreciated. We are trying to raise money to pay off our indebtedness on the meeting house. It was so late when I settled here that I could not bring my family, but they will join me in the early spring. I expect to hold special meetings at different points all winter, and we are looking for great blessing according to the promise.

Jan. 2nd, 1904.

D. W. CRANDALL.

FIRST MONCTON, N. B.—On Lord's Day, Jan. 3rd, at the close of the morning service Pastor D. Hutchinson baptized four happy young believers. At our business meeting in December the church voted to give Pastor Hutchinson an assistant. For some time the matter had been under consideration. The financial question seemed to stand in the way of doing what all felt ought to be done. However the church rose to the occasion in its December meeting and voted in favor of an assistant. The church also did the gracious thing in deciding that in securing an assistant, there was to be no reduction in the salary of Pastor Hutchinson. The outlook is encouraging.

DOACTOWN, N. B.—New Years eve brought gladness to the members of the Sunday school as they were entertained in Swin's hall by the workers of the church, there were games, music, speeches and refreshments. Then it was made the occasion of surprising our organist, Miss Minnie Swin, when she was presented with a very nice ring. Our faithful Superintendent was made the recipient of a pair of gold boned glasses but the greatest surprise was when the pastor and his wife were presented with a purse of mopey

and a valuable black fur sleigh robe, accompanied by a beautifully worded address, speaking kind words of appreciation. We wish to thank our many friends and pray that they may have a Happy New Year.
C. P. WILSON.

HANSPORT, N. S.—The Christmas season has been one not only of joy but of sorrow with us. In the first three weeks of Dec. we laid away four of our number. "They rest from their labors and their works do follow them." Wednesday before Christmas day our vestry was well filled, and from the Christmas tree over 150 were made happy. The pastor and wife were remembered and presented with a beautiful hall lamp, and in the days that followed many gifts found their way to the parsonage for all of which they desire to express their appreciation. Since last writing the church held their donation and the pastor was made richer by money and goods. Our Bro. J. W. Churchill has added greatly to the convenience of pastor and people by placing in the audience room a handsome rosewood eight day clock. We are engaged in special services and expect to see the church greatly quickened which cannot fail to result in an ingathering of souls. Brethren pray for us.

ERNEST QUICK.

KENTVILLE, N. S.—The work here is progressing favorably. The pastor on Dec. 20 completed the presentation of a series of Sunday evening sermons on the subject, "What the religion of Christ can do for the young man." The series was well received and good audiences greeted the speaker. Several have been received into the fellowship of the church lately by letter and some are awaiting baptism. The Sunday school under the earnest leadership of Mr. W. E. Porter is in good condition. On the Wednesday following Christmas the school had a public service for the purpose of receiving gifts from the children and their parents for distribution to the needy. About five barrels of provisions, candies, toys, clothing, etc., were donated. The enthusiasm was general and the children seemed better pleased than if they had come to receive gifts. The Christmas season brought forth from the church an expression of good will to the pastor in the form of a fine set of Hasting's Bible dictionary, worth \$24, than which nothing could have been more appreciated and acceptable. Mrs. Day was also kindly remembered with a small sum of money. These gifts form another link in the chain of love and confidence which binds pastor and people.

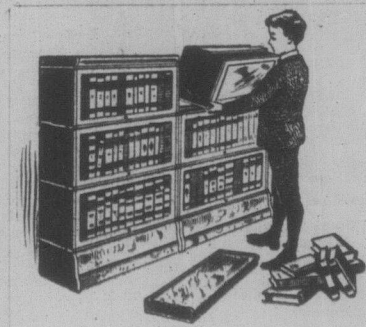
PORT HAWKESBURY.—A little over a year ago the writer became pastor of the church here. It is with feelings of deep gratitude to God we record his mercies to us. All departments of our work have been regularly and faithfully sustained, and a good degree of interest has been manifest, but the joy of ingathering has not been ours. We are hoping and praying for a revival of pure religion in the coming year, and we ask your readers to join us in this prayer. Our relations with the people have been most harmonious and tokens of their regard have found their way to the parsonage; especially at the Christmas season, when among other useful articles, we were the recipients of a purse of money from our people. May the Giver of all good abundantly bless all who thus contributed to their pastor's comfort. Through a new grouping of the H. M. Board the Mabou church, formerly connected with Margaree, is now united with the Port Hawkesbury church, taking one-fourth of the pastor's time. It is hoped that this arrangement will better serve the interests of the churches concerned. Our church at Mabou is small, but the few are faithful. May showers of blessings descend upon all our churches this year.

E. A. MCPHEE.

POWNAI, P. E. I.—Have been holding special services on my large field for several weeks in which Rev. A. F. Baker, General Missionary of the H. M. Board rendered most valuable assistance. Meetings were held at Eldon, Grand View, Heatherdale Uigg, Hazelbrook and Alexandra. In each place deep interest was manifested and much good done. Eighteen persons were baptized upon profession of faith in Christ and united with the churches as follows: four with the Belast church, five with the Uigg church, nine with the Hazelbrook church. A number of others professed to have trusted in Christ during these services. Some of these will unite with us in the near future. Others will join churches of different denominations. Brother Baker's earnest words will long be

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St. John, N. B.

remembered. I have now entered upon the fourth month of the eighth year of my pastorate on this field. These have been busy years. Several faithful members have been called to their reward, others have moved away. The churches are small and the membership scattered over a wide area of country. We have however a faithful band of brothers and sisters in each place who are seeking to advance the kingdom of their Lord at home and in the lands beyond. All their words and deeds have been helpful to their pastor. Harmony prevails in our midst. The long felt need in this field is a parsonage. We trust that this will soon be met.
J. C. SPURR.

