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THE CHRISTIAN VISITOR
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No. 5.

Toronto and Mr. Carnegie. It is said that Mr. Andrew Carnegie has offered to give to the city of Toronto the sum of \$350,000 for the purpose of erecting a new public library in this the 'Queen city of the West' on condition that the city will give \$35,000 annually towards its maintenance. Toronto has at the present time the finest and best equipped free public library system in Canada and the addition of this amount offered by Mr. Carnegie will easily place it among the largest in America. Of the amount now offered \$475,000 is for a cent of library and \$25,000 for each of three branches. The librarian states that the present income of the library amounts to nearly what the city is asked to raise annually. The subject is to come up for discussion at the next meeting of the City Council. The question to be decided is, Shall the grant be accepted? As the Carnegie library question has provoked much discussion in other cities it will be of interest to many to see what Toronto will do in the matter. The feeling of the library board when it received the offer was unanimous in favor of its acceptance. But library boards and City Councils are two very different institutions. It is just possible that a vote of the people may be taken as to the wisdom of accepting the offer. The gift is a most generous one and the benefits which ought to accrue to the city, if accepted, would be very great.

The Panama Canal. The Treaty between the United States and the Government of Colombia, was transmitted to the Senate and referred by that body to the Committee on Foreign Relations. By the terms of the treaty the United States agree to make a cash payment of \$10,000,000 in gold to the Colombian Government, and after the expiration of nine years to pay a rental of \$250,000 per year. The lease of the strip of land to be used for the canal and for canal purposes is practically made perpetual, the provision on this point being that the first lease shall be for 100 years, and renewal thereafter in terms of 100 years at the pleasure of the United States. The strip is to be about six miles in width, and over this territory the United States is to have the privilege of free transportation of vessels and materials to be used in the construction of the canal. It is also given the right to improve, use, and protect harbors at both the Atlantic and Pacific ends of the canal. The grant is made exclusively to the United States, and no taxes or rentals are to be charged in addition to the \$10,000,000 cash and \$250,000 annually. Now that the treaty is consummated it is hoped that the United States will lose no time in the construction of the canal. Its benefit to the commerce of the world will be inestimable.

Japan and China. The long outstanding feud between Counts Ito and Okuma, has ended. The outstretched hand of the one has been grasped by the other. Henceforth they are to work together for the advancement of their country. They declare their determination to break up the old class system, and establish an entirely different condition of things. They propose to inaugurate a new political era in Japan—an era of government on party lines. But when the composition of the Upper House is considered, it will be seen how difficult is the task which these eminent statesmen have set out to accomplish. "This House consists of 328 members, of whom 53 sit in it by virtue of their own right, 14 because they are Princes of the Blood, 11 because they are Princes, and 28 because they are Marquises. Of the rest 119 are elected by Counts, Viscounts and Barons; 111 are Imperial

nominees, that is men who have earned distinction for eminent services and attainments, and 45 are taxpayers in their respective prefectures." This House as will be seen, is very strong and is universally respected, is less corrupt, and in reality more representative of the people. The result of the agitation will be looked for with much interest. Recent despatches from Yokohama report that the revolution in Chinese Kansu is spreading. Unless Tung Fuh Slang is soon suppressed the prediction is made that the Powers will be brought face to face with a revolt more serious than that of two years ago. The missionaries are fleeing the country. Tung is himself enlisting troops and the suspicions are that he is receiving encouragement from the Government.

The Provincial Premiers and their demands. The resolutions, passed by the Provincial premiers and which have been presented to the Federal government make very large demands upon the Dominion treasury. The increased subsidies which are asked would mean an addition of about \$2,000,000 to the national expenditure. That larger subsidies are necessary for the better administration of provincial affairs is apparent to most public men. There seems to be some reason for this demand, when it is remembered that the receipts of the federal treasury from customs and excise duties are nearly four times as much as they were at Confederation. While this is the case it is claimed that there has been no corresponding increase in the money paid to the Provinces of the Dominion. Should the government accede to the request of the Provincial premiers—the additional amounts it would have to pay each province would be something like the following—Nova Scotia, \$77,075; New Brunswick, \$37,885; P. E. Island, \$66,000; Quebec, \$59,966; Ontario, \$78,484; Manitoba, \$2,952; British Columbia, \$176,987. These additional grants are urged upon the ground that the increasing population of the provinces has added very materially to the cost of the administration of justice, legislation, education, agriculture and public works—in other words the revenue is not equal to the demands which are made upon it, for the public service. The request is also made that the Dominion shall bear the expense of administering the criminal law of Canada and to give to each province for that purpose an amount not exceeding twenty cents per head. The claim for these enlarged grants is opportune, as the country is prosperous and the revenues are increasing year by year. The fact that the Provincial premiers present a solid front in their approach to the Federal government gives added weight to their claims for an adequate re-adjustment of the subsidy question, even if some changes in the North America Act should be found necessary to meet their new conditions.

