

# Messenger and Visitor.

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**The Dominion Budget.** Mr. Fielding, Minister of Finance, presented to Parliament April 16, the most successful budget ever brought before a Canadian Parliament. For the year 1902-1903, ending June 30, the estimated revenue is \$65,000,000, an increase of \$7,000,000 over last year. The estimated expenditure is \$51,650,000 an increase of \$890,000. This leaves an estimated surplus of \$13,350,000 far ahead of any previous surplus in our history. From the surplus, it is expected to reduce the public debt by \$5,650,000. The Government proposes to increase the issue of Dominion currency notes from \$20,000,000 to \$30,000,000. Coming to the tariff, Mr. Fielding said, that the condition of the country did not at present demand a general revision of the tariff, the manufacturers were prosperous, and he pointed out that the future of Canada was bound up with the growth of the west, and the Government could not afford to promote a policy to work antagonism between eastern and western Canada. Mr. Fielding expressed disappointment at Mr. Chamberlain's attitude in regard to the preference, when he said it was of no advantage to Britain, and said, that if after a full consideration of Canada's claims, the British Government does not feel called upon to grant a preference to Canada, it might be advisable to withdraw the preference. Coming to the United States, the Finance Minister observed that the day was passed when Canada would go to Washington begging for trade concessions. Although in favour of reciprocity, he said that the High Commission would not re-assemble until the United States gave a guarantee that some definite result would follow. As to Germany, the Government has determined to meet discrimination by discrimination, and has imposed a surtax of  $\frac{1}{2}$  of the present duty on all German dutiable goods imported into this country. This surtax is to take effect immediately. As to the steel rails, as soon as the Government was satisfied that these could be made in Canada of sufficient quantity and quality for the home market, a duty of \$7 per ton would be imposed. The free admission of machinery, not made in Canada, for the manufacture of beet sugar is to be extended for one year, and tolls on the canals of the country are to be abolished. Mr. Fielding also announced the issue of a  $3\frac{1}{2}$  per cent loan to which the people of Canada will be invited to subscribe.

**The Halifax Fishery Award.** The New Brunswick Government adopted a resolution, claiming that, according to a recent decision of the Privy Council, the Provinces of Quebec, Nova Scotia, New Brunswick and Prince Edward Island were entitled to the Halifax Fishery award and not the Dominion Government. By the treaty of Washington of 1871 it was provided that the fishermen of Canada and of the United States should enjoy the fisheries equally, and that the difference in value of the Canadian fisheries to those of the United States should be settled by arbitration. That the Dominion Government has the right to regulate and protect the fisheries of Canada is clear, but the Privy Council decided in 1898, that the property in inland fisheries belonged to the provinces. By the award of 1877, \$5,500,000 was paid to Newfoundland and the remainder to the Dominion Government. New Brunswick claims that this money, according to the decision of the Privy Council, belongs to the provinces. The question raised by the Opposition is, whether the provinces will gain anything by the paying over of this money? The Dominion pays more than the interest on the amount of the award yearly in bounties to the fishermen of the four provinces, in addition to spending much more in the protection of the fisheries. It does not seem likely that in the event of an

adverse decision in the Supreme Court of Canada, the Dominion Government would refuse protection to the fisheries, but it seems probable, that they will withhold the bounties to the fishermen and allow the provinces to pay them. In fact something like this has been intimated by Mr. Fielding and Sir Wilfrid Laurier.

**The German Surtax.** The firm and decided way in which Mr. Fielding has met German discrimination against Canada will be approved of by both parties in the House of Commons, and by practically all the people of Canada. Germany by her refusal to give to Canada the favored nation treatment, accorded to the United Kingdom and all the British Colonies, except Canada, has aroused the indignation of this country. The reason for this refusal on the part of Germany was because of Canada's preferential tariff in favor of the United Kingdom, a purely domestic policy, of which no foreign nation could reasonably complain. Germany is accorded the same privileges by Canada as all other foreign nations. Canada has not acted hastily in this matter for negotiations have been going on between the two countries since 1898. This surtax upon German goods will affect a large amount of merchandise. The dutiable goods imported from Germany last year amounted to \$9,078,402, of which the principal items were, woollens and linens amounting to about \$1,200,000, iron and steel, \$1,250,000, sugar and molasses, \$3,500,000. The most of this trade will now be either retained by Canada or go to England or the United States. The average customs duties on these imports were 30 per cent., with the surtax added, the rate will be 40 per cent. Under the preference, the tax upon British goods is about 20 per cent., so that Germany will pay duties 100 per cent. higher than British goods. Great care will now be exercised that foreign goods do not enjoy the preference by merely passing through Britain. 50 per cent. of the value of such goods must be British workmanship. There is a provision in the German tariff, which permits the imposition of a duty equal to the full value of the goods, in the case of countries which discriminate against German goods. This will likely be employed against Canada, but as we buy six or eight times as much from Germany as she does from us, it is easy to see where the balance will lie.

**Sir Oliver Mowat.** By the death of Sir Oliver Mowat on April 19, at the age of nearly 83, Canada loses one of her greatest statesmen, and also one of the few remaining fathers of confederation. A Liberal in politics, Sir Oliver will be chiefly remembered for his long premiership of Ontario and his eminence as a constitutional lawyer. Born at Kingston, Ont., July 2nd., 1820, Sir Oliver, at the age of seventeen entered the law office of the late Sir John A. MacDonald, and in 1842 was called to the Ontario Bar. In 1857, he entered Ontario politics. He was provincial secretary in the Brown-Dorion administration and post-master-general in the Macdonald-Dorion administration in 1863 to 1864, and occupied the same position in the coalition government formed to carry confederation. Upon the defeat of this government, he was appointed Vice Chancellor of Upper Canada. In 1872, he resigned and again entered politics. From 1872 to 1896, for nearly 24 years, Sir Oliver, in the general elections of 1875, 1879, 1883, 1886 and 1890, was unvaryingly successful a feat unprecedented in the history of politics. Indeed, it may be said, that for 40 years after 1881, Sir Oliver Mowat was never out of office, never sat in opposition, and never lost an election. In 1896, he entered the Laurier cabinet as Minister of Justice accepted a seat in the Senate and the leadership of

that body. In 1887 he was made Lieutenant-Governor of Ontario. High tributes were paid to the life and work of the deceased Lieutenant-Governor by Sir Wilfrid Laurier and R. L. Borden in the Dominion Parliament, that House rising from Tuesday until Thursday out of respect to his memory.

**The Bagdad Railway.** Much is being said at present about the supposed alliance between Great Britain, Germany and France to jointly build the Bagdad Railway. Bagdad is a town in Mesopotamia, on the Tigris River, some distance from the Persian Gulf. This railway is to connect the Mediterranean with the Persian Gulf and will open up the rich valley of the Euphrates to commerce. Some time ago Germany secured from Turkey a concession to build this railway and it is generally supposed that Germany intended to colonize this country, but that the Sultan objected to foreigners settling along the line of railway. So Germany, rather than have the project fail sought the alliance of France and Great Britain. The English press have loudly protested against the alliance, claiming it to be of no benefit to Great Britain. It must be remembered, however, that Great Britain has almost entire dominion over the shore of the Persian Gulf, and partnership in the railway will suit her much better, than to leave it in the sole possession of her rival. The alliance is interesting in the fact that it is the first between France and Germany since the Franco-Prussian war, and it also manifests the determination of the British Government to be friends with Germany in spite of the popular feeling in Great Britain against her.

**British Columbia.** Labor Legislation in British Columbia has been troubled more than the other provinces with strikes and lock-outs. In fact, they have been so prevalent, that the present government of British Columbia have several important and far-reaching labor bills on the order sheets. The provincial secretary has given notice of a bill, which he claims to be an improvement upon that of New Zealand. The object of the measure is to compel disputant employers and employees to submit their differences to an impartial conciliation board, before they can legally cause either a picket or a lockout, the arbitration tribunal presenting an unbiased report as to the merits of the respective contentions, and thereby greatly influencing public opinion on the issue. There are other bills, such as the further amendment of the Coal Mines Regulation Act, and another relating to the employment of Asiatics in works carried on under franchises granted by private acts of the legislature. Last session's disallowed Chinese and Japanese exclusion measures was re-enacted with this difference, in last year's legislation Chinese and Japanese were jointly considered; this year only Chinese are dealt with. How far the administration will get with these measures is a question, as they were sustained in a recent division only by the casting vote of the speaker.

**Russia in Manchuria.** Russia has promised to evacuate Manchuria and in a certain sense is performing her promise. She has withdrawn her troops from the country districts, but has reserved the right to place them along the railway, which she has built through Manchuria, for its protection. When we remember that this railway is a branch of the great Siberian Railway, and that any number of troops can be rushed across the border at a moment's notice and scattered through the province, together with the fact that the Manchurian people have been disarmed, we see that the evacuation is but nominal. The people are ignorant and Russian control of the railway means government of the country by Russia. The result will be the closing of all the ports of Manchuria to European and American commerce and also to their missionaries, as the State church of Russia is the bitterest foe to every evangelistic effort.

## The Dead and the Living Christ.

A sermon preached in the church in Chester, N. S. on Easter Sunday, April 12, 1903.

BY REV. RUPERT OSGOOD MORSE.

Rev. 1: 18 I am the Living One, and I was dead, and behold I am alive for evermore, and I have the keys of death and of Hades.

So spoke the glorified Christ to the exiled John. Behold this glorious one. He stood in the midst of the seven golden candlesticks, his head, white as snow; his eyes as a flame of fire, his feet, like burnished brass; and his voice, as the roar of many waters. In his right hand were seven stars, out of his mouth proceeded a two-edged sword, while his countenance was glorious as the sun in his strength. What a being! No wonder John fell in fear at his feet! But that hand filled with glittering stars is as gentle as when its touch gave blind eyes their sight. It lifts the awe-filled disciple to his feet as the voice says,—"I am the Living One; and I was dead, and behold I am alive forevermore, and I have the keys of death and of Hades."

We are not surprised at John's fear, nor that his recognition of his Lord Jesus allayed every fear.

### Notice.

I. We are here taught that Jesus was dead. Upon this point there can be no doubt. This glorious scene points back to Calvary. As Jesus committed his spirit into the Father's hand the Lord of Life died. The marvel was that he should die so soon. He had been on the cross but six hours. Two or three days usually passed ere life was extinct. Why Jesus died so soon we leave where inspired pens leave it, in the silence of God.

Two prophecies were fulfilled on the cross. Hundreds of years before it was written, "A bone of him shall not be broken." The soldier's commissioned to hasten the death of those on the cross that day, finding Jesus dead, break not his legs. But possibly Jesus has faltered. So to double assurance, "one of the soldiers with a spear pierced his side, and forthwith there came out blood and water." And thus was fulfilled,—"They shall look on him who they pierced." This, too, made doubly sure Jesus' death. Of that death there is no shade of doubt. Yes, the Son of God, the Lord of Life, was dead.

But no malefactor's grave shall entomb Jesus. He has been sufficiently humiliated. His atoning work is done. Earthly honor shall now join with Heavenly. Now comes the next scene on earth's most tragic page. A Jewish Senator and a Jewish Rabbi appear. The wealthy Joseph of Arimathea asks of Pilate the body. He and Rabbi Nicodemus prepare it for its burial. Wealth furnishes the piety, and love the gentleness. Joseph opens his new tomb for its reception, and thus is fulfilled a third prophecy, "And with the rich in his death." The sun goes down. The darkness deepens. In yonder tomb, motionless, dead, the mighty Redeemer lies. No child of Adam was more truly dead than he.

II. This same Jesus is alive forevermore. This is his affirmative. The death and resurrection life of Christ is the very substance of the Pauline gospel. Paul says, Christ died for our sins, was buried, and rose again the third day according to the Scriptures. John was the first person to believe that Christ had risen from the dead. When he and Peter ran together to the tomb and found it empty, with no indication of a hasty exit, our implicit belief in the resurrection entered his life. That belief was nourished by the appearances of Jesus to his followers during the subsequent forty days. And now John's vision specially prepares him to herald Jesus as the Resurrection and the Life, for has he not seen the glorified Christ, and heard him say, "I am alive forevermore."

But recall again the new tomb, the great stone at its mouth, sealed with the Roman seal. See the armed guard pace to and fro guarding the resting place of the mighty dead. But spite of it all the grave is emptied, the Lord of life burst the bonds of death, and overturns the throne whereon the grim despot death, has reigned so long in the regions of despair and gloom. No human eye witnessed that resurrection, no human hand rolled away that stone. God works his mighty resolutions silently. But though in the silence of the grave Christ conquered death, though with equal silence he came forth and showed himself to men, of that resurrection there is no more doubt than of his death.

And this resurrection of Christ is the sublimest fact of Christianity. The corner stone of the church is laid in his empty tomb. On this glad Easter morn hail him, the Conqueror of sin, the Vanquisher of death, the Pan-somer of the grave. The resurrection is the keystone of revelation. It has exalted music, poetry, sculpture, painting, and literature. Christ staked all upon it. It is the culmination of his prophecies concerning himself. The resurrection emphasizes and glorifies the incarnation, the perfect life and atoning death. The apostles considered it a sufficient evidence for all their preaching. Dr. George Dana Boardman, in "The Epiphanies of the Risen Lord," has beautifully said, "The Resurrection stands forth in the Apostolic Theology as the epitome and very I-bel of Christianity itself. And well it may; for it involves the whole story of the incarnation. He who has risen must have died, and he who died must

have lived, and he who has lived must have been born. Jerusalem's empty tomb proves Bethlehem's holy manger. And so it comes to pass that belief in the resurrection of Christ is the touchstone of Christian faith, the key to the kingdom of Heaven."

The resurrection of Christ gives us a living Saviour. Those whom he himself called back to life are dead. The founders of other religions are as dead as the mummies of Egypt. But Jesus is alive forevermore. We worship a living Christ. A dead Christ is unwelcome in art and no less so in religion. We shall make no less of the cross but let us make more of the triumph over the grave. From the risen Lord we derive our divine life. With these glad memories we welcome with garlands of flowers and songs of triumph our living Lord on this glad Easter morn. We give him a carpet of flowers for his once pierced feet; we give him a crown of glory instead of thorns; and because he lives we shall live also.

His resurrection accounts for the existence of the church. The church exists. Canon Farrar has finely shown how the church has regenerated literature, sanctified marriage, ennobled woman, conquered the world, glorified God. But how will you account for the church without the resurrection? The apostles affirmed their faith in the resurrection. They were neither deceived nor deceivers. The resurrection is the crowning miracle of Christianity. To tell the apostle's appeal and to let us appeal. Paul said, "If Christ be not risen your faith is vain," but he adds, "Now is Christ risen." The truth has created a new heaven and a new earth. From the night of death a new sun has risen. Its brightness fills the world to day. Their witness to the resurrection was an important part of the apostles' ministry. At Pentecost, Peter said, "This Jesus hath God raised up whereof we all are witnesses." Later he explained the healing of the lame man thus,—"Be it known unto you all . . . that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, doth this man stand here before you whole."

"He is risen, sing ye praises,  
Who his blood on Calvary spilled;  
Shout it loud in farthest places;  
What he promised, he fulfilled.  
Who withstands? And why d'assemble  
See him mount in glorious worth;  
Bright in triumph breaks he forth.  
See how hell's black portals tremble,  
As the conqueror at them drives,  
Hallelujah! Jesus lives.

Us from death-loom to deliver,  
Sank he in the grave's dark night;  
Us to raise to life forever,  
Rose he through the Father's might.  
Death, thou art in victory swallowed,  
All thy terrors overblown;  
All thine empire overthrown;  
Life is now achieved and hallowed,  
Though the speller still bereaves,  
Hallelujah! Jesus lives."

III. Our text shows Christ to be sovereign over death and Hades. He holds their key. The figure is one natural to a country of walled cities and gates. Death had reigned supreme. No tears could move, no prayers persuade him as he went forth for his victims. But one day a stranger entered the region of darkness, and seemed to yield to the monarch's power, only to make more emphatic his overthrow. Death was dethroned, disrowned, destroyed by the Lord of Life. Christ's followers have now nothing to fear for he is King. Death's portal can only open at his permission. We need not fear to enter whence he returned in triumph. Because he lives we shall live. Standing by the empty grave of Christ we make Paul's triumphant words our own,—"O death, where is thy sting? O grave, where is thy victory?" Nay! The victory is ours through our Lord Jesus Christ.

If the resurrection be true, then is our Lord's divinity assured. It is the proof of his character as a true prophet, and a divine being. He claimed and exercised the power to rise from the dead. He rose. He is God. The stonement was finished, not on Calvary, but in Joseph's tomb. Christ's resurrection is God's, "Amen and Hallelujah," of humanity. If his work had been incomplete, and his stonement unaccepted he had never risen.

"Hark! the anthem awakes; listen!  
Faster and faster  
Swells a psalm whose chorus angels  
Sung about abroad:  
Come, O Lord undying! Hail, O mighty  
Master!  
Lo, the risen Saviour! Lo, the Christ  
of God!"

Christ's resurrection is the promise of our own. Through the open grave he made a way along which all must pass, as surely as the first link of a chain draws after it all the rest. Scientists once talked of the improbabilities of the resurrection. (Science now argues, though fragmentarily, for the resurrection.) Unbelief may pile mountains high its denials. The rationalist may urge the difficulties. To all, there is one reply,—Christ rose. There is no more reason to doubt it than there is to doubt that Napoleon was defeated at Waterloo. And if he rose so shall we. I admit that this doctrine presents difficulties. But there were difficulties to Christ's resurrection. He overcame them all. So can he overcome every difficulty to our resurrection. He who denies that the dead can rise denies that Christ rose. "But now is Christ risen." Taken we too shall rise. Empty as was

Joseph's tomb, so empty shall be all the tombs at the sound of the archangel's trump.

"O'er the abysses of the grave and its  
horors infernal,  
Victory's palm thou art raising in  
triumph supernal;  
Who to thee cling  
Circled by hope, shalt now bring  
Out of its gulf life eternal."

All hail, then, thou risen Jesus! Thou art he who once was dead, but who now liveth forevermore. At thy girdle are the keys of death and Hades. March forth thou Mighty Conqueror in thy sublime triumph! Let the bells peal on this glad Easter morn! With thee we bear the cross; with thee we may lie in the grave; with thee we shall rise in triumph; and with thee we shall sit on thy throne, no more to die, but to rejoice in the triumph thou hast won—Thou Christ of God, blessed forevermore.

## Systematic Beneficence.

BY DR. H. C. CREED.

(Continued from last week.)

Here some one will cry out almost indignantly that many people cannot afford it. We might as well say, however, that we cannot afford to rest from productive labor one seventh of our time. It God claims the tenth as well as the seventh, all we have to do is to pay it and leave results to him. But what are the results? In the case of the Sabbath, experience has proved, we are told, that a man can do more and better work in six seventh of the time than in seven eighths. And in the other case, take the testimony of the tens of thousands of persons who have for years been tithers. Farmers, merchants, lawyers, artisans, all who have tried the plan faithfully, are more than satisfied, so far as known.

Let us take a few specimen statements chosen from among thousands. One writes: "I never knew a case where one-tenth was given that did not produce the most satisfactory results. I believe it to be about the surest way to prosperity that a man can possibly adopt in this world; it is just what the scriptures call it—the 'scattering which increaseth,'—while the opposite plan is the 'withholding more than is met, but it tendeth to poverty.'"

"I was in doubt for a long time," says another, "whether I ought to give largely to benevolence while in debt. I began to doubt, however, after a hard and unsuccessful struggle to get out of debt that I should ever succeed. At length I was persuaded that I was 'robbing God' to pay my creditors. My wife and I consulted over the matter and decided to give a tenth, which we have done, and God is prospering us beyond any previous experience."

Another man writes, "Really, to be honest with God is one of the most selfish things I know of; for it pays a hundred fold or more every time."

Some of the most eminent Christian writers of the early centuries took very strong ground on the subject of tithing. Thus Chrysostom, "the golden-mouthed," is quoted as saying, "O what a shame! that what was no great matter among the Jews should be pretended to be such among Christians! If there was danger then in omitting tithes, think how great must be the danger now!"