CHESTER BASIN, N. S.—Some time has passed since anything has been written from this church and while we cannot report any addition to our number, yet our condition as a church is not altogether unfavorable. Financially, the church is on a better footing than it has been for a number of years. In less than two years since the parsonage was begun, the treasurer has received \$800 towards the cost of construction, and we are looking forward hopefully to the time when the pastors house shall be entirely free from debt. For this purpose about \$300 are yet needed. During the past year the church has also raised a sufficient amount to meet current expenses for church support. Besides the pastor and his wife since coming to the parsonage have received nothing but kindness. Many gifts for our home have been presented during the past three months and last evening a number of the friends came each bringing suspicious looking parcels, taking us altogether by surprise. We highly appreciate all this kindness from the brethren and sisters and friends of Chester Basin. What we need now most of all is a genuine revival of religion and for this we pray and work. Pray for us.
M. B. WHITMAN.

FIRST ST. MARTINS.—During Christmas week I had the joy of distributing some \$40 worth of provisions, etc., among a few needy families. The response to my personal appeal for help towards such a worthy object was both general and generous. On New Year's Eve our Sunday School had its Christmas tree. On that occasion I presented our esteemed superintendent, Deacon A. W. Fowles, with a copy of Peloubet's Notes on behalf of the Teachers and Bible Class. It was but a slight token of the great esteem and affection in which he is held. Later in the evening the superintendent presented, on behalf of the teachers and officers, Mrs. Townsend with a handsome banquet lamp and a box of choice handkerchiefs, and the Pastor with a beautifully bound copy of Holman's Teachers Bible. We greatly appreciate these expressions of good-will. Our West Quaco

Sunday School, while doing excellent work under the faithful leadership of Deacon J. S. Titus held its treat on the previous Tuesday. On the first Sunday morning of the year I preached on our motto for 1904, selected for me by our aged Deacon, J. D. Bradshaw. The text is found in Matthew 5: 16. I regard it as a definition of the Christian life, which is (1) a social life, ("before men"); (2) a bright life ("light"); (3) a beneficent life ("good works"); and (4) a soul-purifying life ("glorify your Father").
C. W. TOWNSEND.

MILTON BAPTIST CHURCH, YARMOUTH—Not having trespassed upon any of your space in the "News from the Churches" column for ten years, except to report baptisms, I hope you will forgive me if I now take a little more than my share. You have seen from Dr. J. H. Saunders' last article anent the work in Yarmouth county, that we in the north end of the town of Yarmouth have lately been having some interesting times. He has told you about the burning of the mortgage on the 8th of December, 1903, and of most of the good things that were said on that occasion; but he said nothing of the important part he performed. Dr. Saunders was asked, as a former pastor, and as a father of the Baptist ministry in the county, and also as one who has our history at his fingers' ends, to give the address of the occasion and for it to be reminiscent in character. We expected something good from him, but Dr. Saunders went far beyond his own record, which is saying a great deal, by giving us a sketch of our own history, which was in every sense a masterpiece. It would be a treat to denotation to read it in the MESSENGER AND VISITOR. I am sure our people would be glad to have it published so as to have it treasured as part of the record of the occasion. Dec. 23rd our annual Sunday school Christmas tree took place, all the members of the school were remembered. The pastor and his household were also very generously remembered. Our school is looking up. We have a good staff of teachers. We lost a splendid superintendent in the removal of F. L. Shaffner to Middleton nearly two years ago. Principal J. Logan Trash of the South end public school came among us at that time, and he has filled the office ever since with great credit to himself, and to the utmost satisfaction of the school. Last evening (Jan. 6th) our annual business meeting was held. The church has a new experience, such as it never had before in all its history. It ended 1903 without a cent of indebtedness, and with a few dollars on hand to begin the present year with. The receipts and payments for this year, amounted to over \$1400. This is a good showing for a resident membership of 74. Of course, we were very materially helped in the town and other parts of the country and the United States. For all help received, the church feels very grateful indeed. Our prayers and efforts henceforth shall be for the salvation of souls.
DAVID PRICE.

These trade-mark crispness lines on every package.

Gluten Grits
BARLEY CRYSTALS
Perfect Breakfast and Dietetic Health Cereals.
PANRY FLOUR for Breads, Cakes and Pastry.
Unlike all other foods. Ask Grocers.
For book of samples, write
PARVELL & BRUNN, Vancouver, B. C., U.S.A.

TANCOOK, N. S.—I have closed my pastorate of two years' hard labor with the Tancook Baptist church. When I came to Tancook on the first of Dec., 1901, I found the church in a very low spiritual condition and financially in arrears. I am sorry to say that there is no improvement in the spiritual condition, although we had a small refreshing season during the first winter and in April received five new members into the church by baptism. During the two year's we have shingled one side of the roof and painted the outside of the church. I have now left the church free of debt and over a hundred dollars in the treasury to go towards further repairs and we have contributed over a hundred dollars for denominational purposes. During the two years, the church is in need of a new set of windows and repairing inside. The way is open now at Tancook for some strong man to take up the work. To any who would make inquiry I would say go and see for yourselves. I said goodbye to Tancook on Thursday, Dec. 31st, 1903. I am now on my way to Halifax, and will strike out from there trusting the good Lord to direct my paths and lead me into some other field of labor. Brethren, pray that the Lord may guide in all things.

JAS. A. PORTER.

MARRIAGES.

COOMBS CARR.—At Annapolis Royal, Dec. 23rd, Alice S. Carr to Aldridge D. Coombs, by Rev. E. LeRoy Dakin.

GODDARD-WILCOX.—At Black's Harbor on the 18th of Dec., by the Rev. T. M. Munro, Henry Goddard and Aimey Wilcox, both of Black's Harbor, Chib. Co., N. B.

PERRY-THORNE.—At the parsonage, Havelock, Oct. 31st, by Pastor J. W. Brown, Ethel M. Perry to Hettie B. Thorne all of Cannon Road.

KEIRSTEAD-BUTTERFIELD.—At the home of the bride's mother, Lower Cape, Dec. 12th by Pastor J. W. Brown, Norman M. Keirstead of Bangor, Maine, and Christina E. Butterfield of Lower Cape, Albert Co.

NEWCOMB-BAMBER.—At the home of Joseph Alexander's Albert, Dec. 23rd, by Pastor J. W. Brown, William H. Newcomb of Albert, and Miss Sarah J. Bamber of San Francisco Cal.