The Alaskan Boundary. When the British commissioners on the Joint High Commission of 1898 offered to arbitrate the Canadian claims regarding the Alaskan boundary, the United States declined unless it was understood at the outset that Dyea and Skagway should retain their American alliance whatever the award might be. In the arbitration as now planned there is no such condition imposed by the United States. The question as to where the boundary line between British Columbia and Alaska is to be located is referred to a commission of six jurists, three appointed by the United States and three by the British Government, and the decision of these six men, or a majority of them is to be final. Whether Canada is to have one or more representatives on this Board

is not yet known. The crux of the whole case lies in the interpretation of that portion of the treaty of St. Petersburg in 1825, that defines how the boundary is to be drawn. This boundary question has been a constant source of irritation between Canada and the United States ever since its purchase in 1867, by the latter from Russia. If now a satisfactory settlement can be reached, giving to each country that which properly belongs to each, those on this side of the line can have no reasonable cause for complaint. Canada wants no more than her own. She wants that and her neighbors ought to be as anxious that she gets it as they are to get what is legitimately theirs. It is just a little difficult to see how this can be accomplished under the composition of the tribunal. We must hope for a conversion.

Railway Enterprise in Australia. The long drought in Australia is at last broken, and the colony is breathing more freely than for some time past. The financial depression has been very severe. In spite of this fact however that great country has been planning a large development in the railway system. The South Australian government has projected a road, which by running from South to North, and with the railways already built, will connect the Indian with the Pacific Ocean. The length of this line will be 1,200 miles. It will be built and equipped in such a way as to accommodate trains running at a speed of twenty miles an hour including stoppages. The estimated cost is \$30,000,000 and tenders are to be invited from Australia, the United States, Great Britain, France and Germany. The most liberal terms are offered by the government. In return for their outlay, the contracting company will be granted territory along the road amounting to 75,000 acres per mile, or in all 90,000,000 acres, a territory larger than the whole of Great Britain and Ireland. This land will be exempted from taxes for ten years. The company will have the right to all gold and other minerals which may be found in this territory. The country through which the road is projected is at present very sparsely settled. The building of this road however, will be of great advantage in opening up the country to new settlers, and a great stimulus to trade. Australia has a promising future. Its resources are as yet undeveloped, and enterprise will find a rich field for endeavor.

The Unemployed of London. Great preparations are making in London for a demonstration that will establish a record in the history of British working men's agitations. 50,000 men are to assemble in Trafalgar Square for that purpose. It is said that there are at the present time in Great Britain and Ireland 750,000 men out of work. They are not tramps nor bums—but self-respecting men who are willing to work and able to work—but cannot get it to do. Thousands of these men are begging in the cities and throughout the country. They never begged before, and it is only the deep necessity of themselves and their families which compels recourse to such humiliating experiences. The demonstration at Trafalgar Square is for the purpose of defining the conditions of labor, and to request that those in authority will suggest and provide some means of relief. The London County Council and the twenty-eight district councils of the great metropolis are deeply stirred over this problem of the unemployed. They have called a meeting for an early date in February, with the intention of uniting all the administrative bodies in the three kingdoms in an effort to mitigate the prevailing distress. It is said that so general a movement of this character has never before been inaugurated in the whole course of the British administration. This shows conclusively how widespread is the distress which prevails. The suffering must be extreme.

The Gifts of Millionaires.

The daily papers report simultaneously two addresses, one by John A. Hobson, the English economist, delivered in Philadelphia, the other by Professor John Bascom, of Williams College, delivered in Chicago. Both, if they are correctly reported, maintain as a principle that educational, philanthropic, and religious institutions should refuse to receive gifts from donors whose money, in the judgment of the trustees, or perhaps we should say in the judgment of the general public, has been obtained by unrighteous methods. We quote from the newspaper reports a few sentences to indicate the principle implied or affirmed. Thus, from the report of Mr. Hobson's address: "Is society to be saved by the millionaires? The fact that they give us great gifts should not keep us from tracing the origin of their wealth. . . . Is it safe to take money so gained [i. e., by unrighteous methods] and spend it for public purposes at the wish of the millionaires?" The answer that Mr. Hobson evidently expects to this question Professor Bascom gives: "John D. Rockefeller's dollars have sealed the lips of every instructor at the University of Chicago. . . . In the East it is considered necessary to teach political economy and sociology in any large institution of learning. How are professors at the Chicago University to do this? They have accepted this man's money, and in fairness to him and themselves they must not tell the young men and women who come to their school how their benefactor gained his dollars.