Also the great theologian Augustine, in the fifth century wrote: "Tithes ought to be paid from whatever may be your occupation, whether war, merchandise or some handicraft. Tithes are required as a debt. He who would procure either pardon or reward, let him pay tithes and out of the nine parts give alms. God who has given us the whole has thought it meet to ask the tenth from us, not for his benefit but for our own."

If any Christians desire ecclesiastical authority for the obligation of paying tithes, they may find it in the statement that eight councils of the early and medieval church, beginning with Ancyra in 314 A. D. and ending with London in 1425 A. D., proclaimed this duty, "resting it not on the authority of ecclesiastical law but on the sure basis of the Word of God."

The fact is that a clear case can be and has been made out in favor of the principle of tithing for religious purposes. A large number of our Baptist ministers and laymen are regular tithers. Some belong to "The Tenth Legion," some to "The Christian Stewards' League," some perhaps to other organizations formed for the promotion of tithing; but a much larger number doubtless are connected with no such union. Of all these it would be hard to find one who would willingly return to the old way of hap-hazard contribution. Why then is not the practice generally adopted? For several reasons. First, some people are stingy and are ready to find excuses for not giving more than they do. Second, some people are conservative and slow to change their practice, even for the better. Thirdly, many people see objections and apparent practical difficulties, and have never had these explained away. All the objections and difficulties, however, have been considered and successfully met by earnest advocates of the tithing system.

If any of the readers of this article have questions which they cannot answer in regard to this matter, let them write to me, or to Rev. G. O. Gates, D. D., St

John (I think he will excuse me for naming him); and after a reasonable time, answers may be given through the MESSENGER AND VISITOR, with the editor's permission.

Now let us consider what would be the result if the practice of giving tithes were universally adopted by the members of our churches.

Taking the tabulated statistics given in our Year Books, and reckoning as a standard the average of the last two years (1900-1902), we find the total amounts raised by our denomination in the Maritime Provinces as follows:—for church support, \$187,684; for denominational objects, \$25,689; for other than denominational or local purposes, \$6,345; making a grand total of \$219,718 in round numbers. The total membership is 50,800.

We may suppose, for the sake of argument, that the fifty thousand members represent ten thousand families,—that each family is supported by one person—and that no other persons have any money to contribute. This supposition is of course far below the truth. Large numbers of young people, for instance, are earning their own living wholly or in part, and many more have money to spend for their personal needs and pleasures.

Let us further suppose the income of each family—the whole sum received in wages or salary, gained in business, or raised on the farm in produce for the use of the family—to be no more than \$400 on the average. Then the head of each family will devote forty dollars in the course of the year to religious and benevolent objects. Multiply this by the supposed number of families (10,000) and we have the handsome sum of four hundred thousand dollars (\$400,000).

This would allow the churches to increase the amount raised for local purposes to \$285,000, or 58 per cent in advance; to double the amount given to outside objects, making it \$120,000; and then to increase the contributions to our missionary and educational work by \$75,000, making the sum about four times as large as at present. Just think of it!

Imagine the joy of the brethren who have charge of our Home and Foreign Missions and our Institutions of learning, when they found at their disposal in one year as much money from the churches as they have heretofore had in four years! What cancelling of debts—what enlargement of operations—what glad hopes of more abundant fruitage—would follow!

But this does not tell the full result of such wider opening of the people's purses in obedience to the Divine requirement. God's promise would surely be fulfilled. The windows of Heaven would assuredly be opened. There would soon come down upon all our churches, upon all our mission fields, upon all our institutions, upon all our homes, a blessing—both material and spiritual—such that the world would be room enough to receive it. May the Lord bring it to pass!

### Put Your Helm Up.

A head wind and contrary tide since sun-up had caused the Skipper of the Mission Ship to put the sombre eyed goggles onto his heart-eyes and see all his mercies turn into black patches. The bright May morning, the bold wood-clad mountainous islands, a glorious sunrise and even a good breakfast, which ought to touch a soft spot in an old sailor, had all lost their charm.

"If this holds out, I shall not get there in time to hold a meeting tonight," growled he. "I have had enough of this crawling for one day. I'll make a fair wind of it and run to that island to leeward and try to get a meeting in there. I failed last time it is true, but that is all the better reason for going again now. Put your helm up and run her off!" So growled he,—so growled I,—for the writer was the grumbling Skipper and as the editorials "We" is in disgrace these days, I by this confession adopt the humiliating first person singular and here is my tale.

I had failed before, should I fail again? Down went the anchor with a rattle and off came the dark goggles from my heart-eyes. No time for any grumbling now. I do not know anybody here, how shall I get a footing! But that has been so in a hundred other places, and there is still the same saving clause. If I do not know any one, God knows some one. I order the boat out and land. A man is standing on the beach waiting for us. He accosts us at once and here is the "some one" who God knew. He leads us up the hill to the house where he and his aged mother live. Why is the face of the old mother so full of peace, so bright with hope, despite the irritating affliction of twenty long years of total deafness; forming a strange contrast to the faces of the many village women who soon gather near the house to see the strangers? Let me tell their story.

For seventeen generations, father and son, the men of this family had been the representatives of the old feudal lords of the district. They and they alone had the privilege of wearing a sword, the sign in those days of official dignity, a sign unmistakable for ordinary mortals. But a great change came, none too soon said ordinary mortals, all too suddenly thought those who wore the sword-signs of rank. The feudal system was abolished. The father of our friend overcame by the sudden change,

went into the evil ways, deserted his wife and led a wanderer's life. For twenty years they were separated, lost to one another. But the Lord found them both in separate ways, the wandering, wayward man, the lonely deserted woman. His love found them out and supplied the heart-need of each. The man having become a Christian made it his duty to search for his wife, deserted twenty years ago. He found her and despite her affliction of deafness rejoined her, they living together as Christian man and wife until he died a year ago, a period of ten years, during which time they returned to their island home. This act of the father's made a deep impression on the son and his wife. They too became Christians. But business reverses engrossed the son's heart and mind. He grew to be indifferent. Then came, two years ago, the little Mission Ship on a hurried visit. Entrance to the village was refused, so that no meeting was held. Well, I remembered the day and how weary I felt. Our friend was away from the village then, but on his return heard of our visit. God used this to touch his heart. It reminded him somehow of his faith, now grown weak, and of God whose love he had begun to forget. Then came, just a year later, the testing time. The old father died. For his mother's sake, for the sake of his father's faith and witness, for his own heart's sake, he resolved that his father must have a Christian burial. "Of course" say you, "quite right and proper." Ah friend, have you ever lived in a heathen land? If your relatives were all heathen, your neighbors for miles around all heathen, if there were long-established customs and habits pressing you on all sides, if priests and village officials were urging against such a stand, would you, would I, with that man's light to go upon, be ready to do as he did?

Our friend sent a relative in haste over to the mainland to get a Christian pastor to come to the island and give the father Christian burial. No sooner had he crossed than the wind blew a gale. For the pastor to get over becomes impossible. The son and the stricken mother wait in vain. Officials and relatives urge. The law demands a speedy interment. The priest is ready to attend to ceremonials. There is no excuse. Anxiously they wait until the last moment, but the gale blows on and the pastor doesn't come. Should they call in the priest? "No" said the son, "I will not. It may not be in order, but God is merciful and will accept our humble efforts." And so the son announced to the village that his father should have Christian burial and that the priest would not be needed. Then the poor old deaf mother and the stout-hearted son, before astonished villagers gathered in their home, read from the Holy Book of the life that is born in death, and with uncertain voices, these two alone among their heathen neighbors, sang praise to the God they knew. Then to the grave they went, and the neighbors heard the son in prayer speak of hope unquenchable by death, and again two voices rose in praise to God. Alone? No, not so, for surely their dear Lord was near.

And so they bore their witness and so the ground was prepared. So it was that on the morning when the Skipper grumbled at the tide and wind, the school children saw the little white craft bear down on the village and told our friend it must be the "Jesus Ship," hence his hastening to meet us. A right royal welcome had we and a crowded meeting to crown the day.

As we bade our friends good-bye and set sail the lesson came to my heart once more which I should have learnt ere this. When God by means of the tides and winds of life speaks, even though it should be to "put your helm up" and go where going seems hopeless, if you, if I, but go in faithfulness we shall surely find the "some one" whom God knows waiting and the way prepared for service.   
LUKE W. BICKEL.

### Gifts of Christian Parents to their Children.

How often have we heard one say, "I owe all I have and all I am to a godly mother," or "My father and mother gave me a good start in the world, and if I fail to do well it will be my own fault." Canon Farrar says that he considers the influence of a Christian mother the chief factor in the formation of his character. Thousands of good and great men might say the same. What do Christian parents give to their children?

Good counsel. They teach them the fear of the Lord. They write on their young minds lessons concerning God and righteousness and salvation and eternal life. These lessons are indelible. A good example. The wholesome precepts of every Christian parent are enforced by a good example. The Christian serves God, keeps the Sabbath Day holy, reverences the name of the Almighty, worships Him in the sanctuary and in his own home, deals honestly, and walks uprightly before men. Christian parents give to their children a good mental and moral constitution. A father transmits certain physical characteristics to his children, so he transmits certain traits of inner life. Every father should give to his children a better physical constitution than he received from his ancestors, and a better mental and moral constitution than he received. This he will do if he lives as he should.

No father can transmit what he does not possess. No Christian father can transmit to his children a Christian character, because character is something which every one must make for himself. But he can transmit certain tendencies and dispositions which will greatly aid in the formation of a good character.

Christian parents give to their children the benefits of a good home atmosphere. There is something in a Christian home which cannot easily be defined, which makes home happy and makes the children homesick when they are far from home. Sympathy, kindness, peace, love, and goodness make the atmosphere of the home as sweet as the breath of Eden. Children will never forget it. They may wander far, but the breath of that home will go with them. Christian parents give their children their prayers. These prayers do good because they are answered, and because they are heard by the children. The sound of a father's voice in prayer will never be forgotten. All these forces conspire together to lead the children into the way of truth. It is a mighty force.

The old sneer that the children of Christian parents, and especially Christian ministers, become worse than others is not true. This conclusion is based on a narrow view. Let any one consider this subject diligently, intelligently, and conscientiously, and he cannot escape the conviction that the children of true Christian parents have a great advantage in the struggle of life. The truth is, that most of the members of Christian churches are sons and daughters of Christian parents. Many of the most substantial citizens of every city in our country are sons of Christian parents. A few weeks ago the Rev. John Spurgeon, father of the Rev. Charles H. Spurgeon, died at the advanced age of ninety-two. His father also, the grandfather of C. H. Spurgeon, was a minister of the gospel. The sons of C. H. Spurgeon are now ministers of the gospel, one of them filling the pulpit of the Metropolitan Tabernacle, in London, where his father ministered for many years. For one hundred years the family of Spurgeon have transmitted the gospel trumpet from father to son in an unbroken line. This is only a single example out of many. It is the design of the Almighty to fill the world with righteousness, not merely by bringing back those who have wandered into darkness, but especially by causing the children of the godly to walk in the way of their fathers.—New York Advocate.

### How to Help the Prayer Meeting.

A PRAYER MEETING TALK BY DIMOCK ARCHIBALD.

FRIENDS:—Will you permit a word of personal suggestion as to the way to help the prayer meeting. When Moses came down from the mount his face shone. And as a further result of this long communion with God, he had power with men—as the sequel shows. Cannot each one of us have in a good measure this same power, gotten in the same way. Why cannot we walk with God in our daily duties, doing all for his glory? The predominating motive in our business being to make money in order that the largest possible sum might be used to make Christ known to the world. In case the multitude of duties press upon us up to the time of going to prayer meeting so that the minutes for private prayer are few, our prayer might be as follows,—“Here I am Lord, as weak and helpless as ever, I have said that my body is the Temple of the Holy Ghost. Though I cannot understand this, yet I will believe it. Herewith now anew and again I yield all my ransomed powers to His guidance, to be used as Thou wilt tonight. Glorify Thyself through my testimony and therein will I rejoice.”

We can be a witness to the faithfulness of God in giving power for service when we have thus surrendered to him. And when full of "in our weakness strength and power were received for the performance of duty, the only solution of the matter was "It is not I, but Christ that liveth in me."

The above is one way of helping the prayer-meeting. Is not a successful prayer-meeting simply a result of the members living for Christ in their business every day. Let God's children run their business for the glory of Christ, instead of for their own glory and the prayer-meeting will be a success, and souls will be saved every week in the year.

### "Behold He Prayeth."

ACTS 9-11.

He kneels before the Throne of Grace :  
His soul would find a resting place :  
Rest from the strife of sin—  
The answer comes in glad surprise,  
And to his burdened heart supplies  
The peace of God within.

Come ye who seek to gain relief  
From all the pains of sinful grief—  
Come to the Mercy Seat.  
Here God will ease your every pain ;  
And joys immortal you will gain—  
The soul's eternal meat.

The Grace Divine, for you and me,  
Salvation full, salvation free,  
Brings from the fount above,  
For when in Jesus we believe,  
Celestial raptures we receive—  
The fullness of His love.

North River, P. E. I.      ADDISON F. BROWN.

## Messenger and Visitor

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B. MCC. BLACK

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### Watchfulness.

We have it stated that the evangelical denominations are growing more rapidly than the general population. It is also affirmed that these denominations have so increased that already they are a prime moulding factor in the sentiments of the country, and we are led to congratulate ourselves upon what has been done, and upon the wider sphere of influence, upon which Christians have entered. But is it not worth while, in the midst of our rejoicing and thanksgiving, to pause, and ask whether our very success may not bring us a snare, and whether there is not great need of humility and vigilance?

With the growth of the churches, they become more attractive to designing persons. There are not a few who are willing to identify themselves with a church for what they can make out of it. That this is so, is evident from the defalcations and petty rascalities of church members which find their way into the daily press. The great majority of rascals are still out side the church, but there have been found enough within her borders to occasion grief and mortification to all good men. The success of the Puritans in the age of Cromwell filled their churches with worldly men who were willing to play at piety so long as godliness proved a means of temporal gain. We know the result, we know how at the restoration, thousands who had walked too craftily to be detected, threw off the cloak, and plunged into the lowest dissipation, helping to make the reign of Charles II. the most disgraceful era of English history. We have achieved no such power as the Puritans grasped, but the power of our Christian community is increasing year by year, and the churches of Jesus Christ need to watch lest it come to be understood that the road to riches, to office, to the best society, lies through the door of the church.

It is somewhat strange that at such a moment there is persistent movement in various quarters against our customary strictness of inspection and discipline. To admit the immoral is not contemplated. But there is a plea for the abolition of all doctrinal tests. The door of the church ought to be open to any man of fair life. Let this principle become pregnant; and our doctrine of regeneration is practically surrendered. A change of heart becomes unnecessary, and is by no means essential to salvation. What follows? The past tells us plainly. The doctrine of regeneration being gone, that of the atonement through a divine Saviour will follow. After a little, laxity and immorality of practice will distinguish the churches. As a man thinketh in his heart, so is he. The movement against strictness of doctrine is in fact, though most of its advocates perhaps, are not aware of this, a movement against strictness of practice. The profound doctrines of our religion stirring the heart and the conscience as they do, are the necessary seed of its morality. We cannot afford to have pulpits dealing in theories and guesses, and a church welcoming every wind of doctrine.

But it is not enough to be vigilant in reference to doctrinal purity; we need greater vigilance in reference to morality. By this is not meant that lines of conduct should be drawn more strictly than the Bible has drawn them. It may not be for us to say what is and is not, sin. The manufacture of sins is the poorest business in which a church can engage. Not this, but we desire to emphasize the need of enjoining and enforcing more carefully the rules of

purity and justice and honor and love laid down by the Spirit of God in the Bible.

In many churches there is no special care to investigate the character of those who apply for membership by letter or by baptism. Everything is left to the pastor, and those he recommends are at once accepted. But he is often unable to do the necessary work; he may be new to the place and ignorant of the people, or his multiplied labors may forbid him to use such diligence as is required. The deacons are not authorized to assist, nor is it the duty of any committee. Then too, in many churches where this loose plan is adopted, it is made more mischievous by the manner of receiving candidates. The experience is related (if there is any) the letter is read, and the vote is taken, in a full meeting, when all the world is listening with ears erect. If one even wished to object, he could not without creating gossip and scandal, from which every one shrinks. The vote in such instances is a mere form. Perhaps it is to such laxity of church work that we are to trace much of the laxity of church life, that gives so much pain to many of our best people.

The worst possible time for carelessness is when success has made carelessness so full of peril. The time was when persecution guarded the purity of the churches. Now, they must guard themselves or prove recreant to their high calling. Instead of casting down the bars, they should build them higher. Instead of opening the gate to all the world, they should be more than ever solicitous to admit none that are unworthy.

### Believing and Living.

These two things God has certainly joined together; and we read in the Book that "what God hath joined together let no man put asunder." It is certain that no man can sever them without committing a grievous wrong to himself as well as to his fellows.

"Be ye doers of the Word," says James, "and not hearers only, deceiving your own selves." An orthodox creed, whatever that may mean, does not make a man a Christian. God's word on this point is clear and decisive. There is no mistaking the meaning, "What doth it profit, my brethren, though a man say he hath faith, and have not works?" The faith that has not works is dead; and a dead faith is the dearest of all dead things, an offence to earth and heaven. A man may think he is sound in the faith and loyal to God, because he has never surrendered his Bible and is familiar with his catechism. He may be ready to maintain with great vigor the doctrinal traditions received from his parents. He may do all this and much more, and yet have no true loyalty and no real life in him. All this may be the result of natural gifts, a voracious memory or a pugnacious disposition. If there be any service in it at all, it is a service which has not cost. If a man is in Christ let him prove the fact by preaching the gospel to every creature; let him share what he has received with every soul within reach. This duty cannot be delegated. The good received and not communicated, will breed distemper, like the manna stored by the Israelites in defiance of the Divine command. To hold the Divine commission in silence, is to "hold the truth in unrighteousness;" is in effect, to teach that the command "Repent and believe in the Lord Jesus Christ," is not of vital importance, and that he who does not repent and does not believe may not be "condemned already." That one who thus fails to deliver God's message, begins presently to doubt if it is in very deed, God's message, is just what might have been expected. It is just this unfaithfulness to the Divine command which has begotten the unbelief of which we hear so much to-day; and there is no man who can do so much to obstruct the Kingdom of God and his righteousness as he who professes to seek first this Kingdom and righteousness, and yet neglects in word and life to recommend Christ and his salvation to all within his reach.

### Peace—how obtained.

A doctor who was once visiting a Christian patient, had himself long been anxious to have an assurance of peace with God. The spirit had convinced him of his sin and need, and he longed to possess that peace which the world can neither give

nor take away. On this occasion addressing the sick man, he said, 'I want you to tell me just what it is—this believing and getting happiness, faith in Jesus and all that sort of thing, that brings peace.'

His patient replied: 'Doctor, I have felt that I could do nothing, and I have put my case in your hands; I am trusting to you. This is what every poor sinner must do to the Lord Jesus.'

The doctor was greatly surprised, and stood as if lost in thought, when a new light seemed to break in upon his soul.

'Is that all?' he exclaimed; 'simply trusting in the Lord Jesus! I see it as I never did before. He has done the work. Yes, Jesus said on the cross. 'It is finished,' and he also said, during his ministry on earth, 'whosoever believeth in Him shall not perish but have everlasting life.'

From that sick bed the doctor went a happy man, rejoicing that his sins were washed away in the blood of the Lamb. The experience of this physician may be that of every believer in Jesus, for the truth he accepted is for each and all, upon the same conditions. It is the privilege of the believer "to know" that his sins are forgiven—the knowledge of which gives peace and of course real joy.

### Editorial Notes.

—The loftiest Christian hopes have close relation to the lowliest Christian duties, as for example Paul's triumphant psalm of victory over death and the grave closes with the plain, practical exhortation to be steadfast, unmovable and always to abound in the work of the Lord. It is well to remember that all labor here, however it may be viewed by man, will tell on character, and therefore on condition through eternity.