DOWLEY-DOWLEY.—At the home of the bride, Smiths Cove Digby Co., by Rev. Ward Fisher, N. S., Dec. 31st, 1903, Mr. Jeremiah Smith Potter to Miss Annis Jeannette Dowley both of Smiths Cove.

MOTT-AUSTIN.—At the parsonage, River Herbert by Pastor J. M. Parker, Jan. 6th, Herman I. Mott and Bernice A. Austin of Rhodney, Cumb. Co.

ROBINSON-QUAID.—At Bailee Dec. 24th, at the home of the brides parents by Rev. C. J. Steeves, La. Forest Robinson and Cassie Quaid.

MEREDITH-TRIMBLE.—At the residence of the officiating clergyman, Bailee, Jan. 1st, by Rev. C. J. Steeves, Charles F. Meredith and Esther M. Trimble both of Meredith N. B.

MARTIN-HATTIE.—At Point Tupper, N. S. on Dec. 30th, 1903, at the home of Mr. Edward Dorlay, Miss Katie Martin, of Point Tupper, N. S., to Mr. William C. Hattie, of Point Mulgrave, N. S., by Rev. C. A. McPhie.

DEATHS.

DICKIE.—At Woodstock N. B. Dec. 14th aged 74 years from kidney disease, J. H. Dickie. He was born at Cornhill near Sussex N. B. and was a man of quiet disposition, a good neighbor and friend. He has gone home; a widow and several sons survive him.

TRIMPER.—At No. Brookfield, Dec. 30th, Elmer Trimper, aged 38. Leaving a sorrowing widow and six children. Our brother was a member of the church. Death came in the midst of life. May the Lord sustain the sorrowing.

HARLOW.—At No. Brookfield, Queens Co., N. S., Dec. 2nd, Mrs. Cleaveland Harlow, aged 34. Three years ago she made a confession of religion and was a consistent member of the No. Brookfield Baptist church. Her end was that of the just leaving to the sorrowing husband and parents the hope of meeting again.

MILLER.—Charlotte, relict of the late Deacon Allen Miller, after a lingering illness died at the home of her son, F. E. Miller, Granville Annapolis Co., N. S., aged 73 years. Our sister was a member of the Port Lorne Church. She lived an exemplary Christian life, and died trusting in Jesus. appropriate funeral service was conducted by Pastor Daley and Kinley. Her remains were interred in the Port Lorne cemetery.

HENDSBEE.—At Half Island Cove, Guysboro Co., N. S. on Dec. 20th, Mrs. Zachariah Hendsbee departed this life after only about 2 hours illness aged 36 years leaving a sorrowing husband and ten children to mourn their loss, one of them about two hours old at the time of death. We trust that the God of all grace may be their comfort in this hour of their trial, and grant them all needed grace to trust in Him who is the author of Eternal life.

LANTZ.—At Brookville, Hants Co., Dec. 25th, David Lantz in the sixty-first year of his age. Our brother was a consistent member of the Church and did trusting in the merits of an all-sufficient Saviour. His end was peace. Much sympathy is expressed for the sorrowing widow and bereaved family in this their time of sad bereavement. "Blessed are the dead that die in the Lord."

DOW.—At Lower Woodstock, N. B., Dec. 20th from paralysis, Mrs. Amaziah Dow, aged 57 years, Mrs. Dow was a quiet, excellent woman. Five years ago she had gripe and since that has been paralyzed. For two years she has been helpless and has not talked for a year. She is mourned by a husband who tenderly cared for her during her sickness, and four sons and four daughters. The funeral service was conducted in the Lower Woodstock Baptist church by Rev. Z. L. Fash.

DELONG.—At New Germany, Dec. 15th, Mrs. Alister Delong, aged forty-three. She had nursed two children through typhoid fever, and being worn out readily took the disease which resulted in her death. Mrs. Delong was converted in her teens, and baptized by the late Rev. W. E. Hall. She has lived a consistent Christian. She was a member of W. M. A. Society, and in all church work, she was a willing worker. She leaves a husband and seven children to mourn their loss, who have the loving sympathy of all.

CLARK.—At her home, Woodstock N. B., Dec. 15th, of consumption, Mrs. Harleigh Clark, aged 37 years, 11 mos., 11 days. Mrs. Clark was the last of four daughters of Deacon Hiram Clark to go to heaven, she was born at Queensbury, N. B., and born again when about 16 years of age, she united with the Queensbury Baptist church and was baptized by Rev. J. H. Coy. She afterward united with the Reformed Baptist Church at Woodstock. Mrs. Clark was a true Christian woman and died happy in the faith of Jesus Christ. She leaves behind a husband and two boys, a father and mother and two brothers.

BISHOP.—Mrs. Elizabeth J. Bishop, wife of Edward R. Bishop and daughter of the late William Humphrey of Sackville, N. B., died after an illness of a few hours, on Jan. 1st, at her home in Greenwich, N. S. She was 77 years of age and for almost 50 years of married life had been a most devoted Christian wife and mother. She was highly esteemed for her personal worth and her Christian spirit and service. She is survived by four children: W. H. Bishop of Greenwich, Rev. Tueman Bishop, M. A., Pastor of a Baptist church in Tacoma, Washington Territory, Oscar Bishop of Berwick, and Mrs. Fash, wife of Rev. Z. L. Fash, of Woodstock, N. B. One daughter, wife of Rev. W. B. Boggs preceded her mother in entering the better country. The funeral of Mrs. Bishop was conducted by Rev. G. J. Johnson, Pastor of the Methodist church of which she was a member, assisted by Dr. Kiersstead.

DUNLOP.—At Sable River, Dec. 28th, Brother John Dunlop, aged 79 years. Although he had not been well for some months, yet, of late, he seemed to be improving in health, and on Christmas spent a very happy day with the members of his family about him. The following Sunday, however, he was seized with violent pains about the heart, and after a night of intense suffering passed away to be with Christ. Our Brother was one of the oldest as well as one of the most active and steadfast members of the Sable River church. Unless prevented by illness he was always in his place on the Sabbath and at the church conferences. He was firm in the faith and held the doctrines of the word with a solid grasp. He will be greatly missed by many who knew him. The memory of the just is blessed.