There are men at this university who are being prepared to fill pulpits and teach the law of God. They should know of the business immorality which exists. Can they be taught that at the University of Chicago? Dr. Harper can say nothing uncomplimentary about the manner in which Rockefeller gained his dollars. He would cease to be a gentleman if he did."

Whether these reports accurately represent Mr. Hobson and Professor Bascom it is not important for us to determine. They represent accurately enough for our purpose a principle which is spacious but, we believe, thoroughly sound: the principle enunciated in the report of Mr. Hobson's address, namely, that it is the duty of those to whom wealth is offered for use in public service to trace the origin of the wealth, and to decline it if, in their opinion, it has been acquired by unrighteous methods. In our judgment, the trustees of religious, philanthropic, and educational institutions have no such duty; and no such consequences result from a failure to perform such impracticable task as is more than intimated in the report of Professor Bascom's address.

Before such a principle is accepted it must be thought out to its logical consequences. If the trustees of a hospital or college or church are to trace to its origin wealth offered for the public service, and to refuse such wealth as in their judgment has been unrighteously acquired, they must first establish a standard of business morality by which to test the commercial transactions of the proposed benefactor. The prohibitionist trustee who holds that it is wrong to make money by selling beer will refuse Matthew Vassar's money for the founding of Vassar College. A more radical temperance companion will refuse money from the hop-grower, because hops are used chiefly for beer. The Sabbatarian will vote against receiving money from a railroad millionaire if the railroad has been operated on Sunday. The vegetarian will decline money from Mr. Armour, because it is wrong to destroy animal life for food. Mr. Hobson classed Mr. Carnegie and Mr. Rockefeller together; Professor Bascom is reported as saying that "it would be all right to accept Mr. Carnegie's money," but all wrong to accept Mr. Rockefeller's. Who shall decide? Are the board of trustees by a majority vote to settle a standard of ethics by which past business transactions are to be judged? And when they have decided upon a standard, how shall they decide as to the transactions? Are they to constitute themselves into a court to investigate the method by which Mr. Carnegie made the wealth offered to the library, and Mr. Rockefeller the money offered to the university, and Mr. Vanderbilt the money offered to the hospital, and Mr. Brexel the money offered to the institute? They cannot presume a man guilty because he is wealthy. Surely they cannot condemn him without investigation on common report. If they are to condemn him at all, they must give him a hearing in his own defense. This would be a curious result: that whatever money is offered to a board of trustees they must, before accepting it, put the donor on trial to see whether he acquired it righteously or not. And yet this is what they must do, if it is their duty to trace wealth to its origin before accepting it for public uses. And the inquiry must be a discriminating one. They must determine what proportion of the wealth has been acquired by righteous and what proportion by unrighteous methods. Does any unrighteousness vitiate the whole? Then there can be very few donations received. If not, what proportion of unrighteousness is required to make rejection of the donation a public duty?

It is quite impracticable for trustees to undertake any such inquisitorial function as this principle would lay upon them; and if they were able to perform it, and in

the performance of it found that all the money was acquired by methods wholly immoral, this would of itself constitute no adequate reason for refusing to accept the money in trust for the public. Let us suppose the clearest of cases. A man has made his money as a professional gambler. Now that he has it, he desires to give it to the public. What better use can he put it to? He cannot ordinarily search out the men whose money he has won and return it to them. If he converts it into government notes and bonds, and burns them up, he gives it to the Government. If he leaves it to his children, is it more moral for them to take it for personal uses than for a board of trustees to take it for public uses? Was Christ wrong when he suffered the woman who was a sinner to anoint his feet with ointment which it is quite certain she had bought with the wages of her sin? Ordinarily the best thing a sinner can do with his ill-earned wealth is to give it to the community; the fact that it is ill-earned is no reason why it should not be devoted to the public service. It is rather an added reason why it should be so devoted. We are not here concerned with the question whether Mr. Rockefeller and Mr. Carnegie have earned their wealth by righteous or unrighteous methods, or part of it by righteous and part of it by unrighteous methods. We simply affirm that, first, it is not the business of boards of trustees to determine whether wealth offered for public use has been righteously or unrighteously earned; and, second, if it has been earned by unrighteous methods, the best thing that the owner can do with it is to give it to the public, save in the very rare cases in which it is practicable to return it to the original owners.

