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Canada's Prosperity. The banking and miscellaneous business statistics of Canada continue to show that the Dominion presents one of the world's cheerful visions of prosperity. During the last five years the Canadian people have grown in wealth unprecedentedly. The growth of the country is shown by the fact that the chartered banks opened about a hundred and ten new branches during 1902. It is noticed that during the last few years the imports have grown from \$111,000,000 to \$212,000,000, and that the exports have grown from \$133,000,000, to \$211,000,000. The Government issues the following percentages of trade increase to demonstrate that Canada "leads the procession": Canada 96.05; Japan 84.06; Australian Commonwealth 62.21; United States 48.08; Netherlands 43.08; Italy 39.0; United Kingdom 27.77; France 18.16; Spain 3.65; Cape Colony 2.62. Further, Canada's trade, during 1902, per capita of population figure a little over \$77, that of the United States, at between \$30 and \$31; Great Britain, \$102; France, between \$51 and \$54; Germany, about \$41. This certainly looks well for Canada.

The Irish Land Bill. The Irish Land Bill has passed its first stage in the British House of Commons. Judging from the kindly reception given it by the leading Irish Nationalists and Liberals, it will apparently go through as a non-contentious bill. The main features of the measure follow closely the agreement entered into between the landlords and tenants at their recent conference. A free grant of \$60,000,000 is given for the purchase of Irish estates by tenants living upon them. Tenants are to pay 3% per cent. interest on loans from the Government. Advances to tenants are to be limited to \$2,500 in the congested districts and \$3,000 elsewhere. Provision is made for borrowing \$500,000,000 on the security of the land, which is, Mr. Wyndham thinks, ample security for \$750,000,000. The advances to the tenants will be in the shape of cash and not of stock, but in order to raise the 500,000,000, a new stock will be floated to be called "guaranteed 2 3/4 per cent. stock, redeemable in thirty years. The \$60,000,000 free grant is to be raised by addition to the stock, the maximum annual charge of which will be less than \$1,950,000. But what makes the bill seem like a brilliant triumph of financiering is that against this charge on the Treasury, the Government expects to reduce the cost of Irish Administration by some \$1,250,000, owing to the greater contentment of the people. How far the bright anticipations held out will be realized, will now depend solely on the tenants themselves. If they are thrifty and devote themselves to the improvement of their lands, things will come out all right.

The Curse of Central Africa. There is a desperate struggle in London to prevent the publication of a work bearing the above title and giving some glances into the darkest scenes of the dark continent. It is said, that the King of Belgium has protested to the British Government against its publication. Missionaries have for years been repeating the tale of the horrors inflicted upon the poor native by the Belgian Government. The book is written by two men of position, who have withdrawn in disgust from the employ of the Congo Free State Company. The book describes the method adopted by the Congo Free State to force the natives to work for the company, which is exploiting the rubber forests. The natives are not held in slavery, but are made to wear metal badges which bear the record of their contributions of rubber to the company. A native who has not brought a sufficient

amount to satisfy the officers is flogged or otherwise tortured. When it is necessary to maintain effective terror on the part of the natives whole villages are killed off. Some of the tortures include death through slow dismemberment. The treatment of the black laborers in the diamond and gold mines of the South African Rand is bliss compared with these atrocities. It is high time for the powers that have made the agreement, which renders the Congo Free State the possession of Belgium, should put a stern negative on all these cruel proceedings.

Aerial Mail. Signor Piscicelli, a scientist of Rome, has invented a mechanism for carrying letters and parcels which is so novel and promises such good results, that the Italian government is seriously thinking of using it throughout the country in place of the present mail service. Two reasons are given for the proposed change, one is, that mail may be transmitted at a speed of two hundred and fifty miles an hour, and the other reason is, because it is calculated that the system could be established throughout Italy at a cost of about \$700 per mile, and the government would save thereby several million dollars. The scheme is to have double wires strung at a height of forty-five feet above the ground and to have as vehicles, boxes containing the mail and which which are to be rolled along the wires. The boxes are to be upon rollers, which will fit closely to the wires, and the post supporting the wires are to be three hundred feet apart. Moreover, the boxes are to be made of aluminum, and when filled, must not weigh more than seventy pounds each. The exact manner in which these boxes are to be propelled has not yet been divulged, but it is supposed they will be provided with electric motors. It is estimated that four thousand boxes could be started on their journey every hour, a distance of one hundred yards being left between each.

Castro's Resignation. The resignation of Mr. Castro, as President of Venezuela, came as a surprise to the civilized world. The Venezuelan Congress has refused to accept President Castro's resignation, and his answer to this has not yet been given. It was feared, that his resignation would put an end to the agreements entered into by Venezuela with the foreign powers; but it is now stated authoritatively, that it would not interfere with these proceedings. The question of preference demanded by the powers, that took an active part in the blockade, will still go to the Hague Court. It is understood, that President Castro's reason for tendering his resignation was to rebuke England, Germany, and Italy, by showing them, that the country would give him a vote of confidence, in spite of their insinuations, that he was the sole cause of Venezuela's humiliation. There have been reports of a banking syndicate offering to take over the debts of Venezuela and to pay the allies, for which the custom house receipts were to be the consideration. Even though Mr. Castro insists upon resigning, it is thought, that his brother will be the titular President, while Castro himself remains in real control. [Since the above was written it has been learned that the resignation will not take effect until after the negotiations with the Powers are completed.]

The Next Great Railroad. The Grand Trunk Pacific Railway Co. has applied to Parliament for incorporation, with a capital stock of \$75,000,000. It is stated that, the Grand Trunk would not think of running their line for hundreds of miles through an unsettled country for less than ten to fifteen thousand dollars a mile. The maximum subsidy allowed to other railways in

Canada of recent years has been 6,400, and that only where the cost of construction was exceptionally large. Everywhere, all through Canada comes the demand, that no more subsidies be given to railways, that Canada has squandered far too much land and money on them already, and that we have now come to a stage of development, when railways should be left to private enterprise. The United States for the last twenty years has not given subsidies for the construction of railways. The next great railroad will be, perhaps, the question of greatest general interest to be discussed in Parliament this session. Thus the discussion of the transportation question by a Cabinet minister, Sir William Mulock, at a Liberal banquet, in Toronto, on March 23, is of unusual interest and importance. Mr. Mulock referred to the rapid advancement of the West during the last few years, and estimated the population of Manitoba and the North West as over 3,250,000 by 1907. He said, that if the existing railways are insufficient for the present traffic, what is to become of the traffic of double the number of people. To understand the situation, we must remember that there is a gap of over 1,000 miles of unsettled territory, between Old Canada and Manitoba. If the east and west are to trade together to their mutual benefit, if the United States is not to be allowed to grasp and keep the trade, we must build more railways. But on what principle? Capitalists unassisted will not build, it appears. From the trend of Mr. Mulock's speech, it would seem that the Government were planning on giving the Grand Trunk a cash subsidy, on condition of providing an all Canadian route with their eastern terminus in Canada.

The Subsidy Raid. Upon the confederation of Canada, the only powers given to the Provinces for the purpose of raising money, were "direct taxation within the Province," licences and subsidies paid by the Dominion Government. The specific subsidy paid to Ontario, is \$80,000; Quebec, \$70,000; Nova Scotia, \$60,000; New Brunswick, \$50,000; Manitoba, \$50,000; British Columbia, \$35,000; and P. E. I. \$30,000. In addition to these specific subsidies, the Provinces are allowed an equal grant of eighty cents a head of their population. The Provinces of Ontario and Quebec, are reckoned according to the census of 1861, and that of the other Provinces by the last decennial census. The subsidy of eighty cents a head was granted to the Provinces, in consideration of the transfer to the Dominion of their custom and excise duties. Since the census of 1861, however, the population of Ontario has increased by 786,856, and that of Quebec by 537,332; while the revenue of the federal government, of which \$11,580,968, out of a total \$13,687,963, was from custom and excise duties in 1868, has increased to \$71,029,934 in 1899, of which the sum of \$38,245,233 was for excise and customs duties. Under these circumstances, the Premiers of the various Provinces met at Quebec, from the 18th to 20th of December, 1902, and passed resolution appealing to the Dominion Government to establish a new basis of distribution, as the Provinces have not enough money to carry on their Governments satisfactorily. The effect of these resolutions would be to increase the total per capita subsidies from \$2,870,939 to \$4,129,774 or 56 per cent., apportioning it amongst the Provinces on the basis of population. The increase of the total specific subsidies asked for is from \$375,000 to \$1,170,000, or 212 per cent. The total increase of specific and per capita subsidies would be more than \$2,000,000. It is expected that these resolutions will be brought before the Legislative Assemblies of each of the Provinces and adopted.

Obligation of the Church to Give the Gospel to all the World.

It is a serious reflection on our every day life, that certain words and phrases are still in use, and we fondly hope the time may soon come, when as Christians we shall not have to be reminded of such terms as obligation, duty. However, we must treat conditions as we find them, not as they should be, so we still have to talk of "the obligation of the church to give the gospel to all the world." By reference to the standard dictionary, I find the word obligation has several meanings, one of which reads as follows: "The binding or constraining power of conscience holding to duty." I believe this to come nearer the idea of those who selected this subject, than any other, although several are neutrally allied to it, showing, it implies a subjective principle, requiring an objective for its practical fulfilment. Assuming this to be an accepted postulate, we will examine the leading words, that we may have an intelligent starting point. By the word church we understand: "a body of baptized believers, banded together for worship, the study of the Scriptures, and the administering of the ordinances." If this be accepted as a fair definition, then obligation should not be needed, as the heart, inflamed for worship by the love of God, prepares the way for its instruction and profit, by the Holy Spirit taking of the things of Jesus and revealing them to the soul. This would undoubtedly be followed by frequent administering of the ordinances—Baptism and the Lord's Supper.

The last word to be examined is the World. By this we understand, that portion of the human family, who either persistently, or ignorantly, have not believed on the Lord Jesus Christ as Saviour and accepted him as such. If they have persistently refused to accept, our obligation ends, where their responsibility begins. If through ignorance they have not believed, one of two conclusions is evident, either they have not been intelligently taught, or they have not been taught at all. The former problem is serious, but the latter is calamitous. Shall intelligent, well-informed consecration, view unremoved the condition of misery and wretchedness, that must inevitably come to neglect, ignorance and superstition? The thought is inconceivable. What then is the expectancy? That we should examine with honest, earnest purpose, our position, between God's fulness in Christ, and man's poverty and degradation, when deprived of the knowledge of the truth as it is in Jesus. My subject naturally falls open before us, under three heads—Self-preservation, Privilege, Obedience.

I. At first sight it may appear a selfish motive, that prompts one, under self-preservation, to engage in God's service; but with a more deliberate look, you see it is simply another form of saying, to insure my own spiritual health, as well as that of the body of which I form a part, I must keep active. There wells up in the soul of God's child ambition and plans, which, if nipt by the yoke of reticence, or fear sink back into eternal seclusion or want of an encouraging outlet. This renders the soul less healthful, just as the frost bitten buds, affect the thrifty rose-bush, compelling it again to go back to the beginning, to form new buds. If persisted in being set-back, it must eventually fade and die, having lived a useless life, so far as fruit-bearing, its intended end was concerned. If God keeps renewing our ambitions and plans, let us give them their true outlet, that the peaceable fruits of righteousness may be realized. Soul-health is dependent upon the un hindered flow of the Christ life—which diffuses Christ-love and displays Christ-light—that is made manifest by the life of His children, to the needy and destitute, who come under their influence. If the stream is sluggish it is in danger of becoming stagnant and impure, hence unsafe for use. It is then the flowing place for low forms of life, disease germs and death. If you partake of it, a malarial fire burns in your bones. Increase the flow and by its swift current purify the stream-bed. All inflow without any outlet is disastrous. God intended the "streams to make glad," but most certainly is this true of the streams of eternal life. God will not waste His love and grace on a life that is solely an absorbent. You must give as freely as you have received, and then you will prove the "more abundant" receiving. May we not impede the progress of God's stream of life, until we see the wilderness and solitary place made glad, and the desert rejoice—and blossom as the rose. Then shall this earth be as the garden of the Lord.

II. Obligation of privilege. Mine is the exalted privilege of partnership, with Jesus as head of the firm. No need to fear bankruptcy, or expansion of operation, as there is an infinite resource at my disposal, infinite wisdom to teach me, and infinite strength to stay me, for every task I undertake with his consent. If we realized our relation to the work, in the light of God's word, as "fellow-laborers with God," we would have more honest returns in life's service. It is man's privilege to work, accompanied by God's Son as yoke-fellow, and when he assumes one end of the yoke, it is always the heavy end. In the light of God's encouragement in his word, it should be the pleasure of Christian men and women, to make a more complete surrender of self, to in-

sure success. In business concerns you sometimes find capital and experience entering into co-partnership. Capital—known as the silent partner—furnishes the security of the enterprise, experience—the working power of the concern—insures the success of the venture. So long as capital is solvent, experience need not worry; but should it become insolvent, aye there's the point, the fondest expectations of the genius of experience, vanish like the morning vapour. In our partnership with Jesus, he supplies the capital, experience, business knowledge, and what more is required? For me to give myself wholly, without reserve, to him. And shall I not do it? May we all say: By God's help, I shall. Nothing short of an absolute abandonment of self, will be accepted by God. If I give myself, he accepts me, but if I do not, some one else will be found to take my place. Who can correctly estimate the true value of his effort? God only knows where the "Spurgeon," or "Moody," may be found, who shall out-shine the finder, so successfully that he is only mentioned in connection with his more brilliant confrere; but happy indeed is that man, or woman, who is thus, so highly honored of God, as to be used to introduce his or her superior, to the splendid task of saving souls. Much of the spiritual death of our lives is due to the chronic habit of squaring, ourselves by those about us, who are weak and prove to err as we are. What pastor has not been pained to see the large proportion of church members, who turn their backs on the Lord's table, and who offer the paltry excuse that they could not sit and partake with some brother or sister, by them regarded unworthy. It is the one supreme moment of life, when we should see Jesus only, in commemorating his dying bequest. My life must always be the medium, through which the life of Christ is manifested, and his light made to shine into the dark recesses of this life universe. As twilight is the effective disinfectant, the natural purifier of impurities, and the only power to dispel darkness, so the sun of righteousness is the only successful disinfectant of sin, the purifier from the effects of sin, and the adequate power that dispels the darkness of error, and superstition. It is our privilege, to see to it that the channel is not blocked by obstructions, that impede the power of the stream in its onward flow of enlightenment, and enlargement, in the master's service. The rocks of stubbornness, the logs of meanness and unscrupulousness, and the mud-bit of selfishness, must all be looked after, and by our aid exposed to the power that rushes it out of the way, and thus cleanses and refreshes, the stream course that carries the cheer of our God, into the desert of misery and sin whether near us or far away. Do not dam the river, when you have enough and to spare without doing so. Let the surplus flow on to some one else, who may in turn be used for similar ends. May we not pray that all the streams of God's life may be more positively converged into one majestic torrent—the church—that by its unhindered, onward, mighty movement it may overwhelm all the forces of evil, and speedily bring triumph to our Saviour, in reaching all for whom he died to redeem them by his blood. This certainly is the ultimate consummation and he asks us to co-operate with him, in bringing it to pass. So long as any part of the world is not cared for by the gospel, and the church is indifferent, she is either guilty of culpable carelessness, or of criminal neglect. To say we are not informed is no excuse in this age of cheap printing, newspapers, magazines, books on missionary topics, all are knocking at our doors to enlighten us respecting the real condition, with the hope of enlisting our sympathy and co-operation in bringing about a different order of things.

III. Obligation of obedience. Matt. 28: 19, 20. "Go ye therefore and make disciples . . . teaching them," etc. This is the burning anxiety of the Master's soul finding expression in a mild command couched in a yearning request to bring deliverance to all the captives of Adam's race: The British Government is making provision for South-Africa, by sending qualified English speaking teachers, to teach the principles of our noble Anglo-Saxon speech. If they prove unfaithful, how long will they be retained in the work? And yet men and women think they can violate with impunity, the commission of a Sovereign, greater than he who rules the British Empire. They forget we have a teaching to impart, that eclipses the work of our S. A. teachers so completely, that theirs fades into oblivion. Only those are qualified to teach, who have tasted the good things of the kingdom. As Daniel knew the writing of God upon the wall as soon as his eye fell upon it, so his children must know, what his mind is, and discriminate the pull of his hand of love, leading them into larger spheres of usefulness, and must obey. The church has failed to grasp the full import of her mission, or the fact of 8,000,000 of the earth's inhabitants, who have never heard of Christ, would not still stare us in the face. True, much has been done but it does not alter the truth that there is much yet to be accomplished. When the entire membership of God's church fully realize that whatsoever they do "whether they eat or drink" they must "do all to the glory of God," the complexion of their work will assume a brighter and healthier form. When the focal point is Christ-centred

the work will be accepted with more enduring favour, and the result will be soul-stirring with heavenly activity toward fulfilling the obligation laid upon her. "Behold to obey is better than sacrifice" today, as in the past. God changes not. There is no truly acceptable service, except that which has first been prefaced by obedience. How many thousands have told, and still are telling, the same lie as Saul: "I have performed the commandment of the Lord, when, God knows they have not, and they have an uneasy feeling, because they are assured he knows the deception, and they cannot please their conscience with words. How long before we learn that salvation is not so selfish, we can continue it to the individual. The community is greater, and more important than any person in it. Man is by the grace of God to be the leavening power to overcome, and subdue the world, for God. If we do not possess all the territory, God-given, God-promised, we will find in a spiritual sense the unconquered enemies becoming thorns in the sides of our religious experience. The church cannot fold her hands, and take times easy, so long as a vestige of the world's curse remains, for she will find, that it will become her curse too. Poisoned air cannot be inhaled, except we are prepared to pay the rental—sickness, decline, death. God expected us honestly to do the work, when he entrusted us with it; let us not shatter his confidence. He expected we would be faithful; let us not betray that trust. He had a work to do, and knew he could trust no one, if not his own child.

In carrying forward his work, he knows no divisions of time, past, present, future, but one eternal now. He recognizes no geographical bounds, but one undivided here. He sees neither caste, nor color distinctions; but souls for whom Jesus died. Until the church tries to see the world's need, through the eyes of Jesus, she is enjoying a sleep that is detrimental to her best interests. When Terence uttered his famous sentence "I am a man and nothing human is foreign to me," he gave expression to a sentiment that must be intensified by professing Christians. God laid the foundation in his own Son, and he gave us the pleasure, privilege and command, to build upon it the indestructible structure of character, that constitutes the garment which gives beauty, comfort and permanence, to the bride the lamb's wife.

Then:

"Build it well whate'er you do,
Build it strong and straight and true,
Build it clean and high and broad,
Build it for the eye of God."

He who designed the work, still superintends, and attends it, in all its appointments. We cannot act our selfish pleasure, in the matter of Christian service.

For:

"I think the king of that country, comes out from among his tireless host,
And walks in this world of the weary, as if he loved it the most,
For here in the dusty confusion, with eyes that are heavy and dim,
He meets again, the laboring men, who are looking and longing for him.

He cancels the curse of Eden and brings them a blessing instead,
Blessed are they that labour, for Jesus partakes of their bread,
He put his hand to their burdens and enters their homes at night,
Who does his best, shall have as a guest, the master of life and light.

This is the gospel of labor,—ring it ye bells of the kirk,
The Lord of love, come down from above, to live with the men who work,
This is the rose that he planted, here in this thorn cursed soil,
Heaven is blest with perfect rest, but the blessing of earth is toil."

The Temple of Fame.

Was established in the city of New York a year or so ago. That philanthropic, and generous young lady, Miss Helen M. Gould, giving from her own personal funds, the sum of a quarter of a million dollars, to erect the edifice. Niches in this building were prepared for fifty of the most distinguished, and immortal Americans, who have lived and passed away. 100 of the most prominent living persons throughout the United States were chosen to make the selection. The first selection resulted in only securing 29.

These were as follows, 5 presidents, the 3 who first held office, viz., George Washington, John Adams, and Thomas Jefferson, and two as the result of the civil war, Abraham Lincoln and U. S. Grant. Three clergymen were chosen, viz., Jonathan Edwards, Dr. Wm. B. Channing, and Henry Ward Beecher. Three judges were chosen, John Marshall, John Story, and James Kent. Three inventors selected were Robert Fulton, Samuel Morse and Eli Whitney. The four great literary in mortals are, the poet, Longfellow, Nathaniel Hawthorne, Ralph Waldo Emerson, and Washington Irving. Of course Benjamin Franklin, Daniel Webster, Henry Clay were chosen. The two great philanthropists, were George Peabody and Peter Cooper. Horace Mann the great educator was selected. Also the great naval hero Farragut, Asa Gray the

botanist, and Gilbert Street, the sculptor, and artist, Robert Lee, the famous general, and leader of the confederate armies during the civil war was magnanimously chosen. Some criticism was made in this instance. General Lee was a graduate of West Point, the American war college. He had taken the oath to uphold the union. But nevertheless became a rebel. Yet he was a great and noble hero. It was wise to give him a place in the Temple of Fame.