GIFFIN.—At Lewis Head, Dec. 23rd, of consumption, Avarad D. Head, of Den, W. A. Giffin, aged 23 years. About a year ago, while returning to Wolfville our brother contracted a severe cold, which developed into consumption. He attended to his duties as teacher of the business department in Horton Academy till the early spring when failing strength compelled him to return home. Gradually he weakened, till the above mentioned date, when he peacefully fell asleep. Brother Giffin was a member of the Wolfville church, having been baptized by Rev. H. R. Hatch in 1901. His life was pure, un-sentimental, and loyal to truth that it was attractive in the extreme. To a very large extent he lived for others and his constant

thought was for the comfort of those about him. A large circle of relatives and friends mourn his early death but our hearts are comforted when we remember that he is "At home in Heaven."

WEEKS.—At Sydney, C. B., Dec. 26th, Thomas Weeks, son of the late Deacon Foster Weeks, and a brother of Rev. W. W. Weeks, D. D., of Toronto, and Rev. John Weeks of Guelph, Ont., passed home to be with Jesus. Our brother was baptized about 20 years ago by the late Dr. Gordon, of Clarendon St., Boston, and has lived a consistent Christian life all these years, and died rejoicing in the hope that kept him so faithful and true to God. In the death of Brother Weeks, the town of Sydney lost one of its most faithful officials and highly respected citizens. The Pitt St. Church has lost one of her most faithful members. Our Brother was deeply interested in all the affairs of the Church. He was chairman of the trustee board and was always in his place at prayer meeting and all the regular services of the church. As Pastor I have lost one of my warmest and truest friends, one whom I could depend upon and one who always spoke words of encouragement and cheer. He leaves an aged mother, three brothers and two sisters to mourn their loss. May God comfort and sustain them in this their hour of trial.

POOLE.—Mrs. Hannah L. Poole widow of the late Enos Poole died Dec. 24th, 1903, aged 73. She lived continuously in Pennfield since her marriage in 1859. She became a member of the Pennfield Baptist Church by letter from Eastport, Maine, in 1872 of which she lived an active faithful Christian till the last. She was greatly loved by old and young throughout the community and by all who knew her. Her home was one consecrated by prayer and piety, and was always open to the ministers of Christ. In her earthly abode the servants of Christ found a ready welcome. Her delight was in the society of God's people, she had a good word for everybody and everybody who knew her had a good word for her, she was even and mild in her disposition. Her Christian example and life were safe and influential. hers was a religion of a progressive type.

Some people's religion is very spasmodic but it was not so with her, she lived by faith in the Son of God every day and fed on all His word.

The services of the churches in their various departments had her presence and help when ever it was possible. Four weeks ago she was in the Bible class taught by her son, A. C. Poole, and then in the prayer meeting which followed in both of which she took her part according to her custom; now she is with Jesus "which is far better", she has passed from the lower to the higher service where she joins the eternal Anthem "Unto Him that loved us and washed us from our sins in His blood a full bath made us kings and priests unto God: and His Father; to Him glory and dominion forever and ever, Amen."

Out of a large family of brothers and sisters only one survives Mrs. Davis of Boston Mass., now in her 90th year. Besides she leaves three sons and a daughter to mourn their loss, A. C. Poole of Pennfield to whom she lived and died, Elmer E. Poole of Boston and Winfield S. Poole of St. Stephen, and her daughter Mrs. J. D. Williamson of St. George N. B.

A memorial service was conducted by her pastor in the presence of a mournful assembly and then the precious remains were laid away in a sure and certain hope of a glorious resurrection when Jesus comes.

May God's sustaining grace be given to all who mourn.

DIMOCK.—On the evening of December 25th, 1903, at the home of Robert Chambers, Brookville, Hants Co., N. S., Mr. Shubert J. Dimock passed away to his eternal home. The deceased at the time of death, was 79 years of age. In early manhood our brother united with the old Newport Baptist church, whose interests were dear to him from the beginning to the very end of his long, laborious life. Faithful to his Christian profession, he was usually found in his place at the regular services of the church. During the last year or two he was deprived of this privilege because of failing health, but his prayers and gifts in behalf of Zion were offered as long as breath remained unassumed. Dimock was naturally retiring and opinion independent, but when he expressed. He was it was usually worth something community interested in the welfare of his home and generally respected, but his his attentiveness were the special objects of mourn the town. Three daughters remain to mourn the loss of a faithful father. With the passing away of our brother, the career of another old Dimock family passes into history. Shubert J. was the last one of his family to enter the Spirit world, his sister, Mrs. Moxon, of Rawdon, preceding him by a few weeks. Thus one generation goes and another comes. The remains were interred in the Scotch village cemetery Sunday Dec. 27th, 1903. Rev. Allan Spidell performed the ceremonies.



Many women are denied the happiness of children through derangement of the generative organs. Mrs. Beyer advises women to use Lydia E. Pinkham's Vegetable Compound.

"DEAR MRS. PINKHAM:—I suffered with stomach complaint for years. I got so bad that I could not carry my children but five months, then would have a miscarriage. The last time I became pregnant, my husband got me to take Lydia E. Pinkham's Vegetable Compound. After taking the first bottle I was relieved of the sickness of stomach, and began to feel better in every way. I continued its use and was enabled to carry my baby to maturity. I now have a nice baby girl, and can work better than I ever could before. I am like a new woman."

Mrs. FRANK BEYER, 22 S. Second St., Meriden, Conn. — *quid pro quo if original of whom letter proving genuineness cannot be produced.*

FREE MEDICAL ADVICE TO WOMAN.

Don't hesitate to write to Mrs. Pinkham. She will understand your case perfectly, and will treat you with kindness. Her advice is free, and the address is Lynn, Mass. No woman ever regretted having written her, and she has helped thousands.