—Dr. Hillis of the Plymouth church is responsible for the following, "Recently a woman lecturer told her audience that she had not suffered an ache or a pain for ten years, or through that time had known a single fear or worry. Her experience is fully warranted by that of the paving-stones in the street." The way some people befool themselves and befog others on this question of entire freedom from pain of body and worry of mind, would be a fitting subject for study by a class in psychology. There seems to be something lacking in the mental make-up of such people which renders their condition almost hopeless.

—The late Dr. A. J. Gordon is reported to have said—"I have long ceased to pray, Lord Jesus have compassion on a lost world." I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, "I have had compassion upon a lost world, and now it is time for you to have compassion." Is there not a lesson in this for some of our pastors and churches? "We ask and receive not because we ask amiss." There is common sense and there is Bible in Dr. Gordon's attitude. What is there in ours?

—It was not the wealth of the Jerusalem Christians which sent the Gospel everywhere, but rather the intense zeal and enthusiasm of the Christians which make a missionary of every member of the church wherever he went. A Moravian pastor on being asked how he accounted for the missionary activity of the Moravians, replied "I do not know, except that we teach all who enter, that every member of the church is a missionary." This was apparently what the early church did, and if this course were pursued to-day by our pastors and churches, it would not be long before all men everywhere would hear for themselves, the wonderful works of God.

—"The bee that stings the peach for its honey, could never tell the reason for its sweetness, the soft colors, the down, the rich juice. Are we any better able to tell the why and wherefore of this earth? We don't know how we came here on this round ball swinging in space, in the first place. It belongs to the power that put us here. Till we ourselves can make one blade of grass grow, create one new life, one new flower, don't you think we would better trust the power that can?" This is good philosophy. It is also good gospel—such a gospel that leads to peace and joy. It is its lack that gives us wrecked lives, and fills the future with deepest gloom.

—The Western Recorder says: "The China Inland Mission not only did not ask for any indemnity for the destruction of their property, but refused it, because 'the Lord Jesus inculcated forbearance and forgiveness, and all desire of revenge is discouraged.' The Chinese Governor of the Province of Shan si issued a proclamation telling his people of this refusal, and adding, 'from this time forward I charge you all to bear in mind this example as taught by Jesus.' It is not at all surprising that such rich blessings attend the work of the China Inland Mission. We do not say that this mission stands alone in this attitude before the world, but it certainly is

conspicuous example, of the Christ-like Spirit in its treatment of injuries received.

—In the Island of Cuba the native shows a tree that looks fair and beautiful to the eye. Giving it a blow with the ax it topples over, filling the air with a fine white powder the secret being that a tiny insect eats its way into the fiber and turns the beautiful tree into a mummy of ensweathed dust. This is what mere morality does for a man—sin lies at the roots of life, unless it is killed it burrows and does its deadly work. The exterior may be fair to look upon, but some gust of temptation sweeps down and over it goes with a great crash—a new life must take the place of the old. Only Jesus Christ can make the dead live. One word from his lips and Lazarus comes forth. One touch of his hand and the maid arises.

—Robert E. Speer says: "Jesus may go to lodge with sinners, but he will not lodge with sin. That must go out, and if it will not, then Jesus will go. What he seeks is sole tenancy. He enters for the purpose of expulsion. These can have him who will pay the price, and what a price! How eagerly life should leap at the desire of paying it! We give sin and get the Saviour. We give death and get life. We give time, and get time and eternity both. We give what is nothing but misery and wretchedness, and we get joy and power and usefulness eternally." A great exchange surely! If the men who are after material things with such a mad rush, would put upon them a proper estimate and let God's light flash upon the heavenly treasure there would not be gold enough in the Klondike to keep them from the pearl of great price."

—In the Paris Salon there is a striking picture, the death of William the Conqueror. The soul is represented as having just taken its flight, and the servants who a moment previous would have leaped to answer his every nod, are robbing his wardrobe. Underneath is written, "William the Conqueror." Think of it! Just dead, and his own life attendants rummaging for booty! What a victory! "What a failure" rather would not the Master of all good workmen say? For the man who does not own a penny, but who lives daily in the love of whatsoever things are true and noble and of good report, who can kneel by his bedside, clasp his wife and child in his arms, then commit them into the keeping of the all-seeing, all-loving and sleep as soundly as his curly-headed darling—that man is the true conqueror. The child of a King is he, the heir of the ages.

Acadia Seminary.

ELOCUTION RECITAL.

This recital, the last in the students' series of 1902-1903, was given in Assembly Hall, Friday evening, April 17. Flattering reports of it have already appeared in the daily press; rendering extended comment from me superfluous.

The students in elocution were assisted by Miss Kathryn Gillespie, representing the Pianoforte Department, by Miss Jennie Eaton of the Vocal Department and by Mr. Thomas Wilson, who in connection with his work in the Horticultural School has been taking work in Vocal Culture with Miss Marvin.

A glance at the programme will show the choice, variety and range of the selections; but it will not show what all are unanimous in declaring, how almost uniformly strong and artistic was the work of all who took part.

The department of Elocution was never so full of students as now, and Miss Lynde is to be warmly congratulated upon her success in her first year's work.

PROGRAMME.

PART I.

1. Unexpected Guests (Motologue), Miss Louise Morse.
2. Moment Musicale, C. sharp Minor, op. No. 2, Mozowski, Miss Kathryn Gillespie.
3. The Trial of Joseph Nadeau, Miss Pearl Reid.
4. (a) Discovered, Miss Laurie Cohoon.  
(b) A Coquette Conquered  
(c) When the Organ Plays
5. The Holy City (Song), Miss Jennie Eaton.  
(Pantomime; Misses Faulein Price, Edith Clark, May Green, Louise Morse).
6. The Honor of the Woods, Miss Gertrude McDonald.

PART II.

7. Judgment Day, Miss Maysie Willis.
8. The Indifferent Mariner (Song) Mr. Thomas Wilson.
9. Sidney Carton's Sacrifice, Miss Adella Gormley.
10. Ingomar, the Barbarian, Mr. Ralph Shipp.  
(Parthian, a Greek girl), Miss Beatrice Oulton.
11. March, "Gold Star," By Sixteen Girls.

The closing exercises of the Seminary will be held Tuesday evening, June 2nd, if present indications are to be relied on. Thirteen girls will be graduated, right in the collegiate course, two in piano, three in voice, and in addition one student receives a diploma for post-graduate work in piano. Rev. W. C. Goucher, M. A., of St. Stephen will address the graduating class.

The recent quickening of interest in the religious life under the faithful preaching of our brethren, Parker and Hutchinson was not confined solely to the College. Several of our students expressed a desire to enter into the larger life, and some have definitely yielded to

Christ. Work has been done in a quiet way that is bound to be fruitful in later years. For these blessings we are truly grateful to the Lord.

LECTURE.

Since my last writing the students, many of them for the first time, have had the pleasure of listening to Dr. Sawyer. His subject was the Friction Match, and under his skilful handling the common place became glorified, and the students were led to see that the apparently trivial and prosaic may become alive with suggestion as to the meaning of history and life itself. Dr. Sawyer has our hearty thanks. H. T. DeWOLF, Principal.

The Summer School of Science.

The Summer School of Science for the Maritime Provinces of Canada, will be held at Chatham, N. B., July 21 to August 7, inclusive. This is the seventeenth session of the school. It is increasing in popularity and efficiency each year and is of very great advantage to the teachers in our public schools, and others who have to do with the training of the young.

The booklet giving all necessary information is well gotten up. It contains a short sketch of last year's work together with a full outline of the course of study for the present year. Any further information regarding the school can be obtained from the Secretary, J. D. Leaman, Charlottetown, P. E. I. Chatham will be a pleasant place to visit in the summer, and the school will receive a most cordial welcome from the citizens.

A European trip is in contemplation. The idea is, to make it economical as well as educational. It is hoped that the cost will not exceed \$150.

The Unfolding of Life.

In the realm of nature, one of the most interesting and mysterious processes is the unfolding of life. The tiny seed contains a living germ. Yet through lack of resources from without, this invisible germ may lie dormant indefinitely. Illustrations are not wanting of the Egyptian wheat, encased with the mummy, with its life undeveloped for thousands of years.

Something akin to this there is in every man. He, too, bears the germ of the spiritual. Yet this germ may begin to grow only after the sun has crossed the meridian of life. Or it may remain undeveloped from infancy to age.

But every schoolboy knows just how to make the seed germinate, and thus fulfill its God-given mission. Placed in the proper soil, warmed by the sun, watered with the showers of heaven, and appropriating to itself the nutritive elements from without, the hidden germ will surely obey its own instinct, and begin to grow.

And in the history of man, the secret of all spiritual success finds answer in the story of the seed. Let the germ have proper footage, receiving the benignant influences of the spiritual Sun, let the dews of divine grace water it according to its need, and with right appropriation of spiritual nourishment, the life will truly and successfully unfold.

What possibilities are in the little seed! What possibilities, too, are in the human life! The mustard seed becomes a tree on whose branches the fowls of the air may lodge, the acorn a mighty oak. So the humblest child of God may become a prophet, a priest, a king, whose ultimate destiny is to sit with Jesus on the throne of the universe.

But while the seed is passive, and therefore, without accountability, man is active, and hence, responsible. My brother, my sister, live up to the full measure of your responsibility. Be faithful in the appointments of the church. Frequent the house of prayer. Associate much with Christian people, and still more with Christ. Be a careful student of the Word, in imitation of the Master's example, let the "Father's business" engross your most serious attention. In everything "study to shew thyself approved unto God." And he who works with the acorn, shaping it into a stately tree, will in like manner work with you, for your good always, and for His eternal glory.—Sel.

New Books.

"EARTHLY DISCORDS AND HOW TO HEAL THEM," by Malcolm J. McLeod is before us.

It is a volume of 216 pp. and deals with the subject in a fresh, racy and suggestive manner. There are nine chapters, of which the first treats of education, legislation, reformation, regeneration; or the college, the congress, the club, the church. Chap 5 treats of the noisy passion for self—and ch. 9 or the closing chapter treats of "Heaven the healing harmony." The book is readable, informing and consequently helpful. The quotations used are apt, and the illustrations are of the kind that impress. When it is known that the author's book on "Heavenly harmonies for earthly living" has passed through five editions in a single year it will be seen that Mr. McLeod has caught the ear of the public. The publishers are the Fleming H. Revell Co. and the price 75c net.

MANY TALKS TO CHILDREN by Perry Wayland Sinks.

This is a little volume of 100 pp. which deals with money, in seven chapters, each of which discusses the question of money in as many phrases. Getting Money, Spending Money, Sharp Bargains, The Poor Poor, The Poor Rich, The Rich Poor, and The Rich Rich. These were talks to children, and the thought of the author was to impress the youthful mind with the value of money, its use and abuse. To pastors of churches who desire to deal specially with the young in their congregation these "Talks" would be very suggestive. Published by the Revells. Price 40c net.

In the Nineteenth Century the four leading articles are all in some phase of the Church question. The revelations which are made are certainly a surprise to most readers. Lord Halifax writes on "The Crisis in the Church" in such a manner as to indicate the real meaning of the forces which are at work within the Established church. It seems strange that while the nations that have long been under papal rule, are throwing off the fetters of which they have been bound, there are signs of a movement towards Rome in the part of many in the church of England. A leader in this movement is Lord Halifax himself. Other articles of real value will be found in this Review, and will repay reading. "The Nineteenth Century" is up to date in the contents of its pages. Published by the Leonard Scott Pnb. Co.

The publishing house of William Briggs, Toronto has just issued from its press a volume of nearly 450 pp. which is of more than ordinary interest and ought to command a wide sale. It is the story of the life of Helen Keller, who was both blind and deaf and dumb, but who overcame these obstacles and received for herself an education which few obtain who are in full possession of these faculties. The book is divided into three parts. "The first two, Miss Keller's story, and the extracts from her letters, form a complete account of her life as far as she can give it." The third part is a supplementary account of the life of this remarkable girl for which the editor only is responsible through acknowledging his indebtedness to others, especially to Miss Sullivan, who has been to Miss Keller everything that one person could be to another. The story as Miss Keller tells it is interesting, it is more, it is fascinating, more so than most novels, and even so much more healthful and stimulating. It is such a book as a wise parent would place on his table for his children to read. The editor is John Albert Macey of Cambridge, Mass., who has done his work well. It contains 14 illustrations. We would like to see the volume in every Sunday school library in the land.

Margaret B. Sangster has written a little volume of sweetness and tenderness entitled "When Angels Come to Men." It is dedicated to the memory of a sainted mother, who requested in the last days of her earthly pilgrimage that she write "a book about the angels." This volume is the fulfilment of that request. The author says, "In this little study of our heavenly helpers, I have found a great deal of inspiration and cheer, and I pass it on, for the comfort of those who dwell in the house of mourning." To many a weary watcher who may sit beneath a "jauniper tree" or who may be cast in some "fiery furnace" of affliction, there will be help and cheer found in these 150 pages. Miss Sangster has a charming style, which makes the reading very attractive. It is nicely gotten up by the Fleming H. Revell Company. Price \$1.00 net.

THE YEAR BOOK of 1903 of the Baptists of the United States contains much valuable information. Last year there were added to the churches by baptism and experience 233,098, an average of 639 baptisms a day. The gain in churches for the year was 376, about one a day; in ordained ministers there was a gain of 248. There are 44,829 churches in the whole country and 30,809 ordained ministers. There are 9 Theological Seminaries, with 77 teachers and 1088 pupils. Of Universities and Colleges there are 100, with 2,033 teachers and 31,314 students. Of Academies and Institutes there are 828 teachers and 15,041 students. These institutions have property and endowments to the value of \$48,876,113. Yet there is scarcely one of them that is not as lean and gaunt (from hunger) as our own Acadia. There are 42 charitable institutions with over \$1,500,000 worth of property. Of Baptist periodicals published in the country there are 120. The numerical strength of the denomination lies in the South. When it comes to contributions however, the most of the money comes from the North. New York State leads in contributions, Pennsylvania comes second with Massachusetts a good third. Georgia still leads all the states in the Union in the number of Baptists over 400,000. New York contains the largest number in the North—1,537,000. There are more Baptists in the United States than are found in all the rest of the world. They are a great and growing force, and tell for righteousness and true holiness whereon they are to be found, and this will continue to be increasingly so, as their principles come to be more clearly understood, and more devoutly lived.

The annual Convention of the B. Y. P. U. of America will be held in the city of Atlanta, Georgia, July 9 to 12 inclusive. We understand that the key-word of the Convention will be Service. It is a royal word, and will be royally used during the meetings. This gathering of the Young People in a Southern city will afford Canadians and others an opportunity to enjoy the warm-hearted southern hospitality, and will bring them in touch with a different element than that to which they have been accustomed in cities farther north. The meetings will be deeply interesting. This cannot well be otherwise in such a Baptist stronghold. There will be a very large attendance. Representatives from the Maritime Provinces would be warmly welcomed.

## \* \* The Story Page. \* \*

### Closed Doors.

BY AGNES K. WILSON.

Her mother had gone, and Loreen Elliott, who had watched the carriage out of sight, turned from the gate and went back to the house with a rather sober face. "I did not brighten either as she set about making tidy the rooms thrown into disorder by the hurried departure.

"Aunt Belle is always fancying herself ill," she muttered, ungraciously, "and of course she must have mother. If she were really sick, I wouldn't mind; but I believe she imagines half of it."

To do Loreen justice, she would not have made any such remark had she had any other audience than her golden canary, who turned his head to one side and regarded her critically. She was ashamed in a minute, too, that she had even said it to herself.

"Poor Aunt Belle," she murmured, in a softened tone, "I should want mamma, too, if I were only ever so little sick. But I don't believe it is wholly selfish of me to wish that mother hadn't had to go away just now." The canary chirped sympathetically, and Loreen, who had been looking at him absent-mindedly, laughed a little.

"Oh, you needn't pretend that you know anything about it, Dickie bird," she said sticking her fingers through the brass bars of the cage, "you don't begin to know anything about all my lovely plans being spoiled. Well, Dickie, we've got to make the best of it and keep this house in living order for father and the boys, and attend to the pickling and preserving, and numerous other duties, which no doubt will fully employ us without attempting to entertain company. It's fortunate I didn't get those notes sent off before the telegram came; but why, oh why, did things happen this way?"

The same question pursued her as she went on with her work in her thorough going way. Loreen was disappointed. In her desk upstairs lay three dainty notes addressed to as many shopgirls in the city not far away, asking them to spend the days of their vacation at her home. A friend in the city, who knew the girls personally, had recommended them to her, and had further promised to see that they should have their vacation at the same time. Her mother and she had taken great pleasure in planning for the entertainment of their guests, and they had meant to make it a long-to-be-remembered pleasure. Nothing had been done hastily, or without due consideration. They had taken care that the invited guests should be those who would be most benefitted by the visit, and it had seemed to Loreen that it was a good and beautiful thing to do.

And now it was out of the question. Loreen, who at first had half thought that she might undertake to carry through the plan without her mother's assistance, was forced to admit that it was impossible. The work, which had seemed light enough for two pairs of deft hands, was an absorbing task when all depended upon her own efforts. Guests would be an added burden which it would be impossible for her to bear, even with the assistance of a servant. Loreen could not "manage" as her mother did.

So, with a long-drawn sigh, the young girl gave up her cherished plan. The sigh was not for herself either, although she had promised herself great pleasure only as she found it in giving them a glimpse of brightness. She had told herself gladly that she meant it as a "cup of cold water, in the name of a disciple." And now she was not permitted to offer it.

Better thoughts came, however, before the work was all done. Her cup of cold water must be given by loving service at home. Perhaps Aunt Belle needed the service as much as the shopgirls. It was not God's way to have her serve Him. She must be content with knowing that.

She could not help telling Aunt Milly about it, though. Aunt Milly was aunt to the entire village, and knowing that Loreen was alone, she dropped in that afternoon to see that she should not feel lonely.

"It seemed such a beautiful opportunity," Loreen said regretfully. "And now the door is closed, and I don't know whether it will ever be open for me again."

"Well, dearie," Aunt Milly replied, cheerily, "when the Lord closes the door, don't waste your energies in beating against it. It may open for you again; if it doesn't, you must be content to walk in the path where He leads you."

"It isn't myself," Loreen said, slowly. "Of course the girls didn't know I was going to invite them, but I feel some way as if I couldn't bear to have them lose the pleasure I had planned for them. It isn't so hard, of course, as if I had been obliged to disappoint them, but I know I could have given them such a happy time."

"Yes, I know," Aunt Milly agreed, warmly. "I know you could have made them happy, Loreen. But don't feel badly about it, dear. Remember that it was His own hand that closed the door."

Somehow Loreen felt comforted. She would not allow herself to feel disappointed after that. It was too

much like beating against the door which God's own hand had closed.

But Aunt Milly, too, wondered a little about it.

"I wonder," she said to herself, reverently, "if He didn't close this door to Loreen Elliott just so as to open it to somebody else; somebody who needs to walk that way more than Loreen does."

The thought seemed to take possession of her. She could not get away from it.

"It isn't any harm to try," she said at last looking for the hundredth time at the pretty mansion on the hill, and thinking of the widowed owner who lived her life of sorrow there alone. "If Helen Travis could take an interest in something like that, it would be the best thing for her. If I succeed, Loreen will forgive me for violating her confidence. If I don't, she will never know it, unless I tell her."

She must have told her story effectively, and used her arts of persuasion well. Perhaps Mrs. Travis was ready to turn toward the open door; at least it was Mrs. Travis herself who surprised Loreen by a call on the following day.

"I shall have to tell on Aunt Milly," she said, brightly, "but she told me about your disappointment in not being able to entertain some young people whom you had planned to invite this summer. Would you be willing to help me make things bright for them if I should invite them instead? You see"—she glanced down at her widow's weeds.

Loreen met her with quick sympathy. "Oh, Mrs. Travis! It is so lovely of you to think of it! Are you sure you won't mind?"

A quick spasm of pain passed over Mrs. Travis' face.

"I did not think of it, Loreen," she said in a low voice, "and I am afraid I am going to 'mind' very much. That is why I must depend upon you for the brightness. Perhaps," she added, regaining her composure, "you and I can together make them have a pleasant time, although it will be nothing like your delightful family circle."