I intended to write brief sketches of these illustrious dead. Some of which may appear from time to time in the MESSENGER AND VISITOR.

It may be well to state, no deceased American physician, or surgeon, was considered worthy of a place in the Temple, and no president of any of the great American colleges, or universities. No Catholic ecclesiastic was chosen. Great wealth was not considered a prerequisite to selection.

Henry Wadsworth Longfellow.

Henry Wadsworth Longfellow 1807-1882, was born at Portland, Maine, Feb. 27, 1807. He was the son of an eminent lawyer. When 14 years old, he entered Bowdoin College, and graduated after the four year's course, with the highest honors, in the same class, and the same year with that celebrated writer, Nathaniel Hawthorne, and Franklin Pierce who afterwards became president of the United States. Longfellow wrote poems of great merit while a boy student at College. After his graduation he studied law for a short time in his father's office. But a professorship of modern languages having been founded in Bowdoin College, was offered to him, which he accepted.

From early youth he was trustworthy, refined, had good judgment and exhibited great love for nature and the beautiful in literature. These characteristics followed him all through his 75 years of life.

At the age of 19 years, young Longfellow started for a three years' stay in Europe, to acquire a knowledge of the French, German, Italian and Spanish languages and a general acquaintance of the best literature in those languages, in order that he might fit himself as professor in Bowdoin College.

When 22 years old he returned and entered upon his professorship. At the age of 24 he married Mary Potter. At 28 he published *Outre Mer*, a sketchy account of the three years spent abroad.

His reputation becoming well known as a writer and an instructor, he was invited to become professor of modern languages at Harvard. Before beginning his new duties at Harvard he went abroad again, to perfect his knowledge of the European languages. He took with him his young wife, who died at Rotterdam, after being married only four years. He remained abroad this time only one year, when he returned and began his professorship at Harvard.

He was now 29 years old. He settled at Cambridge in the Craigie House, which was once occupied by Washington, as the headquarters of the revolutionary army. When 36 years old, he married the second time, Frances Appleton.

Notwithstanding the arduous duties of his professorship, his reputation as a literary man and poet yearly increased. He published every year many ballads and other poems.

When 40 years old he had ready for publication, his *Evangeline*, which at once took high rank at home and abroad for its beauty and pathos.

When he was 48 years of age, he published the song of *Hiawatha*, and three years later, the *Courtship of Miles Standish*.

His *Evangeline* and *Hiawatha* establish and vindicate his claim to originality and place him in the first rank of American poets. Both of these poems have American themes.

The story of *Evangeline*, the Acadian girl, separated from her youthful lover, during the shipping away of her people from the Province of Nova Scotia. She spent her life, searching for her former lover, whom at last she found, after long years of wandering and search, an old man dying in a hospital in Philadelphia. The story is beautifully pathetic. Its simplicity, so true to nature, appeals at once to the sympathy of every reader. Longfellow wove the incidents into poetry with great skill. It is said to be in artistic finish, superior to Tennyson's, *Enoch Arden* or Goethe's *Hermann and Dorothea*.

The poem *Evangeline* exhibits the simple, peaceful home life of the young lovers down in Nova Scotia. The cruel severity of parting, the rigor and confusion of the embarkation. The contrast of their quiet provincial lives and the hardships of their wanderings in the States. How finally they met when old, at the death-bed of the man. The poem lives on account of its accuracy to human nature. It describes the girl, the man, the priest, the mocking bird's song and at last, the rapturous meeting of the former lovers.

In *Hiawatha*, Longfellow undertook a difficult task. He created a style entirely new, adapted to the lives of a savage people, as embodied in their myths, and legends. Longfellow went back into the primitive nature worship of the North American Indians. The poem is not a dream or mere imagination. It is a poetic unity of the Indian as we know him.

Longfellow's "Psalm of Life," is probably committed to memory, by more persons than any other poem in the English language. His poem on Slavery, The Spanish

Student, Seaside and Fireside, The Golden Legend, Resignation, The Skeleton in Armor, Excelsior, and many others, have secured a place in the homes, and among the people, and are better known, and more familiar to the masses than those of any other American poet. He ranks with Burns, and Byron, and in some respects with Shakespeare.

His poem, *The Building of the Ship*, has been recited so often, that it has become a national document. His beautiful, sweet, and phrase-music is woven in many combinations. He laid the foundation of American poetry, by developing an original, distinct, and artistic individuality.

His was a temperament removed from the disordered pessimism, and optimism, of the times in which he lived. He was influenced but little by dogma. He was kind, earnest, sympathetic and always felt a deep interest in whatever would benefit his fellow-men. He did much towards laying the foundation of American literature.

Daring his life at home and abroad, men of the highest literary, and social distinction sought his acquaintance, and were charmed by his scholarly, dignified, kindly, and unassuming demeanor.

The general verdict placed on all his writings is, that they kindle, and awaken the broadest sympathies, vivify all that is beautiful in nature, and most noble in humanity. He was always gentle, and persuasive, never censorious. He endeavored to extract from every people, race, country and clime the best. His whole life exhibits culture, wonderful simplicity, and good sense. He was an interpreter of the noblest thoughts, of the best men and women of every age, and country.

He was professor of modern languages at Bowdoin College, for six years, and at Harvard for nineteen years. He resigned his professorship when he was 47 years old, but continued to live at Cambridge where he devoted all his time to literary pursuits. When he was 61 years old he revisited Europe. He was everywhere received with the highest honor, especially in England where his writings were very popular. At the age of 52, Harvard College conferred on him the degree LL. D. When he was 61 years old, Cambridge, England, gave him the degree of LL. D. and Oxford D. C. L. the same year.

Longfellow was twice married. His first wife died four years after their marriage. His second wife died after a married life of seventeen years, a terrible death, by the accidental burning of her dress. The second time he was left alone in the world without a wife, at the age of 53. From which time until the end of life, he remained a widower.

The best biography of the poet was written by his distinguished brother, Samuel Longfellow, a Unitarian clergyman.

It is difficult to form an adequate conception of the far-reaching influence of the poet, Longfellow. He was a representative American. He lived a pure, noble and tranquil life. He was removed from the noise, rivalry and commotion of trade, commerce, war and business pursuits. His associates were those of the scholarly and literary class, yet he was in closest touch and sympathy with the lowly and poor. His literary labors were all intended to benefit the masses. He made no attempt to display learning or literary abilities. His tranquil, peaceful surroundings and environments, his regular habits and proper attention to bodily health, extended his useful life to the ripe old age of 75 years, when he quietly passed away, loved, honored and lamented by all.

The Church and the World.

BY FRANCIS E. FITCH.

The Church and the World walked far apart
On the changing shore of time;
The World was singing a giddy song,
And the Church a hymn sublime.

"Come, give me your hand," cried the merry World,
"And walk with me this way."
But the good Church hid her snowy hand,
And solemnly answered, "Nay,
I will not give you my hand at all,
And I will not walk with you;
Your way is the way of eternal death,
And your words are all untrue."

"Nay, walk with me but a little space,"
Said the World with a kindly air;
"The road I walk is a pleasant road,
And the sun shines always there;
Your way is narrow thorny and rough
While mine is flowery and smooth;
Your lot is sad with reproach and toil,
But in circles of joy I move."

"My way, you can see, is a broad, fair one,
And my gate is high and wide;
There is room enough for you and me,
To travel side by side."

Half shyly the Church approaches the World,
And gave him her hand of snow;
And the false World grasped it and walked along,
Saying in accents low:

"Your dress is too simple to please my taste,
I have gold and pearls to wear;
Rich velvets and silks your graceful form,
And diamonds to deck your hair."

The Church look down at her plain white robes,
And then at the dazzling World,
And blushed as she saw his handsome lip,
With a smile contemptuous curled.

"I will change my dress for a costlier one,"
Said the Church with a smile of grace;
Then her pure white garments drifted away,
And the World gave in their place
Satin and silks and seal skins rare
And roses and gems and pearls;
And over her forehead fell her bright hair,
Crisped in a thousand curls.

"Your House is too plain," said the proud old World,
"I'll build you one like mine.
With Kitchen for feasting and Parlor for play,
And furniture never so fine."

So he built her a costly and beautiful house—
Splendid it was to behold;

Her sons and her daughters met frequently there,
Shining in purple and gold.

And Fair and Festival—frolics untold,
Were held in the place of prayer.
And maidens bewitching as sirens of old,
With worldly graces rare,

Invented the very cunningest tricks,
Untrammeled by Gospel or Laws,
To beguile and amuse and win from the World,
Some help for the righteous cause.

The Angel of Mercy flew over the Church,
And whispered, "I know thy sin;"
Then the Church looked sad and anxiously longed
To gather the children in;
But some were off at the midnight Ball,
And some at the Eucher or Play;
And some were drinking in gay sioux,
As she quietly went her way.

Then the sly World gallantly said to her,
"Your children mean no harm,
Merely indulging in innocent sports;"
So she leaned on his proffered arm,
And smiled and chatted and gathered flowers,
As she walked along with the World;
While millions and millions of precious souls
To the horrible pit were hurled!

"Your Preachers are all too old and plain,"
Said the gay World with a sneer;
"They frighten my children with dreadful tales,
Which I do not like them to hear."

"They talk of Judgment, a Coming Lord,
And the horrors of endless night;
They warn of a place that should not be
Mentioned to ears polite!
I will send you some of a better stamp,
Modern and brilliant and fast;
Who will show how men may live as they list,
And go to Heaven at last."

"The Father is merciful, great and good,
Loving and tender and kind;
Do you think he would take one child to Heaven
And leave another behind?"

"Go train your teachers up to the times,
Adopt the stylish way;
We all want a betterment fine,
And only that will pay."

So she called for pleasing and gay divines,
Gifted, and great and learned,
And the plain old men that preached the Cross
Were out of her pulpits turned.

Then Mammon came and supported the Church
Renting a prominent pew;
And preaching and singing and floral display,
Proclaimed a period new.

"You give too much to the poor," said the World,
"Far more than you ought to do.
Though the poor need shelter, food and clothes,
Why need it trouble you?"

"And afar to the heathen in foreign lands,
Your thoughts need never roam;
The Father of Mercies will care for them,
Let Charity begin at home."

"Go take your money and buy rich robes,
And horses and carriages fine;
And pearls and jewels and dainty food,
And the rarest and costliest wine."

"My children they dote on all such things,
And if you their love would win,
You must do as they do and walk in the ways
That they are walking in."

Then the Church her purse-strings tightly held,
And gracefully lowered her head,
And simpered, "I've given too much away,
I will do so, sir, as you have said."

So the poor were turned from her door in scorn,
And she heard not the orphan's cry;
And she drew her beautiful robes aside
As the widows went weeping by;

Her mission treasures beggarly pled,
And Jesus' commands were in vain;
While half of the millions for whom he died
Had never heard his name.

And they of the Church and of the World,
Walked closely hand and hand,
And none but the Master, who knoweth all,
Could tell the two apart.

Then the Church sat down at her ease and said,
"I am rich and in goods increased;
I have need of nothing and ought to do,
But to laugh and dance and feast."

And the sly World heard her and laughed within,
And mockingly said aside,
"The Church has fallen, the beautiful Church,
And her shame is her boast and pride."

Thus her witnessing power, alas? was lost,
And the perilous times came in;
The times of the end, so often foretold,
Of form and pleasure and sin.

Then the Angel drew near the mercyeat,
And whispered in sighs her name;
And the saints their anthems of rapture hushed
And covered their heads with shame.

And a voice came down from the hush of heaven,
From Him that sat on the throne;
"I know thy works and what thou hast said,
And how thou hast not known,
That thou art poor, and naked, and blind,
With pride and ruin enthralled,
The expectant Bride of a Heavenly Groom,
Not the harlot of the world!"

"Thou hast ceased to watch for that Blessed Hope,
And hast fallen from zeal and grace;
So now, alas! I must cast thee out,
And blot thy name from its place."

74 Broad St., New York.

Messenger and Visitor

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S. MCC. BLACK

Editor

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An Unsafe Guide.

The most unsafe guide that any man can follow are the impressions of the hour. Yet, to many persons these are most commonly followed. So set are some people that this is the only right thing to do, that unkind words are often spoken if objection be taken to such a course.

If a man feels like going off on a vacation, or like sticking to his work year in and year out; if he feels like eating or like fasting; if he feels like going to church, or like staying at home; if he feels like praying or Bible reading; if he feels like being sociable, and meeting friends and neighbors cordially, or like shutting himself up to himself and showing in an unmistakable way that he is disinclined to conversation; if he feels like walking or riding or sleeping,—ordinarily, this seems to be the right and fitting thing to do.

It is not only the most agreeable thing, but it appears as the most proper thing, for the hour. And why cannot an intelligent, right-minded, sensible man trust his feelings in such matters as these? Is he likely to feel like doing that which he ought not to do, or like refraining from that to which duty should impel him? What safer guard can he have, in matters where a choice is open to him, than his own feelings, his inclinations, his impressions of the right and proper course to pursue? How, indeed, can he be himself and pursue any other course than that which at the time for action is what he would like to do?

Whether a man can be himself or not, it is his duty, in every emergency, and under all circumstances, to do what is right, whether he feels like doing it or not, whether, indeed, he can for the moment perceive the right or wrong in the case, and as a great many have done wrong conscientiously, have done wrong under the impulse of the moment, have been unconsciously swayed from the right by their fears, their affections, and their varying personal interests, it is important to every man that he know what is right, and that he is ready to do it unflinchingly, regardless of his temporary feelings, of passing impressions and emotional impulses. As a practical matter those persons who most steadily do and say what is right in the world are persons who are accustomed to do and say a great deal that they do not feel like doing and saying, a great deal that would seem quite unnecessary or uncalled for on their part if they trusted their feelings or their judgments of the hour. The highest order of work is not done by snatches of labor when a man feels like working. In painting, in sculpture, in poetry, in all kinds of brain work, and in handiwork of every sort, there is drudgery to be done at times, when it goes against the worker's grain to set himself to it unswervingly. And in the ordinary, every day habits of life, the man who cares best for his physical well being is he who eats and sleeps and walks and rides, and who takes hold of his work, and lets go of it again, when he ought to, rather than when he wants to. Besides, the loveliest, and most attractive persons in the world—in home life, in business life and in social life—are persons who give their time and attention to others, generously, cordially, with seeming heartiness, and whose words of sympathy and interest are free and timely, when they feel least like anything of the sort, as well as when they feel just like it. And no greater mistake could be made by a con-

scientious person than in supposing that it is better and truer "always to be one's self" and to speak and act just as one feels, according to the impressions of the moment.

The Leaven

It works wonders in the mass where it is used. Marvellous, mysterious, all-pervasive, it does its work in silence, without noise or stir or any such thing.

The gospel is like leaven, as it enters into the great mass of human kind. It is this fact which gives courage to men as they go forth to the great mission fields of the world. Humanly speaking they might often ask, "Who and what are we among so many?" But hush! for a minute. The leaven might well say, as it looks into the great panful of meal, "There is so much of that, and there is so little of me; and I shall be lost if I am thrown into the midst of that."

But the strange part of it all is this, that while the salvation of the meal depends upon the leaven, the salvation of the leaven depends upon it, as well. If the leaven be kept out of the meal, the meal remains dull and sodden and heavy, and the leaven loses the life which can only be preserved by being buried in the heart of the meal.

Think of Carey saying, "Don't send me to India, there are such millions there and I am so few!" Of Judson saying, "Don't send me to Burmah where there are such multitudes and so few of me!" Of Livingstone saying, "Not to Africa, because Africa is so big and dark and there are so many millions, and I am so few."

Would they speak after that fashion? Not so. To them the call came to take their lives "hid in Christ" which is the only leaven in this old world to day, and throw them into the heart of the unleavened millions—the unleavened millions. Will each of you be one of the number to do just this thing, now, henceforth and forever? Then the great mass will soon be leavened.

Some Questions.

Will you ask them of yourselves?

Do we as Christians represent or misrepresent the Christianity of Christ in our world-view?

Do we do this in the main purpose of our lives?

Do you think Jesus Christ wants to save the world?

Do you think that your attitude to that question is a matter of any concern whatever to him?

Have you ever solemnly shut yourself up in a room and kneeled down alone with Jesus for an hour while the tramp, tramp, tramp of the heathen world walked through that room?

Have you let them walk over your heart through the long night until the gates of dawn were open in the morning, while you wrestled with him on behalf of them?

Do you think you have discharged your debt to the heathen world that knows not Christ, when you have said a prayer for the heathen, or sent a dime to the heathen, and have forgotten them, and lost them out of your lives? What say you?

An Appeal from Cape Breton

We gladly give space to the appeal for assistance in the erection of a Baptist church at Sydney mines. We understand this appeal is endorsed by the Cape Breton Quarterly Meeting and the Home Mission Board. This is as it should be. The latter body is on the lookout for every promising opening for the prosecution of mission work in Nova Scotia and Prince Edward Island.

This is their business. But the Home Mission Board represents the Baptist denomination in this matter and can only "go forward" as funds are placed at their disposal. There can be no doubt that Cape Breton at the present time affords the most promising field for Christian work that is to be found anywhere in Nova Scotia, at least. The phenomenal growth of the Sydneys and surrounding communities, is indeed a "trumpet call" to the denomination, to take such steps as may be deemed wisest and best in "lengthening the cords and strengthening the stakes" of our Baptist Zion in that part of the country. The Sydneys are centres

of population and hives of industry. People are flocking thither. Homes are being erected. There are Baptists among the new comers. These should be supplied with church privileges, if possible. A forward look should be given. What prospect in the future is there for the establishment of a church where our principles can be set forth and our people instructed in "the ways of the Lord?" We do not want to begin and in a few years find that we have made a mistake. Let us start right. Then push with energy and determination until the new interest can stand alone and become a centre of light and blessing to others. We are not familiar with the conditions which obtain at the "Mines" but we have confidence in the brethren who compose the "Quarterly Meeting" and the Home Mission Board. It is in just such cases that a wise and judicious Superintendent would be of great benefit to the work of planting new interests and fostering feeble churches.

"And Who is My Neighbor?"

My neighbor is every human being on the face of the earth whom I can reach personally or through another.

It makes no difference whether we see him or not, our duty to him is exactly the same. If we go through life caring only for ourselves, our families and our businesses, we give no proof that we are followers of Christ. He came into this world to live for others and to die that they might not die. The sign and mark of a Christian is in his doing as his Lord did. Professions are not as potent as doings. All the religious observances in the world will not amount to the value of the smallest deed done to a needy soul. Indeed, the most acceptable worship which we can offer is in doing just such deeds.

Editorial Notes.

—A good prayer to offer every day.

Dear Lord of Thee
Three things I pray;
To know Thee more clearly,
To love Thee more dearly,
To serve Thee more nearly
Every day.

—It has been going the rounds of the press that Rev. O. W. White of Weymouth, evangelist, has severed his connection with the Baptist denomination. Mr. White's name is not found among the Baptist ministers as published in the Year Book and the question arises when did he become a Baptist minister? It is not often that a Baptist who knows why he becomes one, is found turning his back upon the principles for which the denomination has stood for so many years.

—It is stated that during the last seven months of 1902 the Presbyterian Board of Foreign Missions sent out 130 missionaries, the largest number it ever sent in the same length of time, and probably a larger number than any board in the United States ever sent in any year. This advance is largely due to the fact that there are so many churches, Sunday Schools and individuals that are supporting missionaries on the foreign field. And this accounts in part for the growing interest in world-wide evangelization. A pastor in the home church—a missionary abroad. An ideal condition.

—The article on 'The Temple of Fame,' followed by a sketch of the poet Longfellow is from the pen of Charles F. Myers, M. A., M. D., a former graduate of Acadia, and at present a physician in the city of New York. Dr. Myers is deeply interested in the prosperity of his Alma Mater. He has been able to accumulate considerable property in the city of his adoption. He will no doubt, be inclined to add to his already generous gifts to the funds of Acadia—Others, beside our own pushful president are having interviews with Dr. Myers—Some of the older graduates—those from 1865 to 1870 will read this article with particular interest.

—"It is more blessed to give than to receive," so said the master. This is what He said. Is this what His people affirm? Do they not say, 'get as much as you can and give as little as you can.' Does not this seem to be the principle which governs many in the churches as well as in the world? It is a great mistake, the Master was right. It is blessed to get, but it is more blessed to give, and the more you give the greater the blessing, God's blessings to us come in through the same door that our gifts go out to others, and largely in the same proportion. Our mission treasures afford a good illustration—Brethren heed Christ's words!