NOTICE OF SALE.

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

NOTICE is hereby given that under and by virtue of a power of sale contained in a certain indenture of mortgage bearing date the twentieth day of June in the year of our Lord one thousand eight hundred and seventy nine, and made between the said Edward Willis of the City of Saint John in the Province of New Brunswick and James A. Mott of Canada, Newspaper Publisher, and Sarah his wife, and the said James A. Mott of the same place, Newspaper Publisher, and Maria E. his wife of the one part, and Robt. Morris Merritt of Morristown, in the State of New Jersey in the United States of America, Clerk in Holy Orders, Thomas Gray Merritt of the City of New York in New York, Barrister at Law, and David P. Elliott Merritt of F. Gray Harter in the Province of Ontario in the Dominion of Wales, Clerk in Holy Orders, Executors and Trustees of and under the last Will and Testament of Thomas Merritt late of the said City of Saint John Esquire deceased of the other part and registered in the office of the Registrar of deeds in and for the County of Saint John in Book T. Number 7, 1st record, pages 181, 182, 183, 184, 185 and 186 on the 10th day of June A. D. 1878 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 Saturday the second day of April A. D. 1904 at the hour of 12 o'clock in the forenoon, at the public office called on Prince William Street, in the said City of Saint John in said County of Saint John that certain lot, more or less of land situate in Queen's Ward in the City of Saint John in the County of Saint John in the Province of New Brunswick and extending Eastwardly preserving the same and being thirty two feet, sixty-two inches more or less and being on lands owned formerly by John L. Mott fronting on the main street and bounded Southwardly by the said street and by the late Henry H. Edgar and Northwardly by a deed given by the late William T. G. Peters being the lot of land and premises heretofore conveyed to the said Edward Willis and James A. Mott by the said Henry H. Edgar and bearing date the 12th day of September in the year of our Lord one thousand eight hundred and seven, and whereon the building known as the "Morning News" (which now stands together with the buildings and improvements privileges and appurtenances to be sold and belonging or in any way appertaining thereto) is situated. Dated the twenty first day of December A. D. 1903.

T. G. MERRITT, D. P. MERRITT, Executing Executors and Trustees under the will of Thomas Merritt. EARLE BLYTHE & CAMPBELL, Solicitors for mortgage.

VIM TEA quality explains **VIM TEA** success

A THRESHOLD GREETING.

An Italian immigrant steamer, every available foot of its deck crowded with sea-worn passengers, steamed into New York harbour, and was making its way to a North River dock. Just in midstream a double-decked ferry-boat, laden with commuters from New Jersey suburbs of the big metropolis, slowed up to allow a steamer to cross its bows.

For a moment or two the commuters, most of them New York business men on the way way to their offices, stared with cool indifference at this ship load of peasant foreigners, some fresh from the slavery of Sicilian sulphur-mines, others from the worn out tax-ridden fields of Calabria. In mute wonder, much as might so many round eyed oxen, the immigrants gazed at the prosperous-looking inhabitants of the new land to which they had come.

Then a young man on the upper deck of the ferry-boat, promoted perhaps by nothing better than a spirit of fun, waved a newspaper. That was enough. Those two-thousand voyage-wearied peasants, who had cut all ties of home and country, who had braved all terrors of a trip across the big ocean to try their fortunes in strange land among a strange people—they understood. The careless waving that newspaper meant to them a friendly welcome from the kinsfolk of their adoption; it meant a cheery greeting from the land of their life.

And how they did respond! In an instant the crowded decks blazed with color, became alive with motion. A thousand gay-hued handkerchiefs were in the air, a thousand battered hats were waving.

High, shrill and clear lifted the joyous shouts from the crowded decks. There were smiles and jests and laughing. The New World had recognized them, had greeted

them in a friendly manner. Hurrah! All was well now.

Across the narrow strip of water separating the two boats leaped the enthusiasm. It spread among the commuters. Cold indifference gave way to good natured interest. Brokers, merchants, bankers, clerks, young women stenographers—all caught the spirit of the moment. Silk hats, derbies, and white handkerchiefs were waved in answer to the salute of the poor immigrants. Between the two sets of passengers, of course, was still a wide social gulf, but for the moment humanity bridged it clear and fair.

If the immigrants went on to meet the vexations awaiting them at Ellis Isle with cheered hearts, so several hundred New Yorkers took up the worries of a business day with the vague consciousness of having participated in a kindly act.—Youth's Companion.

CAMEL'S BUMP OF LOCALITY.

The camels with which I traversed this part of the desert were very different in their ways and habits from those that you get on a frequented route. They were never led. There was not the slightest sign of a track in this part of the desert, but the camels never failed to choose the right line. By the direction taken at starting, they knew, I suppose the point—some encampment—for which they were to make.

There is always a leading camel—generally I believe the eldest—which marches foremost and determines the path for the whole party.

If it happens that no one of the camels has been accustomed to lead the others, there is very great difficulty in making a start; if you force your beast forward for a moment he will contrive to wheel and draw back, at the same time looking at one of the other camels with an expression and gesture exactly equivalent to "apres vous" ("after you sir"). The responsibility of finding the way is evidently assumed very unwillingly. After some time, however, it becomes understood that one of the beasts has reluctantly consented to take the lead, and he accordingly advances for that purpose. For a minute or two he goes on with much indecision taking first one road then another, out soon, by aid of some mysterious sense, he discovers the true direction, and follows it steadily from morning to night.

When once the leadership is established you cannot by any persuasion, and can scarcely by any force, induce a junior camel to walk one single step in advance of the chosen guide.

GOD'S BOUNTY.

Bounteous is Jehovah in His nature; to give is His delight. His gifts are beyond measure precious and are as freely given as the light of the sun. He gives grace to His elect because He wills it, to His redeemed because of His covenant, to the called because of His promise, to believers because they seek it, to sinners because they need it. He gives grace abundantly, seasonably, constantly, readily, sovereignly; doubly enhancing the value of the boon by the manner of its bestowal. Reader, how blessed it is, as the years roll round and the leaves begin again to fall, to enjoy such an unfading promise as this: "The Lord will give grace."—Sel.