Loreen thought differently. Her quick imagination grasped the delights which Mrs. Travis' elegant home offered to the expected guests, and she was ready to believe that their visit could be made more pleasant than in her own more modest one. She entered upon an eager discussion of what she had meant to do with her caller, who found herself more interested than she had been in anything since her sorrow came upon her.

"He has opened the door," Loreen said to herself with glad reverence, as Mrs. Travis went away with the names of the girls she had meant to invite. "And it was only closed to make possible a larger opportunity. I wonder," she mused, "if that isn't the way with a good many of the doors which his hand closes?"

Even Loreen did not see how large the new opportunity was. The weeks of the visitors' stay were all that she had hoped or planned. With the help of Aunt Milly's planning, who felt in duty bound to assist her to find time for the guests, Loreen was able to spend much of the time of their too short visit in assisting Mrs. Travis in their entertainment.

So absorbed was she in her interest in the guests that she scarcely noted the changed attitude of the hostess. She could not understand that it was a sacrifice for Mrs. Travis to lay aside her widow's weeds and put on white house dresses, during their stay, that she might not cloud their happiness by reminding them of her sorrow. She did not realize either that the healing balm of a new interest was soothing the sorrow of a wounded heart. Loreen was too unused to grief to think of these things.

But one day when the visitors were gone and Loreen and Mrs. Travis stood together, the girl was surprised when her new friend, who had grown very dear, suddenly grasped her hand.

"Loreen," she said, impulsively, "do you know what this has done for me?"

Before Loreen could answer, she went on hurriedly, "You don't, of course. You never have known sorrow. God grant its shadows may be far from you. But, Loreen, these few weeks have shown me that I have something to live for yet. I have been so selfish in my sorrow, that I didn't see how much I had left to share with others. Aunt Milly told me the story of your disappointment, but I didn't see then that I was beating against the door which God closed when he sent my sorrow. These few weeks have helped me to realize that there is still an open door of opportunity for me."

Loreen turned to her friend with tears in her eyes.

"Mrs. Travis," she said under her breath, "don't you suppose that some day we shall know enough to praise him for the doors he closes?"—American Messenger.

### The Old Cooky Woman.

BY L. M. MONTGOMERY.

Bert McDonald and Archie Adams were talking together on the Academy campus at Millboro. Ellis Saunders

had just gone past with his books under his arm. They watched his straight, well-set-up figure down the elm-shaded street.

"What does Ellis mean to do when he graduates?" asked Bert. "Go to college?"

"No. He is going right to work if he can find anything to do," answered Archie. "He has applied for that position in the Steel Manufacturing Company that Jack Wallace had."

"He hasn't much chance there. Nell Blair is almost sure of that. His father has a pull," he says."

"Well, I'm not so sure about that as Nell is. Mr. Burgess is the man who has most to say in the matter, and I've been given to understand that he doesn't altogether favor Nell. Thinka his Academy record isn't just what such a responsible employe's ought to be, I imagine. But there are other applicants, all of them with some influence at their backs, and some of them just as competent as Ellis. He hasn't any one to push his claims."

"Well, Ellis is a fine fellow," said Bert heartily, "and I hope he'll get something else if this goes against him. Burgess is an odd 'coker, anyway. They say you never can tell what he's going to do till he does it; but they have great faith in his judgment. I must be off. A fellow musn't waste time with exams only two weeks off."

Meanwhile, Ellis Saunders had gone to his boarding-house in a brown study. He had been talking to Allan Burgess, the captain of the Academy football team and Burgess had told him that a match had been arranged between the "Invincibles" and the Sheffield High School "Wayfarers," to be played at Sheffield, fifty miles distant, in a week's time.

"Dr. Whidden has given us a holiday for it, and all the Academy boys must go for the honor of Millboro. We'll have a regular celebration—especially if we wipe the 'Wayfarers' out of existence, as we fondly hope to do," he concluded, with a laugh.

Ellis did not respond as enthusiastically as usual. His face had flushed slightly at the mention of Sheffield, and he listened rather absently to Burgess' details. Just before they parted the latter said:

"You've applied for the position in the steel works, haven't you, Saunders?"

Ellis nodded.

"Thought as much from the questions father has been asking me about you. Was glad my answers could be favorable. Hope you'll get it."

"I don't expect it in the least," said Ellis, rather curtly.

Burgess shrugged his shoulders.

"Well, you never can tell. Father's as close as a steel trap. Nell Blair has lots of 'pull,' and there's a Stanton fellow from Shattuck that father likes. Still, I think you've a good fighting chance, Saunders."

At first Ellis wondered if he could escape going to the football match. He decided that he could not, and then told himself firmly that he was a cad to want to go.

Ellis belonged to Sheffield. Allen Burgess did not know that; not many of the Academy boys knew it. Indeed, it was surprising how little they did know about Ellis Saunders, in spite of the fact that he had many friends and was one of the most popular boys in school. They could not even have told if he were poor or well off. He dressed neatly, belonged to two or three societies, and always contributed his share to any Academy project.

On the day of the football match the train that left Millboro in the morning was crowded with very hilarious boys. Every academician who could stand on his legs went down to Sheffield, and one or two unfortunate lads who were sick and could not go thought that there was really nothing worth living for.

Ellis Saunders was, perhaps, the only one who did not enjoy himself. He was very quiet and abstracted. His chum concluded that he was not feeling well and left him to himself.

When the train reached Sheffield the High School boys were down to receive the "Invincibles" in state. The two teams greeted each other frantically and then all hurried to the football grounds, for it was almost time for the game to begin.

Sheffield was a small village, but there were a great many people in it, judging from the crowd around the grounds. Everywhere Ellis encountered faces he knew. He nodded pleasantly and sometimes stopped to speak, but his eyes roved over the scene as if seeking for something else. Presently he gave a little sigh of relief.

"She can't have come," he thought. "I suppose I'm a cad to feel relieved. Still—before all those fellows—and Allan Burgess and Nelson Evans, too! I'll go up and see her after the game is over, of course."

When the match was fairly on even Ellis forgot everything else. The Millboro boys ranged themselves on one side and cheered and shouted themselves hoarse. The Sheffield lads did the same on the other side. The con-

test was long and stubborn, for the "Invincibles" found the "Wayfarers" foemen worthy of their steel. But in the end they vindicated their name and the game was theirs with a score of 8 to 5.

When the conquerors and conquered left the grounds the excitement rapidly subsided. Ellis found himself next to Mr. Burgess, who had come down to see the game at Allan's request. He shook hands with Ellis in a friendly fashion, looking keenly at the lad from under his bushy eyebrows.

"Pretty well-played game, eh?" he said, good-humoredly.

Ellis nodded enthusiastically. "The 'Invincibles' would look out for that," he said proudly.

"Well, I'm ravenously hungry," interjected Nelson Evans, the son of a Millboro millionaire and the "biggest swell," as the boys said, at the Academy. "Wonder how a humble fellow like myself can get a bite. The 'Invincibles' are to be lunched by their friends, the enemy, but we rag tag and bob-tail must forage for ourselves."

"Here comes Mother Bunch," exclaimed Bert Macdonald with a laugh. "She's got a big basket and I'll warrant there's something to eat it. Horrah?"

Ellis looked in the direction indicated with a face suddenly grown crimson. He knew what he would see—a little, stout old woman in an old-fashioned bonnet and shawl, selling cookies to the crowd as she plodded through it.

For a minute he turned away. All his cronies were there, as well as Allan Burgess, who had come up to speak to his father. For one brief instant Ellis was tempted to walk swiftly away. The "old cooky woman," as the boys were calling her, had not yet seen him.

"I believe I'll go and invest in some of those cookies myself," said Mr. Burgess. "They look good—like the ones my mother use to make when I was a little shaver."

Suddenly Ellis stepped forward and elbowed his way through the crowd. A flush of shame was on his face, but this time it was shame at himself. His voice was clear and steady when he reached the cooky woman's side.

"That basket is too heavy for you, mother," he said gently. "Here, let me take it."

He turned and faced the boys squarely. "Come on, boys, I'm running this thing now. Mother you must go and sit down over there by the fountain. I'll sell your cakes for you."

The old woman, whose tired, lined face had lighted up with love and pride, tried to protest, but Ellis put her aside with a tender smile.

"You're tired out as it is. This is my place. I won't let them cheat you," he assured her, laughingly.

For a minute there had been an amazed silence around them. Then Neil Blair laughed aloud. Ellis heard and lifted his head a little higher. He did not see the furious look that Allan Burgess flashed at Neil Blair before he turned to him and said:

"Give me half a dozen cookies, Saunders, there's a good fellow. I'm so ravenous I can't wait until I get to the spread the 'Wayfarers' have for us. Thank you."

As Allan moved away, munching his purchase, the other boys crowded around again and bought their cookies. Ellis passed out cakes and changed quarters with his usual easy manner. In a few minutes the basket was empty, and he turned to the little woman by the fountain.

"Come now, mother, we'll go home. I want to spend the rest of my time here with you. You'll excuse me, won't you, boys?"

"Oh, certainly," said Neil Blair, with a faint sneer in his tones. But Nelson Evans walked up to Mrs. Saunders and held out his hand.

"I want to shake hands with the mother of the smartest boy at Millboro Academy," he said heartily. "He's going to carry off all the honors, and we're proud of him for it, Mrs. Saunders. He's my especial crony, and I'm glad to meet his mother."

Mrs. Saunders' face flushed with pride. "Thank you," she said. "Ellis is a good boy, and always was. I'm glad to think he's a bit clever, too, and that his classmates like him."

When Ellis and his mother had gone the other boys hurried off in various directions, and Mr. Burgess, who had been a spectator of the whole affair, found himself alone. He nodded his head several times in a peculiar way. Any one of his business acquaintances, seeing that would have said:

"Burgess has made up his mind about something. The Millboro boys on the train that evening were even more hilarious than in the morning, if that were possible. One or two of Ellis Saunders' former friends avoided him significantly, but the others made no difference, and Ellis understood that most of his friends were worth having. For the first time since he had left the little bakery in Sheffield two years before he was rid of a vague feeling that he was sailing under false colors. He had never before been able to quite free himself of the belief, snobbish though he knew it to be, that if the Academy boys knew of the bakery and the queer, plain little woman who tended it, they would look down on him.

A week later Ellis Saunders was notified that the Steel Manufacturing Company had accepted his application for the vacant position. He would expect him to begin work immediately after his graduation. Allan Burgess met him the same afternoon on the campus.

"Congratulations, Saunders. Father has informed me that they've taken you in Wallace's place. Good for you!"

"It is good for me," said Ellis, frankly. "But I don't understand how I came to get it. That man from Shattuck now—and Neil Blair."

Neil Blair's chances fizzled out finally the football day," answered Burgess, with his characteristic shrug, "and by the same token yours went up. Father took a fancy to you that day—said that you were a man after his own heart. When he came home from Sheffield you had as good as got the place then. And look here, Ellis, will you ask your mother for her recipe for those cookies? I never tasted such delicious ones, and father says so, too. My mother never can make good cookies, bless her, but she says she'll try to learn if yours' will give the recipe."

"I can give it to you myself," said Ellis, with a laugh, "for I've helped mother make them hundreds of times."

—Good Cheer.

## The Young People

EDITOR

W. L. ARCHIBALD.

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

### Daily Bible Readings.

- Monday.—Jesus calling and teaching sinners. Mark 2: 13-17.
- Tuesday.—Jesus forgiving a sinful woman. Luke 7: 36-50.
- Wednesday.—Parable of the great supper. Luke 14: 15-24.
- Thursday.—Parable of the lost sheep and the lost coin. Luke 15: 1-10.
- Friday.—Parable of the lost son. Luke 15: 11-32.
- Saturday.—Parable of the marriage feast. Matthew 22: 1-14.
- Sunday.—God's great love. John 3: 14-16; Romans 5: 1-11.

### Prayer Meeting Topic—May 3.

What does the Parable of The Prodigal Son Teach Us? Luke 15: 11-32.

This, the third of the parables on the saving of the lost, is given, it would seem, to reveal the heart of the Saviour and the saved. Not now sympathetic care, only as revealed in the Shepherd and his sheep, not now extreme value alone as illustrated by the woman and the lost drachma; but now a parent's love as revealed by father and child.

The two sons represent two types of human character, each of which is common enough. The parable is concerned, however, mainly with the younger son, the elder serving mainly as a background for the illustration of the one sublime fact, the Father's love for the lost.

In a general way the parable may apply to either un-saved or saved, for God's children sometimes become prodigal and go "into a far country." Even God's children may waste their substance, property, ability, position, opportunity—in careless, if not "riotous living." The Father will welcome them back.

Our Lord, however, intended the prodigal son to represent the gentle, and hence the sinner in all ages. His salvation is the thought of Jesus. In this there are three stages:—

#### I. HIS HUMILIATION.

(a). Destitute, he joins himself to a citizen of that "far country,"—one of the companions of sin with whom he had found his pleasure and lost his money. For such companions see Rev. 22: 7, 5.

(b). He "filled himself with husks"—the so-called pleasures and satisfaction of sin. Evil can never permanently satisfy a hungry soul. Pro. 2: 11.

#### II. HIS RESTORATION.

(a). He recognized his fall—"came to himself." A man in sin is not himself, but an enemy to himself. Rom. 7: 24.

(b). He repented—"I have sinned." There is no salvation without repentance for Christ said so. Luke 13: 3.

(c). He called upon his will—"I will arise." Repentance alone is not sufficient. Judas repented. Matt. 7: 7-8

#### III. HIS EXALTATION.

(a). The Father's welcome—"saw him a great way off." He ever watches for his own. Rom. 10: 21.

"Had compassion and kissed him."

For the love of God is greater Than the measure of man's mind And the heart of the Eternal Is most wonderfully kind.—Isaiah 1: 18.

(b). His restoration—properly clad; "put the best robe on him." Our robes of righteousness will be a beautiful life the Saviour will give us.

"A ring on his finger,"—a position of kingly authority shall be ours. Rev. 1: 6.

"I'm the child of a king."

"Shoes on his feet"—no longer a servant. Jno. 15: 15.

(c). The household joy, "bring hither the fatted calf." God has his banqueting house (song 2: 4) and ever feeds his people.

"Be merry." God's children are the happiest people in the world. Salvation brings only joy. Phil. 4: 4

The leader should previously select those who will read the proof texts. E. L. STEVENS. Glouce Bay, N. S.

### The Prodigal Son.

This parable teaches that it is a good thing to have a good father, and that it is a bad thing to run away from him. This father's home was a good place for a boy, and he was never as happy elsewhere as he was there. If duty calls a boy away from a good home he must go, but the streets or the far country are very wretched and dreary in comparison with the home of a wise and good father.

And this father was wise. The time had come when there was no way for the son to learn save by experience. Doubtless his father had told him everything that he subsequently learned by bitter trial, but it was not real to him. He must see for himself. So his father let him go, with a prayer and an anxious heart. Some boys go out so and walk upright, but they are not those who go off into far countries with their patrimoniales to "see life." Still, the discipline must be got in some way. God has let us get ours, though at terrible cost, when he might have denied us freedom, and, as we think, have saved us from the pain of our evil deeds. What God has sought, however, has been, not a world of men who could not go wrong if they would, but a world of men who could go wrong and would not.

Sin is never so sweet at the bottom as at the top. It looks fair far away, and very foul when we are near enough to see through the cheap tinsel and gilt with which its decks itself out. The prodigal saw the smooth side of sin while his money lasted. Then he saw its seams, and from the princes he went down to the pigs.

At last the boy came to himself. It was not himself that had been running his life hitherto. It was a usurper. Now the true nature within, something of the inheritance from his father which had been buried under his sensuality and sin, began now to assert itself. The trouble with young men is that they are not themselves. Somebody else's sneer, somebody else's selfishness, overshadow and controls their independent opinions and bottom convictions, and they go into slavery. But one day the true self wakes up. The man comes to it and then he crashes through his bonds and impediments, and does the heroic and true thing. But why did he not do it at the beginning? Is it not nobler to be one's self in purity than to come back to one's self in shame?

The prodigal saw that he had done wrong. He confessed it to himself. He was filled with shame. He saw what the manly course was. He resolved to follow it. "I will arise. I will go. I will say." Up from this. On from this. Out with this. When the true life awakes in men it drops all cowardice, all furtive concealment, all weak apologies. It confesses. It rises up out of sin. It falls down at the father's feet. The boy did not say, "I'll see it through. I'll stay in this till I die. I have brought it on myself, and will play the man." There would have been a sort of bravado in that. But he did the brave thing. He went home. He preferred heroism to hardihood.

And the father was waiting. It is never too late. That is the true state that it may be too late. The father saw him and took him in.

"There's a wideness in God's mercy, Like the wideness of the sea."

"And the heart of the Eternal Is most wonderfully kind."

As for the elder brother, he had a bad temper. Read in Professor Drummord's "The Ideal Life" the chapter on the elder brother entitled "Ill Temper." How pitiable his wretched temper appears, set against the noble forgiveness of the old father!

And some of us are the prodigals. In whole or in part. Have we risen?

And God is our Father, waiting. He will receive all who come.

Is any one of us the elder brother? Malice always misconstrues.—(Selected.)

### Illustrative Gatherings.

The bitterest rod may drive to the sweetest comfort. The evil of the world lies in sin and not in suffering. A look the fainting heart may break Or make it whole; And just one word, if said for love's sweet sake, May save a soul.

The Great Physician never lacks patience, and he knows that the bitterest medicine often cures the quickest.

What news in heaven do the angels tell Because I tolled for the Master well? What wasted life to the truth has come? What lost one found has been brought back home

It is not unworthiness, but unwillingness that bars any man from God. Thousands have missed him by their unwillingness, but he never put off one soul on account of unworthiness.—Flavel

Only a word of sympathy spoken To hearts over burdened with care; Only the clasp of the hand as a token That we in their trouble would share; Only a pause to render assistance To those overcome by the way. These are the deeds that ennoble existence, And turn the world's darkness to day.

God will help to regain lost virtues, to repair wasted energies, and to grow into fresh innocence of thought and feeling, a new strength to deal with daily problems, a new trust in the moral meaning and ends of life, a new joy in working a new patience in suffering and a new and abiding peace.

When the heart of the church is with her Lord, her hands will be with his lost.—Baptist Union.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

Contributors to this column will please address MRS. J. W. MANNING, 249 Duke Street, St. John N. B.

PRAYER TOPIC FOR MAY.

For Chicasole and out stations and all the workers. The hospital that a medical mission may be secured. For a blessing upon the North West Mission.

Mission Band Notes, N. S.

There is an increased interest in Mission Bands in many of our churches, and those who realize that work for the children gives our brightest hope for the future, see the importance of having them taught the world's needs and their duty. Hence the increase in number of Bands in Nova Scotia.

It is encouraging to know that each year new Bands are being organized, while perhaps one or two a year may cease to exist. More letters of inquiry in regard to the work have been received during this year than in any previous year, and a much deeper interest manifested. In N. S. 1288 leaflets are taken by 79 Bands. Only words of appreciation are received in regard to them.

I have given all the time and strength possible in writing to Bands, giving encouragement, assistance and replying to questions asked regarding the work; also to presidents of Aid Societies, pastor's wives, county secretaries, associational directors and others who might be induced to enter into this work with the young. Accordingly 123 letters and 24 cards have been sent.

A goodly number of new Bands have been organized and prospects of others before the close of the Convention year. There is still need of many more to engage in this work. My sister, are you doing all you can, either by your influence, prayers, encouragement to leaders, meeting with the Band, or where there is none, seeking to arouse an interest and start one.

A letter received in October 1902 gives the pleasing information that a Band of 20 members was organized in Hampton, Annapolis Co., in April 1902 with President, Miss Minnie E. Brown; Vice-President, Miss Agnes Gesner; Secretary, Miss Carrie Tilt's; Treasurer, Miss Gollie Brinton. This Band is named "Golden Heathen Helpers," and by money already sent to the treasurer is showing that the name is applicable.

Sept. 7, the Mount Helena Mission Band was organized with 41 members at Greenfield, Queens county, N. S. The officers are: Pres., Batrice D. Freeman; Vice-Pres., Carmon Robert; Sec'y., Hilda Freeman; Treas., Jana Freeman; Sup't., Miss Jessie E. Freeman.