—There is one doctrine of election in which the children of John Wesley and the children of John Calvin and all others of God's children will accept without question,—that God's election to service and not to

privilege is the highest gift which he has made. Abraham was chosen, not for his own sake, but that in him and in his seed all the nations of the earth might be blessed. And was not the same thing true of the Christ? He was not chosen for his own sake, but that through him the world might taste and see the riches of his grace.

—The address which appears on page 2 of this issue was given by Pastor McNeill of Petwood at the joint quarterly meeting of the counties of Albert and Westmorland which was held at Hopewell Hill last month. It was so highly appreciated by those who heard it, that a unanimous request was made for its publication in the MESSENGER AND VISITOR. Mr. McNeill does not often appear in print. This is not because he has nothing to say. Those who have heard this good brother in his pulpit ministrations know better. He is a most excellent preacher. We are glad to give him this meed of praise, and his address a place in the columns of this journal.

—The following is interesting if not helpful. Missionaries in India encounter no little difficulty in explaining the teachings of Christianity so the natives will understand them, some of the most beautiful passages of the Bible are rendered almost ludicrous by translation. A returned missionary tells of the efforts of a young Hindu Bible student to render

"Rock of Ages, cleft for me,
Let me hide myself in Thee,"

into the native dialect. The result of his labors translated back into English was about like this:—

"Very old stone, split for my benefit,
Let me absent myself under one of your fragments."

—In Paul's farewell message to the church at Ephesus, he utters this warning word.—"After my departing grievous wolves shall enter in among you." These words came true. They are also true of many flocks today. Grievous wolves, false teachers, come sooner or later to every church and community. They were never more numerous or ravenous than today, but the most dangerous part of it was that some of these of whom Paul speaks were to arise "from among your own selves." The great danger today is not from the outside, but from the inside of the fold. One skeptic or false teacher who writes "Rev." before his name or D. D. after it, or who wants to do so, is far more dangerous to the flock than the wolf that is outside the fence, especially is this true if he has won the confidence of his charge.

Lord's Day's Week, April 19 '0 26.

"Lord's Day Week" has won as prominent a place in the thought of Evangelical Christianity as the Week of Prayer, throughout at least the Anglo-Saxon world. In Britain, United States and Canada it is quite generally observed. It always begins with the first Sunday after Easter (12th April). It therefore begins with Sunday 19th, April. All societies having for their object the preservation of the Lord's Day have united in a earnest call for the observance of the 25th Lord's Day Week on the above dates.

Some may ask "Why a Lord's Day Week at all?" We may answer:—

1. Because there is special need of a revival of reverence for the Lord's Day. The Divine authority of the Sabbath law is called in question or openly denied. The day itself is observed by many even Christian people with growing looseness. Attendance at Divine service is giving place to general reading, social gatherings or pleasure-seeking. What wonder, therefore, if the worldly and non-religious without hesitation or apology make the Holy Day of God a holiday of the world? If God's Day be dishonored neither his Word nor his Name nor other sacred thing will long be revered. Does the 20th Century need anything more than a revival of reverence?

2. Because there is serious danger of the Lord's Day, as a national Canadian Institution, being seriously impaired, and of its becoming a day of business and toil for large numbers of the people.

Many corporations yield to the pressure of business and make use of the Lord's day to get relief and to increase their profits. Especially is this true of foreign concerns, which, not content with an effort to secure a lion's share of our phenomenal natural wealth, openly scout our religious convictions and defy our laws.

Imported labor, too, American, European and Asiatic, is ready too often to enter seven-day-in-the-week bondage for the money there is in it, and not a few Canadians will work on the Lord's day rather than risk losing employment. Between 100,000 and 150,000 in Canada already have no Sabbath rest!

3. Because a general effort, at one season, throughout the country, by all who value the Lord's day, is bound to make an impression upon the public mind that will last.

How shall we observe "Lord's Day Week?" What can we make of it? In other years it has been used in the following ways, which may be regarded as suggestions to those desiring such:

1. Special sermons are preached on the Lord's day,

and Christian people encouraged specially to pray for its better observance.

2. Some special reference is made in Sunday school urging upon the children the claims of the Lord's day, its sacredness or its benefits.

3. The same is done in Y. P. S., Y. M. C. A.'s, W. C. T. U., etc.

4. Lord's Day Alliance executives arrange for union meetings in their centre or vicinity.

5. Labor councils or unions arrange for meetings for the discussion of the question from the labor view-point and for the emphasizing of the workingman's special interest in the weekly rest day.

There is no better time in the year than just before the summer season with its special temptations to Sabbath desecration.

Anyone desiring to speak on the present state of the Lord's Day question in Canada can obtain information on application to The Lord's Day Alliance, 133 Confederation Life Building, Toronto.

Sabbath Schools.

DEAR EDITOR:—I should like to say a few words on Sabbath School work, that is interdenominational work. By entering into this work will it be the means of strengthening our own Sabbath School interests? Will we as Baptists be better prepared to carry forward this work which the Master has placed in our hands? Or would our own interests be better cared for by carrying on our work within our own denomination? Will there be as good results from union schools as there would, where the word of the Master is taught without any adulteration? It is my honest conviction that in order to forward our own work, we need to have our own, or I should say, the teachings of the New Testament, made plain to the children in our schools. There is a great danger at the present time of the young people of our land getting the idea that there are some truths which we as Baptists hold that it is very little difference whether they are obeyed or not and our Pedo-Baptist friends like to carry this idea to the young whenever there is an opportunity to do so. I have now been laboring for about two years in a small Baptist church, surrounded largely by Pedo-Baptists, and some of our people, for instance the husband is a Baptist and the wife Pedo-Baptist in other homes the wife is a Baptist and the husband pedo-Baptist, where this is the case the interest is divided. The consequence is the church suffers as also the Sabbath School. It is my firm belief that our interests in all their different departments, will become stronger, if we as a people are very careful in the teachings of the word, to emphasize faith in the Son of God and then obedience to His commands. The moment the young get the thought that there is very little difference among Christian bodies, we weaken our own. It seems to me that it is far more essential to be faithful to what our Master has taught than to hold to what has been instituted by man. It is not a very good Baptist, that when asked why he is one can only give as his reason that his father and mother were Baptists, or he was brought up one, one of the best answers to that question is, because the teachings of the Baptists are in accordance with what the word of the Master demands.

W. F. C.

California Letter.

One hundred and eighty-five miles from San Francisco in the great San Joaquin Valley and in the live and growing town of Madera, I am serving one of the most interesting and useful churches on the Pacific coast. Interesting, because made up largely of Welsh people, and useful, because it is not only doing a great deal to merit the religious needs of a busy commercial and manufacturing centre, but it is also carrying the gospel into all parts of a large country and from year to year giving hundreds of dollars to missions.

Last Sunday I baptized six young people and expect next Sunday to baptize as many more. Out of a class of ten in the Sabbath School seven have asked for baptism, and this leads me to remark that our Sabbath School is especially fortunate in having the County Auditor for its Superintendent and the postmaster and pastor's wife among its teachers. Proud of our Sunday School we are also proud of our B. Y. P. U. At the Calley Rally in San Francisco a few months ago we had almost as many young people at the afternoon meeting as the entertaining church. Our young people are very loyal to their church and pastor. Instead of leaving the church when the meeting is out as they so often do in many other churches, they all remain to the preaching service and occasionally take charge of that service making it possible for the pastor to carry the message of salvation to the regions beyond.

A word about one of those regions may be of interest. It is away up in the mountainous 30 miles from Madera, where four hundred men are employed getting out the finest granite in the United States. Our court house

costing \$50,000 is built of it as is also the San Francisco Post Office and other buildings on the coast, and I am not sure but some of it has been hauled over the Rockies. Here, at the quarry, I eat with the men in their dining room which seats over 200, tell stories and have a royal good time and then preach to a room full of strong men with here and there a woman or child.

I tell you it is an inspiration to run up into the hills and meet the men of the quarries, not only on Sunday but also on other days, when they are busy getting out, for instance, such a piece of work as the Manila Monument, which was set up in San Francisco a few days ago. Some of the men come from Christian homes in the east and many of them who have lived bad lives are won to Christ.

A few months ago after preaching on the conversion of the Philian jailor I called for "remarks" and one of the worst men in the room sprang to his feet and sung out so I think you could have heard him half a mile away. "The preacher is right, boys; I am going to be a Christian." Six weeks ago that man took a day from his work and came down to Madera to see us. He came on Saturday, stayed all night with us, went to sleep with the life of John H. Paton in his hands.

In the morning went to Sabbath School with us, taught class, listened to the sermon, told the church how much the men in the quarry thought of their preacher and expressed the hope that they would let him come to preach to them often, showed Mrs. Parker and myself away in his mountain cart and after a never-to-be-forgotten ride landed us at the school house in good time for service. If the above is of interest I will be glad to write about my visit to the Sugar Pine mills, where a large number of men are busy manufacturing lumber, some of which a few months ago was shipped to Washington to be built into the White House.

Last summer I spent my vacation in San Diego preaching for the 1st Baptist church while their pastor, Rev. W. B. Henson, formerly of Moncton, N. B., was in Montreal. This summer I expect to spend a few weeks in British Columbia. This is a beautiful bright afternoon. Everything is green in the valley, while the mountains snow-crowned, look like masses of silver as they glitter in the sunlight.

March 10th, 1903.

Ontario Letter.

REV. P. K. DAYFOOT.

An institution now well established and becoming more influential is the

LORD'S DAY ALLIANCE.

The object is to protect the observance of the Lord's Day from the inroads of business and pleasure. Among the directors are the heads of colleges, business men, professional men, clergymen and men in all walks of life. The General Secretary, Rev. I. J. Sheaver, was formerly a successful Presbyterian pastor in Hamilton, Ont., who gave up his pastorate because he felt the importance of this work. A Secretary for Ontario has become a necessity and Rev. I. Albert Moore of Hamilton, has been appointed to this office.

The last annual report shows most gratifying progress. There are now in Ontario, 220 branches of the Alliance and 100 in other portions of the Dominion. Public interest is deepening and over 200 cases of Sabbath desecration were successfully prosecuted last year.

In Oct., 1902, the General Secretary attended the meetings of the "American Sabbath Union" at Saratoga, where he met with great kindness and was encouraged to go forward.

Another aggressive institution is the

TORONTO SUNDAY SCHOOL ASSOCIATION.

This is composed of the officers and friends of the Baptist Sunday Schools; and is organized for the strengthening of the work in Baptist churches of the city. It has been thought wise to still further organize the work and to appoint a secretary who can give his whole time and strength thereto. The man has been found in the person of Dr. S. S. Bates; who for seventeen years has been the hard-working pastor of the College St. church. Dr. Bates assumes his new duties May 1st.

The Baptists of Durham, Ont., are rejoicing in a new edifice, fully furnished, worth \$6,500. But they also rejoice in the fellowship of Rev. Alex. Stewart, 90 years of age, the father of Dr. J. W. A. Stewart, pastor of the First Baptist church, Rochester, N. Y. Mr. Stewart was a pioneer pastor for many years and has seen fifty churches organized during his time. On one occasion he baptized four households, and on another, three households, while on another he immersed three generations of one family. In one room in his house he married two hundred couples. "Father" Stewart is still hale and hearty, and his presence is a benediction to the church and the brotherhood.

On Sunday, Feb. 8, Dr. Geistweit of Chicago, editor of the Baptist Union, preached in a couple of Toronto churches. A little bird whispers of secret and sinister designs meditated by a certain pulpit committee.

On Friday, Feb. 6, the intercollegiate debate was won by McMaster University students for the seventh time. Their opponents were from Knox Presbyterian College.

The Story Page.

Children's Corner.

JUST SUPPOSE.

(BY HARRIET T. COMSTOCK.)

I am quite sure, unless you had seen him in a tantrum, you never could have believed that Harold Allen and the Tantrum Boy were one and the same child.

Harold had a round little face, all dimples and smiles. His eyes were big and brown, and his hair like yellow corn silk. His mother tied the front of his hair over his left eye with a big blue bow, which gave Harold a perfectly bewitching appearance. When he was clothed and in his right mind, he wore a blue duck Russian blouse suit, all waist and belt, from under which his round bare legs incased in socks and russet shoes showed in all their chubby beauty. Harold Allen was lovely, and delight to all who knew him; but the Tantrum Boy! Oh, me!

He was a terrible object, dark of brow, with pouting lips and wrathful eyes. He tore the blue bow from Harold's hair, he soiled the dainty dress, and kicked the russet shoes in a most shocking manner. He even said words Harold barely knew.

One day Mrs. Allen dressed Harold in all his glory, gave him a kiss, and said: "There, now what does he want to do?"

"Go fishing in the lake!"

"But Harold, you have been to the lake all the morning, the sun is hot; and, besides, you are freshly dressed. You cannot go today."

"I want to!"

"But you cannot go, Mother will take you for a drive. We will—"

"No, no! I almost had a fish this morning. I went to go and get him! I hate driving! I will go to the lake!"

Mother shook her head, and her lips grew firm. Thereupon Harold went down before the enemy, and the Tantrum boy raised the flag over the fallen hero. Suddenly Mrs. Allen arose, and there was a light of inspiration upon her face. She seized the Tantrum boy by the arm; firmly and relentlessly, she dragged him to the closed door of the closet, she took the little finger—the very little one—of the right hand, and placed the rosy tip in the keyhole! This is what she said:—

"Now, when Harold comes back and sees this dreadful boy standing here, he will drive him away. Don't you stir from the spot until Harold comes back!" With that she turned and left the room, turning the key in the hall door as she went.

The Tantrum Boy was simply appalled. There he stood like a little silly with his finger in the keyhole. There was no reason why he should not take it out; but the Tantrum Boy, like all un-governed creatures, was a bit stupid. So he stared and stared at the closed door of the closet, too surprised to kick or yell. Still Harold did not return, and gradually a sullen stubbornness took possession of the hero of the key-hole. He would stand there forever! He would die at the hole! They would find him stiff and cold at his post. Already his arm was stiff, but he was very hot. Outside the summer day buzzed and droned sweetly. The elm-tree near the bedroom window swayed to and fro, just as if she were rocking the baby breezes to sleep, and Tantrum Boy listened, and grew strangely still.

Then he felt someone tugging at his finger, tugging at the end that was in the key-hole! At first he was frightened; for, pull as he would, he could not get away. Then, to his amazement, he felt himself following his finger, actually going through the key-hole, he a three-year-old Tantrum Boy! It was rather mortifying to his pride to think he was small enough for that; but so it was, and he had nothing to do but go. At last he was on the other side; but, to his horror, it was not the inside of the closet that he stood in, but a new and strange land, and, facing him, as ugly and ill-conditioned looking an object as even the Tantrum Boy had ever seen when looking in the mirror!

"Well, now that you are here, what do you think of it?" asked the cross creature, in a snarly voice.

"Where am I?" quivered Master Tantrum.

"In the land of Do-as-you-please."

"You are not very civil," Tantrum went on, but in a much milder voice.

"Well, what is that to you? You can't have all the black looks to yourself in this free country. Here I choose to storm and kick. What have you to say to that? You've done it long enough yourself to know how pleasant it is." With that the creature kicked out so alarmingly and made such a hideous outcry that Master Tantrum started back in terror.

"Come on!" said the mad thing, when he had spent his fury about nothing. "I am your twin brother. You may know me by the post on your lips." And, indeed, the post was a family mark. "My name is Fuss and Fame, and I am a perfect terror. I've been waiting for you on this side of the closet door for ages. It is outrageous the way they treat you out there—never letting you finish what you want to do, always telling you what

would happen if you did certain things. It's enough to make you tear your hair. Now in this country the things you wanted to do are alive and waiting for you, and you can do them—as far as they will let you—whenever you want to. Just think what you want to do first."

With that Tantrum Boy sat down by the roadside to think; and Fuss and Fame amused himself by going from one rage to another, screaming and crying in a most distracted manner. Just as Master Tantrum supposed, all the noise finally aroused all the inhabitants, and they came prancing to the spot,—wild crew, I assure you. Evidently, in that free country they all liked to cut capers—and, certainly, one had as much right as another. Tantrum b, the roadside had to acknowledge that; and soon the landscape of the beautiful land of Do-as-you-please was marred by a fierce, rioting mob, who filled the air with screams and shouts. "Why don't you join in?" called Fuss and Fame. "You used to like that sort of fun."

"I'm—I'm thinking," answered Tantrum, meekly. All his appetite for capers seemed gone.

"Oh, well, suit yourself!" And again the mad lot went on with their noise.

The more he thought, the more unhappy he became. He could do just as he pleased; but so could every one else, and it wasn't pleasant. Besides, the mere fact that he was free to go, and look up his past desires took all the longing away. Even before he found them, he realized in his humble heart that they were foolish and not worth while.

At last Fuss and Fame finished his idle temper, and came to Tantrum.

"Have you thought?" he asked surlily. "Mercy knows you made outcry enough on the outside of the door when you couldn't do things! Now, that you can do them, you act queer enough. I must say you look very much like Harold Boy, but we never could have gotten him through a key-hole! There is some sense and reason in him!"

A flush of shame covered Tantrum's face, and a sigh fluttered from between his pouting lips.

"Come, come!" snapped Fuss and Fame. "I didn't hunt you up for this. You've got to want to do something wrong! You shall! You shall! With that he went in such a passion that Tantrum cried aloud in fear.

Oh! what did he want to do? He must think of some wrong thing, or all the other mad throng would be out again, cutting up capers to keep Fuss and Fame company.

Why, there was the fishing he had wanted to do! The little fish he had almost caught might be waiting for him that very minute! "I want to go to the lake!" shrieked Tantrum above the uproar. "I want to catch that little fish!"

"Come on then!" shouted Fuss and Fame. "And do kick or do something. When you are in Do-as-you-please, you must Do-as-you please do!"

This almost made Tantrum laugh, but all desire to scream and act foolishly had departed. Very solemnly he started to go fishing, while under his blue blouse his heart grew heavy with the sure knowledge that danger lay ahead.

A moment more and a blue lake lay before the two boys,—a beautiful lake, smooth and peaceful. But, as they looked, it was suddenly lashed into a wild sea, and Fuss and Fame remarked appreciatively: "The fish like to go in passions. It isn't nice for us; but, then, they have as much right as we!"

"But they are getting me all wet!" wailed Tantrum. "They are spoiling my clothes!"

"Oh, well, you have spoiled Harold's often enough. It's great fun, you know, to do exactly what you want to do, and never consider any one else!"

Down went Tantrum's head upon his spray-washed chest. How often he had screamed in the old days, "I don't care!" and that was what all the fish were screaming now, down there under the white-capped waves! While he looked in alarm at the scene of disorder and passion, out from the water came a large fish head, and in the most terrible voice Tantrum had ever heard came these words: "Here I am; catch me!"

"I've—I've changed my mind!" stammered poor, meek Tantrum.

"Well, I've changed mine, also. This morning I wanted you to catch me. Now I want to catch you!" Tantrum grew cold with fright. It was one thing to do wrong, quite another for wrong to do you. But in the land of Do-as-you-please equal rights exist, and one must expect that when he starts on his wild career.

"Catch me?" wailed the poor boy, "Oh! please, please don't!"

"I want to! I shall!" flapped the fish. "And so shall we!" piped in a wild chorus; and there from every direction came the things Tantrum had wanted to do in the black, misguided past.

There was all the jam he wanted to eat,—a sickly

thin creature, with every seed a little eye that pricked Tantrum like a pain as it ran forward.

There were the scissors that he wanted to cut his curls off with. Dear me! how they snapped as they hurled toward him, making for his curls! There was the ink bottle he had wanted to raint with, darkening the air as it came hurrying from a high shelf eager to paint him! Tantrum could stand no more! The sight of all those Wrong Things alive and ready for him in a frenzy of fear and anger. He remembered the key-hole. He knew that that was his only chance of escape from the land of Do-as-you-please and those twin brothers of his! for they all had pouting lips.

It was a neck-to-neck race over the ups and downs of that free country; but off in the distance was the door, and, shining through it like a star, the key-hole,—Tantrum's only hope!

Faster! faster! he went, Fuss and Fame on his heels, and the Things clattering after. At the doorway poor Tantrum halted, and a voice calm and clear sounded:—

"Who stands without?"

"Tantrum. Open, open to me!"

"Tantrum, eh? Well you are just where you belong. Among people like yourself. I've been watching you through the keyhole. You all look and act alike, and you are the most hideous lot I ever saw!"

"Who are you?" faltered Tantrum.