There can be no question but that the attitude of the religious teacher whether in pulpit or press should be a positive one. There is no inspiration in negotiations. There is no victory wrought out under the banners of doubt. It is in the ringing tones that cry forward that the people find confidence and inspiration. Possibly one secret of the success attending such unworthy bidders for popularity as Dowie and Mrs. Eddy is found in the positive tones that characterize their deliverances. If one believes in himself, even though he is misleading, and in his message though it is harmful, he will find some to follow him. Let him say that with positive emphasis we speak that we do know and people are going to take him at his own valuation, even though the final result may prove him mistaken. In positiveness there is power. It may not be universal, but it will always reach some.—Baptist Commonwealth.

A good story is told of a minister whom Dr. Milburn, the late blind Chaplain of the Senate of the United States, got to officiate for him while he was absent. It was the unwritten law that the prayer should not be longer than five minutes. The clergyman, however, wishing to make the most of his opportunity, continued for twenty minutes. The Senate endured this for two days; but on the third, when five minutes had passed a Southern Senator arose from his knees and gravely moved that the rest of the prayer be taken as read, which was carried unanimously.—Sel

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic, and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than the crude sulphur.

In recent years research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small, chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far more palatable and effective preparation.



An Object Lesson

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

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

It is therefore a money-saving soap.

For best results follow the directions on wrapper.

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163 Germain St.

Lame Back for Four Months.

Was Unable to Turn in Bed Without Help.

Plasters and Liniments No Good.

This was the experience of Mr. Benjamin Stewart, Zionville, N.B.

TWO-THIRDS OF A BOX OF

Doan's Kidney Pills CURED HIM.

He tells of his experience in the following words: "For four months I was troubled with a lame back and all this time was unable to turn in bed without help. I tried plasters and liniments of all kinds but with no effect. At last I was induced to try Doan's Kidney Pills, and by the time I had used two-thirds of a box my back was as well and as strong as ever and has kept so ever since."

Backache, Frequent Thirst, Scanty, Cloudy, Thick or Highly Colored Urine, Puffing under the Eyes, Swelling of the Feet and Ankles, are all symptoms of kidney trouble that Doan's Kidney Pills will cure.

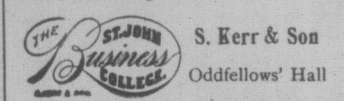
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THE DOAN KIDNEY PILL CO. TORONTO, ONT.

Our New Term Begins Monday, January 4th.

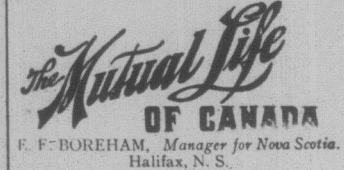
The year now closing has been our Record Year. For this we thank our patrons, and will strive earnestly to deserve that 1904 will be even more successful.

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



Your Wife

may thank you are simply throwing away your money by paying Life Insurance premiums, but she will understand that you have a good lead if you could. Substitute this mortal coil and leave her policies for a few thousand dollars.



Canadian Baptist Hymnals.

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

A. & W. MacKINLAY.
135 and 137 Granville st.,
Halifax, N. S.

Fire Insurance effected on Dwellings, Furniture, Stocks and other insurable property.
W. H. WHITE, General Agent, No. 3 King St.
Office phone 651. House 1066.

INTERCOLONIAL RAILWAY

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

TRAINS LEAVE ST. JOHN.

6—Mixed for Moncton	6.30
2—Exp. for Halifax, the Sydneys and Campbellton	7.00
4—Express for Point du Chene,	13.15
26—Express for Point du Chene, Halifax and Pictou,	12.15
8 Express for Sussex	17.10
134—Express for Quebec and Montreal	18.00
10—Express for Halifax and Sydney.	23.35

TRAINS ARRIVE AT ST. JOHN.

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

All trains run by Atlantic Standard Time 24.00 o'clock is midnight.

D. POTTINGER, ager. General Man.
Moncton, N. B., Oct. 9, 1903.
CITY TICKET OFFICE,
7 KING STREET, ST. JOHN, N. B.
Telephone 1053.
GEO. CARVILL, C. T. A.

THERE IS NOTHING LIKE **K.D.C.** FOR NERVOUS DEPRESSION

This and That

"THE FATTED COO."

A London clergyman some time since, when on a holiday in the west of England, was prevailed upon to take a service for a brother of the cloth who had suddenly been taken ill.

He took as his subject, "The Prodigal Son," and gave a recapitulation of the well-known Bible story, during which he said: "But after years and years the prodigal son came back to his poor old father, who said to his servants, bring forth the fatted calf, which has been kept for my son these years and years.

An old farmer who believed in accuracy before all things could not allow this to go unchallenged.

"Sir," he said, rising to his feet, "ye're entirely wrong. A calf kept for years would be a coo."

HER FIRST ORDER.

She was newly married, and did not know a little bit about either housekeeping or shopping, and she was giving her first order. It was a crusher; but the grocer was a clever man, and was used to all kinds of orders, and could interpret them easily.

"I want ten pounds of paralyzed sugar," she began with a business like air.

"Yes'm. Anything else?"

"Two cans of condemned milk."

"Yes'm."

He set down pulverized sugar and condensed milk.

"A bag of fresh salt. Be sure it is fresh."

"Yes'm. What next?"

"A pound of desecrated codfish."

He wrote glibly, "desiccated cod."

"Nothing more, ma'am? We have some nice horseradish just in."

"No," she said, "it would be of no use to us; we don't keep a horse."

Then the grocer sat down and fanned himself with a patient washboard, although the temperature was nearly freezing.

HIS CHIEF REASON.

Four gentlemen were talking politics in Nascaur Hof at Wiesbaden when one, who was an ardent Republican and had been discussing the rights of man and the blessing of democracy, noticed that a tall old gentleman, with a fine white beard, who sat at an

MINER HIT.