Prince St. Truro, also organized on Oct. 21, for service in this grand work. Now there are 30 members. Pres., Miss Eva McDorman; Vice-Pres., Mrs. Miller; Sec'y., Miss Jessie Burrows; Treas., Carl Ryan.

On Nov. 9 a Band was organized at Parrabro with 28 members: Pres., Mrs. D. H. MacQuarrie; Sec'y., Miss Alice Smith.

Nov. 15 a Band was re-organized at Pleasant Lake, Yarmouth Co., with 17 members. Officers: Pres., Miss Favis Allen; Vice-Pres., Mrs. Jesse Earl; Sec'y., Mrs. Edmund Earl; Treas., Miss Flora Jeffry.

On Jan. 2, 1903 at Lower Canard a Band was organized with the assistance of the pastor, Rev. D. E. Hatt. This service was much appreciated by his people, and thus he proved himself an example for others. Pres., Frank Eaton; Vice-Pres., Marion Eaton; Sec'y., Ross Eaton; Treas., Gertrude Eaton; Sup't., Miss Bessie Eaton.

Westport for some time paid into the treasury \$12 a year, for the support of a child, so was numbered with the Bands, though there was no organization or meetings except concerts or efforts to raise money. On Jan. 20, a regular Band was organized with Pres., Mrs. Edward Coggins; Vice-Pres., Mrs. William Pugh; Sec'y., Miss Margaret Morrell; Treas., Miss Ella Coggins. This Band now numbers above fifty.

These with the Cambridge, Hants Co., and Morristown Kings Co., and Weymouth, Digby Co., and Chester, which have been reported in the MESSENGER AND VISITOR make eleven new Bands actively engaged in learning of the great need and doing something toward winning the world for Christ.

Mrs. P. R. Foster, Band Sup't. Berwick, N. S.

The W. M. A. Society of the 1st Harvey Baptist Church.

Although it has been some months since this society has reported, we are still eager to do all we can as a society, to save perishing souls. Owing to illness and bad weather, our meetings this winter have not been so largely attended as we would wish, but we have felt the Master's presence in our midst and the meetings have been good and uplifting. So while there is cause for thankfulness,

there is also sincere regret that we have had to part so recently with our Pres. Mrs. Fletcher who leaves us to go to St. George. At our last monthly meeting this society wishing to express their love and esteem of Mrs. Fletcher presented her with an appropriate address and a dinner set. Mrs. Fletcher responded in a very feeling manner and said nothing would draw hearts closer together than service for the same Lord, who died to redeem the world. May the Lord give us wisdom from on high in the prayer of this society.

Mrs. Judson Bishop, Sec'y.

Amounts Received by Treasurer Mission Bands FROM MARCH 17 TO APRIL 22.

Milton, Yar Co, support of Bangarawma, F M, \$6; Ayiesford, F M, \$8, H M, \$8 50; Tancook, F M, \$5; Albany, H M, \$8; Amherst Highlands, F M, \$3 14; Germain St, support of native preacher, F M, \$25; Turo, Prince St, support of Claude John, F M, \$10; Trvon, F M, \$3; Albert, F M, \$5; Pleasant River, F M, \$6; Moncton, toward Miss Clarke's salary, F M, \$10 58; Moncton, (High St.) Miss Clarke's salary, F M, \$5; Little River, H M, \$3; Advocate, for Grande Ligne, H M, \$5; Amherst, Highlands, F M, \$3 65; Halifax, (Tabernacle) to constitute Mrs. C. Peaty life member, F M, \$10, H M, \$10; Forbes Point, support of Suziab, F M, \$4

Mrs. Ida Randall Treas. Mission Bands Chloman, Queens Co., N. H.

Foreign Mission Board.

NOTES BY THE SECRETARY.

AN AWFUL RECORD.

There are one billion heathen in the world. They are dying at the rate of 100,000 a day. At every breath we draw, four souls perish, never having heard of Christ.

Christians are giving at the rate of one-tenth of a cent a day.

We give one cent a year for each heathen soul. Of every dollar given for Christian work, we spend ninety eight cents on our home work and two cents for the heathen.

Out of every 100,000 church members in America only twenty-one go to the foreign field.

In America there is one ordained minister, evangelist, or Christian worker to every forty-eight or fifty people.

In the foreign field each missionary is responsible for 100,000 souls.

REVERSING THE DIVINE ORDER.

There can be no doubt that in the divine view of things presented in the Bible, the chief work of a Christian people lies, not in the furnishing of means for self-indulgence, but in advancing the higher interests of humanity, and especially the kingdom of God. That this order was reversed in the United States last year appear from an estimate of the money raised and spent for various objects, as shown by this significant table:

Foreign missions,	\$ 5 000 000
Home church work,	100 000 000
Public schools,	195 000 000
Amusements,	400 000 000
Bread,	600 000 000
Tobacco,	800 000 000
Intoxicating liquors,	1 250 000 000

Almost three times as much thrown away as was spent for all the worthy objects, including bread for the whole nation!—Hornet Review.

SIGNIFICANT CHANGES IN JAPAN.

A correspondent in that country writes by way of showing the rapid changes taking place in Japan, that one of the leading daily native newspapers in Tokyo publishes each week, free of charge, church notices of the leading churches. As this is done to please its constituency, it will be seen what an ever-growing interest there is in Christianity. There is an awakening also, in the schools in different parts of the country, both teachers and pupils attending meetings without fear of ridicule.

GENEROUS GIVING BY YOUNG PEOPLE.

Who would think that the Sunday schools connected with the Protestant Episcopal Church in the United States gives for foreign missions one third as much as the older members of the various congregations? In seventy nine out of 195 parishes and missions in New York, Sunday schools gave more than the congregations. Surely the administrators of Episcopalian foreign missions have succeeded in turning the stream of Sunday-school benevolence in the direction of the foreign movement. They emphasize in particular Easter Sunday as the best and most appropriate day of the year in which to appeal to the children and young people, and last year the Easter offering throughout the country aggregated no less than \$110,000. As a stimulant to

the offering this year the April Spirit of Missions is devoted chiefly to showing through pictures and text what Christian missions are doing to brighten and better the lives of boys and girls the world over.—Selected.

PRAY FOR THE PENNIES.

It was a bright spring evening when little Polly stole softly into her father's room with shoeless feet her golden hair falling lightly over her white nightgown, for it was bedtime, and she had come to say "good-night."

"Father," said the little one, raising her blue eyes to his kind face, "Father, may I say my prayers beside you, for mother is too ill for me to go to her to-night."

"Yes, pet," he answered tenderly. And reverently the child knelt down beside him and prayed her evening prayer, adding, at the close, with a special earnestness, "God bless my two pennies."

"What can the child mean!" thought the father in surprise.

When the little white-robed figure was gone, he went and asked her mother if she knew what their little daughter meant.

"Oh, yes," said the lady. "Polly has prayed that prayer every night since she put her two pennies into the plate at the last missionary meeting."

Have you ever prayed to God for a blessing on the pennies you have put in the missionary box?—Evangelist.

RESULTS OF MISSIONARY LABOR.

When the patriot Kang-Yuwei, who was the chief adviser to the Emperor of China in the reform measures promulgated in 1898, was interviewed in Hong Kong by the editor of the China Mail, he said, "I owe my conversion to reform and my knowledge of reform chiefly to the writings of two missionaries, Rev. Timothy Richards, agent of the English Baptist Society, and Rev. Dr. Y. J. Allen, a missionary of the Southern Methodist Episcopal Church of America."

Tan-sz-Tong, a companion of Kang-Yuwei, and one of the most superb young men China ever produced, said, just before his execution by order of the Empress Dowager, "I know that no great reform movement has ever been carried out without its martyrs, and I am willing to die for China; but be sure of this: that for every head which falls to-day a thousand will rise to take its place and carry on this great work of reform."

These men and many like them never openly professed Christianity, but were in a large measure products of mission work, and drank their inspiration from the fountain opened up by Jesus Christ.—Ex.

FOUR YEARS OLD.

This is my birthday—I'm four years old! Papa says I'm worth my weight in gold. And I guess it must be because I am four, But mamma says I'm worth a great deal more; She gave me a ring that she used to wear When she was little with curly hair, And with that and a ride and a party, too, I'm so happy I don't know what to do! And the morning is only just begun— Oh, having a birthday is lots of fun! Were you ever four years old, like me, With a ring and a ride and a birthday tea? —Sunbeam.

Catarrh

Is a constitutional disease. It originates in a scrofulous condition of the blood and depends on that condition. It often causes headache and dizziness, impairs the taste, smell and hearing, affects the vocal organs and disturbs the stomach. It afflicted Mrs. Hiram Shires, Batchellerville, N. Y., twenty consecutive years; deprived her of the sense of smell, made her breathing difficult, and greatly affected her general health. She testifies that after she had taken many other medicines for it without lasting effect it was radically and permanently cured, her sense of smell restored, and her general health greatly improved, by Hood's Sarsaparilla.

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



**The TOILET IS INCOMPLETE WITHOUT POND'S EXTRACT.**

RELIEVES CHAFING, ITCHING OR IRRITATION. COOLS, COMFORTS AND HEALS THE SKIN, AFTER SHAVING.

Avoid dangerous, irritating Witch Hazel preparations represented to be "the same as" Pond's Extract, which easily sores and often contain "wood alcohol," a deadly poison.

**The Messenger and Visitor**

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

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

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

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

**Personal.**

The many friends of Dr. Black, the editor of this journal will be glad to bear that the latest word from him is more favorable than it has been since his departure. The weather has been more pleasant and he has been able to get out and enjoy the warm sunshine. We shall all be glad to welcome him back to his post of duty on the road to a full restoration of health.

Rev. J. H. Macdonald, of Fredericton, preached very acceptably last Sunday, in the Main St. church to large congregations at both services.

**IF MAMMA ISN'T A CHRISTIAN.**

An influential lady, the wife of a prominent lawyer, who had been under deep conviction for several days, gave the following account at our prayer-meeting of her conversion: "Last evening my little girl, came to me and said: 'Mamma, are you a Christian?'"

"No, Fannie, I am not."  
"She turned and went away, and as she walked off I heard her say, 'well, if mamma isn't a Christian, I don't want to be one.'"

"And I tell you, my dear friends, it went right to my heart, and then I gave myself up to Christ."

Mother, do you want your children to be what you are, to go at last where you are going?—hchoes.

"Excuse me, but I am in a hurry."  
"What do you want?" he was asked. A job."  
"You do?" Well," snorted the man of business, "why are you in such a hurry?"  
"Got to hurry," replied the boy.  
"Let school yesterday to go to work, and haven't struck anything yet. I can't waste time. If you've got nothing for me to do say so, and I'll look elsewhere. The only place I can stop long is where they pay me for it."  
"When can you come?" asked the surprised merchant.  
"Dunt have to come," he was told. "I'm here now, and would have been to work before this if you had said so."—Philadelphia Times.

**This Will Interest Many.**

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, or neuralgia, will send their address to him at 805.45 Winthrop Building, Boston, Mass., he will direct them to the perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

**Accomplished:**

Our most successful Winter Term.

**Anticipated:**

Our most successful Summer Term.

**Reasons for both:**

We strive to always have the best of everything. The best Teachers, the best Shortland, the best F. W. Machines, the best Business Course, the best facilities of all kinds. Catalogue to any address. No summer vacation.

Students can enter at any time.

**S. Kerr & Son**



**Notices.**

N. B. Southern Association, July, 1903.

So far no invitation has come offering entertainment to our Association in July next. Will some church do us the honor and confer upon itself the blessing of inviting us to enjoy the hospitality of the people for a few days in the early part of July, while we transact business for the Lord? Remember the words of Jesus when He said: "It is more blessed to give than to receive; and the words of the writer of the Epistle of Hebrews, "Be not forgetful to entertain strangers." Please communicate with W. CAMP, Moderator. Sussex, April, 1903.

Hants County Baptist Convention.

The next session will be held at Summer-vill: Hants and on Monday and Tuesday, May 25 th and 26 th. The steamer will probably leave Windsor for Summerville between 11 and 12 a m. The first session of Convention will be at 2 p m. A good program may be expected, we are hoping to have Dr. Boggs and other returned missionaries with us.

S. N. CORNWALL, Sec'y.

The Union Missionary Conference of the Quarterly Meetings of Westmorland and Albert Counties will meet in the Baptist church, Petitediac, Tuesday and Wednesday, May 19th and 20th, beginning at 2 o'clock p. m. Instructive and profitable programs are arranged and will be announced later.

N. A. MACNEILL, Sec'y West. Co.

The regular meeting of the Guvborough, Antigonish and Port Hawkesbury churches, will hold their services with the Goldboro church, May 12th and 13th. Large attendance desired. A most excellent programme has been prepared. E. QUICK, Sec'y

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

M. P. FREEMAN.

I am informed by Chairman of Committee of Arrangements that it will suit local conditions better for Central Association of N. S. to meet at Canard on June 26, 10 a. m. instead of 2.30 p. m.

H. P. SMITH, Sec'y.

The Queens Co. Quarterly meeting will convene with the Baptist church at Charleston on the 4th and 5th of May. First meeting Monday evening.

H. B. SLOAT, Sec'y-Treas.

The N. S. Central Association will convene with the Canard Baptist church, June 26th, 2.30 p. m.

H. B. SMITH, Sec'y.

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

W. L. ARCHIBALD, Sec'y.

The Shelburne County Quarterly meeting will convene with the church at Lockport, May 5th and 6th. First meeting 2.30 p. m. This is our Annual Session and it is important that there be a large attendance. Will all the churches see to it that delegates are appointed. S. S. POOLE, Sec'y.

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

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

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

THE TWENTIETH CENTURY FUND \$50,000.

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



A new portrait of Dr. Sproule, B. A., English Specialist Graduate Dublin University, Ireland, formerly Surgeon British Royal Naval Service.

**I CAN CURE YOUR Stomach Trouble**

I can put your digestive organs into perfect order—can make them do their work without pain or effort. I can free you from Dyspepsia—that annoying, painful, depressing trouble. Why let it go on poisoning your blood—racking your nervous system—sapping your strength—making your life a burden? There's no reason in the world why you shouldn't have a good, strong, healthy stomach—one that can digest food easily and without distress. You will have—if you let me cure you.

Perhaps you're discouraged over your Dyspepsia and think it can't be cured. Maybe you've tried remedy after remedy, doctor after doctor, and got no real help from them. If that's the case don't fail to write me. My greatest successes have been with stubborn forms of stomach trouble—the sort all other treatment failed to cure. If you think there's any reason why I can't cure you, write and tell me just why you think so. I never take incurable cases—if I find your's one I'll tell you so frankly.

For eighteen years I've been treating Dyspepsia. During that time my practice has grown from a small one to the largest of its kind in the country. The reason's plain enough—I've always been honest and fair with my patients. Here in New England where I've been so long and am known so well—and all out through the country, too—people have found that I never deceive them.

My treatment for stomach trouble is no experiment—it's the result of years of study—it's founded on my own scientific discoveries. The fact that I've cured thousands of sufferers proves it a success. I know Dyspepsia in all its forms—and they're many. It's an ailment that affects different people in different ways. What will cure one will not cure another. You're quite right in thinking your case different from your neighbor's. It is—and no one else can understand just what you suffer. More than that—the remedies must be different. Now I arrange my treatment to suit the case in hand. Dyspepsia can be cured only by individual treatment. I'll study your case carefully for all its little peculiarities. If you are sceptical and unbelieving I especially want you to know about my methods. I'll cost you nothing to learn how honest and effective they are. More than that, I'll gladly give you

**MEDICAL ADVICE FREE**

Write to me in regard to your stomach trouble and let me help you. I'll send you the most interesting and valuable information. Let me show you what I'll do for you entirely without charge. Read carefully the list of questions I've made out for you and follow the instructions in the Free Medical Advice Coupon. Remember it will cost you nothing to receive the advantage of my long experience—my wide knowledge—my new discoveries. Don't pass by this offer. Thousands have accepted it and are now free from Dyspepsia. It means perfect health for you. Don't lose any time. Write today.

- Do you feel weak?
- Does your head ache?
- Are you constipated?
- Do you tire out easily?
- Does your stomach swell?
- Does your stomach bloat?
- Is your sleep disturbed?
- Are you tired on arising?
- Is your appetite variable?
- Does your heart palpitate?
- Does your stomach pain you?
- Does what you eat nourish you?
- Do you have pain under the ribs?
- Are you distressed after eating?
- Do you crave food that hurts you?
- Do you have an "all-gone" feeling?
- Does your food sour in your stomach?
- Are you unable to eat certain foods?
- Do you sometimes have an empty feeling?

**FREE MEDICAL... ADVICE COUPON**

Read my questions carefully, answer them yes or no, write your name and address plainly on the dotted lines, cut out the coupon and send it to Health Specialist Sproule, 7 to 13 Doane Street, Boston. It entitles you to a diagnosis of your case without any cost to you, and free advice in regard to the cure of your trouble.

NAME .....

ADDRESS .....

In answering advertisements please mention the Messenger and Visitor.

**Every Mother**  
is called upon to cure  
**Cuts—Sprains—Bruises.**  
**Painkiller**  
does it rapidly. Nothing like it  
for children. A few drops in  
hot sweetened water cures  
**Cramps—Colic and**  
**Summer Complaint.**  
There's only one Painkiller, PERRY DAVIS.

**Was Very Weak and Nervous.**

Heart Palpitated—  
Would Get Dizzy Spells—  
Many Canadian Women Troubled in this Way—  
Are You One of Them?—  
If so, You Can Be Cured!

**MILBURN'S**  
**HEART AND NERVE**  
**PILLS**  
**WILL DO IT.**

Mrs. Denis Hogan, Hazeldean, Ont., writes:—During the year 1901 I was troubled very much with palpitation of the heart, followed by a fluttering sensation and great pain. I would get dizzy, and was very weak and nervous. Being advised to try MILBURN'S HEART AND NERVE PILLS, I procured three boxes, and since taking them I have not had a bad spell, and feel better than I have for years.

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

**Not Only**  
**Relief;**  
**A Cure.**

**ASTHMA**

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

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

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

HEMROD MEDICAL CO.,  
14-16 Vesey St., New York.  
For sale by all druggists.

**Free!**

Here and there you'll find a dealer who does not sell that English Home Dye of highest quality, Maypole Soap, but such cases are rare. If a woman can't get Maypole let her write to the Canadian Depot, 8 Place Royale, Montreal, and receive by return mail a free book on successful home dyeing. We'll also tell you where you can get

**Maypole Soap**  
10c. for Colors. 15c. for Black.

**COWAN'S**  
**PERFECTION**

**Cocoa.**

It makes children healthy and strong.

When answering advertisements please mention the Messenger and Visitor.

**The Home**

**OVERLOOKED VEGETABLES.**

Many of the excellent vegetables which may be preserved in a good cellar, and which are both cheap and easily obtained, are almost wholly neglected. Of course, the menu may be varied all through the winter by canned vegetables and things grown under glass, but these are expensive. For ways of serving them plain vegetables, both as salads and side dishes, a variety of somewhat overlooked recipes are here given. A few general rules apply to nearly all vegetables. For the cleansing of roots, such as potatoes, beets, turnips, carrots, etc., keep in a wire basket over the sink a small stiff vegetable brush, with which everything should be scrubbed thoroughly. Small, pointed, sharp vegetable knives for paring, scraping and digging out eyes are necessary. Remember, before any vegetable is cooked in any way, it must first be made thoroughly clean and free of dirt, then be rid of all imperfections. The next rule is to cook it in boiling salted water till tender. If put in an uncovered vessel the color of a green vegetable will be better preserved.

A vegetable which is at its best this month is Brussels sprouts. It deserves better appreciation than it receives in this country, for when properly cooked it is one of the most appetizing of our green vegetables. Like cabbage, its withered leaves should be picked off. Then soak it in cold salt water. A very nice way to cook it is to boil it in salt water till tender; afterward drain in a colander. Melt two tablespoons of butter in a spider, put in the sprouts, a dash of salt and pepper, then toss in the butter till heated. Add chopped parsley and a tablespoon of lemon juice. Brussels sprouts are excellent boiled, drained, rolled in flour, egg, and crumbs, and fried a delicate brown in hot fat. Pile in a pyramid and serve with tomato sauce. They make an appetizing salad. Chill thoroughly after boiling, sprinkle with chopped onion, olives, walnut kernels, and capers. Pour over them two teaspoons of lemon juice, then a good mayonnaise, and serve well chilled.