"Harold Allen." There was a new note in the little voice, a note of triumph. Tantrum understood, and grew smaller and smaller as he realized that he was conquered at last.

"Let me in!" he pleaded. "I will be your slave. I cannot live in this country. Let me in!"

"Crawl through!"

So painfully, slowly, Tantrum crawled through the key-hole, and once on the other side, he heard the birds sing, and saw the elm swaying in the gentlest way; and there upon the floor of the bedroom he crouched while his littler finger ached, but the kind mother was beside him, and she said,—

"Who is this, Harold or Tantrum Boy?"

And a brave, sweet voice answered:—

"It's Harold, mother. He's come to stay for always. Please never, never put his finger in the keyhole. He might get pulled through."—The Christian Register.

Humpty Dumpty.

BY EMMA WILMOT.

"Humpty Dumpty sat on a wall, Humpty Dumpty had a great fall," sang pretty Anna Hitchins to her little brother, as she sat on the front porch, inhaling the breath of spring flowers that fairly enveloped them.

The little one clapped his dimpled hands and repeated: "Humpa Dumpa on a wall, Humpa Dumpa, great fall!" Then he broke into a merry laugh, such as only a child's voice can give. "All the king's horses and all the king's men, can't put Humpa together again." Can't put Humpa together again," echoed the child.

Will Hart, who lived in a small cottage adjoining the Hitchins' home, sat on the edge of the porch near Anna's feet listening to the jingle, and waiting for his little charge, for somehow the wee Owen Hitchins, named after a literary father, had fallen naturally into a way of following Will Hart from the time he saw the shaggy cap coming up the street on its way from school.

"Humpty Dumpty sat on a wall, Humpty Dumpty had a great fall." Now run, little Humpa," said Anna, releasing the child from her plump arms, with his golden hair all tousled about his face, and he ran to Will, crying in his baby way:

"Take Humpa to see pigs!"

"Did you ever!" said Anna; "our baby has a new name."

"You's Humpa, is you?" asked Will, with an utter disregard of grammar, clasping the child in his long arms.

"Yes," lisped the baby, "Will's Humpa."

But Will's face was sober. Poor Will! He had already learned the serious nature of life.

"Say, Miss Anna, what do you mean about fallin' an' not gittin' up again?"

"O there you go, you literal boy," said Anna, taking up her crocheting. I never thought it meant anything except fun for the babies, but I'll try to point a moral for you. Wait, Will, I'll call Minnie," and going to the foot of the stairway in the great hall she called, "Minnie, do come down. Here's that hungry Will Hart!"

"There is plenty of gingerbread," replied a sweet voice from an upper room.

"Do give it to him, Anna."

"Oh," replied the girl. "It's mental food he wants. Bring your work down, Min; it's too lovely to be in doors."

The appeal was effectual; the dignified elder sister, with a face that told of self-conquest and great love, soon appeared.

The Young People

"What is it," she asked, passing her hand over the baby's hair, who, having caught the mention of gingerbread, stood expectant.

"I have been singing Humpty Dumpty, and Will wants to know the moral."

"Humpty Dumpty," lisped the baby, seizing Anna's ball of worsted, "Humpty wants gingerbread."

"Did you ever know the like! He has a new name, Minnie." Then, seeing the boy's sober face, "Do tell Will what he wants to know."

Minnie grew earnestly thoughtful.

"Let me see," Humpty Dumpty sat on a wall, Humpty Dumpty had a great fall. All the king's horses and all the king's men, can't put Humpty together again." Well, suppose this Humpty here," touching the baby's ruddy cheek, "were to fall from a great wall. How dreadful to think of! His poor, little body could not be—O, I see, Will. Let's put it, that it is the soul. The body does not matter; but if a soul fall, dear, dear, what a time it has. If Will Hart yields to anger he has fallen just that much, and can not be just the same good boy he was; if Will Hart swears or lies—"

"I see," said Will, but I do swear, Miss Minnie, like a streak when I get mad."

"Why, Will Hart!"

"Yes'm its the truth."

"Then there is Humpty down. Let me see. 'All the king's horses and all the king's men can't put Humpty together again.' That means earthly kings, but there is a King that can set us up again, and, what is better, keep us from falling." Then, with a gentle touch of the boy's rough, red hand, "Listen, Will, you have to carve out your own life, and it is going to be a struggle. Swear allegiance now to the King of kings, and be kept from falling."

"Humpty wants gingerbread," said the baby, and Anna had to go for it, returning with a great slice for Will Hart.

After Humpty was asleep that night Will left his home, where his father lay in a drunken stupor, and made his way to the one business street of the town where men and boys congregated in the glare for what they termed a "good time."

In front of Payne's Hotel the Salvation Army was assembled, singing, in rather doubtful voices:

"I'm the child of a King."

"Child of a king, I guess that's the king that can keep Humpty from falling." Will laughed at the thought.

"I say Hart!" cried a familiar voice, "Let's go down to Johnnie Heintze's. They're having a fine time there to-night."

And without more ado away the boy scampered to a saloon, where a crowd was assembled. A group of men were playing billiards, while others, some only boys, sat around small tables drinking beer. Above the noise of the players' peals of laughter and angry voices, could be heard the singers in the street.

"The child of a King." A king who could keep one from falling.

"I've got to carve my own way," said Will to himself, as he sat down on a rough bench and fell into a rain of thought.

"Father fell," he said to himself. "What made him, I wonder?" And then his eyes were opened. "Why (it was right here in Johnnie Heintze's saloon that he got his fall.

"Say, Will," and his companion nudged him, "Johnnie's treating to beer. Here's a glass for you. Don't cost a cent."

But Will Hart rose, turned his back on his companion and went up the street as fast as his feet could carry him. He had not gone far before there was a sharp report, a great outcry from the saloon, and, overcome by curiosity, he retraced his steps. Will has never forgotten the sight that met his gaze as he re-entered the saloon. Lying just where Will had been, was his companion, shot through the heart, the shattered beer glass at his feet.

Two men at the billiard table had gotten into a quarrel, one had fired, and the ball, missing the intended victim, had struck the boy.

"All the king's horses, and all the king's men," thought Will Hart, as he turned soberly away.

Will lived not only to carve his own way in life, but to help others up.

Over the door of the largest store in F—is the sign Hart and Hitchins. When I chanced to ask Humpa, to who the baby name still clings, the secret of his success, he replied;

"It is due to Mr. Hart and to him who is able to keep us from falling."

Minnie Hitchins sleeps in the grave-yard lying beyond the river, and is by many forgotten, but there is one who never forgets and who often strews her grave with flowers, and as he turns from it to the lowly mound where his father lies, he murmurs the old nursery jingle which has so long had for him a deep and solemn meaning. "All the king's horses and all the king's men can't put Humpa together again."—New York Observer.

EDITOR W. L. ARCHIBALD.

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

Daily Bible Readings.

Monday—Old Testament foregleams of the resurrection. Isaiah 26: 19; Daniel 12: 1-3
 Tuesday—Jesus predicts his own death and resurrection. Matthew 16: 21-28
 Wednesday—The resurrection of our Lord. Matthew 28: 1-10
 Thursday—Jesus appears to his disciples after his resurrection. John 20: 11-29.
 Friday—Preaching Jesus and the resurrection. Acts 2: 22-36.
 Saturday—Proofs that Jesus rose from the dead. I Corinthians 5: 1-28.
 Sunday—The resurrection glory. I Corinthians 15: 35-58.

Prayer Meeting Topic—April 12.

Christ's teaching about the resurrection.—John 11: 21-27, 40-44.

We do well to consider the resurrection at this Easter meeting. The subject is difficult but drawing. We are limited to the teachings of Jesus himself. The passage of Scripture selected still further restricts; but it thrills with life. Like the return of the birds at this season it resounds with resurrection music. We do well to catch some of these glad notes.

Our Lord makes statements concerning the resurrection, which have been recorded by all the evangelists, but those in John are the most significant. If you search in the gospel the discourses of our Lord, you will find the central thought in every one is "Life from the dead through Jesus." See John 3: 14-16; 4: 10-14; 5: 21, 24, 40; 6: 39, 40, 48, 50, 51, 53, 56; 8: 12, 51; 10: 27, 28. The persistence of this idea of Jesus is very striking. Without exception Jesus holds himself as the great object of life and death. I think now we can appreciate the limiting of our Scripture passages to these concerning the raising of Lazarus. They summarize, and verses 25 and 26 contain the kernel of Christ's teaching on the Resurrection, for they speak of Jesus, the Resurrection and the Life.

With two paradoxes Jesus develops his thought. Briefly stated the first one is—

THE BELIEVER DYING STILL LIVES.

"He that believeth on me though he die, yet shall he live." That is a significant passage. Look up others. Death cannot touch spiritual life, for that is eternal. Victory over death is not a physical fact, but a personal act. Jesus brings back the thought of Martha from a bodily resurrection to a spiritual condition. By virtue of the new life which Lazarus possessed through faith in Christ, he was removed from the passing accident of physical death. The believer passes into the presence of God at what is called death, but he may be recalled at any moment, as Lazarus was, at the voice of Jesus.

The resurrection and the life are not blessings laid up for the remote future, but they are the present possession of the person. Every one who belongs to Christ is uninjured by death, and has in himself a continuous life.

Christ does not think of immortality as we frequently do. With him it is involved and absorbed by life. Eternal life is not a future continuance merely, but a present existence. He is not the God of the dead, but of the living. Lazarus was called back to earth from the living. His body had begun to decay, but his life had not. He was disconnected from the present scenes, but his life suffered no interruption. That is true of every believer. Dying he still lives.

The second paradox of Jesus on the resurrection is,—

THE BELIEVER LIVING, NEVER DIES.

"Though he were dead yet shall he live," find in the sixth chapter of John other verses and look especially at verse fifty one. By these words Jesus teaches that in him the dead live and the living do not die.

The life of the soul lies in the enjoyment of God's favor. Jesus Christ takes away the chief obstacle for us, by bearing our sins in his own body. Jesus is the revealer of God and the opener of a free way of access to God, through the rent veil of his flesh. But he is also the perpetual source of the new life, which consists of communion with God. Nothing can break that connection. It gets firmer and more mature, and we grow gradually into the likeness of Jesus Christ.

This oneness is only in its infancy on earth; but it contains the germs of an endless and progressive life. The believer, living, never dies. Such life abundant Christ gives to every one of his children. Those who obey the voice of Christ in this life will most quickly recognize its authority when they sleep in death.

Jesus gives us his idea of immortality in this portion

of Scripture. He groaned in spirit not simply from sympathy. He had that, but this was a deeper disturbance. Literally translated it means, he was indignant in spirit. There was something in the whole scene which Christ was not in sympathy with, as much as he loved Lazarus and Martha and Mary. There was a forgetfulness in this weeping crowd of the real meaning of death. These perfunctory mourners looked upon it as an extinction of life, but Christ regarded it as giving freer access to God and more abundant life. The soul never dies and the believing soul is never separated from God. That grips the hereafter with certainty. That is the key to the teaching of Jesus on the Resurrection. His own resurrection is the most emphatic demonstration.

There is a question which Jesus asked Martha which I think appropriate at this Easter meeting for us, "Believest thou this?" On your answer turn the issues of life and death. At this glad season every one of our young people ought to accept Jesus as the Resurrection and the Life.

Z. L. FASH.
 Woodstock, N. B.

"The Resurrection."

There is such a thing as death, and so long as the world stands, until the Saviour returns, there will be death. Jesus nowhere says that it is illusion, or that the imagination that it is imaginary will destroy it. Death is the terrible fact of life. It has come into every home. It stands at the end of every pathway. In four million households every month it shows its dreaded face and leaves its shadow. It is not wonderful that men fear it. Restless, unresting, it cuts across the closest and dearest ties of life. The mother folds across her breast arms that no longer hold the little child. And old men look across the fireplace at the empty chair, and no answering eyes glance back at them. No one can deny death, and no one can withstand it.

But One has conquered it, and only one. "I am the resurrection and the life." He does not mean that the physical body will not die and the physical life end. He means that the real life—the life that expressed itself in the mother's love for the little one that is gone, and in the old father's longing gaze in the eyes of the companion of all his years—can be in him a life which death cannot touch. Strong as death is, yet Christ is stronger; and those who live on him, and who believe in him, shall never die.

The raising of Lazarus and his own resurrection all illustrations and evidence of the power of Jesus over death. In the case of Lazarus, he deliberately drew his friend back out of the clutches of death, and sent him out into the world to resume his old life. In his own case, he prepared for the new life into which all those passed who living on him, die in him, and so die only to live again and more. By these two resurrections Jesus demonstrates his power. Let us trust him to do for us and for our loved ones what he showed he could do for Lazarus and himself.

The resurrection is the great method of reunion. We are not to go out into eternity as mere spirits. We are to be ourselves. It was Lazarus who rose. Some day we shall rise. We shall know one another as we knew one another here. The little children will fill the streets of heaven with their laughter and their play. The old men will gather for loving fellowship as here on the earth. At any rate, this is the right way to think of it. Its glories will be too great for any speech of our earthly life, but the best and sweetest that we know here is the right imagery in which to conceive of that blessed life of those who have risen with Christ, and live to God always.

Jesus was the enemy of death. He fought against it, but though he passed through its gloom, he vanquished it. He would not have us think of it otherwise than as he thought of it. It is the terrible expression to us of the awful guilt of that sin which brought death into our world, and all its woe. But now that Jesus has been here we are not to think of death alone in this old way. It is the gateway into life. Beyond its shadow the Saviour is waiting,—yes in its shadow. Though we walk through the valley of the shadow of death we need fear no evil. And some day the resurrection will cover the consequences of death for all believers with the glory of the great new life in God forever.

Do we trust Jesus more than we fear death for ourselves?

And for our loved ones also?

"In Jesus' keeping we are safe, and they."—Selected.

Every day may be an Easter day, because it may be a day of victory. Whenever we triumph over sin, whenever we show ourselves free from the power of the old life, we are sharing the Easter over which the angels rejoiced. The thought of Easter is a thought of victory.—Ex.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

Contributors to this column will please address MRS. J. W. MANNING 245 Duke Street, St. John, N. B.

PRAYER TOPIC FOR APRIL.

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

We are pleased to announce that a booklet prepared by Rev. W. V. Higgins has arrived. It is called "Life in India Illustrated." It was printed in Madras, India. The book is well gotten up, contains thirty-five pictures with the description of each on the opposite page. This little book will be a most valuable help in Mission band work. Every leader should have one to illustrate her lessons and every family where there are children should possess one. They are sold for the moderate price of 25 cents, although that will not cover the cost.

The pictures are not of our Mission only but include the industries, worship, etc., of India, so will be of general interest to all denominations who have their mission work in India. We hope they will meet with rapid sale. Mr. Higgins is collecting pictures to prepare another booklet of our own mission. Our thanks is due Mr. H. for the time, thought and labor he has expended on this work, in the midst of his other arduous duties on a large mission field in a foreign land. Let each one show her appreciation by making the best use of the book.

Another long looked for and greatly needed little book is ready for sale. This is called a "Sketch of Our Mission Field," prepared by Miss Stella Payson, St. John. It gives first a brief sketch of India and Telugu land. A chapter in some superstitions of India. Each Mission station is described.

A chapter on the Savaras closing with a Summary of the mission work on our Telugu Field at the present time. We have long felt the need of this information in some compact form for use in the missionary meetings and Mission Bands. Please hasten to get the work circulated and performing its mission. Price 10c. Send for both these little books to Mrs. Harding, Amherst, N. S.

We are delighted to state that letters received from India this week report Miss Blackadar greatly improved in health. The Dr. have decided she can remain in India for the present. They advise a short sea voyage and then a few months on the hills during the hot season hoping after that she will be ready for the active service in which she so longs to engage with better health than she has had since going to India. Prayer has been almost miraculously answered on her behalf. What a wonderful Saviour is ours! "All power in Heaven and on earth." Able to heal diseased bodies and sin sick souls. Let us make larger and more frequent drafts on his promises and power.

In her Parables from Nature Mrs. Gatty tells the story of the butterfly in a way that a child can understand. It is one of God's parables of the resurrection, which he teaches us over and over in his great book of life which we call nature. The old Greeks saw in the butterfly the symbol of the soul, and to each one of us wrapped up and confined in the cares and duties of life, there should be infinite joy in the knowledge of the wings which are to lift us some day above and beyond the earthly life. Our souls are not yet set free; but may we not enter into the joy at Easter time of those of our dear ones who have entered into the higher, freer, more perfect existence? That ye sorrow not as those who are without hope?

In spite of the cold winds of March the snowdrops have blossomed in our neighbor's garden. And there is a bluebird's note, though I try in vain to catch a glimpse of the singer. Can it be that spring is really here, that summer is coming? Ah no; there isn't a leaf on the trees, not a sign of life in the buds, and the grass is brown and dead. There is a chill in the air which says, "More snowstorms yet." All the arguments are against spring, and there isn't any hope of summer. A native of another planet, could he visit us now, would say, "Poor, dead earth; no life, no hope." But there are those snowdrops, exquisite little promises of a real spring, true signs of life and awakening. "The assurance of things not seen," and arguments count for nothing. "Oh! those great, desolate heathen fields!" we sigh, so depressing, so dead. Surely you haven't faith to believe that this great desert of sin and idolatry and

superstition is ever to blossom as the rose? Yes, we believe it, because God has promised it; but we believe, too, because we have seen the forerunners in the noble lives of our native Christians, the development of the church of Christ in Asia and Africa, the sure testimony of our martyrs in China. It has been a long, dark winter, but spring is coming. We see the signs of life, and though few and far between, these holy lives rising out of heathenism are proof of the promises. We may yet have storms in China and hurricanes in Africa and deadening frost in Japan, but doubt no more the final fulfilment of God's promises than you doubt the coming of the spring sunshine that is to awaken nature, and in place of our little cluster of frail white blossoms is to give us glory and beauty unbounded. We will watch the buds swell and slowly unfold, see the grass growing fresh and green, and with faith in our great Gardener sow our seed and work on in his world garden.

She was the pastor's wife in a busy city church; a sweet, quiet soul, typical of hundreds of minister's wives who also "minister." Among her many interests she included foreign missions. They were not foreign to her. She could see those women and children, and feel their need of a Saviour, and so she was glad to act as president of the women's circle, and there endeavored to make other women see, and hear, and feel. She loved flowers in an unusual way, but on seeing the lavish display at a funeral, she said to a friend: "Isn't it wrong? I believe in flowers for those who are well and for the sick, but not for the dead who cannot enjoy them. It would be so much better that this money should be doing good." And so one day when she lay asleep, after great suffering, those who loved her best asked that instead of flowers, her friends would express their love and sympathy by gifts to the Woman's Foreign Missionary Society. They were glad that instead of fading leaves, a permanent memorial should be set up to enrich the sad lives of those Eastern women, and so there came to the treasury of our Woman's Society \$255 as a memorial of Mrs. Susie Agnes Farr, of Bethlehem Church, Philadelphia. Has there been a sweeter gift since a woman broke her alabaster box at her Master's feet? Shall we lavish perishable flowers and build costly monuments to our dead, or shall we leave to the world permanent memorials of such radiant lives?

Foreign Mission Week—April 5 to 12.

What may be expected from a week of prayer which shall ascend heaven-ward in behalf of world wide evangelization!—Surely there will be a deeper interest taken in this work as a result. The pastor will think about it, and preach about it more earnestly and so more effectively. The Sunday School Superintendent will refer to it more frequently in his work, so will the teachers as they exhort the lessons to their pupils, the deacons in their prayers and exhortations will show a deeper and deepening interest. The fact is, the whole church will put on new life, and men will wonder what is the cause. They don't know; but the good captain of our salvation knows. Men have been drawing near to Him, have sought his spirit, have felt his power—and so have seen the need, their opportunity and hence their obligation. This quickened interest will be felt in every department of our work in the church at home and the churches far off. Have the pastors overlooked this call to prayer? Have any of them ignored it? If so the loss is not theirs only. Ah no, it is wide and far more wide-reaching than that.

A Forthcoming Book.

The friends of Rev. Isaiah Wallace should hail with joy his forthcoming autobiography. Few lives have been more useful than his. The sketch of his life and labors will no doubt prove an inspiration to many. The proposed issue of this book so soon after Dr. Saunder's notable history of the Baptist Churches of the Maritime Provinces seems symptomatic. As Baptists in these provinces, we have reached a point in our history where well written records of our work are called for. Our limited constituency has prevented a due growth of our literature. Otherwise, the records of several nobly lived lives would no doubt have been preserved to enrich our common life. But have we not sufficient constituency to call forth a biography of Edward Alburn Crawley? Some of us cherish the hope that the not distant future may perfect an union of all the Baptists of Canada in their denominational enterprises, which will give to the work of leaders rational significance and insure a constituency sufficient to call forth suitable records of their life and services.