The proposed principle that trustees should trace to its source wealth which they receive for public uses rests on the false presumption that if wealth acquired by unrighteous means is accepted for public use it cannot be freely used for the public by those who have accepted it. The report before us does not indicate that Professor Bascom gave any reason for believing as matter of fact that the lips of the professors in the Chicago University, or those of the graduates of its theological school, are sealed. Apparently this conclusion is based, not upon any evidence that the first do not teach and the second do not preach freely, but upon the assumption that they cannot honorably do so. In truth, they cannot honorably do anything else. It is not, indeed, the function of a professor of economics, whether in the Chicago University or in Williams College, to decide and teach whether Mr. Rockefeller personally made his money by ethical or unethical methods; that is a question for the courts of justice. But in so far as those methods are matters of public history, they are as proper subjects for economic and ethical teaching in Chicago University as in Williams College. The graduate of Chicago Theological Seminary is morally as free to condemn dishonesty and despotic methods in business as the graduate of Union or of Princeton, and it is as much under obligation to do so. There is no condition implied in the acceptance of an unconditioned gift for public uses except that it shall be used for the public by the institution to which it is given. If a liquor-dealer desires to take a high-price pew in a church, shall the trustees refuse to rent it to him lest the minister be afraid to preach on temperance? This would be to insult the minister. If a railroad desires to advertise in a newspaper, shall the manager refuse to take the advertisement lest the editor fear to demand governmental regulation of railroads? This would be to insult the editor. A professor who should refuse to condemn the violation of economic and ethical laws because some patron of the university is publicly reported to have violated those laws would be grossly unfit for his chair. A preacher who should refuse to condemn dishonesties in business because some of his pewholders are reported to be guilty of such dishonesties ought to be drummed out of the pulpit to the tune of the rogue's march. We do not believe that there is any such cowardice in the pulpits and the professors' chairs as the report of Professor Bascom's address implies. But in so far as there is any such cowardice, the remedy is not to be found in laying upon boards of trustees the wholly impracticable task of tracing wealth to its source for the purpose of ascertaining how far it has been righteously accumulated, but in inspiring the hearts of teachers, preachers, and editors—and the editors need it quite as much as the teachers and preachers—with a loyalty to truth and a courage of conviction which will make them never consider the question where the money comes from which endows their chairs, furnishes their pew-rents, or supplies the pecuniary resources of their journals.

If property is offered to a board of trustees which does not belong to the donor and which can be returned to its lawful owner, they are not to accept it; not because it was unlawfully acquired, but because it is unlawfully retained. If conditions are attached to the gift inconsistent with its free use in the sense to which it is nominally dedicated, it is to be promptly declined. If there is a reasonable suspicion that conditions exist in the mind of the donor which are not expressed, there may be occasions on which it would be legitimate for the board of trustees to avoid misunderstanding by some explicit

statement. But it is not their function to trace proffered endowments to their source, nor to put the donor on trial, still less to condemn him on public report without a hearing. They will not raise the ethical standards in the community, nor in the institution under their charge, by imputing unworthy motives to a benefactor apparently worthy in itself, nor by attaching on suspicion dishonorable conditions to a gift which is in its terms free from conditions. On the contrary, they will best serve the highest ethical ends by assuming, in the absence of evidence to the contrary, that all gifts are entrusted to them to use for the public benefit in accordance with their trust and with no other obligations than that trust implies, and by taking it for granted, if they are the trustees of an educational institution, that the teachers will be loyal to their own consciences and to the truth, without regard to the sources, real or supposed, from which the endowment of the institution is derived.

Forty Millions For Twentieth Century Fund.

H. F. ADAMS.

Surely it was a God-sent thought when that English layman proposed to English Methodists that they raise one million guineas for missions. Could four hundred thousand members contribute such a vast sum as five millions of dollars, over and above their usual subscriptions? The proposal seemed utopian to many. This was to express the gratitude of the people for the great and countless blessings of the 19th century. God always parallels his commands with power to obey; and if God gave one layman the vision, he gave one minister the faith to believe that it would come to pass. That year Hugh Price Hughes was President of the Conference, and with all the power of his great brain, and all his genius for leadership, and his commanding position as president of the Conference he threw himself into the canvass and laid deep and broad the foundations for the erection of this movement of the people's love to God and man. It is quite likely that that work tapped the physical reserves of the noble preacher and hastened his end. However the great offering is completed, and with over a quarter of the sum a magnificent building is to be erected nearly opposite Westminster Abbey. There, will be furnished a vast temple, and all the offices for the transaction of all the denominational business of English Methodism.