A Gold Miner on the coffee Question.

Many a rugged constitution has broken down by use of coffee:

"I and my son are miners and have been strong coffee drinkers. I will add I followed mining for fifty years. Nearly three years ago my son had palpitation of the heart so bad that after a hard day's work he would be almost unable to get his breath when lying down, and I was a victim of constipation, headache and could not sleep soundly.

"So I pulled up stakes one day and started to see a doctor and curiously enough an old acquaintance I met on the way steered me off. We stopped and talked and told each other all the news and I told him about our troubles. He said it was coffee doing the work and that using Postum in place of coffee cured him of almost exactly the ailments I described.

"So instead of going to the doctor's I sent for some Postum although I did not have much faith in it but to my great joy it turned out all right and after we quit coffee completely we both began to get well, kept it up and are now both of us strong well men with none of the old troubles. A miner is supposed to be able to stand great hardships but we could not stand coffee. It was killing us. Anyone following the directions on the package of Postum will have a far better drink than he can get from the best coffee.

"I think every coffee toper should know Postum will cure him of his ailments, besides it is such a refreshing drink." Name given by Postum Co., Battle Creek, Mich.

Coffee hurt nearly all who drink it and soaks some people very hard. There is a sure way out of the trouble by quitting coffee and using Postum.

And "there's a reason."

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

adjoining table listening attentively and now and then smiling.

The speaker paused, and turning to the old gentleman, said, very politely:

"My arguments do not appear to convince you. You are a Royalist, I suppose?"

"Yes."

"And you will kindly let us know your reason for preferring the monarchical form of government?"

"The first, and chief reason, is that I happen to be—the king of Sweden."

WHAT'S IN A NAME?

He wanted to teach school. He was just out of college. He had called on a member of the school board, and had been hospitably received.

As they sat on the porch after dinner the trustee casually called attention to a familiar little orange colored bug, with black spots on its back, that was crawling on the floor.

I suppose you know what that is?" he said.

"Yes," replied the applicant, eager to show his technical knowledge. "That is a *Coccinella septempunctata*."

"Young man," was the rejoinder, "a fellow that don't know a ladybug when he sees it can't get my vote for teacher in this district."

A STRIKING COINCIDENCE.

Among a drummer's experiences when travelling was the following incident of a puzzled porter on a sleeping car:

On the way to Chicago from the East, I awoke in the sleeper in the morning to find a boot and a shoe under my berth instead of the pair I had left there the night before. Not wishing to appear thus in public, I called the porter and showed him the error. He appeared somewhat bewildered, and finally remarked in a tone of mingled perplexity and surprise:

"Well, dat suttingly am mighty peculiar. Hit's de second time dat's happened dis mawnin'."

Mr. Subbubs—"Dear you needn't get me that lawn mower for New Year."

Mrs. Subbubs—"Why not?"

Mr. Subbubs—"Mrs. Nexdore is going to give her husband one."

A Paris despatch states: It is suggested in the press that Lord Rothschild may have a great deal to do with the outcome in the event of hostilities in the Far East and that Russia may have reason to be sorry for its attitude towards Hebrews in times past. Money is, of course the most necessary sine of war nowadays, and it is rumored here that Russia is going to have considerable difficulty in raising a large loan, and that the big Hebrew banking houses both in England and on the continent would be likely to support Japan as Russia in case of a struggle between the two.

One of the most celebrated Persians of modern times has arrived in San Francisco for a tour of the United States. He is Mirza Ali Ashgar Khan, formerly grand vizier or chief minister of his country, who rose from humble station to prominence by sheer force of ability. He is now about 45 years old and is regarded as the most progressive and enlightened man in all the dominions of the Shah.

A man who gets intoxicated only on legal holidays does not fall into the drunkard category, according to Judge Harper, of the common pleas court of Stark county, O. In a divorce suit brought by Minnie Rerick against William Rerick the allegation was made that the husband is a habitual drunkard. The defendant testified that he got drunk on national holidays only and that his wife could prove nothing else. The judge in summing up the case declared the plaintiff had failed to sustain her chief allegation and he refused to grant her separation.

TAKE NOTICE.

During the year the space devoted to advertisements of MINARD'S LINIMENT will contain expressions of no uncertain sound from people who speak from personal experience as to the merits of this best of household remedies.

PICKFORD & BLACK STEAMERS

are the best way to go to the BRITISH WEST INDIES on a winter cruise.

The Advantages are:

- 1st—Lean and Comfortable Ships.
- 2nd—Very Good Food.
- 3rd—Prompt and Courteous Treatment.
- 4th—Low Cost of Return Ticket.
- 5th—Ships visit a larger number of islands than do those of any other line.
- 6th—Pleasant Companions, always assured.

Ogilvie's Royal Household Flour

is made in such a way that housekeepers can make pastry with it as well as bread, and the quality of both will be much better than from any other flour.

Notning just like it has ever been made in Canada

The Ogilvie Flour Mills Co., Limited.

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

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

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

Headquarters of "OLD RELIABLES."

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

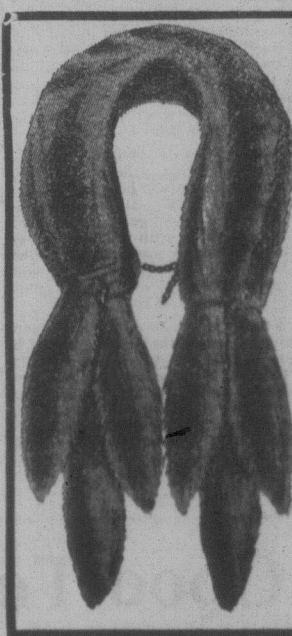
FREE!

Ladies and Girls,
You Can Earn This
Handsome Fur Scarf
In a Few Minutes

SEND your name and address, and we will mail you post paid a large beautifully colored picture 10 x 20 inches, named "The Angel's Whistle," "The Family Record," and "Simply to Thy King's Cling," to suit all the needs. We also give a free certificate free to each purchaser. These pictures are handsomely finished in 14 colors, and could not be bought in any store for less than 25c each. Every one you sell them to will buy one or more. When sold send us the money, and we will send you this.