The rough outer stalks of celery cut in short lengths are nice when cooked and served in a thin white sauce. Before boiling blanch the celery in hot water, then simmer till quite tender. Drain, heat up again in the white sauce, sprinkle with Parmesan cheese, and brown delicately on top.

There are many ways for utilizing cabbage besides serving it plain boiled with corned beef. It is "tasty" when creamed. Slice half a cabbage and cook till tender in salted water. Drain well, chop slightly, and add one cup of milk, a tablespoon of flour dissolved in a little milk, a tablespoon of vinegar, a dash of salt, pepper, and sugar, and just before serving a tablespoon of butter.

Salsify, or oyster plant, as it is frequently called, may be prepared in various ways. Scrape the salsify and throw it into cold water immediately, as it changes color when exposed to the air. Cut in small pieces and boil till tender in as little water as possible; adding a tiny piece of dried codfish to the water to improve its flavor. Drain, remove the codfish, and pour a cream sauce over the salsify. Serve on slices of toast.

Very good winter succotash may be obtained by using canned corn and dried lima beans. Soak the beans overnight in cold water, pour off the water, and put the beans in a stewpan with boiling water. Let them simmer slowly for nearly two hours. Drain and add the corn, a cup of milk, seasoning and butter. Cook for three minutes.—Ex.

**SALADS.**

The essentials of a perfect salad are the quality and flavor of the vinegar, the freshness and crispness of the green vegetables and the manner in which the ingredients are cut—that is, whether they are too fine or too coarse—and the proper blending of them all. A salad should

never be stirred, but should be tossed lightly together. For a French dressing oil lovers prefer a proportion of four parts of oil to one of vinegar, instead of the usual three parts. Failure to make a perfect salad often arises from not properly blending the various ingredients. Cold potatoes covered with French dressing will not absorb the dressing and its flavor. To make a delicious potato salad cut the potatoes while hot, cover them at once with the dressing and let them stand until cold. The hot vegetables will absorb the dressing. The potato salad will also be improved by rubbing the bowl in which it is to be served with garlic. The potatoes should be thoroughly drained from the dressing before being covered with mayonnaise or boiled dressing.

Tarragon vinegar is better than others for salads. Vinegars that are too acid should not be used. Cider vinegar may be softened by diluting it with water. To make tarragon vinegar put a handful of tarragon leaves into a fruit jar and cover with white wine vinegar or cider vinegar. Screw the cover on tightly and allow it to stand in the sun for two weeks. At the end of that time strain the vinegar through a cloth and press the liquid from the leaves. Then filter through filter paper and bottle for use.

To make mayonnaise dressing all the utensils and ingredients should be thoroughly chilled before using. If only a little mayonnaise is wanted use the yolks of one raw and of one cooked egg. The latter should be rubbed to a powder. The cooked egg is used because if the yolks of the two raw ones are employed with a little oil the mayonnaise will have an eggy taste. If a quantity is desired use the yolks of two raw eggs and a little salt, one teaspoonful of vinegar, one-quarter teaspoonful of paprika. A soup-plate will be found convenient for the process. For the beating a wooden or a silver fork should be used—never a steel fork. Beat all together thoroughly and add slowly, beating constantly, two cupfuls of oil. From time to time, as beads of oil appear on the top of the dressing, incorporate a few drops of lemon juice. The eggs should begin to thicken as soon as the condiments and a little of the oil are added. If they do not, either they are not fresh, or they were not cool enough, or some condition was wrong.

To make a sweet dressing for a fruit salad, boil one-half cupful of sugar with one-fourth cupful of cold water until the syrup will spin a delicate thread. Add the unbeaten white of one egg and simmer three minutes. Remove from the fire and add the juice of two oranges, two table-spoonfuls of lemon juice, one-half cupful of pineapple juice and strain through a cloth.—Ex.

**SAVE THE BABY.**

"I can truly say that had it not been for Baby's Own Tablets, I do not believe my baby would have been alive to day." So writes Mrs. Albert Luddington, of St. Mary's River, N. S., and she adds:—"He is now growing nicely; is good natured and is getting fat." It is gratifying to know that in all parts of Canada, Baby's Own Tablets are proving a real blessing to children and a boon to mothers. These Tablets are a speedy relief and prompt cure for constipation, sour stomach, wind colic, diarrhoea, worms, and simple fevers. They break up cold, prevent croup and allay the irritation accompanying the cutting of teeth. Baby's Own Tablets are good for children of all ages from birth upwards, and are guaranteed to contain no opiate or harmful drug. Sold by medicine dealers or sent by mail, post paid, at 25 cents a box, by writing direct to the Dr. Williams Medicine Co., Brockville, Ont.

Commenting on the fondness of young students to use long words and Latin quotations, in order to appear conventional, Dr. Lorimer, of New York, says: "I once knew a promising candidate who was given charge of a funeral in the absence of the pastor of the church. He knew it was customary for the minister to announce after the sermon that those who wished should step up to view the remains; but he thought that was 'too hackneyed a phrase', and he said instead, 'The congregation will now pass on, and the bier.'"

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# The Sunday School

## BIBLE LESSON.

Abridged from Peloubet's Notes.

Second Quarter, 1903.

APRIL TO JUNE.

Lesson VI. May 30. The Plot Against Paul.—Acts 23: 12-22

### GOLDEN TEXT.

The Lord stood by him, and said, Be of good cheer.—Acts 23: 11.

### EXPLANATORY.

I. PAUL BEFORE THE SANHEDRIM.—Vs. 7-10. The result of Paul's arrest was that he was brought before the Sanhedrin for trial, so that the chief priests might learn the cause of the complaint against him. He began his plea with a statement that he had lived in all good conscience before God; a general denial of all charges of crime.

The high priest was angry at Paul's claiming a life so much praised and better than his own was public knowledge to be Josephus' "gives us a terrible picture of his violent and unscrupulous conduct." "We are told that he reduced the inferior priests almost to starvation by defaming them of their crimes, and sent his cronies to the three high-priests with injunctions to seize the tribes by force." In accordance with this spirit he ordered the attendants to smite Paul on the mouth.

Paul's indignation, Paul, in contempt of the insult and injustice to a court of justice, retorted. (v. 3) GOD SHALL SMITE THEE THOU WHITED WALL, A FINE PICTURE OF A hypocrite, used with a slight variation, by the Lord of the Pharisees and scribes (Matt. 23: 27; Luke 11: 44).

Paul's Apology. When some one shocked at what Paul said to the high priest and most powerful official in the Jewish commonwealth, asked him (v. 4) REVELST THOU GOD'S HIGH PRIEST? Paul apologized to the high priest, saying that he was quite a young man, and that he was not aware that it was the high priest who had spoken. He knew the high priest, but did not recognize him as the source of the order. The reply was not ironical, but the fact itself was a satire on the high priest; for how could any one come out of a high priest giving such an order. It is noticeable that he did not retract the saying, or deny that what he said was true, but he was sorry that under the circumstances he spoke the true word (see Rom. 11: 7; 1 Pet. 2: 13-17; Jude 8: 10). For this reason he had inadvertently broken a (third law (Ex. 22: 28) which says (v. 5) THOU SHALT NOT SPEAK EVIL OF THE RULER OF THY PEOPLE.

The result was that the council came to no decision as to the charge against Paul, but continued to quarrel so fiercely among themselves that the soldiers were compelled to rescue Paul again, and bring him into Castra Antiochia.

II. THE VISION OF ENCOURAGEMENT.—V. 11. DURING THE NIGHT FOLLOWING THE LORD, the good Lord Jesus stood by Paul as he lay at Corinth (Acts 18: 9, 10), and as he did again two years later in the storm at sea (Acts 27: 24), showing that he was his ever present helper, as the electric flash reveals the continual presence of the unseen electric power.

There were many reasons why Paul was in need of comfort and cheer at this time: (1) The reaction after two days of such extreme excitement and exertion. (2) He had just escaped death, and was in the power of those who hated the gospel, and were likely to be flattered by the cunning and powerful Jewish hierarchy to put him to death. (3) The result of his work in Jerusalem seemed likely to be a failure. His very efforts to bring harmony and peace, and to bring the Jews into the kingdom, had apparently made matters worse. (4) His travels and long chastised. Hope that he might preach the gospel in Rome seemed likely to be frustrated.

AND SAID, BE OF GOOD CHEER, BE OF GOOD CHEER, OF GOOD CHEER, BE OF GOOD CHEER, OF GOOD CHEER. FOR AS THOU HAST TESTIFIED. The compound word implies the thoroughness of the apostle's testimony. His work was so approved of God that he promised him a larger and more difficult field. SO MUST THOU BEAR WITNESS ALSO AT ROME. His wish (Acts 19: 11; Rom. 1: 10-11) was to be gratified in a way in which he had no thought.

III. THE NEW CONSPIRACY AGAINST PAUL.—Vs. 12-15. AND WHEN IT WAS DAY the day after the incident, Paul's vision, CERTAIN OF THE JEWS. It is probable that among the conspirators were members of the fanatic association, called S'caril, referred to in our last lesson, and who played a prominent part in the last turbulent years of Jerusalem. ROUND THEMSELVES UNDER A CURSE, literally, anathematized or cursed themselves, bound themselves under an anathema or curse,

which they invoked upon themselves if they should fail to do as agreed.

13. MORE THAN FORTY. Showing the intensity of the desire to make certain the death of Paul; and at the same time rendering it more difficult to keep the secret from Paul's friends. CONSPIRACY, swearing together, an agreement together under oath.

THEY CAME TO THE CHIEF PRIESTS, many of whom probably, and Ananias the high priest certainly, belonged to the Sadducean party, and were anxious to have Paul destroyed.

15. NOW THEREFORE . . . SIGNIFY, came to appear, declare, make known. "A legal term; give official notice: a formal request for a regular investigation, to which Lysias, it might be assumed, would be disposed to accede, after the abrupt interruption of the previous day." WE, OR EVER HE COME NEAR (to the council hall), ARE READY TO KILL HIM. Their plan was to assassinate him on his way down from the barracks to the council hall, to reach which he must pass either through the great court of the temple or through the city. The plot was skillfully laid, and success seemed assured.

16. HOW THE PLOT FAILED.—Vs. 16-22. WHEN PAUL'S SISTER'S SON. This is the only direct reference in Scripture to Paul's family. It is uncertain whether Paul's sister resided in Jerusalem, or whether the young man may have come up to Jerusalem with Paul, or had been sent thither for his education, as his uncle was before him." Paul had kinsmen in Rome (Rom. 16: 7, 11). HEARD OF THEIR LYING IN WAIT THE CONSPIRATORS WERE NUMEROUS, and it would be very difficult for so many to keep their secret. They probably discussed their plans more or less in the fraternity or Guild of the Pharis'ees, and Paul's sister and her son would doubtless belong to it. ENTERED INTO THE CASTLE. Showing that his friends had free access to him, as afterward at Caesarea (Acts 24: 23).

17. THIS YOUNG MAN. The narrative gives the impression that he was quite a young man. UNTO THE CHIEF CAPTAIN. Although Paul had an express promise from Christ of security, that he would escape the snares of the Jews, and bear witness for him at Rome, yet he did not neglect any proper means of safety, thus proving how far removed he was from the character of an enthusiast. His prudence also is here observable: he does not tell the centurion, but thinks it safer to inform the tribune himself.

19. THE CHIEF CAPTAIN TOOK HIM BY THE HAND. Seeing, perhaps, that he was nervous and flustered both from the peril to which he was subjecting himself by revealing this secret,—since suspicion would naturally fall on him,—and also by finding in the presence of the most powerful person in Jerusalem, the military delegate of the dreaded procurator.

20. AS THOUGH, as if about to, intending to as a pretext.

22. SO THE CHIEF CAPTAIN. "The chieftain is obviously glad of the intelligence. His sympathies are clearly with St. Paul personally as against the high priest and his followers." SEE THOU TELL NO MAN. (1) To avoid any interference with his plans, or a new conspiracy; (2) to avoid danger to the young man for revealing the secret; (3) to avoid any explanation of his conduct to the Jewish leaders.

V. PAUL TRANSFERRED TO CAESAREA.—Vs. 23-35. That same night the chief captain outwitted the conspirators by sending Paul out of the city under a guard of two hundred soldiers, two hundred spearmen, and seventy mounted troopers with whom Paul rode. They left Jerusalem at nine o'clock in the evening, with a letter from Claudius Lysias to Governor Felix, stating the facts, and the reason why Paul was sent to Caesarea. The next day, after a march of forty-two or forty-three miles, they reached Antipatris, a city in the fertile vale of Sharon, eleven miles north of Lydda. It was built by Herod the Great as a fortress and a pleasant place of residence and named after his father.

The cavalry continued to guard Paul the remaining twenty-nine miles to Caesarea, the capital of the province of Judaea. Paul was kept in the palace built by Herod the Great. As usual the palace was also a fortress and a magnificent hall for public business, and beneath it or in some tower were guard rooms and prison cells. Probably Paul was thus not sent to the common prison, but made as comfortable as possible, as the letter of introduction was kindly, and the governor could exercise his choice as to how and where the prisoner should be confined.

### THE IDEAL HOME.

BY REV. GEORGE STAIR.

The foundation of modern civilization and the very cement of moral society is the family and the home. In savage life the spirit of individualism predominates;

there is no instance of solidarity, but as man becomes civilized he realizes more and more the value of co-operation, and the more truly civilized he becomes the more coherent he becomes the family and the home. Sever men or a nation from the idea of singleness of matrimonial alliance, the family and the home, and at once there is debasement in moral life, and women, as some one has said, "instead of being what God intended her to be, a helpmeet to man," becomes his plaything or his slave.

Home is the place that we love best, because it is the place mother is, and there, because of her loving and fostering care, is the place of greatest earthly security. Man cannot create the home atmosphere; he may climb to great heights of fame; he may win great battles; he may triumph over all competitors and thereby amass great riches; he may master the sciences, acquire a facility in innumerable languages, live or dead, but man, with all his power, genius and native ability, cannot make a home. That remains the task of woman, and in this she reigns supreme. Home ought to be a place where we can find the most refreshing rest. Home ought to be a place of genuine warmth; but some homes are as cold as ice, which breathe an atmosphere as cold as a breath from the polar zone. Let our homes be places of joy, love and brightest sunshine. Home ought to be a place of enduring love, the love which outlasts the wedding day and produces a life which is one long unbroken honeymoon. Home is the moulding place of child character. Your child has a right to insist that you live such a life as will equal the standard of true manhood and true womanhood. Your child has a right to demand that you do nothing to stain by sin the name that you bear, and which you bequeath to him as a life possession. Give your child a sweetly religious atmosphere in which to grow; not one of monotonous "don't" and "you must not," but one that presents the attractive side of Christianity. Let Christ be the unseen but truly recognized guest in your home, and teach your child the religion of "the Book."—Treasury.

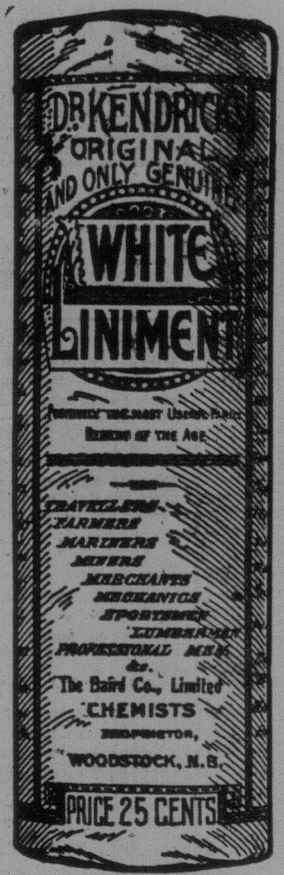
"I think it would be a good plan to send Willie up into the country for a month," said Willie's father; "he's never been on a farm, and it would be a novel experience for him." Willie hesitated and when pressed for a reason said: "I don't want to go, I've heard about the country, and I don't want to go where they have thrashing machines. It's bad enough when it's done by hand."

### HOW TO GAIN HEALTH.

A Simple Plan that Should be Followed by all Who are Sick.

If you could buy back your health on the instalment plan—say 50 cents a week, for a limited number of weeks until cured—would you do it? Here is a plan worth trying:—Taking into account their power to cure, Dr. Williams' Pink Pills, are the most economical medicine, without exception. These pills have effected cures in cases of rheumatism, partial paralysis, St. Vitus' dance, indigestion, kidney trouble, arachnitis, and other serious diseases of the blood and nerves. They have cured hundreds of cases where ordinary medicine had been tried and failed. They have restored helpless invalids to full use of limbs that had long been powerless. That is the best guarantee that these pills will not disappoint when used for simpler ailments. Taking one pill after each meal, as required for minor troubles) a fifty-cent box of pills gives nearly two weeks' treatment. For chronic diseases, when the larger dosage is required, the cost of treatment does not usually exceed fifty cents a week. If you are sick or ailing, is it not worth your while to give so effective a medicine as Dr. Williams' Pink Pills a trial? What the pills have done for other people they can do for you. Every dose makes the new rich red blood that brings robust health and strength. They are the best tonic medicine to take at this time of the year when the blood is sluggish and impoverished.

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## \* From the Churches. \*

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Fifteen thousand dollars wanted from the churches: Nova Scotia during the present Convention year. All contributions, whether for division according to the scale, or for any one of the seven objects, should be sent to A. Colson, Treasurer, Wolfville, N. S. Envelopes for gathering these funds can be obtained free on application.

The Treasurer for New Brunswick is Rev. J. W. MANNING, D. D., St. John, N. B., and the Treasurer for P. E. Island is Mr. A. W. STRENS, CHARLOTTETOWN.

A contributions from churches and individuals in New Brunswick to denominational funds should be sent to Dr. MARTINE; and all such contributions in P. E. Island to Mr. STRENS.

**DORCHESTER.**—We are in the midst of a gracious revival. Baptized nine on Easter Sunday evening and eight again last evening. Others are to follow. All these accessions are at the first church.  
B. H. THOMAS.

**FAIRVILLE.**—One believer in Jesus was baptized on the 19th inst. and she and her husband received the right hand of fellowship last Sunday, the 26th. Others will follow soon.  
A. T. DYKEMAN.

**FERRACK.**—At the close of the morning service on Easter Sunday we had the pleasure of administering the ordinance of baptism to five promising young men and women. Others have recently experienced religion and we trust that they will soon request to be baptized. J. A. CORBERT.

**LOWER AYLESFORD CHURCH.**—Sunday, April 19th, baptized seven, six young sisters, and one brother over sixty years of age. Others are enquiring the way of life everlasting. Recently five have united with us by letter. We bless God for these tokens of divine favor.  
J. A. HUNTLEY.

**MILTON, QUEBENS CO., N. S.**—As a result of a few special meetings the spiritual life of the church has been quickened somewhat. Seven have professed faith in Christ. On the 19th inst., two young women and one young man were added to our membership by baptism. Others are expected to follow.  
H. B. SLOAT.

**BRIDGETOWN, N. S.**—As a result of a series of special services twenty-two have come into the church by baptism. Seven have come in by letter. Some time ago the building in Bridgetown was nearly destroyed by fire. The damage was covered by insurance. For temporal and spiritual mercies we feel that we have much to be thankful for.  
R. E. DALRY.

**HAVLOCK, N. B.**—Last Sunday we were privileged to baptize 5 believers at New Canaan. The church there is some what encouraged. This makes 33 baptized on this field during the winter. The outlook for Christian work seems to be better now than at any time since coming here. The Lord has been quick to discern and recognized all the faith which we as a church reposed in him. J. W. BROWN.  
April 24

**CHARLESTON.**—A part of the Millville Baptist church have been holding meetings a few weeks but these were very much broken up by stormy weather; 6 have professed conversion others are saying "pray for me"; expect to baptize in the near future. Pray for us that the work of the Lord may abound more and more in this place.