RUPERT OSGOOD MORSE.

Who Did It.

Since the appearance of what is known as The American Revised Bible, some of our pedit-Baptist friends have been greatly stirred up because of what seems to them to make it a Baptist Bible—namely, the true and honest translation of words and phrases pertaining to the subject of baptism. Some of those who ought to know better have been saying that the translation shows the undue influence of the Baptist members of the Committee on Revision. But what are the facts in the case. True, Baptists had wrought on the previous editions, and had done much towards bringing about a better spirit in the work. But in the final revision they had very little to do, as several of those who had previously wrought on it had died, or become incapacitated. A statement of the case made by Dr. Osgood runs as follows:

English Old Testament Company—Seventeen Episcopalians, four Presbyterians, two Baptist, one Methodist.
English New Testament Company—Eighteen Episcopalians, three Presbyterians, one Baptist, one Methodist, one Congregationalist, one Unitarian.
American Old Testament Company—Four Congregationalists, two Baptists, two Presbyterians, two Dutch Reformed, two Episcopalians, one Methodist, one Lutheran.
American New Testament Company—Three Presbyterians, three Episcopalians, three Congregationalists, two Baptists, one Methodist, one Quaker, one Unitarian.
Remain members of original companies in final American Revision:
Old Testament Company—Two Congregationalists, one Baptist, one Dutch Reformed.
New Testament Company—Two Congregationalists, one Presbyterian.

A short history of all the companies will be found in "Anglo-American Bible Revision," published by American Sunday School Union, 1879.—E. X.

Literary Notes.

The Life of Joseph Parker, late Pastor of the City Temple, London, by William Adamson, D. D., is a volume of 380 pages, published by the Fleming H. Revell Company, at \$1.75 net. This volume is a splendid tribute from a personal friend to a man who filled perhaps the most prominent pulpit in Great Britain and who next to Charles Spurgeon was most widely known. In this biography the author gives us the fruit of many years of preparation in a careful, mature and authoritative work. This is no hasty sketch. No other man could have done the work so well. Dr. Adamson had the benefit of a long personal acquaintance and friendship which has admirably qualified him to give to the public not only a readable biography but an admirable portrayal of Dr. Parker's unique character as a man, a preacher and author. He has also given us a resume of the religious history of England during the period which he covers. The publishers have done their work well. The busy pastor and others will make no mistake in purchasing this volume in their libraries.

"Dwellers in the Mist" is another charming volume of Scottish life the charm of which lies in its naturalness. The scene is laid in the Hebrides on the west coast of Scotland. The people that are described are a simple folk, in striking contrast with the great busy world outside. Their manners and customs are primitive indeed, and as is to be expected their religious ideas are stern and gloomy. The story maintains its interest throughout. The writer is Norman MacLean and is evidently possessed of more than ordinary ability. If life be spared he will be heard from again. The publishers are the Fleming H. Revell Company. Price \$1.25 net.

"Two Heroes of Cathay," by Luella Miner, is interesting reading for those who are studying the Chinese question in Canada. The book gives biographical sketches of two young men who are at present studying at Oberlin College. Very effectively does the writer describe their struggles and the obstacles which confronted them ere they were permitted to enter the country. It has been said of them, "They belong to the cultured class of China, and we welcome them about as we would a pestilence." What will be of interest to many readers of the volume is the fact that the royalty will be devoted to the college expenses of the two young men whose trying experiences are described. The book will command a wide circle of readers. Published by the Fleming H. Revell Company. Price \$1.00 net.

King's Evil

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

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

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

Hood's Sarsaparilla

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

The Messenger and Visitor

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

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

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

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

Denominational Funds

FROM MARCH 4TH TO MARCH 26TH, 1903.

John S. Seaman, Marble Mountain, \$5; Lawrencetown church, \$39.25; Westport church, \$10.13; Kempt church, \$7.00; Queensport church, \$12; Middleton, \$82.61, av. special, \$19.50; Wolfville church, \$2.50, do, Mission collection, \$3; Amherst church, \$56.54; Temple church, Yarmouth, \$25.50; Chester A. Dimock, Windsor, \$1; Amherst Shore, S. S., \$2.50; New Glasgow church, \$7.25; Chester basin church, \$13; Deerfield church, \$16.49; Brazil Lake, \$4.86; Port William street, per District meeting, \$5.66; Windsor Plains church, \$1.20; North River, \$1.75; East Mountain, \$2.00; Natby, \$1.70; Brookside, 75c; Lockeport church, \$10.50; 1st Baptist church, Halifax, 26.30; Paradise and Clarence, \$10; Brookfield church, Col. Co., per Charles Bremer, \$4; Upper Stewiacke, per C. B. Benley, \$5; New Harbor church, \$7; Goshen church, \$5; Daniel Rogers, Springhill, \$75; Greenfield church, \$10; Summerville, Hants Co., \$2.20; Folly Lake, S. S., Acadia Mines, \$4; Mr and Mrs Irvine, Acadia Mines, \$2; Acadia Mines church, \$15; Weymouth church, \$4; Berwick church, \$40.50; Bear River, S. S., \$10.99; St. Mary's Bay church, \$7; Fort M-dway church, \$9; Walton church, \$5; Jordan Falls church, \$12; Windsor church, \$71.29. Total \$672.76 before reported \$4246.35. Total to date \$4919.11 A. COHOON, Treas. Den. Funds, N. S. Wolfville, N. S., March 26th

Personal.

Rev. W. M. Field of Springfield gave us a call last week. He is looking hale and hearty as ever. The acknowledgment which appears elsewhere shows the esteem in which he is held by his people. According to Mr. Field's testimony the regard is mutual, we trust a rich blessing may continue to attend his multifarious labors,—for in these he is abundant.

Rev. C. W. Sablé, pastor of the Lower Prince William and Kingsclear churches

PRIZES TO COOKS.

\$7500.00 In Cash to be Distributed.

Between now and July 1st, family cooks, whether employees or the mistress of the household, will be following the plan laid down for improvement in cooks in a contest for 735 cash prizes ranging from \$200.00 to \$5.00 offered by the Postum Cereal Co., Ltd.

The winners must show improvement in general cookery as clearly stated in the rules for the test.

No one has to buy or pay anything whatever. It is simply an earnest effort on the part of Mr. Post to stimulate the household cook to more careful and skillful cookery.

To have light, sweet bread and cakes instead of heavy, sour and indigestible things. To have no more greasy, burned or dried-out meats. To have properly made Coffee, Postum and tea. To have delicate and digestible, toothsome desserts and a table, clean, tasty and a pleasure to look upon.

And so \$7,500.00 in actual money will be spent to encourage the cooks of the country to better effort. And you housekeepers, please forever abandon the term "hired girl." Teach your cook the dignity of her profession, call her the cook.

If her duties include other service, well and good but don't detract from her professional title by calling her the "hired girl." That term don't fit a good cook. A certificate bearing the large seal of the Postum Cereal Co., Ltd., will go to each of the 735 winners in this contest. These certificates or diplomas will be as valuable to the holders, as a doctor's sheepskin is to him.

A postal card to the Cookery Dept. No. 426 of the big pure food factories of the Postum Cereal Co., Ltd., at Battle Creek, Mich., will bring a sheet of plainly printed rules for the contest.

was in St. John last week and gave us a call. He speaks in the highest terms of the people of his charges. Pastor Sablé seems to be renewing his youth. He is off for a brief holiday. A let up occasionally is a means of grace to a hard worked pastor.

From a contemporary we learn that Rev. J. C. Bleakney is slowly recovering from the effects of the injury which he received some few weeks ago. He hopes to be able in a short time to return to his charge on the Tobique. The MESSENGER AND VISITOR is delighted to learn of this complete restoration to wonted health and strength, and trusts that this good brother may be long spared to preach the gospel of the grace of God to his fellows.

Rev. M. E. Fletcher late of Harvey, Albert county, has received and accepted a call to the pastorate of the church in St. George. Mr. Fletcher parts from his former charge with regret on the part of his people, who have shown him no small kindness. He enters immediately upon his work in St. George. This is one of the promising fields in New Brunswick, the prospect of aggressive work is most excellent, the way has been made easy by the excellent work of his immediate predecessor. The MESSENGER AND VISITOR looks for good results from this union.

Denominational Funds PRINCE EDWARD ISLAND.

RECEIPTS FROM MARCH 1ST TO APRIL 1ST, 1903.

Table with 2 columns: Church Name, Amount. Includes Charlottetown church (24 60), Murray River (5 68), North River (10 00), Summerside (15 00), Total \$55 28.

Before reported \$169 17. Total to April 1st, \$224 45. A. W. STERNS, Treas. for P. E. I.

"SAVED TO SAVE."

The most impressive thing in Gen. Booth's address at Tremont Temple was the announcement of the motto "Saved to Save." That is the essence of Christianity. The person who is not trying to help his fellows to higher ground has missed the spirit of the Master. It is a low view to take of any possession or satisfaction to regard it as solely for ourselves. Like muck and money, to use a Baconian figure, our blessings are really valuable only as they are spread abroad.

Society is built upon the plan of mutual helpfulness. The family without this spirit is a source of discord rather than of harmony. What would armies be without it? In the thick of the fight it may be that each must load and fire for himself, but how long would he have the courage to do it if it were not for the presence of his comrades and the consciousness that they were opposing the same foe? Theoretically business is purely selfish. It is a personal struggle. Buy for the least and sell for the most that you can. But practically the whole fabric of business is reared upon the basis of mutual trust and co-operation.—Ex.

LIFE'S BEST DAYS.

The late Dr. Richard S. Storrs leaves us this cheering word of testimony: "I had as happy a childhood as falls to the lot of most children, and many a time it has been said to me by those visiting at my father's house: 'This is the happiest time in life for you.' I did not believe it as I grew older, and I know now that it was not true. The happiest time in your life is to come hereafter. If you try to do that which is right and useful to others, that which is honorable to yourself, and that which is for the glory and praise of God, every year of your life will be happier than that which went before it. So do not feel that you are entering an oppressive, grinding, hateful world. Life on earth grows better and sweeter as one goes on in it, and what you are to do is to try to make a success of that life—each one of you."

It is told of Bishop Williams, of Connecticut, for many years presiding bishop of the Episcopal church in America, who lived all his life a bachelor, that he was talking one day with a young man from the west about a tax a western State was trying to impose on bachelors, the tax to be increased a certain per cent for every ten years of bachelorhood. "Why, Bishop," said the young man, "at your age you would have to pay about \$100 a year." "Well," said the bishop, quietly and in his old-time vernacular, "it's worth it."

FREE BOOK

Free for the asking! That best of gifts—a book! One that's well worth asking for, too!

It shines a beacon through the night of sickness dark and drear, To guide all sufferers back to health and give them hope and cheer. Thousands have already asked for it—received it—and found it an invaluable help. It's offered you by its author—a man famous in two continents, an acknowledged leader in the medical world—the friend of all mankind. The expense of distributing it is great—yet he makes no charge for the book. He wrote it to benefit his fellowmen—not himself. To all who wish he will send this

FINE BOOK WITHOUT COST

The work tells of the origin and dangers of Catarrh—the scourge of North America that claims its victims by the thousands—tens of thousands. Appalled by its ravages, Dr. Sproule, author and scientist, determined to point out to all sufferers an easy and permanent cure for this insidious disease. In writing this book he drew on the vast experience, the deep resources, the wonderful scientific discoveries of eighteen years. It's full of helpful facts—valuable information and advice—for all Catarrh sufferers. Already it has shown countless sufferers the way to a speedy cure.



Don't lose any time. Write for the book now. Remember, it's perfectly free. 'Twill surely help whoever has Catarrh. Fine drawings by the best artists illustrate its well-written chapters. They picture the course of the disease as it passes on through the system. Attractive—interesting—instructive—it's the very book you need. The demand for it is amazing—the good it does is boundless. Letters asking for it pour in by the hundreds. Send yours at once. Don't wait until the edition is exhausted. Write your name and address plainly on the dotted line, cut off the book coupon, and mail it to Health Specialist Sproule, 7 to 13 Doane Street, Boston. Do it now!

Book Coupon form with fields for NAME and ADDRESS, and a diagonal stamp that says 'CUT OFF HERE'.

AGENTS WANTED

CONFEDERATION LIFE ASSOCIATION

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

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

LINCOLN AND THE DYING SOLDIER BOY.

One day in May, 1863, while the great war was raging between the North and the South, President Lincoln paid a visit to one of the military hospitals, says an exchange. He had spoken many cheering words of sympathy to the wounded as he proceeded through the various wards, and now he was at the bedside of a Vermont boy about sixteen years of age, who lay there mortally wounded.

Taking the dying boy's thin, white hands in his own, the President said, in a tender tone, "Well, my poor boy, what can I do for you?"

The young man looked up into the President's kindly face and asked: "Won't you write to my mother for me?"

"That I will," answered Mr. Lincoln; and calling for a pen, ink and paper, he seated himself by the side of the bed and wrote from the boy's dictation. It was a long letter, but the President betrayed no signs of weariness. When it was finished, he rose, saying: "I will post this as soon as I get back to my office. Now is there anything else I can do for you?"

The boy looked up appealingly to the President.

"Won't you stay with me?" he asked.

"I do want to hold on to you hand."

Mr. Lincoln at once perceived the lad's meaning. The appeal was too strong for him to resist; so he sat down by his side and took hold of his hand. For two hours the President sat there patiently, as though he had been the boy's father.

When the end came he bent over and folded the boy's thin hands over his breast. As he did so, he burst into tears; and when, soon afterward, he left the hospital, they were still streaming down his cheeks.—Ex.

Notices.

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.

The invitation from the Baptist church at Bear River, to hold the next meeting of the N. S. Western Association in that place has been accepted. W. L. ARCHIBALD, Clerk. J. W. PORTER, Moderator.

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

THE TWENTIETH CENTURY FUND \$50,000.

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

I do not worship the book, but I so intensely love it that I can say with David, 'My soul standeth in awe of thy word.' You may speak of me as you please, and I afford to regard it as you please, but when God speaketh then every power is hushed to hear what he hath to say, and the whole heart trembles before the word of the living God.—Spurgeon.

"Tom Bain," said the master, "listen to the lesson, will ye?" "I'm listening, sir," said the boy. "Listening, are ye?" exclaimed the master. "Then ye're listening wi' one ear an' eating pie wi' the other."

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

Painkiller

Troubled with Kidney Trouble for Six Months.

Many Men and Women Are Troubled With Kidney Trouble, Some For Less Time, Some For Longer—No Need To Be Troubled For Any Length Of Time, If They Only Knew Of The Cures Being Made By

DOAN'S KIDNEY PILLS.
Backache Is The First Sign Of Kidney Trouble—Then Come Complications Of A More Serious Nature.

DOAN'S KIDNEY PILLS.
TAKEN AT THE FIRST SIGN OF BACKACHE WILL SAVE YOU YEARS OF MISERY. Mrs. William H. Banks, Torbrook Mines, N.S., tells the public about the great qualities of Doan's Kidney Pills in the following words:—I was troubled with kidney trouble for six months, and had such terrible pains across my kidneys all the time that I could hardly get around. After taking one box of Doan's Kidney Pills I began to feel better, and by the time I had taken three boxes I was completely cured.

Price 50c. per box, or 3 boxes for \$1.25; all dealers or The Doan Kidney Pill Co., 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. HIRMROD'S ASTHMA CURE is truly a grand remedy and possesses a virtue unknown to other remedies that not only instantly relieves but cures.

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

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

HIRMROD WFFO CO.,
14-18 Vesey St., New York.
For sale by all druggists.

Maypole Soap
Washes and Dyes.

Successful home dyeing is a pleasure with Maypole Soap because "no mess, no trouble" as with the old-fashioned powder dyes. Quick, easy, safe, sure and the colors it yields are absolutely fadeless. Brilliant beyond compare.

Sold everywhere.
10c. for Colors. 25c. for Black.

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Chimes and Peals.
Best-Registered Copyright and Title. Get our price.
M. SHANE BELL FOUNDRY

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A GUARANTEED CURE
OR MONEY REFUNDED
For **DYSPEPSIA K.D.C.**
Write for testimonials & guarantee.
D. C. CO. Ltd. Boston, U.S. and New Glasgow, N.S., Can.

The Home

LABOR-SAVING DEVICES ARE TRULY ECONOMICAL.

BY S. H. H.

Money is never wasted in purchasing labor-saving devices and helps of real merit. It is a poor policy to load the kitchen with utensils that may never be used. It's an extravagance in more ways than one; it is work increased. It is a pleasure to most of housewives to cook in a well-arranged kitchen. It is then that the daintiest dishes are prepared, for most housewives have to prepare their own meals at one time or another. The best managers in household affairs are those who study to get every device for lessening labor and their daily duties, so that they can secure for themselves some hours of quiet and healthful repose, so necessary to every human heart. Think of a housewife standing up in her kitchen to wash dishes three times a day; then comes the cooking. She should never stand up to do this work, but get an easy, restful chair, just tall enough to accommodate herself at the table. She should keep a mop, a little borax to soften the water, and put in enough White Wave to cut the grease and to clean her cooking vessels; have plenty of nice white tea-towels, and towels without lint for the glassware. Seek to learn the easier, more healthful methods. It is wonderful how many you can find when you make up your mind to do so.—Sel.

USEFUL RECEIPTS.

Orange Pudding—Soak a pint of grated bread crumbs in one and one-half pints of milk; add one well-beaten egg, one quarter of a cup of sugar, and butter the size of a walnut. Pour about two-thirds of the mixture into a buttered pudding dish, and on top lay a cupful of sliced oranges. Add the rest of the pudding and bake in a moderate oven.

Marlboro Pie—Beat two eggs light, stir into them half a cupful of milk to which has been added a tiny pinch of soda, and let this get cold. Beat it into a cup of strained apple sauce, sweeten to taste, and season with mace or nutmeg. Bake in a deep pie dish with a lower crust, and lay strips of paste across the top.

Scrambled Eggs—Take two eggs, pepper and salt, one ounce of butter, one dessert-spoonful of milk; buttered toast. Beat up the eggs with the milk, season with pepper and salt; melt the butter, pour in the eggs, and keep them stirred till creamy and about set. Spread out on buttered toast, garnish with crisp parsley, and serve hot.

German Puff—Beat the yolks of three eggs until very light, add one cupful of milk, one tablespoonful of melted butter, one-half cupful of flour and one-half a salt-spoonful of salt; beat all until very light, then bake in hot, buttered gem tins about twenty minutes in a quick oven. If the puffs are beaten very thoroughly they will require neither baking powder nor soda. For the sauce, beat the whites of three eggs to a stiff froth, add two-thirds of a cupful of fine sugar, then add the juice of one lemon or orange, or any fruit juice.

Beef Tea—Mince or shred finely half a pound of lean beef, free from skin, fat and gristle. Put it in an earthenware jar with half a pint of cold water, add a small pinch of salt, and let it stand for about half an hour. Place the jar in a stewpan with boiling water about three parts up the jar, cover the jar with buttered paper, and allow the water to simmer for about two hours; or place it in a fairly heated oven for three hours. Remove all particles of fat that may rise to the surface, then strain the contents of the jar, and serve the beef tea. A small quantity of good meat extract added to the above will give the beef tea a better flavor, and it will make it more nourishing.

Lemon Filling for Tarts—Mix together one cup of sugar and one heaped table-spoon of cornstarch, pour over it one cup of boiling water, and let it cook ten minutes. Add one tablespoon of butter,

the grated rind and juice of one large lemon, and, just as you take it from the fire stir in the well-beaten yolk of an egg. When well mixed fill shells that have been baked over outside of the tins. The white of the egg may be beaten stiff with one heaped tablespoon of powdered sugar and piled on the top of each.

Cooking Onions—There is no way of frying an onion in a pan with a little butter, as is commonly recommended in cook books, which will produce a satisfactory result. The onion softens and absorbs the butter, owing to the natural law of capillary attraction, and the result is that the butter and onion become a dark and greasy mess. There is but one way to fry this vegetable which will give the right result. Cut the onion in slices and soak it in milk for at least ten minutes; then dip the slices in flour and immerse them in boiling fat, hot enough to brown instantly a bit of bread thrown into it. You cannot keep the onion in slices, so it is not worth while to try to do so. After they have fried for six or seven minutes they may be lifted out with a skimmer on to brown paper, and they will be found firm and thoroughly delicious. Cooked in this way, they may be served as a garnish to a daintily broiled beefsteak or to a dish of fried chops or beef croquettes.—Sel.