HANDSOME FUR SCARF

Over 40 inches long, 3 inches wide, made from selected full-furred skins with six fine full black tails, the very latest style. We know you will be more than pleased with it. Miss J. Baileys, Birmingham, Can., said: "I write to thank you for the handsome fur scarf. It is just beautiful. I could not buy one like it in our store for \$1.00." The regular price in all our stores is \$2.00, and they fully equal in appearance any \$3.00 Fur Scarf. We could not think of giving it in for so little, were it not that we had a great number made specially for us during the summer when the furriers were not busy. Ladies and girls, take advantage of this chance and write for the pictures to-day. We guarantee to treat you right, and will allow you to keep our money to pay your postage, so that your Fur Scarf will not cost you one cent. Address THE COLONIAL ART CO., Dep. 52 Toronto.



Save your Horse

BY USING

FELLOWS' LEEMING'S ESSENCE

IT CURES

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

PRICE FIFTY CENTS.

T. B. BARKER & SONS, LTD.
ST. JOHN, N. B., Sole Props.



HOMESTEAD REGULATIONS

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

ENTRY.

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

HOMESTEAD DUTIES.

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

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
- (2) If the father or mother, if the father is deceased, of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
- (3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent, counter-signed in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
- (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same township, or an adjoining or cornering township. A settler who avails himself of the provisions of clauses (2) (3) or (4) must cultivate thirty acres of his homestead, or substitute twenty head of stock, with buildings for their accommodation, and have besides 50 acres substantially fenced. Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled and the land may be again thrown open for entry.

APPLICATION FOR PATENT

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

INFORMATION.

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

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

NEWS SUMMARY.

The victims of the Iroquois theatre fire now number 590.

Fire on Monday gutted the northwest wing of the Iowa capitol, at Des Moines causing a loss of \$500,000.

The coldest weather recorded in five years prevailed in Ontario last week. Trains were tied up and business demoralized.

The Mail and the World state that the Ross government will introduce a prohibitory law at the next session of the legislature and then appeal to the people.

A great strike of gold at White River in the Yukon bids fair to equal the Klondyke. Men have returned with rich finds and a stampede from here is already formed.

J. J. Polls's lumber camp on the Tobique was burned on the 28th. There were thirty-five men in the crew, who lost everything. They were obliged to walk five miles to the nearest camp for food and shelter.

Twenty persons were killed and thirty-seven injured in the Rock Island passenger wreck at Willard, Kansas, on Wednesday. It is thought that carelessness of trainmen caused the wreck.

Prof. Cowie, Scotch herring expert, reports to the government that Canadian herring are quite equal in quality to those taken off the Scotch coast, and equal prices could be had for them if the fishermen followed better methods of putting them up for market.

During the past two weeks more than 40,000 wage earners, who have been idle for months, have been furnished employment by the resumption of mills in the Pittsburg, Pa., district. It is said that the demand for iron and steel products is rapidly increasing.

Four deaths took place in New York as a result of the low temperature. The bodies of the victims were found frozen stiff in the snow. Ten others were taken to the hospitals suffering from the effects of the cold, and at least two of these are expected to die.

The inspectors sent out to look into the conditions of the theatres of New York reported that they inspected fifty of the sixty-three places of amusement and did not find any violations of the building code of sufficient importance to warrant closing orders.

The Ottawa city post office and custom-house was totally destroyed by fire on Monday. The conflagration broke out in the top story of the building, and it is thought was due to the running of electric pumps in the building at too high a speed. The loss on the building and contents will be \$100,000.

Three Northwest mounted police, who had charge of the murderer Cashel, and through negligence allowed him to escape, have been tried. Piper who was in charge of the guard room was sentenced to one year, and Philips and Leslie to six months' imprisonment besides being dismissed from the force.

The Messrs. Shaw, owners of the tannery at Hawkslaw, and Messrs Gilman Bros and Burden, mill owners at Pokiook, assisted by outside capitalists, are projecting an electric road between Woodstock and Fredericton for the carriage of passenger and freight. A charter will be applied for at the next meeting of the legislature.

"The outlook, I am afraid, is becoming less favorable for the reorganization of the Consolidated Lake Superior Company," was the announcement sent on Tuesday by the Canadian members of the reorganization committee by Chairman Mofley of the reorganization committee, who is also a member of the Spayer syndicate.

Rev. C. B. Pitbaido, Winnipeg, had a narrow escape from drowning and is now in a serious condition from the effects of a cold plunge through the ice in Red River. No one saw the accident, and for nearly twenty minutes he was in this perilous predicament, calling for help. He was dragged from the ice cold water just in time.

The coroner's jury on Monday made a second tour of the Iroquois theatre, Chicago. The members spent half an hour on the stage shifting the debris piled on the floor, but no trace was found of the alleged asbestos curtain it was hung. A search was made for the proscenium border lights, which it is said made it impossible to lower the asbestos curtain, but neither could they be found.

With a fire burning above their heads and threatening to destroy the building in which they were lodged, over 500 female patients of the Taunton, Mass., insane hospital were marched from the blazing women's wing to a place of safety at midnight Sunday night. The transfer of the patients to the men's was accomplished without any loss of life, injury to a single person or undue excitement.

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

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

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

W. GILGOU.
Springhill, N. B.



Up-To-Date

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

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

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

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

WEAVER'S SYRUP

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

Boils Erysipelas Scrofula Eczema

which arise from it's derangement.

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

If you have not patronized Woodill's German Baking Powder

In the past year ARE SOLICITED to do so in the COMING YEAR, which with this happy season it is hoped will be to you HAPPY NEW YEAR.

GOING SOUTH

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

The British West Indies!

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

WRITE US.

PICKFORD & BLACK, Halifax, N. S.

Once you acquire the Bensdorps' Cocoa habit you will like it better than

BENS DORP'S

the tea or coffee habit, and it will be better for you.

If you Like Good Tea try RED ROSE.