**GREENFIELD.**—Our people here are not discouraged about hard times nor yet about South Shore R. R., but have entered into contract with Deacon Joseph Bent of Springfield for repairs on the meeting house to the extent of \$1000, this together with furnace, etc., will cost about \$1200, this is a long felt need and is to be complete before midsummer. S. LANGILLE.  
April 17.

**CORNING, N. Y.**—We are getting along nicely here. Last Sunday I baptized 19. We have been permitted while here to do too many things to recount to you. But never were things in so good a condition as now. Our membership now is about 450, our congregations all we can accommodate, and we have moreover organized a new church and dismissed 50 to them. They have an excellent pastor, and everything works well. A. H. C. MORSE.

**LOWER CAMBRIDGE.**—Special services have been held at the Mott school house with good results.—The spiritual condition of the church has been greatly improved. Seven have recently been baptized and united with the church. Others are inter-

ested and inquiring. The pastor has been greatly encouraged by these tokens of the master's presence. He expects to begin some special meetings at Robertson's Point, Upper Jemseg.

**PORT MEDWAY.**—On the evening of 13th inst. held an Easter concert by the Baptist Sunday school the recitations were almost perfect, one of the reciters was a little girl only two years old. The singing was excellent one of the best was that in which a number of the boys had a part and they did it well. The collection was almost \$9 which will be made up to \$10 or \$11 for the 20th Century Fund. The whole was a grand success. Our meetings in this place are well attended with good interest our finances are kept on the square.

**JEDDORE.**—At Oyster Pond on Easter Sunday three sisters put on the Lord Jesus in baptism, one of them came to us from the Methodists and another from the Roman Catholics. On the following Lord's Day, at West Jeddore, we again visited the baptismal waters, when eleven more with joy confessed their faith in the crucified and resurrected Christ. Among the number was my own and only son, Arthur. Thus the Lord Jesus has been glorified in the salvation of precious souls, "to whom be glory for ever and ever. Amen."  
GEO TAYLOR

**SYDNEY, C. B.**—The quarterly business meeting of the Pitt Street church was held April 15th. The work of the church has gone on quietly but not without signs of the work of the Spirit. There have been ten added to the church during the quarter, six by baptism and four by letter. Others are seeking. Dr. John Robertson, of Scotland, arrived in Sydney, April 17th, and will hold three week's evangelistic services. He is hoping that the gale of God's saving grace will sweep over Sydney, C. B., as it did over Sydney, Australia, through the visit of Dr. Torrey, and there are already signs of the working of the Spirit. We are praying for great things in these few days.  
A. J. V.

**CAVENDISH.**—We expect to close our labor with the Cavendish field May 10th. We believe that our work is finished here. The pastor coming here will find a very kind people. He will also find a beautiful church to worship in, without having to harness his horse. The parsonage has been made comfortable. On the Fairview field the opening for the coming pastor is better than any time since the church was organized. At Marshfield there is a better opportunity for work than there has been at any time since we came. The friends have placed a ninety dollar organ in the church which will be a great aid to the services. We have baptized 11, and many more have professed conversion, but we believe in voluntary baptisms. As the way opens we will supply, or settle in the pastorate where the air is not too strong.  
Bayview, P. E. I. C. P. WILSON.

**MIDDLETON.**—On Sunday evening, April 12th, four young women from our Sunday school were baptized and received into church fellowship, viz., May Pines, Vera Raymond, Laura Palmer and Belle Pinney, and we trust there are more to follow. Also a number of grand men and women have united with us of late coming from other churches. Bro. A. C. Archibald, has been obliged on account of his health to resign the pastorate of Middleton Baptist church. We are all very sorry to have Bro. Archibald go from us, his resignation takes place June 15 next. The first of the year we made an effort to raise our church debt of \$1800 the most of which was pledged. These pledges extend over three years. Of this amount some three hundred dollars have since been paid to the treasurer. Our finances are in a healthy condition. Middleton is a growing centre. Sir Wm. McDonald has selected our town as a centre for a consolidated school section, eight sections unite in one. Operations commence at once. We are praying that God will send us a strong man as pastor to look after his people in this place.

**Dedication of New Meeting House at New Cumberland, Lun. Co., N. S.**

New Cumberland is an outlying section of the Pleasantville church about six miles from the Lattave River and about eight miles from Petite Riviere in the county of Lunenburg. For many years there have been a few Baptists there who have struggled to maintain their existence and to advance their interests in the midst of many hostile influences. The few who at first engaged in this work belonged for the most part to the Bridgewater Baptist

church, but at the organization of the Pleasantville church, were dismissed and united with that body. Nearly all the other members have since been removed by death, and only a few of the younger ones now remain to carry on the work begun by their predecessors. A few however, have been added to them from time to time, who are sincerely desirous for the upbuilding of the cause. Some twelve or fourteen years ago it was in the hearts of these brethren to build a house for the worship of God. For there were many who were willing to attend upon the services of the Baptist pastors who have from time to time occupied the field. The school-house where these services were held became quite inadequate and unsuitable for that purpose and they proceeded to obtain a site for a building, the plan was obtained, the materials gathered, and the house was framed, boarded in and the roof and walls were shingled. The windows and doors were placed, and some rough seats were arranged, and the building at length opened, in an incomplete condition for the worship of God near the close of the pastorate of Rev. S. March. The people however had taxed themselves to their utmost in this effort, and nothing more was done except to paint the exterior of the house for several years. A few months ago under the energetic leadership of Rev. James S. Blakeney an effort was again made to paint the exterior and complete the interior of the house and supply it with pews and pulpit. This work has been eminently successful.

On Lord's Day April 19th the dedication services were held, and a though the day was not very favorable and the condition of the roads made it very difficult for some to attend, the congregations fairly filled the house, and listened with marked attention to the exercises of the day.

Pastor of Blakeney was present and superintended the arrangements. Rev. H. S. Erb of Lunenburg, after the singing of the Doxology invoked the Divine blessing. Rev. S. March, announced the hymns, read the 4th chapter of Zechariah, Rev. J. E. Blakeney offered the introductory prayer. Rev. H. S. Erb proceeded to preach the dedication sermon from Zech. 4th ch. 2-3 vs. The sermon was a clear and forcible setting forth of the duty of the church to conserve, diffuse, and maintain the gospel of Jesus Christ. The Rev. S. March then offered the prayer of dedication and after the singing of another hymn and the benediction the morning service ended. In the afternoon the Rev. S. March again discoursed to the people from I Cor. 6, 20 vs., taking for his text "Therefore, glorify God," setting forth the "chief object of a Christian's life, and the motives presented in the gospel for its pursuit." The collections through the day were liberal in view of the tax which had been laid upon those who had undertaken this work, amounting to some fourteen dollars; which will, when added to amounts subscribed and collected in other ways, leave the building practically free from debt, except to the extent of

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about seventy dollars, which it is hoped will be at no very distant day. The whole cost of completion, not including labor gratuitously bestowed, is about \$360. The building is commodious and will seat nearly 300 persons. May God's blessing rest upon the workers and the house be filled with the glory of the Lord. S. M.

### TAKE HOLD OF THE RIGHT END

The session had convened for the reception of members. The venerable elders sat around in a circle, the young pastor in the midst. One candidate after another passed the usual examinations, until all had been received and withdrawn. A boy of ten years of age had been sitting thoughtfully near the door. It was supposed he was waiting for some of those who were in the conference with the session; but when they were all gone, and he still remained, the pastor approached him and learned that he too wished to be admitted to the communion of the church. He was brought forward and the examination began. It progressed satisfactorily until most of the usual ground had been gone over, the boy clearly and calmly narrating the circumstances under which he had been awakened to a sense of his guilt and led to feel his need of Christ as a Saviour. Then came the question, "What did you do when you felt yourself to be so great a sinner?"

And the eye of the examiners brightened as he answered, "I just went to Jesus and told Him how sinful I was, and how sorry I was, and asked Him to forgive me."

But the next answer brought the shades again to their faces, for as the pastor asked, "And do you hope that at times Jesus heard you and forgave your sins?" He answered promptly, "I don't only hope so, sir, I know he did."

There was a confidence in the tone with which the word "know" was uttered that startled the hearers. The oldest of them raised his glasses and peered into the face of the little candidate, and said, "You say you 'know' that Jesus forgave you your sins?"

"Yes, sir," was the prompt unhesitating answer. There was an ominous pause in the examination. Such positiveness could only be it was feared, the offspring of presumption. The boy must be resting on some false foundation.

"You mean, my son, that you 'hope' Jesus has pardoned your sins?"

"I hope He has, and I know it too?" he answered with a bright smile on his manly face.

"How do you know it, my son?" every eye being intent on the little respondent. "He said He would," said the boy, with a look of astonishment, as if amazed that any one should doubt it.

"He said He would do what?"

"He said that if I confessed my sins, He was faithful and just and would forgive them; and I did confess them to Him, and I know He forgave them, because He said He would."

The old elder took off his glasses to wipe the moisture from his eyes, and turning to the pastor, said, "He's got hold of the right end of it, sir. Flesh and blood have not revealed it to him. I move that the examination be closed."

## FOOD NOT ALL

Food is not all the thin man needs. Maybe he's sick. You can't make him eat by bringing him food. But Scott's Emulsion gives a man appetite and feeds him both. It brings back lost flesh.

No trouble about digestion. The weakest stomach can digest Scott's Emulsion. It tastes good, too. Scott's Emulsion paves the way for other food. When wasted and weakened by long illness it gives strength and appetite that ordinary food cannot give. Not only food—medicine, too—Scott's Emulsion of pure cod-liver oil.

We'll send you a little to try if you like.  
SCOTT & BOWNE, Chemists.

**MARRIAGES.**

**MILLS-GRANT.**—At Parrsboro, N. S., Feb. 14th, by Rev. D. H. MacQuarrie, Edward Mills of Advocate, N. S., and Hallie Grant of Ward's Brook, Cumb. Co., N. S.

**CANNING-GILBERT.**—At Halfway River, March 11th, by Rev. D. H. MacQuarrie, Rupert Canning of Parrsboro, N. S., and Sadie Gilbert of Halfway River, N. S.

**MEEKINS-WILLGAR.**—At Parrsboro, March 16th, by Rev. D. H. MacQuarrie, James O. Meekins, of Five Islands, N. S., and Clara Willgar, of West Bay, Cumberland County, N. S.

**DAVIS-KEMP.**—At Parrsboro, April 16, by Rev. D. H. MacQuarrie, Leander Davis of Moose River, Cumb. Co., N. S., and Letitia Kemp of Five Islands, N. S.

**WYMAN-DAVIS.**—At the Baptist parsonage, Sydney, C. B., April 21st, by Pastor A. J. Vincent, Herman C. Wyman to Letitia Davis, both of Kentville, Kings Co., N. S.

**HALD-OGILVIE.**—At Los Angeles, Cal., April 14th, by the Rev. Wm. W. Logan, Harry C. Hald of Los Angeles, formerly of Nova Scotia to Etta P. Ogilvie of Harborville, N. S.

**DEATHS.**

**SABKAN.**—At New Tusket, April 20th, Haines Sabkan, aged 75 years and 6 months.

**ARNOLD.**—On March 25th, at East Iddore, aged two years, Glenwood, son of Mr. and Mrs. Edward Arnold.

**BLAKENY.**—On April 15th after a brief sickness, aged two months, Willis Jenner, son of Lemuel and Ermina Blakeny.

**RICHARDSON.**—At South Bar, C. B., April 17th, of consumption, William Richardson, in the 26th year of his age. He was the son of the late John Richardson and leaves a widowed mother, brothers, and sisters, with a large circle of friends to mourn his departure.

**PHINNEY.**—At Amherst, N. S., Oct. 30, 1902, Henry Phinney, in the 39th year of his age, leaving a wife and four small children to mourn their loss. He had committed his soul to Christ and rested on him alone as his hope of life and peace with God.

**MACCULLY.**—At Port Greville, N. S., March 27th, Emma, beloved wife of Emerson MacCully, aged 48 years. Our sister was much respected and loved by all who knew her. Her husband and twelve children have the sympathy of their many friends.

**STEVENS.**—At Parrsboro, N. S., April 21, aged 71, leaving his wife and son and two daughters to mourn their loss. Our brother had a good hope through grace. He and his son who was then but a little boy were baptized on the same day about forty years ago.

**GOODICK.**—At Sandy Point, April 12th, Mrs. Catherine J. W. Goodick, relict of the late Thomas P. Goodick. She was baptized into the Sandy Point and Jordan Bay church by Rev. John McKennie of blessed memory. While able to attend, her seat in God's house was filled and she expressed joy when called to the Upper Home.

**MCDERMID.**—At Highlands, Carleton Co., April 15th, Elizabeth, widow of Angus McDermid, entered into rest at the age of 73 years. Fifty years ago this sister and her husband professed faith in Christ and were baptized in the fellowship of the Titusville Baptist church in Upham, Kings County. Ten years later they removed to this part of the province and out of the wilderness formed a home for themselves. Later on they assisted in erecting the edifice for worship that stands on the land they cleared, and a little farther up the hillside their bodies rest in the beautiful cemetery, also a bequest of theirs for such. Their home was ever open to God's servants, and their hands were reached out to do good to all. Three sons and five daughters mourn the loss of a loving Christian mother.

**SANFORD.**—At Delhaven, Kings Co., N. S., Rebecca A. Sanford, wife of the late Charles Sanford, in the 84th year of her age passed away. In early life she sought the Saviour, confessed him as her Lord, was baptized by Rev. Edward Manning and united with Pereaux Baptist church. For many years she was a patient sufferer from her chamber, for more than thirty years, she sent forth her prayers and her offerings to bless the world. For her it may be said "she hath done what she could." She was the mother of six children. Three of them survive her, Mrs. Samuel McKeen, Mrs. Asahel Bentley, and Mrs. (Dr.) Loss Holmes. She was also the grandmother of nine children and the great grandmother of sixteen children. A large number of relatives and friends were in attendance at her funeral which was conducted by her pastor, Rev. I. A. Corbett.

**HURRY.**—The family of Mr. George Hurry, of North River, P. E. I., have recently had to pass through the deep waters in a particularly trying manner. On the 24th of February, Mrs. Hurry's third daughter, Emma, passed to the Land of Rest, after a lingering illness. Emma was eighteen years old; and for two years had been a consistent member of the North River Baptist church, and her last moments were bright with the dawn of Eternal Day. Again, on April 9th, after a week's illness, another daughter, Sadie, joined the majority, at Vancouver, B. C., where she has resided for several years. She was also a member of the North River church and a faithful Christian. Mr. Hurry said adieu to mortality several years ago. Slater Hurry and her four remaining children have the sympathy of the entire community, and the loving support of Him who declares, "My grace is sufficient for you."

**PRIEST.**—Abbie Ada, beloved wife of Deacon James Priest, fell asleep in Jesus at her late home, Oxford Junction, on April 11th, aged 42 years. About eighteen years ago she professed faith in Christ and with her husband was baptized at Truro by Rev. J. E. G. Ucher. She united with the River Philip church when it was organized and was a faithful member until called to the church triumphant. The funeral was largely attended and services were conducted by the pastor of the Oxford group of churches. Beautiful floral tributes were placed on the casket by friends and members of the church. The body was conveyed to Valley cemetery near Truro and laid to rest by that of her mother. Brother Priest and their adopted son Arthur have the sympathy of the whole community. Beside husband and son our late sister leaves a father, a brother and two sisters to mourn their loss.

We are not of these who imagine that prohibition would deliver our country from all evils, nor yet that such a measure would issue in all that some men promise along the line of temperance. And still we firmly believe in the principle, and hope to see some of its good fruits abound in our fair land. From time to time testimony is borne to its results by those who live where prohibition has been enacted, and where with more or less stringency its laws have been enforced. The following selection from a reliable paper seems timely:

Prohibition although imperfectly enforced in some parts of Kansas, has been of incalculable value to the State. It has raised the standard of good citizenship. It has destroyed in large measure the vicious drinking habit. It has greatly reduced drinking and drunkenness. It has helped to lessen pauperism and crime. It has saved thousands of the youth of the State from the temptation of the open saloon. It has added to the material wealth and resources of the State.

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

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

An Ideal Book-Case for the Home.

It has increased the efficiency of the industrial system.

It has helped to elevate politics. It has made better citizens, happier homes, larger schools, stronger churches, cleaner newspapers, and more prosperous business conditions.

Prohibition has been a great blessing to at least three-fourths of the State, and is immeasurably superior to any license system.—Rx.

**CONVENIENT BARN LADDER.**

When I built my barn, I was for some time at a loss for a plan to build a stairway or ladder from the hallway to the mow above, one which would be entirely out of the way when not in use. This is the way I finally solved the problem: cut the opening to the mow in the centre of the hallway, then made a ladder of the proper length to reach from floor of hallway to the mow above. I had the blacksmith make two clips, one of which I bolted on the upper end of each side piece of the ladder. I also had two hooks made which I nailed to the framework of the opening. I then hung a hook from one of the joists at the opposite of the opening. Now by hanging the clips which are on the end of the ladder on the hooks attached to the framework of the opening the ladder can be swung up and hooked to the hook on the joist. This swings the ladder clear above my head and leaves hallway unobstructed.—W. D. Latahaw in Practical Farmer.

**ODD BIBLE NAMES.**

The Gutenberg Bible is the earliest book printed from movable metal type. It is in the Latin language, and was printed by Gutenberg at Mentz in 1450.

The Bug Bible is so called from its rendering of Ps 91: 5, "A'raid of bugs by night." It was issued in 1551. The Breeches Bible gets its queer name from its rendering of Gen 3: 7: "Making themselves breeches out of fig leaves."

The Place-Maker's Bible translates Matt 5: 9 as follows: "Blessed are the place-makers." It was printed in 1562.

The Treacle Bible translates Jer. 8: 22 thus: "Is there no treacle (instead of balm) in Gilead?" It was issued in 1568.

The Rosin Bible translates the same chapter and verse in Jeremiah: "Is there no rosin in Gilead?" Issued in 1609.

The He and She Bible reads Ruth 3: 15, thus: "She went into the city." The other has it: "He went into the city."

The Thumb Bible gets its name from its size, being one inch a quarter and an half thick. It was issued in 1670.

**Special Day Course,**

During month of May to qualify candidates for the June semi-annual INTERMEDIATE AND FINAL Examinations of the Institute of CHARTERED ACCOUNTANTS

OF NOVA SCOTIA,

which will be held at the MARITIME BUSINESS COLLEGE, Halifax, N. S.

Rates on application to KAULBACH & SCHURMAN, Chartered Accountants.



Truro, March 4th, 1903.

TO WHITE WAVE, AMHERST, N. S.  
Dear Sirs:—I take great pleasure in recommending your White Wave Washing Powder to every housekeeper. It is by far the best washing compound on the market today.

Yours very truly,  
MRS W. M. STEVENS.

All who call on God in good faith, earnestly from the heart will certainly be heard, and will receive what they have asked and desired, although not in the hour, or in the measure, or the very thing, which they ask; yet they will obtain something great and more glorious than they had dared to ask.—Martin Luther.

Let us all resolve—First to obtain the grace of silence; Second, to deem all faultfinding that does no good a sin, and to resolve, when we are happy ourselves, not to poison the atmosphere for our neighbours by railing on them to remark every painful and disagreeable feature of their daily life; Third, to practice the grace and virtue of praise.—Harriet B. Stowe, Baptist Union.

Despatches from Sofia, Bulgaria, announce that a band of Macedonians recently surrounded and slaughtered forty Bashibozuks and fifteen gendarmes out of revenge for the murder of their leader, Capt. Saff, who was recently killed in engagement in the district of Melnik. Vienna, April 24 The band subsequently captured the district Chief of Patriarchs and 60 soldiers, whom they strapped and released.

Dried sweet potatoes are said to be comparatively more palatable and more like the green product than are dried apples. The department of agriculture is preparing a bulletin which will tell how "sweets" can be dried and kept indefinitely.—Rx.

*Delicious Drinks and Dainty Dishes*

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THE REWARD OF PERSEVERANCE.

At one of the mills in the city of Boston a boy was wanted; and a piece of paper was tacked to one of the posts, so that all the boys could see it as they passed by. The paper read:

"Boy Wanted. Call at the office tomorrow morning."