In an Iowa court, recently, a lawyer arguing his case became very earnest. Then he paused a moment, and said, "I see your Honor shakes your head as to that statement, but I desire to re-affirm what I have remarked." The court retorted: "I have not intimated how I shall construe your evidence or what my decision shall be. Your remarks are uncalled for." "You shook your head" retorted the lawyer. "There was a fly on my ear, and I reserve the right to remove it in any manner I see fit. Proceed with your argument."—Green Bag.

The little daughter of the house sat down beside the minister and began to draw on her slate. "What are you doing?" asked the clergyman. "I am making your picture," said the child. She worked away earnestly, then stopped, compared her work with the original, and shook her head. "I don't like it much," she said. "That's a great deal like you. I guess I'll put a tail to it, and call it a dog."—Duluth Tribune.

One very cold day Tom, in his first trousers, was walking with his tiny overcoat turned back to its utmost limit. "Tom," said the father, meeting the child, "button your coat." But the boy demurred. "Look at mine," added his father. "Yes," said Tom, meekly, and obeying under protest; "but everybody knows that you wear trousers.—Youth's Companion.

AN OPEN LETTER TO MOTHERS.

We are permitted to make public the following letter, which is a fair sample of hundreds written by mothers throughout Canada praising Baby's Own Tablets:

Dunbar, Ont., March 18, 1903.
Several weeks ago my baby was very cross and ill owing to troubles common to children when teething. A correspondent highly recommended Baby's Own Tablets, saying she would use no other medicine for her baby. I sent for a box, used them according to directions and must say that I have found them the best medicine for a teething child I have ever tried. One Tablet every other hour keeps my baby well and I am sure of my rest at night. I echo the words of my friend and say "they are just splendid!"

Mrs. Charles Willard.

Baby's Own Tablets will cure all the minor ailments of children, and may be given with absolute safety to even a new born baby. These Tablets are the only medicine for children sold under an absolute guarantee to contain no opiate or harmful drug. Sold by druggists or sent by mail post paid at 25 cents a box by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.

THE VALUE OF CHARCOAL.
Few People Know How Useful it is in Preserving Health and Beauty.

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

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

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

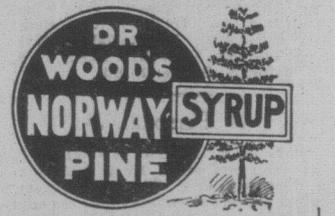
Charcoal effectually clears and improves the complexion. It whitens the teeth and further acts as a natural and eminently safe cathartic.

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

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

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

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



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

USED FOR EIGHT YEARS.
I have used DR. WOODS' NORWAY PINE SYRUP for every cold I have had for the past eight years, with wonderful success. I never see a friend with a cough or cold but that I recommend it.—M. M. Ellsworth, Jacksonville, N.B.
PRICE 25 CENTS.

Earn This WATCH

With polished silver nickel open face case, the back elaborately engraved, fancy milled edges, heavy bezel of crystal and keyless Wind, imported works, by selling only 15 large packages of Great Pea Seeds at 10c. each. The packages are beautifully decorated in 18 colors and each one contains 45 of the rarest, prettiest and most fragrant varieties in every imaginable color. Every bundle has a Pretty Bell, Little Rabbit, etc., and "The seeds sold this winter" a 50c. certificate free with each package. Write us a post card to-day and we will send you the seeds tonight. Don't delay. Forward Orders, Peoria, Ont., says "I received my watch, in good condition. It is a daisy and I am very much pleased with it." THE DOMINION SEED CO., DEPT. 104, TORONTO, Ont.

\$25 APRIL, MAY and JUNE

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KAULBACH & SCHURMAN,
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Halifax, N. S.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Second Quarter, 1903.

APRIL TO JUNE.

Lesson III. April 19. Romans 13: 7-14.

GOLDEN TEXT.

Love worketh no ill to his neighbor; therefore love is the fulfilling of the law.—Rom 13: 10.

EXPLANATORY.

I. THE CHRISTIAN AND HIS RULERS.—Rom 13: 1-7. One of the matters most sorely perplexing to a Christian in apostolic times was his relation to his rulers. The vilest of idolatrous practices were upheld by the national authority. The horrors of a government so absolute that one emperor prolonged one of the hideous shows after the victims provided for it had been slain, by ordering his servants to pick out men and women from the audience and throw them over into the arena to be destroyed by the wild beasts, cannot be imagined. What should be the attitude of a Christian toward such a government? This question was most certain to come up at Rome, the proud center of heathen despotism.

Paul might have answered it in such a way as to create a sect of revolutionary plotters, who would have been crushed by Rome. But Paul was divinely led to give the wisest possible advice. "Let every soul," he wrote, "be subject unto the higher powers. The powers that be are ordained of God."

The rest of the New Testament shows clearly that Paul did not advise submission to laws and official commands that required what was contrary to the law of God. But he taught that even "the worst government is better than the best snar ch." Government is a divine institution. Christians may labor in every lawful way for its improvement, as did Washington, Cromwell, Victor Hugo, and William of Orange; but they should not seek to destroy it.

7. RENDER THEREFORE TO ALL (all men as well as all rulers) THEIR DUES. Whatever is due them from us, as money, honor, praise, obedience, TRIBUTE. Taxes paid by a subject nation. Christ discussed the same question (Matt. 22: 17-22). CUSTOM. The tariff duty which would be paid to support the government whether it was subject or not. Tertullian says that what the Romans lost by the Christians refusing to bestow gifts on their temples, they gained by their conscientious payment of taxes. FEAR. The authorities as judges and punishers of wrong doing, HONOR, due to the office held.

II. THE CHRISTIAN AND HIS NEIGHBORS.—Va. 8 to 10. Paul passes from civic to social duties. They are of two kinds:—First, Outward Obligations. 8. OWE NO MAN ANYTHING. This does not forbid borrowing, but requires the payment of what is borrowed at the time when it is due; and, broadly, the fulfillment of obligations of service as well as of money.

Second: The Obligation of Love. BUT TO LOVE. Without this the performance of outward duties is cold, formal, and of little real service. We are to owe this love, because it is a debt that never can be paid off, but grows larger the more we pay.

SMILES

Good Cheer and Good Food Go Together.

Improper feeling is the source of most human ills. Sick people don't laugh much. It is the healthy and strong who see the sunny side of everything. Pure, scientific food will correct most ailments and bring laughter and good cheer in place of sickness and gloom.

The wife of a physician of Dayton, O., says:—"Before I had finished the first package of Grape-Nuts, which I got at the urgent request of a friend of mine several months ago, I was a wretched being. I was less nervous over small matters, and I worried less over large ones, laughed more readily and was at all times more calm and contented than I had ever been in my life. I found also that the hollow places in my neck and shoulders were filling out and that astonished me as I had always been very thin, as women with starved nerves are apt to be."

"After a time I discontinued the use of Grape-Nuts for two months and found the old symptoms return at once. I went back to the use of the food again and feel well and strong. I can increase my weight at will from five to ten pounds a month by using more or less of the food. Before I was married I was for five years a trained nurse and I have never in all my experience seen anything to act so quickly and favorably as this scientific food." Name given by Postum Co., Battle Creek, Mich.

on it; and yet we gladly try to pay it all the time. FOR HE THAT LOVETH ANOTHER, i. e., "his neighbor," "literally, "the other" with whom he has to do," HATH FULFILLED THE LAW, i. e., margin, "hath fulfilled law." Because no one that truly loves another will want to do what the law forbids, namely, to injure him in any way. The apostle has in mind Christ's summary of the law as love (Matt. 22: 34-40).

9. FOR THIS "This" summary of the commandments. THOU SHALT NOT BEAR FALSE WITNESS. Omitted in the r. v. as not found in the oldest manuscripts. ANY OTHER COMMANDMENT Paul did not intend a complete enumeration. It is briefly comprehended, i. e., "it is summed up," IN THIS SAYING, i. e., "this word."

THOU SHALT LOVE THY NEIGHBOR AS THYSELF, as sincerely, freely, deeply, and constantly. See Lev. 19: 18, where, however, the injunction is not given as an inclusive summary of all commandments. It was Christ who gave it that great significance (Matt. 22: 39), and Paul follows him here, and in Gal. 5: 14 James well calls this "the royal law" (Jas 2: 8).

10. LOVE WORKETH NO ILL TO HIS NEIGHBOR. Paul had in mind the Ten Commandments, which are cast in the negative form, "Thou shalt not." Love works positive good, but the fact that it prevents evil allows the apostle to say of it, THEREFORE LOVE IS THE FULFILLING (i. e., "fulfillment") OF THE LAW. "Love is holiness, spelt a sort."

III. THE CHRISTIAN AND HIS OWN SALVATION.—Va. 11-14. In the closing verses of the chapter Paul draws a new and most solemn argument for brotherly love and temperate living from the return of Christ to earth, which might occur at any moment.

11. AND THAT "And all that duty (we perform)" KNOWING THEIR TIME, i. e., "the season." The Greek word translated the time is used, say Sunday, "almost technically of the period before the second coming of Christ" and so almost all commentators understand the passage. Paul's words, however, may just as truly be applied to the death of believers, when Christ comes to them, and to the coming upon earth upon Christ's kingdom of righteousness. THAT NOW IT IS HIGH TIME (the r. v. inserts "for you") TO AWAKE OUT OF SLEEP. The sleep of carelessness and sloth. FOR NOW IS OUR SALVATION NEARER THAN WHEN WE BELIEVED, i. e., "when we first believed," i. e., became Christians. The salvation Paul meant was deliverance from sin and sorrow: (1) for all the world at Christ's second coming, (2) for each Christian at his own death, and (3) gradually also in the unfolding of Christ's kingdom on earth. Every day brought all three culminations nearer.

THE NIGHT IS FAR SPENT. Their night of trial and sadness, while Christ, the light of the world was withdrawn from their eyes. See 1 John 2: 8. THE DAY IS AT HAND, when Christ will come again in clouds of glory, with a secondary reference, perhaps, to the day-dawn of his kingdom on earth. LET US THEREFORE CAST OFF, "as if they were a night robe." THE WORKS OF DARKNESS. The deeds of sin, appropriate for the dark. See Eph. 5: 11. AND LET US PUT ON THE ARMOUR. Whatever spiritual he p God gives us, such as prayer, the Bible, God's grace in our hearts, OR LIGHT. Not shining armor is meant, but armor appropriate to the light, the splendor of Christ's glorious appearing, when we are to enter the ranks of His shining hosts.

13. LET US WALK about our daily tasks HONESTLY. The meaning is rather "in a simple fashion," "becomingly." AS IN THE DAY. In the light of God's perfect knowledge of us; scorning to do the deeds which men hide under cover of darkness, such deeds as Paul goes on to name. NOT IN RIVOTING (i. e., "revelling") and DRUNKENNESS, which accompanies revelry. The Greek is plural, "drinking bouts." NOT IN CHAMBERING and WANTONNESS. Both nouns are plural in the Greek, suggesting the various forms of licentiousness. NOT IN STRIFE and ENVYING, i. e., "jealousy." "The passions which break out in" or "in personal disputes or party quarrels."

14. BUT PUT ON as both raiment and armor. THE LORD IS OUR CHRIST. We "put on" Christ in baptism (Gal. 3: 27), as we identify ourselves with him and his cause; and day by day, as we assume more and more of his character, our faith and obedience becoming perfected.

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.

THE SPRING FEELING.

Weariness, Lassitude and a Desire to Avoid Exertion.

There are few people who have not experienced what is aptly termed the spring feeling. Languor and weariness, loss of appetite, touches of indigestion, pimples and irritation of the skin. They all come with the spring. All these ills are banished by Dr. Williams' Pink Pills. They enrich the blood, brace up the nerves, and charm away all spring weariness. Dr. Williams' Pink Pills are the best tonic medicine in the world. They make new, rich red blood; strengthen men and women and make the roses of health bloom on pallid cheeks. Here is proof; Miss Catherine Johnston, Gardner Mines, N. B., says:—"I was very much run down, and so weak that I could frequently have to lie down. My appetite was poor and food distasteful. I often suffered from headaches, and the least exertion left me completely used up. I used a few boxes of Dr. Williams' Pink Pills and since then I have felt like a new person. I do not know of any medicine equal to these pills."

In this climate a tonic is an absolute necessity in spring, and health will be gained and money saved by using only Dr. Williams' Pink Pills. Don't take a substitute or something else said to be "just as good." If in doubt send to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be mailed post paid at 50c per box or six boxes for \$2.50.

C. C. & J. RICHARDS & CO.

Dear Sirs.—For some years I have had only partial use of my arm, caused by a sudden strain. I have used every remedy without effect until I got a sample bottle of MINARD'S LINIMENT. The benefit I received from it caused me to continue its use, and now I am happy to say my arm is completely restored. Glamis, Ont. R. W. HARRISON.

Notice is given in the Royal Gazette of Fredericton, March 12, by C. N. Skinner of St. John that application will be made to the New Brunswick Legislature at the session, which will open on March 26 for the incorporation of a company with power to build a railway from Chipman Queens County, to Edmundston also a line from Norton to St. John through a section now untouched; also with power to contract for the construction of other local railway lines already projected and with power if arrangement can be made, to operate all these lines as one system, purchasing or amalgamating these companies. Further powers touching the railway branch lines of New Brunswick are also asked.

A Specific for Throat Troubles.—Brown's BRONCHIAL TROCHES have been long and favorably known as an admirable remedy for Coughs, Hoarseness and all Throat troubles.

"My communication with the world is very much enlarged by the Lozenges, which I now carry always in my pocket, that trouble in my throat (for which the 'Troches' are a specific) having made me often a mere whisperer." N. P. WILSON. Obtain only BROWN'S BRONCHIAL TROCHES. Sold only in boxes. Price, 25 cents.

I. T. KIERSTED

Commission Merchant AND DEALER IN ALL KINDS OF COUNTRY PRODUCE

City Market, St. John, N. B.

Equity Sale.

THESE will be sold at Public Auction on Saturday, the 25th day of April, at 11 o'clock, noon, at Court House, in the City of Saint John, pursuant to the directions of a certain decree of the Supreme Court in Equity, made on the 16th day of December, A. D. 1891, in a certain cause therein depending wherein Lewis J. Alden and Allen O. Farle, Trustees under the last will and testament of Charles Lawton, deceased, are Plaintiffs, and Harry R. McLellan and Annie McLellan, his wife, Edward B. Flood, Thomas J. Flood, and the Calais National Bank of Calais, Maine, are Defendants. A. D. 1891, in a certain cause wherein Lewis J. Alden and Allen O. Farle, trustees under the last will and testament of Charles Lawton, deceased, Plaintiffs, and Harry R. McLellan and Annie McLellan, his wife, Edward B. Flood, Thomas J. Flood, G.

Herbert Flood, the Calais National Bank of Calais, Maine, and Samuel C. Gerow, business under the name of J. Drury & Son, Defendants, with the approbation of the undersigned Referee in Equity, the lands and premises described in the first paragraph of said Plaintiff's bill and in the said order as follows, that is to say:—"All that certain lot, piece or parcel of land and premises situate, lying and being in Lansdowne Ward, in the said City of Saint John, which was formerly the Parish of Portland, described as follows in the deed or conveyance thereof from George W. Roberts and wife to Thomas B. Barker, recorded in the office of the Registrar of Deeds for the City and County of Saint John in Book F, No. 5 of Record, pages 126, 127 and 128, commencing on the southeastern side of road leading to the Suspension Bridge, five hundred and thirty (330) feet distant from the Indian town road or as the centre of the iron gate now there, thence south forty-eight degrees and thirty minutes west along the said road leading to the Suspension Bridge ninety-five (95) feet to an iron bolt or pin, thence south forty-five degrees east two hundred and eighty-four (284) feet to a stake on the corner of a log wall or garden fence, thence north fifty-seven degrees east ninety-five (95) feet to a bolt in a log in said fence, thence north sixteen degrees, east eighty-five (85) feet to the place of beginning, the said piece or parcel of land being part of lot No. 2, conveyed by R. Simonds and wife to the said George W. Roberts by deed recorded in the Registrar's office in Book F, No. 4 of Record, pages 245, 246, the said lot being subject to and together with the right of way and passage and easement mentioned and granted therein and the deed or conveyance thereof, the said George W. Roberts and wife to the said Thomas B. Barker and more particularly mentioned therein, with the erections and improvements thereon, and the rights, members, privileges and appurtenances thereunto belonging. And the mortgaged premises described in the second paragraph of the Plaintiff's bill as in the said decretal order as: All that certain lot, piece or parcel of land heretofore sold and conveyed by George W. Roberts and wife to David V. Roberts by deed dated 12th June, A. D. 1885, and recorded in the office of the Registrar of Deeds for the said City and County of Saint John in Book F, No. 5 of Record, pages 141, 142 and 143, the said lot being situate in Lansdowne Ward, in the said City of Saint John and described as situate on the easterly side of the road leading to the Suspension Bridge, and commencing on the southeastern side of the said road at a point distant four hundred and fifty (450) feet from the Indian town road, on the said road leading to the Suspension Bridge at the northwest corner of a stone wall the said road 42 degrees and 30 minutes west along the said road leading to the Suspension Bridge eighty (80) feet to the centre of the iron gate now there, thence south eighty-two degrees and eighty-four (284) feet to a bolt in a log in the fence at the rear of said lot, thence north 57 degrees, east forty-five (45) feet to a bolt in a log in the same fence, thence north 16 degrees, east eighty-five (85) feet to another iron bolt in a log in the same fence, thence north 71 degrees, west eighty-five (85) feet to a stake, thence north 41 degrees and 30 minutes, west one hundred and eighty (180) feet to the place of beginning, the said lot being part of lot Number 2, conveyed by Richard Simonds and wife to the said George W. Roberts by deed recorded in the Registrar's office in Book F, No. 4 of Record, pages 245 and 246. Also all that certain other lot, piece or parcel of land situate in Lansdowne Ward, conveyed by Edward W. Simonds and wife to the said David V. Roberts by deed recorded in the said Registrar's office in Book N, No. 5 of Record, pages 168 and 169, described as commencing on the southerly side of the road leading to the Suspension Bridge at the northern corner of a lot at present (1888) owned by the said David V. Roberts, thence running southerly along the easterly side line of said lot one hundred and eighty (180) feet, thence at right angles to Harrison's street, to a point distant one hundred and fifty (150) feet from said street, thence parallel to said street in the westerly side line of a lot at present (1888) under lease to one Simon B. Izley, thence northerly along said westerly side line to Bourias road street, and thence southerly along said Bourias road ninety-two (92) feet to the place of beginning, the said two (2) lots or pieces of land before described having been conveyed by the executors of the said David V. Roberts to the said Harry R. McLellan by deed dated 17th May, A. D. 1888. Also all that certain other lot, piece or parcel of land situate in Lansdowne Ward and situate heretofore sold and conveyed by George W. Roberts and wife to Thomas B. Barker by deed recorded in the office of the said Registrar in Book F, No. 5 of Record, pages 126, 127 and 128, and by the said Thomas B. Barker conveyed to Samuel F. Wilson by deed recorded in said office, Libro 39, folio 401 and 402, and by said Samuel F. Wilson to the said Harry R. McLellan by deed dated 25th April, 1889, registry No. 2087, the said lot being described in the said deed to said Samuel F. Wilson as follows:—"On the southeasterly side of Douglas Avenue or the road leading to the Suspension Bridge and commencing at its own; Commencing on the southerly side of the road five hundred and thirty (330) feet distant from the Indian town road or Main street on Douglas Avenue or the road leading to the Suspension Bridge or at the centre of the iron gate now there, thence south 48 degrees and 30 minutes west along the said road leading to the Suspension Bridge ninety-five (95) feet to an iron bolt or pin, thence south 45 degrees, east two hundred and eighty-four (284) feet to a stake or the corner of a log wall or garden fence, thence north 57 degrees, east ninety-five (95) feet to a bolt in a log in said fence, thence northerly to the centre of the iron gate, the place of beginning, the said piece of land being part of lot Number 2 (2) conveyed as herein more minutely in the said Bill of the second part occurs payment of the sum of twenty-five hundred (250) dollars with interest, the said money bearing date the first day of December, A. D. 1889, No. 7018; together with all the rights of way, roads, passages, easements, privileges and appurtenances to the said three (3) several lots of land belonging or in anywise or in any way appertaining to the said three (3) lots intended to be hereby conveyed, having together a frontage of two hundred and sixty-seven (267) feet on the southeasterly side of said Douglas Avenue or the said road leading to the Suspension Bridge, with the erections and improvements thereon, and the rights, members, privileges and appurtenances thereunto belonging.

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

THERE IS NOTHING LIKE K.D.C. FOR NERVOUS DYSPEPSIA. HEADACHE, DEPRESSION OF SPIRITS, ETC. FREE SAMPLES K.D.C. AND PILLS. Write for them. K.D.C. Co. Ltd. Boston, U.S.A. and New Zealand.

From the Churches.

Denominational Funds.

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

The Treasurer for New Brunswick is REV. J. W. MANNING, D. D., ST. JOHN, N. B., and the Treasurer for P. E. Island is MR. A. W. STERN, CHARLOTTETOWN.

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

BARTON.—Since last writing I have baptized two at Barton and received three by letter. March 29th I baptized and welcomed into the church a sister, the mother of a family, at Hill Grave.

J. W. BANCROFT.

SUSSEX, N. B.—One sister was baptized on Sunday last. Our work is encouraging. The pastor has completed five years of work with this people. God's blessing has rested upon the past and the outlook is promising.

MARGAREE, C. B.—The people are undertaking the work of a new church building, and going at it with heart and hand. Solicitors are meeting with great willingness, and the prospect is good. The first of the timber has been coming to the ground during the last two weeks. Other phases of the work here are encouraging.

E. S. MASON.

PARADISE AND CLARENCE.—This church is still without a settled pastor. Rev. R. B. Kinley has supplied our pulpits very acceptably, but two weeks ago he was called home on account of the serious illness of his son. Pastor Z. V. Armstrong preached for us some weeks ago and will supply again on the 29th. But we fear that a continuance in this way will result in a lessening of interest in many branches of our work. We sincerely hope that soon the right man may be directed to us.

COM.

HARVEY, ALBERT CO.—We regret to state that we are now without a pastor. The Rev. M. E. Fletcher who has served this church with much acceptance has resigned. The church very much regrets that Pastor Fletcher feels it his duty to take this step. The church is out of debt and has no dissensions, and we are now open to receive communications from any pastor wishing a field of labor. At the closing service a resolution expressive of the esteem in which Pastor Fletcher was held by the church and good wishes for his success in the future was passed unanimously.

H. P. SMITH, Church Clerk.

HAYLOCK.—Last week's services brought a great blessing to the church. Many sought, and found the Lord—to express it in popular language. Last Sunday we were privileged to baptize 15 believers. The church feels greatly strengthened by this incoming of new life. The work is still going on. We feel that a great responsibility is on us to train these young people in Christian service. Difficulties are being removed. We thank God and take courage. Some who professed conversion in the services are joining another denomination.

J. W. BROWN.

COVERDALE, 2ND.—For the last two weeks Rev. English Wallace and I have been engaged in special work in Coverdale. The Lord greatly blessed our united efforts. The Christians have been much revived and sinners converted. It was my privilege to baptize nine believers and receive them into the church. Though Brother Wallace is in the seventy-eighth year of his age he is capable of work that requires great physical strength. Some of us who have known him for a long time think that to-day he preaches with even greater power than in former years. I regard it as a privilege and honor to have been for a little time associated with him in Christian work. Bro. Wallace is now assisting Bro. Ganong at Weldon. Sinners are inquiring the way.

MILTON ADDISON.

MAIN STREET.—The farewell Sabbath of our pastor, Rev. Alexander White, was one long to be remembered. At the morning service eleven converts were baptized. At night the church was filled to its utmost capacity and after an earnest evangelistic sermon the right hand of fellowship was extended to those who had been baptized. On Monday evening a very large congregation attended the farewell service which was addressed by all the Baptist ministers of the city and several of other denominations who spoke in the highest terms of our retiring pastor. The

pastorate of Brother White, closes under exceptionally favorable spiritual conditions, as a spirit of deep enquiry at present exists and distinctly accentuates the severance of the pastoral relation.

CHURCH CLERK.

KENTVILLE, N. S.—The past year has been a happy and prosperous one. After the week of prayer, the pastor held special services in which he was occasionally and very helpfully assisted by neighboring pastors. As a result of these meetings and of the personal work done by many consecrated members of the church, a considerable number have yielded themselves to Christ, the majority being from the Sunday school. Without excitement, the Spirit of God seemed to be present in power and to do his work quietly on all hearts. On Sunday evening, March 1st, sixteen were received into the fellowship of the church, fourteen of these by baptism. Three others are waiting to be received, making in all thirty (twenty by baptism) that will have united with us since February. Financially also the affairs of the church are in good condition. The pastor's salary and current expenses have been about paid to date, over \$300 has been pledged to the 20th Century Fund, and gradually the mortgages on church and parsonage are being paid off. That on the parsonage will be burned this spring.

C. H. DAY.

JEDDORE.—At West Jeddore during the earlier part of February, we held a series of meetings, resulting in the conversion of seven who have been approved by the church for baptism. After the meetings closed a visit from Rev. A. F. Baker, B. A., and Bro. H. A. McLean, who laboured in each section of the field, spending ten days with us, souls were converted, and we believe many are still under conviction. Three excluded members were re-tored and eight were received for baptism by the East Jeddore church. After these brethren left, the Revs. Dr. S. B. Kempton, and J. H. Jenner, B. A., graciously came to our assistance, and stayed a week labouring continuously. The results of the united labour of all these brethren, have been blessed of God, to the removing, as we believe, of old standing difficulties, that have been troubling the church at East Jeddore, the quickening of the church, and the encouragement of all who have Zion. Last Lord's day morning Dr. Kempton preached at West Jeddore, on the subject of the deacon's office, after which Bros. John Maskell, James S. Richardson, and David Blakener, were duly set apart to the office by ordination. At East Jeddore in the afternoon eight young converts were buried with Jesus into his death and Bro. Jenner preached to us. In the evening another meeting was held at Oyster Pond, in the Orange Hall, kindly offered to us to hold the special meetings in, at the close many rose for prayer. Among those converted during those meetings, were two Roman Catholic young ladies, one of whom has already been received for baptism. We hope in the near future to build at this place. The people of Jeddore together

SEVEN TO ONE

From reports received we figure that one bottle of Scott's Emulsion sometimes builds seven times its weight of solid, healthy flesh! Why is this so?

Because Scott's Emulsion is itself the richest and most digestible of foods.

Because Scott's Emulsion gives strong appetite.

Because Scott's Emulsion makes all good food do good—strong stomach—strong digestion.

Because Scott's Emulsion wakes up the dormant system—new life to the tissues—so that the body uses it's food for bone making and flesh building.

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

For over 31 Years Shiloh's Consumption Cure

has been doing its wonderful work among the thousands who suffer from weak and affected Lungs.

No other remedy can show such a record of actual cures of Consumption in its earlier stages.

It immediately relieves congestion, soothes irritation and heals and strengthens sore lungs. Any good dealer will recommend it.

From a Sister of Charity.

Rimouski, Quebec
Consent of the Sisters of Charity.
I have the pleasure to tell you that Shiloh's Consumption Cure is the best that we ever employed for a bad cold, bronchial affections and even consumption. Everybody agrees in saying so.
The Sisters of Charity of Rimouski,
BY SISTER MARY OF SERAPHIM.

Saved from Consumption.

Yarmouth, Nova Scotia.
Words cannot express my gratitude to you for the benefit I have received from Shiloh's Consumption Cure. It cured me of a serious chronic cough. In fact, I was in the first stages of consumption.

Mrs J. RATON NICKERSON.

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

with the pastor, will ever hold all these brethren in kindest remembrance, whose coming has been so blessed of God, and sincerely hope that in the Providence of God they may be permitted soon again to visit us.

GEO. TAYLOR.

Quarterly Meeting.

The Quarterly Meeting of the York and Sarnaby Baptist churches met with the Gibson Baptist church March 6th and 8th.

The first session opened at 7.30 on Friday evening, Rev. M. P. King gave a practical and eloquent address to a large congregation. A social service was held at the close which betokened a promise of refreshing. They that wait upon the Lord shall renew their strength.

The forenoon and afternoon sessions on the 9th were devoted to the transaction of business. Of the meeting of the Women's Aid, at the close of the afternoon session, of Gibson and Fredericton we need not report. The prospects and conditions are of an encouraging nature in an advanced degree.

Saturday evening session was conducted by Pastor Robinson, and Pastor C. W. Sables preached a sermon of sound Gospel truth, which was followed by a service of prayer and praise led by Rev. M. P. King. Prayer service at 10.30 a.m. Lord's Day was a season of refreshing and when we adjourned to the main audience room to hear the quarterly sermon we felt how pleasant it is for brethren to dwell together in unity.

Rev. J. H. M. Donald preached an able and interesting discourse from Heb. 6:19. We need not say that the audience listened with much interest and profit as the speaker unfolded the need we have for an anchor; its properties and the condition of good anchorage.

The S. S. session in the afternoon was led by the Superintendent and Bro. Bradley, who shows an increasing adaptability for his work. Addresses were given by Pastors C. W. Sibler, N. B. Rogers and Bro. F. P. Knight.

The main church was filled on Sabbath evening, Pastor W. K. Robinson preached. At the close a most helpful social service was conducted by Rev. M. P. King, which brought to a close one of the most successful quarterly gatherings in this county.

N. B. ROGERS.

Acknowledgment.

Rev. W. M. Field acknowledges the receipt of \$55 from the 1st Springfield church as a special donation. This is in addition to the salary, which is promptly paid. The relation of pastor and people are most cordial. The pastor is very grateful for this token of appreciation.

A Trumpet Call to Baptist Churches.

Seldom do we see a more promising opening for a Baptist church than that which is before us now at Sydney Mines. This is a town of a large and rapidly increasing population, among those coming to take positions in mines and Steel Works are a number who hold Baptist doctrines, some already members of Baptist churches. Other denominations have their churches and places for worship. The Baptists have none. Steps have already been taken for the organization of a church. An effort is also being made for the erection of a house of worship. About \$600 have been subscribed in North Sydney and the few Baptists here at Sydney Mines. The Home Mission Board is prepared to do its part. Much more remains to be done. For this we can only look to the churches of the provinces. This is mission work, and one in which all our churches should be interested, this Home and Foreign Mission work.

People are coming from across the water to make their homes here. There are also many young men from different parts of the province. Shall the churches not help us to make a home for them? We are asking that a collection be taken in your church for this special object, and be sent to us as soon as possible which will be acknowledged and wisely expended. Does the object not appeal to all? If so, brethren, will you not promptly respond? What is to be done must be done at once or it will mean a great loss. This is a work for God, and a work that will count. This appeal is approved of by the Quarterly meeting of Cape Breton, and the Home Mission Board. Collections may be sent to either of the undersigned.

REV. F. M. YOUNG, North Sydney,
EDWIN ORAN, Sydney Mines, C. B.
Sydney Mines, C. B.
March 23.

Dr. Pentecost, to illustrate the value of persistence in Christian work, relates his conversation with a stone mason, whom he saw trying to break a large stone with a very small hammer. "You never can do it," the preacher prophesied. "Sure, sir, that's all you know about breaking stones," replied Paddy, as he hammered away industriously. After hundreds of these peckings there came a slight crack. A few more, and the great stone fell apart. "Now," asked the Irishman, "would your honor tell me which one of those blows it was that broke the stone?" "Why, the last one, to be sure." "There you're wrong, sir. It was the first blow, and the last blow, and all the middle ones, sir."—*Ex.*

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MARRIAGES.

MARTIN-McNEIL.—At Point St. Charles, March 28th by Rev. J. C. Spurr, B. A., Martin D. Martin to Jennie McNeill, both of E. don, P. E. Island.

McMILLAN-McLEOD.—At the home of N. J. McDonald, Montague Bridge, P. E. I., March 25th, by Rev. J. C. Spurr, B. A. William McMillan of Alberry Plains, to Priscilla McLeod of Montague Bridge.

SMITH-WRYE.—At Buctouche, March 25th, by Rev. H. O. Davies, Edward John Smith to Irene Beatrice Wrye, both of Buctouche.

DEATHS.

SILLERS.—At River John, March 23rd, of spinal meningitis Alton B., infant son of Sherman and Armanda Sillers aged 1 year 5 months. Thus the little ones are completing the home circle on the other shore.

BURKE.—At the Range, Queens Co., N. B., on March 26th, Marie, aged 38 years, beloved wife of Enoch Burke. She leaves a husband, three children, (the youngest only a few days old), a mother, three sisters, two brothers to mourn their loss. May the God of all comfort be with them in this hour of trial. Our sister died with her trust in the blood of Jesus.

BORDEN.—At Port Williams, N. S., March 23rd, of consumption, Frank, only son of Jessie, and the late James Borden, aged 21 years. Before his departure he sought and found a hope in Christ and his brief service was most earnest and devoted, an inspiration to the faith of Christian friends and a strong plea to unconverted companions. Interment was at Upper Canard.

FREZZE.—On March the 25th, at his home in Penobscot after an illness of about two months, Mr. Byron Freeze aged 57 years. Mr. Freeze was the son of Deacon Edwin Freeze, one of Penobscot most honored and loved citizens whose memory is still precious. Mr. Byron Freeze was baptized by Rev. E. C. Corey and was a consistent member of the church. He will be greatly missed in the community and church. He leaves a wife and four children, Mrs. Robert Pugsley of Missoula, Mont., Edwin at McGill College, Montreal, Frank and Gladys who are home.

CROSBY.—At South Ohio, Mrs. Elizabeth Jane Crosby, widow of the late Deacon Ebenezer Crosby of the Ohio church,

breathed her last March 3rd 1903, aged 83 years. Faithfully did she observe the services of the church, and maintain her relationship with us until age and failing health rendered it impossible for her to attend the House of God regularly. The funeral took place March 4th. Dr. J. H. Saunders officiated. The subject of his discourse was found in 2nd Timothy 1:5. The speaker referred to his past knowledge of the departed, and the godly influences amidst which she dwelt. 5 sons, and 5 daughters survive her.

SAUNDERS.—Again the Ohio church is called to mourn the loss of one of its members. Mrs. Eunice Saunders, widow of the late Enoch Saunders, and formerly Eunice Pitman, left us March 4th 1903 aged 77 years. Her illness was pneumonia, and lasted but a few days. The day previous to her death the question was asked, "Are you afraid to die, Ann Eunice?" She answered, "No, What a blessed Jesus!" Her anchor was cast within the veil, and as she neared the other shore, those around her, in accordance with her request, engaged in song. The funeral services were held March 11th in the Ohio church. Dr. J. H. Saunders addressed us from 2nd Corinthians 5:1. She leaves one daughter, Mrs. Walter Struble.

CANN.—Mrs. Sarah A. Cann, formerly Sarah A. Crosby, a much esteemed sister of the Ohio church, entered the eternal Homeland, January 16th, 1903, aged 73 years. She was the widow of the late John H. Cann, to whom she was married in the year 1854 by the late Rev. James Reid. She had been a patient sufferer for many years. During the silent watches of her last night on earth, her testimony was, "His promises are sure" and she spoke of the many loved ones, who hadford the river, and were waiting to greet her on the other side. The funeral services were held Sunday, January 18th. Dr. J. H. Saunders addressed the relatives and friends from 1 Thessalonians 4:13-14. She leaves one son, Edwin.

FALES.—Daniel Fales, one of the oldest and most valued members of the East Margarettville section of the Upper Wilmot church, fell asleep in Jesus, on the morning of March 21st, aged 77 years. His death resulted from a very slight cause. He slightly injured his hand with a splinter. Nothing was thought of it at first, but blood poisoning set in and in a few days terminated fatally. Bro. Fales did not accept the Saviour until middle life, but when once a stand was made he went straight on to the end. He was a man of good ability and sterling integrity, and died in the love and esteem of the community in which he had always lived. He will be greatly missed by all. He leaves a widow to mourn the loss of an affectionate husband.

JONES.—At Belvea Cove, Queens Co., February 13th, Annie, beloved wife of George M. Jones in the 21st year of her age, leaving a sorrowing husband, father and mother, two brothers and one sister to mourn the loss of a loving wife, kind daughter and affectionate sister. Though young in years she was resigned to the will of her heavenly father, and passed away with the blessed assurance that she was going to be with Jesus. Amiable in disposition, lovely in character and kindly of spirit she was loved by all who knew her. During her illness she talked much about Jesus, and with her dying lips declared the gospel to be the power of God unto salvation. As the end drew near she gathered her loved ones around and pleaded with them to seek an interest in the finished work of Christ that they might be prepared to meet her where partings are never known. To her it was gain to die.

A LOVE TAP.

I was walking along a business street about 4 o'clock this afternoon. The banks were all closed. But before the rear door of one of them a little girl stopped. She pushed her parasol through the iron grating until it reached the heavy door behind. On this she tapped lightly. In a moment the door was opened, and a man, who had evidently been interrupted while balancing his accounts, swung aside the iron bars and welcomed the child most lovingly. She was his child, and was accustomed to tap thus on that barred door on her way from school, so that she might go home with her father. Busy as he was he heard those gentle taps, knew what that meant, and responded promptly. If some customer of the bank, or some business acquaintance had passed on that door, it would not have been

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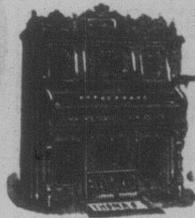
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for that instrument will fill the requirements.

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Middleton, N. S.



opened. The cashier would have said, he should come before 3 o'clock if he wants to see me. But his daughter he was glad to see at any time, and was never too busy to welcome her. As I walked on, I thought of our Saviour's words as accorded in Matt. vii. 7: "Knock and it shall be opened unto you." He is always ready to respond to the call of a loving and trusting heart.—Ex.

JESUS, THE MINISTER'S TRUE MODEL

Should we ministers be satisfied with superficial attainments, even though our revenues and our audiences are small? Are there not many of us who agonize to get nearer to truth, which is not of the seventeenth century, neither of any age, but for aye? Is it not a hobbler's task to help and feed grogging spirits, to guide honest doubters, to assist inquiring students, to be patiently and toilfully devoted to the few, with Jesus as our model, than to be all the time seeking great audiences? Even if it lowers fame and revenue and booms us to small parishes and obscure posts, ought we to shrink from driving the Gospel plow beam deep into the popular mythology that gathers like weeds in all fields of fact and truth. Where in all history is there a severer higher critic of current interpretations than Jesus? Where live! one who so rudely shook the traditions of the elders but where one also who so surely healed so patiently watched so tenderly taught, and who secured out his whole life into the lives of the few rather than sought the pleasures of the many.—Uplook

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STRENGTH NECESSARY TO GOODNESS.

In a certain business house the confidential clerk had been for some time making personal use of his employer's money, and covering it up by false entries. At last the manager discovered the theft, and also came to know that one of the younger clerks knew of these wrong transactions. When the clerk was asked why he did not inform the manager, he replied, "I had not the heart to do it." But the manager turned on him, and said: "You had not the heart to expose your friend's wrongdoings; you had not the heart to rebuke wrong; you had not the heart to insist on righteousness; you had not the heart to honor your own conscience; you had not the heart to serve the interests of your company! Such a weak heart in such a serious crisis is not commendable sympathy, but condemnable cowardice." Let us not forget that strength is essential to goodness.—Ex.

TAKE COURAGE.

Take courage, and turn your troubles, which are without remedy, into material for spiritual progress. Often turn to our Lord, who is watching you, poor, frail, little being as you are, amid your labor and distractions. He sends you help and blesses your affliction. This thought should enable you to bear your troubles patiently and gently, for love of Him who only allows you to be tried for your own good. Raise your heart continually to God, seek His aid, and let the foundation-stone of your consolation be your happiness in being His. All vexations and annoyances will be comparatively unimportant while you know that you have such a friend, such a stay such a refuge. May God be ever in your heart!—Frances de Sale.

ALL THE CONGREGATION DISAPPEARED.

The Rev. E. D. Price, of the Good Mission, Central India, tells a story which shows how easily frightened the Good people are.

"At a big meeting at April," he says, "which has always seemed a hopeful place it was suggested that the names of those willing to become Christians should be written down there and then. The effect of this announcement was instantaneous. The whole meeting of more than one hundred persons disappeared in half a minute; some rushed into their houses and shut the doors, others climbed over fences and hid in the fields, and the only persons to be seen were the catechists and an old man and his son, who alone seemed in earnest."

These people had been told that the missionaries meant to get them taxed more heavily, or to do some other harm to them.—Ex.

COMMENDABLE ZEAL.

The Christian Standard, ("Disciple"), seems to be making marvelous progress in the way of increasing its subscription list. It already has a grand list, but it is not satisfied, and the ministers and laity of the denomination are not satisfied with present achievements. They are laying hold with a will. None among them seems to think it beneath his dignity, or foreign to the idea of his office, to help put the paper into every home in the entire membership of the church. It tells us:

"This canvass is developing into a people's movement, and plain disciples of Christ all over the country scattered brethren, farmers, day laborers, merchants, clerks, doctors, carpenters, blacksmiths, school teachers, housekeepers, commercial travelers, and all people of all legitimate callings, are vying with the preachers in contributing to the success of the present movement."