At the time named there was a host of boys at the gate. All were admitted, but the overseer was a little perplexed as to the best way of choosing one from so many, and he said:

"Now, boys, when I only want one of you, how can I choose from so many?"

After thinking for a moment he invited them into the yard, and driving a nail into one of the large trees, and taking a short stick, told them that the boy who could hit the nail with the stick a little distance from the tree should have the place.

The boys all tried hard, and after three trials each failed to hit the nail. The boys were told to come again next morning; and this time, when the gate was opened there was about one boy, who after being admitted picked up the stick, and throwing it at the nail, hit it every time.

"How is this?" said the overseer. "What have you been doing?"

And the boy looking up with tears in his eyes said:

"You see, sir, I have a mother, and we are very poor. I have no father, sir and I thought I would like to get the place, and so help all I can; and after going home yesterday, I drove a nail in the barn and have been trying ever since, and have come down this morning to try again."

The boy was admitted to the place. Many years have passed since then, and this boy is a prosperous and wealthy man; and at the time of an accident at the mills, he was the first to step forward with a gift of \$500 for the sufferers. His success came by perseverance.—Christian Standard.

THE SALOON MUST GO.

The saloon must go,  
With its crime and woe,  
And all of its evils that burden us so.  
The careless church member—  
Who fails to remember  
That duty should spur him to master  
the foe—  
His actions say not;  
But yet it will go.

The saloon must go,  
Though the drunkard says no,  
For blear-eyed and wretched he hugs  
his worst foe.  
While for a short season,  
Bereft of his reason,  
The poor hardened sinner his "wild  
oats" will sow.  
But oh, the sad reaping,  
The wailing, the weeping!  
The saloon must go,  
Though drunkards say no.

The saloon must go,  
Though brewers say no,  
For profits unrighteous from beer bar-  
rels flow.  
They find their chief pleasure,  
In heaping up treasure  
That's wrung from hearts broken with  
sorrow and woe.  
Though the brewers say no,  
The saloon must go.

The saloon must go,  
Though the barkeepers say no,  
While each year more hardened and  
shameful they grow.  
They ruin the lives  
Of the children and wives,  
They cause all the sorrow, the hunger  
and woe,  
That evermore come  
To the victims of rum,  
Barkeepers say no;  
But still it must go.

The saloon must go,  
Though the devil shouts no!  
While viewing the heartaches, the ruin  
and woe.

The brewer and the vender,  
In spite of their splendor,  
Must shoulder: though for it they  
heaven forego.  
The saloon must go,  
Though the devil shouts no!  
Awake! Face the foe!  
Fan the ember aglow,  
That still in the conscience are slum-  
bering low.

While the victims are weep'g,  
Can Christians lie sleeping!  
For God and His cause strike the  
death-dealing blow.  
The saloon must go,  
For God's word says so.  
—Ram's Horn.

A Safe 10 per cent. Investment

Increasing in value annually until 1937, when, with the completion of development work, an investment of \$300 now will be worth at least \$1,000, and pay large dividends on that amount.

\$5 Per Month

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

Obispo Rubber Plantation Co.

(Comprising 9,700 acres in Tuxtepec, Oaxaca, Mexico)

One of the largest, best situated, best managed and most profitable plantations in Mexico, and one which

Paid 7 p. c. in 1901 and 10 p. c. in 1902

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

Interest Begins With Your First Payment

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

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

The cultivation plans of this plantation contemplate a total planting of

2,800,000 Rubber Trees

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

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

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

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

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

IT IS WORTH WHILE TO SEND FOR THE PROSPECTUS.

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

FILL OUT THE COUPON

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

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PITTSBURG, Pa.

CLEVELAND, O.

CINCINNATI, O.

DETROIT, Mich.

We are surprised, and not a little delighted, to find in The American Weekly an article, headed, "Three Catch Phrases," which points out, with great propriety and force, the error couched in each of them. They are: 1. "Salvation by education," a phrase which has come into great prominence, in some quarters, during the past two or three years, but a phrase unjustified by the teaching of the New Testament, as well as contradicted by the experiences of a large proportion of those who reckon themselves saved. Their salvation is by Christ, and not by education. 2. "Salvation by culture," a phrase hardly modifying that above referred to. Education is culture, and culture is education, though maybe, along different lines. But however differing from salvation by education, salvation by culture is utterly unjustified by anything taught in the New Testament. 3. "Salvation by character." This phrase

has been used in quarters where we had not expected to find it, and it is no more justified than are the other characters may be, and usually is, the result of salvation; but salvation is not the result of character. A man does not first acquire a character and then salvation, nor does he acquire a character which issues in salvation. Salvation comes by divine grace only, and knows no distinction in character as a reason for its bestowment. By virtue of saving grace in Christ, the soul of the believer becomes united to Christ, and salvation is assured in the moment of the union. The Journal and Messenger has, again and again, controverted the assumptions put forth in these phrases, and we are now glad to receive so good a helper as is The American Weekly.—Ex.

In an address before the Windham County Baptist Association of Vermont, held with the church at Battledore, Rev. F. B. Meyer made the following pleasing prediction: "I am especially glad to be

here and to address such a company as this. I feel grateful to this church and its pastor for the privilege afforded me of baptizing in this baptistery six persons who sought baptism at my hands. I was educated in a Baptist college and was a Baptist preacher for several years. Called to the church in London of which Newman Hall had been pastor I accepted the call and took up the work of that great church. I believe in believers' immersion, have never yet baptized a baby, and never intend to. I believe all Christians will yet be Baptists. This may not mean a cessation of Presbyterian, Methodist and Congregational churches, but it will mean that those churches will be composed of immersed believers.—Ex.

The Sultan of Morocco, Tangier, has decided to personally lead an expedition against the forces of the pretender, au Hamara, in the Taza district. All Europeans must leave Fez for the coast and there await termination of the operations.

**This and That**

**THANKFUL TO MOTHER.**

"Mother looks just as young as she did when you saw her and better then ever," said a young man, in answer to my question as to the welfare of his mother. It had been many years since I had looked into that mother's face, for we had drifted in different directions, but I remember her as a young mother with a family of little children, and I had noted her sweet devotion to their interests and her patient ways in her daily ministrations to them in the home. I had not seen this mother's boy since he was her "little cavalier" in a far-off town in the West. I had congratulated her on having a boy so thoughtful of the little things that go to make a mother's daily routine so much happier and lighter. I was glad to find that with the growth into manhood, he had still kept up that beautiful way of thinking all the while of something to help and cheer mother.

"I see that mother gets a vacation every year before I take mine," he added, with a bright smile on his face. "This year she has been East to visit her old home and the friends she knew when she was a girl, and it has done her lots of good."

"The same mother's boy as ever," I said. "What a blessing you must be to her! She has thanked God very often for giving her such a son, I know."

"I've thanked God many a time for giving me such a mother," he rejoiced. "It is a great blessing for a boy to have a good mother such as I have, and I want to do all I can for her, because she has done so much for me."

"It is the secret of her looking so young and being better then ever," I thought. There are many children in the world and most of them love their mothers very dearly, without doubt, but they are not thoughtful of them. They take it as a matter of course that mother should do for them, even if she is weary, and they often try her and vex her in many ways, instead of making the days of her toil easier and happier for her.

By cultivating this beautiful character in childhood of being thoughtful of mother, the boy will not neglect his mother when he goes out into the world to make a place for himself. The interest of mother will always be in his mind. He will not forget the little attentions that make her so happy or the small gifts that come just at an opportune time. "I wish I had done so and so for mother, but I never thought of it," said a young man, after his mother had passed away. He loved his mother, but he was not thoughtful of her until it was too late.

The mother craves the love and attention of her boys, even if they have grown to manhood—to her they are her very own just as surely as when they were little children in the home nest—Susan Teall Perry, in Christian Advocate and Baptist Standard.

**WHITTIER'S DOG.**

During one of the last birthday celebrations of the poet Whittier, he was visited by a celebrated oratorio singer. The lady was asked to sing, and, seating herself at the piano, she began the beautiful ballad, "Robin Adair." She had hardly begun before Mr. Whittier's pet dog came into the room, and, seating himself by her side, watched her as if fascinated, listening with a delight unusual in an animal. When she finished he came and put his paw very gravely into her hand and licked her cheek. "Robin takes that as a tribute to himself," said Mr. Whittier. "He also is 'Robin Adair.'" The dog, hearing his own name, evidently considered that he was the hero of the song. From that moment, during the lady's visit, he was her devoted attendant. He kept by her side when she was indoors, and accompanied her when she went to walk. When she went away he carried her satchel in his mouth to the gate, and watched her departure with every evidence of distress.—St. Nicholas.

**A GUILD OF COURTESY.**

An organization known as the Children's National Guild of Courtesy has been thriving and growing in England for ten years. In 1912 it had nearly 32,000 members scattered through some 300 towns and villages. Its professed aim is "to encourage a spirit of chivalry among children; to stimulate them to be courteous; and to promote habits of neatness and cleanliness, and purity of action and speech."

A boy or girl between the age of five and

fifteen becomes a member by paying 1 penny, the amount of the annual subscription. A bronze badge of membership costs 1 penny more.

The 'branches' are organized in the simplest manner—usually in public and Sunday-schools. Once a week the rules of the guild are read aloud. They are arranged under various headings—courtesy as regards yourself, courtesy at home, at school at play, in the street, at table, everywhere. Taken together, these rules provide for the foundation of good manners—to which good morals are first cousins.

Reports from many parts of England tell of the noteworthy effect which this concerted action on behalf of courtesy has wrought in the life of school and town. If it is needed in a country where the bus conductor says, "Thank you, sir," when you pay your fare, is there not room for a similar movement in our less deliberate land?

To incite the members to follow their rules of courtesy the guild declares: "Three of the bravest and greatest men who ever lived—The Duke of Wellington, General Gordon and General Washington—were distinguished for their courteous behavior." It is significant to find the father of our country singled out as one of the three models for English youth. From this striking fact American boys and girls—and their elders—may be left to draw the full suggestion and stimulus.—Youth's Companion.

**WERE I THE SUN.**

I'd always shine on holidays,  
Were I the sun;  
On sleepy heads I'd never gaze,  
But focus all my morning rays  
On busy folk of bustling ways,  
Were I the sun.

I would not melt a sledding snow,  
Were I the sun,  
Nor spoil the ice where skaters go,  
Nor help those useless weeds to grow,  
But hurry melons on you know,  
Were I the sun.

I'd warm the swimming-pool just right,  
Were I the sun,  
On school-days I would hide my light,  
The Fourth I'd always give you bright,  
Nor set as soon on Christmas night,  
Were I the sun.

I would not heed such paltry toys,  
Were I the sun—  
Such work as grown-up men employ;  
But I would favor solid joys—  
In short, I'd run the world for boys,  
Were I the sun.  
—The Baptist Commonwealth.

**THE OIL CURE FOR SQUEAK.**

A gentleman going down the river on a steamer, the engine of which was upon the deck, sauntered to see the working of the machinery. Near him, says "Tit-Bits," stood a man apparently bent upon the same object. In a few moments a squeaking noise was heard on the opposite side of the engine.

Seizing an oil can—a gigantic one, by the way—the engineer sought out the dry spot, and to prevent further noise of that kind liberally applied the contents of the can to every joint.

All went on well for a while, when the squeaking was heard in another direction. The oiling process was repeated, and quite restored; but as the engineer was coming quietly towards the spot occupied by the gentleman and the stranger, he heard another squeak. This time, however, he detected the true cause of the difficulty. The stranger was a ventriloquist.

Walking straight up behind him, he seized the astonished joker by the nape of neck, and emptied the contents of the can down his back.

"There," said he, "I don't believe that engine will squeak again."—Ex.

**COURAGEOUS CONFIDENCE**

"What do you call that place you are making out there?" asked Az moolah, the Nana's confidant, of an English lieutenant. "I am sure I don't know." "Call it the Fort of Despair," said the mocking Hindoo. "No, no," answered the undaunted Englishman, "we will call it the Fort of Victory." And the Fort of Victory their courage made it.—Trevail's Cawnpore.

A Missouri editor is responsible for the following. He asserts that at a recent church meeting in his town the master of ceremonies made the following announcement: "Miss Bates will sing 'Oh that I had an angel's wings, that I might rise and fly,' accompanied by the minister."

**Sour Stomach  
—Bad Breath.**

The body depends on the bowels to carry off all waste and poisonous matters from the system—it is Nature's drainage. If the bowels don't perform their functions properly and become clogged up, the system gradually absorbs this poison. It is this which causes sick headache, biliousness, sour stomach, bad breath, inactive liver, lack of energy, heartburn, etc.

**Abbey's Effervescent Salt** will cure you by clearing away the obstruction and thoroughly cleansing the bowels. This brings healthy action to all the organs of the body and rids the system of the cause of illness.

In this way **Abbey's Effervescent Salt** permanently cures. A teaspoonful in half a glass of tepid water every morning.

**HOW OLD ARE YOU?  
AN OLD FAVORITE.**

One day there came to the court of a king a gray-haired professor, who amused the king greatly. He told the monarch a number of things he never knew before, and the king was delighted. But finally it came to a point where the ruler wanted to know the age of the professor, so he thought of a mathematical problem.

"Ahem!" said the king; "I have an interesting sum for you; it is a trial in mental arithmetic. Think of the number of the month of your birth." Now, the professor was sixty years old, and had been born two days before Christmas, so he thought of 12, December being the twelfth month.

"Yes," said the professor.  
'Multiply it by two,' said the king.  
'Yes.'  
'Add, five.'  
'Yes,' answered the professor, doing so.  
'Now multiply by 50.'  
'Yes.'  
'Add your age.'  
'Yes.'  
'Subtract 365.'  
'Yes.'  
'Add 115.'  
'Yes.'  
'And now,' said the king, 'might I ask what the result is?'  
'Twelve hundred and sixty,' replied the professor, wondering.  
'Thank you,' was the king's response, so you were born in December, 60 years ago, eh?'  
'Why, how in the world do you know?' cried the professor.  
'Why,' retorted the king, 'from your answer—126. The month of your birth was the twelfth and the last two figures give your age.'  
'Ha, ha, ha!' laughed the professor. 'Capital idea! I'll try it on the next person. It's a polite way of finding out people's ages.'—'Watchman.'

I was Cured of a bad case of Grip by MINARD'S LINIMENT.  
Sydney, C. B. C. I. LAGUE  
I was Cured of loss of voice by MINARD'S LINIMENT.  
Yarmouth. CHAS PLUMMER.  
I was Cured of Scientific Rheumatism by MINARD'S LINIMENT.  
Burlington, Nfld. LEWIS S. BUTLER.

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For Sale**

In the Growing Town of Berwick and Vicinity.

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

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

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

For further information apply to  
A. A. FORD.  
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SEND \$1.00 to  
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and we will mail you PELOUBETS' NOTES on the Sunday School Lessons for 1903.

**Should Have Changed**

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



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Oddfellows' Hall

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wishing to secure a Commercial or Shorthand & Typewriting Training, the

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offers advantages unsurpassed by any other institution in Canada. Attendance larger than ever. Write for free catalogue.

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Principal.  
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This FIRST CLASS COAL

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

A New England pastor called upon one of his deacons with whom he was at variance, and, with an air of great solemnity, said: "Brother, it is a shame that this quarrel of ours should bring scandal up on the church. I have prayed for guidance in the matter and have come to the conclusion that you must give in, for I cannot."

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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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The housewife's labor is reduced one half; the original snowy whiteness is restored to the linens without boiling or hard rubbing and the disagreeable odors so noticeable with other soaps is done away with entirely.

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

**News Summary**

W Mortimer Clark, K. C., of Toronto, has been appointed Lieut.-Governor of Ontario, in the place of the late Sir Oliver Mowat.

According to the latest statistics from Berlin, April 24th, fifty two persons lost their lives as a result of Sunday's storm in the eastern Provinces.

The late Herr Krupp's various works at Berlin have been organized into a joint stock company with \$40,000,000 capital under the designation of the "Frederick Krupp Company." The stock, which is not listed on the bourse, remains in the hands of the Krupp family.

The Commission to investigate the sardine question in connection with the Bay of Fundy fisheries will be composed of Professor Prince, Mr. Copp, M. P., and Edward Jones, Ottawa. They will hold sittings in St. John, Grand Manan, Digby, St. Andrews and Campobello.

The following amounts have been paid as federal subsidies to railways in each of the Provinces: P. E. Island, none; Nova Scotia, \$ 1,872,000; New Brunswick, \$1,292,000; Quebec, \$10,091,000; Ontario, \$18,759,000; Manitoba, 3,259,000; Northwest Territories, \$7 457,000; British Columbia, \$9,652,000.

Work has commenced again on the construction of Cape Breton Sydney Railway between Hawkesbury and St. Peter's, and gangs of men are employed at various places along the line, near the western terminus. Joy Dewar, Chief Engineer and Mr Grant, Mechanical Engineer, are upon the ground.

Russia has demanded that China sign an agreement practically ceding to her sovereignty of Manchuria, Peking, April 23, and excluding other nations from that country. The Russian Charge D'Affaires Planco has informed Prince Ching, President of the Foreign office, that no further steps in the evacuation of Manchuria will be taken until this agreement is signed.

Three Japanese warships have been ordered to New Fung Chu. Marquis Chu has held a secret conference with the Japanese statesmen. The Russian request for privileges in Manchuria have excited the Japanese. An arrangement has been reached by which the political crisis have been averted but the Government's naval increment proposals remain unchanged.

E. Tiffin, traffic manager of the Intercolonial, stated in Montreal on Thursday that an additional express train would shortly be put on between that city and Halifax. He intimated that a train would leave Montreal in the morning and could make the run to Halifax in twenty-seven hours. The fast night express will leave at 8.40 and will reach its destination the following evening at the same hour, thereby performing the journey three hours better than the day train.

It is stated at Copenhagen that the Norwegian Government is watching with anxiety the steady increase in the emigration of Norwegians to the United States. The exodus reached a total of 39,000 in 1902, and it is estimated that fully 40,000 emigrants will leave this year. The seriousness of the situation lies in the fact that the emigrants are of the better class of artisans, that can be ill-spared. If the movement continues the Government will take measures to check it.

The new steamer for the Halifax and Canso Steamship Co., is to be launched within a week. She is about 200 tons and was built at Port Clyde. After launching she will be towed to Halifax and will have her engines and boilers, which are coming from England, fitted here. She will be a pretty powerful steamer, will be electric lighted and will have good passenger accommodations. She is to be ready by June to go on the eastern shore service between Halifax and Canso. Capt. Reid of the Florence C. is to command her and D. Cameron, formerly of the Bonavists, will be chief engineer.

The Government of Prussia and of the Grand Duchy of Mecklenberg have decided to expel the Mormon missionaries, of whom there are 14 in Germany and 90 in Prussia, on the ground that they are propagating a form of religious belief incompatible with that of the States, and because polygamy is not excluded from their doctrines. The missionaries, who are all Americans, will be allowed sufficient time to settle their personal affairs.

In the Dominion the total capital in the fishing industry, is as follows: Nova Scotia, \$3 319,344; New Brunswick, \$2,233,823; P. E. Island, \$415,589; Quebec, \$955,661; Ontario, \$750,921; British Columbia, \$3,350,082; Manitoba and N. W. T., \$446,888; Total, 11,491,300. The capital invested for the previous year \$10,991,125.

**A BAD CASE**

**KIDNEY TROUBLE**

CURED BY

**DOAN'S KIDNEY PILLS.**

Kidney Troubles, no matter of what kind or what stage of the disease, can be quickly and permanently cured by the use of these wonderful pills. Mr. Joseph Leland, Alma, N.W.T., recommends them to all kidney trouble sufferers, when he says:—I was troubled with dull headaches, had frightful dreams, terrible pains in my legs and a frequent desire to urinate. Noticing DOAN'S KIDNEY PILLS recommended for just such annoyances as mine, it occurred to me to give them a trial, so I procured a box of them, and was very much surprised at the effectual cure they made. I take a great deal of pleasure in recommending them to all kidney trouble sufferers.

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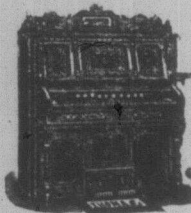
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