And again it says:

"We are on a rising tide. Our subscription manager already keeps two stenographers busy to take care of his heavy and continuously increasing mail, and on special occasions has had to call in the help of others. But thousands of correspondents will be welcomed from as many communities and churches to do the work which is possible. To double the Standard circulation is to immure more than double its effectiveness as a minister of the New Testament plea, and of civic righteousness."

How it would rejoice our hearts if we could say such things of the many friends of The Messenger and Visitor.



To the Weary Dyspeptic.
We Ask this Question:
Why don't you remove that weight at the pit of the Stomach?

Why don't you regulate that variable appetite, and condition the digestive organs so that it will not be necessary to starve the stomach to avoid distress after eating.
The first step is to regulate the bowels.

For this purpose
Burdock Blood Bitters
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It acts promptly and effectually and permanently cures all derangements of digestion. It cures Dyspepsia and the primary causes leading to it.

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Total Assets, 6,500,000
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Manager for Nova Scotia,
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DRESSED DOLL FREE!

GIRLS, would you like to have this beautiful dressed doll? If so, send us your name and address on a post card and we will send you one **doz**, large, beautifully colored packages of **Sweet Pea Seeds** postpaid. Sell them at **10c**, each, return us \$1.20 and we will immediately send you the most beautiful Doll you have ever seen. Doll is fully and fashionably dressed, including a stylish hat, under-wear trimmed with lace, stockings and cute little slippers ornamented with silver buckles. She has lovely golden curly hair, pearly teeth, beautiful eyes and jointed body.

Est. Gilbert, New Westminster, B.C., said: "I received your pretty doll and am very much pleased with it. It is a perfect beauty and far exceeded my expectations."

Little Strouts, Newdale, Man., said: "I received the doll and think it is a fine specimen. It is the best I have ever had."

G. H. McDonald, Bonaville, Tex., Newfoundland, said: "Thanks very much for my beautiful Doll. I am more than pleased with it."

GIRLS, just stop and think what a truly wonderful bargain we are offering you. You can get this lovely big Doll completely dressed for selling only **ONE DOZEN** packages of **Sweet Pea Seeds**. Each package is beautifully decorated in 12 colors and contains 42 of the rarest, prettiest and most fragrant varieties in every imaginable color. They are wonderful sellers. **Everybody buys.**

Marie Elizabeth, St. Catharines, Ont., said: "I sold all the seeds in a few minutes. It was a great success."

Miss M. L. Brown, St. Catharines, Ont., said: "I had never opened my parcel of seeds and I was so pleased with the results. I sold all the seeds in a few minutes. It was a great success."

Write us a post card today and we will send you the seeds postpaid. A certificate free with each package. **GIRLS**, don't miss this beautiful Doll! It will be yours for a very small price.

1648 Toronto

FUR SCARF FREE

Soft, warm, glossy black 2 ft., 6 inches long, 5 inches wide, made of selected full fur, lined with 6 fine full tails. A handsome, stylish fur, given free for selling at 10c each only 12 large packages of **Sweet Pea Seeds**. Each package is beautifully decorated in 12 colors and contains 42 of the rarest, prettiest and most fragrant varieties in every imaginable color. **Everybody buys them.** Mary Spence, Moss Mills, Ont., said: "I had never opened my parcel and I was so pleased with the results. I sold all the seeds in a few minutes. It was a great success." Write us a post card today and we will send you the seeds postpaid. Don't delay. **Mary Murphy** of St. Catharines, Ont., said: "I was delighted with my fur. Everyone thinks it is beautiful." **Price Seed Co.**, Dept. 1014 Toronto.

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WE TRUST YOU

With 2 doz. large, beautifully colored packages of **Sweet Pea Seeds** to sell for us at 10c each. For your troubles we will give you a beautiful little Watch with Gold hands on which a large rose with buds and leaves is elegantly enameled in seven colors. **Edna Robinson, Foxton, Ont., says:** "My watch is a perfect beauty." Write us a Post Card today and we will send you the seeds postpaid. A certificate free with each package.

Stracie Brown, Chverta, N.S., said: "I sold all the seeds in a few minutes." **THE DOBSON SEED CO., DEPT. 1014 TORONTO, ONTARIO.**

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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, Peas and Peaches—the variety of plums are largely Barbans, and abundant and New bearing—abundantly. Five minutes walk to station. Also one of the finest farms in the Valley. Cuts from 65 to 70 tons hay, large orchards—bearing and just in bearing. Produce now 500 to 1000 bbls. apples per year and will soon produce 1500 bbls. Modern House finished throughout, nearly new, two barns—all in first class order.

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

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and we will mail you **PELOUBETS' NOTES** on the Sunday School Lessons for 1903.

Should Have Changed

our art sooner, but couldn't get time to think about it.

Students in attendance always have first claim on us. Practice live 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.

THE ST JOHN BUSINESS COLLEGE
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This and That

WRITE TO MOTHER.

Fall not, dear, to write to mother; For a letter, bridging space, Adds a joy to the home contentment, And helps you to keep the pace. Some must stay and be home-keepers, Some must seek the far and new Both may be alike courageous. Both may have the motive true.

So dear, fancy mother keeping Ever the same homely round Of small, loving, household duties, From which all her thoughts rebound After you, the absent loved one. For so many things remind That the hours are full of heart-pangs; To the ones who are left behind.

So, dear, write today to mother, Bringing in the old pet name. Write a loving little letter, Write again, and yet again; Write to mother while you have her, For the time is hastening when, Though you'll long to write to mother, She'll be gone beyond your pen.

-ANNIE A. PRISTON.

Maple Corner, Willington, Con.

HOW A LARK LEARNED.

A baby lark had got out of its nest days—a fall of a foot only, but a dreadful drop for a baby.

"You can get back this way," it's mother said, and showed it the way. But, when the baby tried to leap it fell on it's back. Then the mother marked out lines on the ground, on which it was to practice hopping; and it got along beautifully so long as the mother was there every moment to say, "How wonderfully you hop!"

"Now teach me to hop up," said the little lark, meaning that it wanted to fly; and the mother tried to do it in vain. So it could soar up, up, up, bravely; but she could not explain how she did it.

"Wait till the sun comes out after rain," she said, half remembering.

"What is sun? What is rain?" the little bird asked. "If you cannot teach me to fly, teach me to sing."

"When the sun comes out after rain, then you can sing."

The rain came and glued the little bird's wings together.

"I shall never be able to fly or to sing!" it wailed.

"Then, of a sudden, it had to blink its eyes; for a glorious light had spread over the wof d, catching every leaf and twig and blade of grass in tears, and putting a smile into every tear. The baby bird's breast swelled, it did not know why; it fluttered from the ground, it did not know why.

"The sun has come out after the rain!" it trilled. "Thank you, sun! Thank you! Thank you! O mother, did you hear me? I can sing? I can sing!"

Then it floated up, up, calling, "Thank you! thank you! thank you!" to the sun. "O mother, do you see me? I am flying."—Selected.

YES, THEY KILL.

Just as really as a pistol, although it may be slower, Mr. O. W. Stevens draws a picture of the boy and this death weapon. He says: Boy: the biggest developing possibility known to men. Cigarette: a

WOULD YOU

Blame Him?

The effect of coffee on brain workers is more injurious than on those who work with their hands, but still the hard physical worker is often seriously hurt with coffee.

A man from Mead, Wash., says: "Coffee drinking had a different effect on my wife than on me, it ruined her nervous system and put her in very bad condition that way. With me my nerves seemed to be all right but my stomach was disordered and I was suffering from dyspepsia from drinking coffee, so finally we concluded to begin using Postum instead of coffee.

"In a very few days the dizziness and headaches that she had suffered with more or less, disappeared, and her nerves kept getting better and my dyspepsia left, now I can eat anything. I have noticed that in hard work in the harvest field the days when I used coffee I was not near so strong and vigorous as when I used Postum.

"I have had many chances to prove, and have proved that Postum is far and away better for me than coffee, besides I am well now and while I was using coffee I was half sick." Name furnished by Postum Co., Battle Creek, Mich.

boy-killer by a more or less rapid process. If it did it straightway, as arsenic or strychnine does its work, it would be better, for the preventative would be applied, and it would kill no more people than these; but it is all the more dangerous because it does not do its fatal mischief in a day or week, but insidiously, by inches, painlessly, and even pleasantly, yet none the less certainly. We can imagine a boy saying: "What! One of those innocent-looking things have harm in it—kill me? Why, I can smoke a dozen of them in an hour! I have done it, and it did me good. I never feel so well as when I have one in my mouth, and plenty of them in my pocket, and I am perfectly miserable when I am out and can't get any. And, besides, I have tried to quit, and failed." Nevertheless, they'll kill, and that in a very few years, unless, indeed, you have an iron constitution, which is not probable in these days of physical degeneration; certainly not if you smoke to excess—and nine out of ten boys do that who smoke at all. And even if you do not now and never will, smoking them in moderation seriously hurts a boy.

"HONEST INJUN."

An old Indian, it is said, once asked a white man to give him tobacco for his pipe. The white man gave a loose handful from his pocket. The next day he came back and asked for the man. "For," said he, "I found a coin among the tobacco."

"Why didn't you keep it?" asked the bystander.

"I've got a good man and a bad man here," said the Indian, pointing to his breast, "and the good man says, 'It is not yours; give it back to the owner.' The bad man says, 'Never mind; you got it, and it's your own now.' The good man says, 'No, no! you mustn't keep it.' So I don't know what to do, and I think to go to sleep, but the good man and the bad man kept talking all night and trouble me; and now I bring the money back I feel good."

Like the old Indian, we have all a good and a bad man within. The bad man is temptation, the good man is conscience, and they keep talking for and against many things that we do every day. Who wins?—Selected.

"PIN MONEY'S" LAST MEANING.

"Pin money" now means the allowance of money for a woman's own personal expenditure, but originally it meant literally the actual sum spent on pins.

It is impossible to think of any stage in the history of womanhood when the pin was not one of the main-stays of her existence, but until about the end of the seventeenth century an article more resembling a wooden skewer than anything else was all that could be obtained.

After that time the modern pin was invented, but the maker was allowed to sell them openly only on January 1st and 2nd, so that court ladies and fashionable dames alike were obliged to buy a large store on those days, says The Gentlewoman. So extremely important was this yearly purchase that apparently a special sum of money was obtained from all indulgent husbands for it, and at a later time, when the pins became cheap and common, womanhood gradually came to spend their allowance on other vanities, but the old name, "pin money," remained in use.—Exchange.

"These aren't the kind of biscuits my mother used to make," he said. "Oh, George," she faltered, on the verge of tears. "Well, they're not," he repeated, emphatically. "They're enough 'sight better.'" And the sun can out again.

There is some pleasure in coming upon an anecdote in which the barber does not have the last word. Judge relates this dialogue: "Hair's very thin, sir." "I was thinner than that thirty years ago." "Indeed, sir! You surprise me. Why, you don't look more than thirty now, sir!" "Thirty yesterday!"

All which happens through the whole world happens through hope. No husband man would sow a grain of corn if he did not hope it would spring up and bring forth the ear. How much more we are helped on by hope in the way of eternal life.—Martin Luther.

RADWAY'S READY RELIEF FOR PAIN

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

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

Dysentery, Diarrhoea, Cholera Morbus.

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

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

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

A Little Girl's Life Saved.

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

MRS. J. G. FENLEY, Tampa, Fla.

BOWEL TROUBLES.

Dr. Radway—For 30 years we have been using your medicine (Ready Relief and Pills) always getting the desired result, and we can truly say that they are worth ten times their weight in gold. Especially so in a climate like ours where all kinds of fevers are raging the year around, and where bowel troubles, such as dysentery, are epidemic. I have converted hundreds of families to the use of your remedies, and now they would no more be without them than their family Bible. I am now 73 years old, hale and hearty, and would like your advice regarding my hearing, that has been troubling me lately, etc., etc.

S. FULDA,

1704 Edward Street, Houston, Tex.

Clear Complexions

That "totally different" Cereal Food, "Wheat Marrow" makes rich, red blood and clear complexions follow naturally.

Nothing can take its place because nothing is just like it. It is a new and original preparation from the glutinous portion of the choicest Winter Wheat. Rich, delicate, appetizing. It will clear your complexion!

Best Grocers sell it.

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

Wheat Marrow

GATES'

Life of Man Bitters

is what you need to recuperate and fortify your system against the trying fluctuations of temperature of the winter season. The system which is unfortified against the rigor of our northern climate will succumb to colds and coughs or grip, which may lead to consumption and death.

Nothing Will Be Found

superior to the "Life of Man" as a recuperative agent. It strengthens the organs to better withstand the winter cold, and builds up the whole system. This fact was fully verified many years ago. Hence people now use Gates' Bitters preferably to any other.

50 cents per bottle.

Sold everywhere by

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

WOULD HAVE TO STOP HER WORK AND SIT DOWN.



HOW MANY WOMEN HAVE TO DO THIS FROM DAY TO DAY?

MILBURN'S HEART AND NERVE PILLS are a blessing to women in this condition. They cure Nervousness, Sleeplessness, Palpitation of the Heart, Faint and Dizzy Spells, Weakness, Listlessness, and all troubles peculiar to the female sex.

Mrs. James Taylor, Salisbury, N.B., in recommending them says: "About eight months ago I was very badly run down, was troubled greatly with palpitation of the heart and would get so dizzy I would have to leave my work and sit down. I seemed to be getting worse all the time, until a friend advised me to try MILBURN'S HEART AND NERVE PILLS. I can truthfully say that they do all you claim for them, and I can recommend them to all run-down women.

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

CANADIAN PACIFIC RY.

Commencing Feb. 15 and until April 30, 1903,

Special Colonist Rates

To North Pacific Coast and Kootenay Points.

From ST. JOHN, N. B.,

- To Nelson, B. C. Trail, B. C. Rossland, B. C. Greenwood, B. C. Midway, B. C. Vancouver, B. C. Victoria, B. C. New Westminster, B. C. Seattle & Tacoma, Wash. Portland, Ore.

\$56.50

Proportionate Rates from and to other points.

Also Rates to points in COLORADO, IDAHO, UTAH, MONTANA, WASHINGTON and CALIFORNIA.

For Full Particulars call on W. H. C. MacKAY, C. T. A.,

Or Write to

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

FREE LANTERN AND ENGINE



Splendid Magic Lantern with powerful lenses showing dozens of pictures in colors and black and white. Real Steam Engine with brass boiler and steam chest, steel piston rod and fly wheel, and Blastless Iron burner compartment, given for nothing 1 doz. large packages of Sweet Pea Seeds at 20c. each. The packages are beautifully decorated in 12 colors, and each one contains 42 of the rarest, prettiest and most fragrant varieties, of every imaginable color. You can sell 3 and 4 packages in every house. A 30c. certificate free with each package. Write us a post card to-day and we will mail the Seeds post-paid. When you return \$1.00 and we will forward immediately both the Lantern and Engine. THE DOMINION SEED CO., DEPT. 2, 7450 TORONTO, ONT.

WANTED.

Young lady composers. Address, Paterson & Co., 107 Germain St.

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

RECOMMENDED BY PHYSICIANS.

Pond's Extract

Over fifty years a household remedy for Burns, Sprains, Wounds, Bruises Coughs, Colds, and all accidents liable to occur in every home.

CAUTION--There is only one Pond's Extract. Be sure you get the genuine, sold only in sealed bottles in buff wrappers.



Every house-wife

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

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

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

She knows the greatest satisfaction comes from using **SURPRISE SOAP.**

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

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

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

News Summary

In the House of Commons this week, a resolution was passed by a vote of 103 to 48, calling for the prohibition of the importation, manufacture, and sale of cigarettes in Canada.

The area in square miles of the United States is stated at 3,557,000, which includes Alaska. The Canadian area is stated at 3,406,542. Without Alaska the United States square mileage is 3,025,000.

The driver boys at the Dorrance colliery, Wilkesbarre, Pa., who struck April 4, resumed work today with the understanding that the grievances would be taken up and discussed at a meeting of the miners' grievance committee and the company officials.

Prices for all grades of refined sugars were reduced this morning 10 cents per hundred pounds, making extra granulated \$3.85. The reduction is due to eagerness in the New York market and the reduction by the Warton beet root plant of their price to \$3.75.

It has been learned that, in the amount of sugar turned out by the four sugar factories in Ontario, the Berlin Refinery leads by a good margin. The Ontario Sugar Refinery turned out 6,000,000 pounds of sugar; Wallaceburg, 4,000,000 pounds; Dresden, 3,500,000 pounds and Warton, 1,500,000 pounds.

It would appear says the St. Petersburg correspondent of the Times, London, that the revolutionary agitation is beginning to penetrate into the Russian army. Two artillery officers were recently arrested at Kieff in connection with the same affair. A special section for political offences has been formed in the department of military justice.

A new coal company, styled the Canada Northern Atlantic Coal Company, have taken up the mining areas between the Joggins and the quarries at Lower Cove. There are six seams of coal, the first, second and third, two feet in thickness; the fifth and sixth, three feet; while the fourth is ten feet thick. It is said to be of good quality. The capitalization of the company is \$350,000.

The first serious hitch in Mahanoy City, Pa. over the finding of the anthracite strike commission occurred April 4, when the employees at all the collieries in this region quit work at 2:30 o'clock after working eight hours causing the collieries to close down. The coal companies will not pay them a full day and the mine worker's organization threatens to declare future Saturdays holidays.

At St. John's Nfld., despatch says:—Several sealing steamers were injured by contact with the ice floes. The Range was badly crushed, the Windward was also nipped, the Labrador's engines were disabled, and five other steamers were driven into Bonavista Bay and may be forced ashore on the shoals by the pressure of the ice floes. The Arctic ice this year is the heaviest for many seasons and is driving south across the path of the ocean steamers.

Rumors are current among the German Emperor's suit, Copenhagen, and in Danish court circles, that the German Crown Prince Frederick William is to be betrothed to Duchess Cecile, sister of the Grand Duke of the Mecklenburg-Schwerin, whose sister, Alexandrine, is the wife of Prince Christian, the grandson of the King of Denmark. Duchess Cecile will be 17 years old next birthday, while the German crown prince is four years her senior.

The last eruption of the volcano Soufriere, Kingston, St. Vincent, was the longest and considered geologically, the most interesting. It lasted from March 11 until the morning of March 30th. The volcano became again active on the night of March 30th, when a startling phenomena was witnessed, the crater, appearing like an electric arc, being reflected upon the mountains of clouds. The Soufriere continues to show signs of disturbances. The agricultural officer reports that two districts to windward resembles the surroundings of a gas works. The young vegetation is again obliterated by cinders from the volcano. A dozen different kinds of objects were thrown out during this eruption.

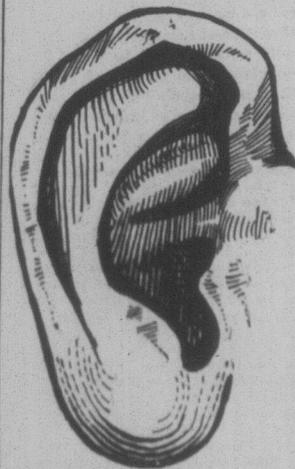
TRURO, March 4th, 1903.

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

Yours very truly,
MRS W. M. STREVER.

DEAFNESS

CAN BE CURED



means salvation for countless sufferers.

The causes and cure of Deafness have for years been daily studied by Dr. Sproule, the eminent English specialist. His heart has often ached over the unfortunate lot of the victims of this trouble. The thought of all that they were deprived of, shut off from the world of sound, affected him profoundly. He felt that his life-work would not be complete unless he could say to the deaf, "You can be cured." It is now with the deepest pleasure that he does say it. More than that, he has proved it, as his grateful patients testify. In the fullness of his sympathy, he offers to all persons afflicted with deafness,

FREE CONSULTATION AND ADVICE

If you are deaf, write to him and he will examine your case free of charge and give you his opinion and counsel on it. He will give you valuable information in regard to its cure—and he will do it with sincerity and friendliness, simply because he believes it is a physician's duty to "lend a helping hand" wherever he can. Do not suffer from Deafness any longer. Let your hearing be restored! Hundreds of persons, formerly deaf, bear grateful testimony to what Dr. Sproule has done for them. They took advantage of his generous offer. Now they hear. You can also if you will. Write to him at once.

Answer the questions, yes or no, write your name and address plainly on the dotted lines, cut out and send to Health Specialist Sproule (formerly Surgeon British Royal Naval Service) 7 to 13 Doane St., Boston. He will give you, absolutely free, reliable advice in regard to the cure of your trouble.

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is the barrel that contains the best Flour the world has ever seen.

Beware of Substitutes.

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If You Like Good Tea try RED ROSE.