Then the English Baptists resolved to raise a million dollars. The English Baptist women set out also to raise a million shillings. The English Congregationalists started after \$2,700,000. Both the above bodies have about completed their sublime tasks. So much are they alike in England that the Baptists are called "Baptized Congregationalists" and the Congregationalists are called "Unbaptized Baptists."

With a part of their 20th Century Fund the English Baptists are founding a "Sustentation Fund." This will enable weaker churches to have strong pastors on this plan. Every minister shall receive not less than seven hundred and fifty dollars a year, (the purchasing power of which in England is equal to a thousand dollars in Canada) and if any Baptist church wishes to pay its pastor more than that sum, it is at liberty to do so, but for every hundred dollars it gives its pastor over that sum, it must pay into the Sustentation Fund twenty-five dollars extra yearly. This is a grand movement and illustrates to perfection Rom. 15:1, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." Of course a great part of the Baptists' Fund will go to Foreign Missions, or they would not be true to the great traditions of the body.

The English Congregationalists have surpassed their expectations. Aiming after \$2,700,000 they have reached the splendid sum of \$3,312,000. They have used \$2,000,000 to remove nearly all their church debts. The rest being devoted to missions. The United Methodist Free churches of England undertook to raise half a million dollars. Within two years they have raised more than that amount. The Calvinist Methodists of Wales aimed at half a million dollars also, and are almost at the winning post. The English Bible Christians went after a quarter of million dollars and have got nearly half a million. Well done, old country Bryanites! Other religious bodies followed, doing nobly.

Then this spirit of gratitude came across the blue Atlantic, and the American Episcopal Methodists became possessed with a larger vision than any of their compere in this movement. No less a sum than twenty millions of dollars would satisfy them. Now that the great offering is completed we find that ten millions are to be given to Universities, Theological Seminaries, Colleges, and other schools of the Methodist church in Nova Scotia, the other half or ten millions to Hospitals, Orphanages, Homes for the aged and such other charitable institutions as are under the wing of the same church; also for debts on church property. Already Dr. Mills, their Financial Secretary reports that seven millions five hundred thousand have been paid off church debts; six millions two

hundred and fifty thousand have been paid to various educational institutions of the church; while two millions two hundred and fifty thousand to philanthropies and charities. As part of the same great offering, their Woman's Foreign Missionary Society decided to raise two hundred thousand dollars, and thus far have secured four hundred and one thousand. Their Woman's Home Missionary Society started after the same amount and have raised one hundred and eighty-six thousand. The International Committee of the Y. M. C. A. have raised a million.

In Canada the Methodists (who number by families in the Dominion 916,862) were the first to reach the million dollar fund they sought to raise, and have got a quarter of a million more. This was one grand united movement, well organized and lead forward by the heads of all departments. No wonder they succeeded.

Of the Presbyterians, Dr. Worden their strong financial secretary reports that they are within seventy thousand of one million and a half. The Presbyterians in the whole dominion number by families 842,301. And their success is attributed to a thorough organization of all their forces, and a devotion of their leaders to the one object; and of course success perches on their banners. In all the literature on the Twentieth Century Funds of the world amounting to forty millions no reference is once made to Canadian Baptists. They number by families in the Dominion 292,485. Surely such a body ought to have been abreast of their competitors in missionary endeavours. In conversation with Rev. J. T. Brown in Toronto a year ago, I learned that the Upper Canada Baptist did not take hold of the idea of a Twentieth Century Fund. But that all the churches were asked to give one third more than their usual contributions for the first year of the new century. I asked him if they did so. He replied, "no." And now I learn that instead of having means to expand their missionary works, the Foreign Mission Board has had to retrench their work in India to the sum of \$3,000 for this year.

Coming to the Maritime Provinces, at the convention held in Fredericton in August 1899, a resolution was passed to raise a Twentieth Century Fund of fifty thousand dollars to be equally divided between Home and Foreign Missions. Two years from that time August 1901, Dr. Manning reported cash receipts amounting to \$151, and Mr. Coburn reported \$487. This did not look as if the leaders in our denominational enterprises took very much interest in this movement. Certainly our forces were not organized to reach the goal. If the Methodists and Presbyterians had allowed their proposal to lie in abeyance for two years and six months after its adoption they would never have attained the splendid results that have crowned their efforts. I often long for more organic unity in our work! How much greater would the results of our existence be!

Five months after the Convention at Moncton the Committee there appointed, met and invited me to take the field. Three men working simultaneously could have covered the ground in nine months and secured the fifty thousand. However, though the first year of the century was gone I went to work at an almost hopeless task. It was difficult to create an interest in what had almost died a natural death. Gradually the people awoke to the facts presented and many responded generously. I worked hard from Jan. 1 to Nov. 30, and received pledges from New Brunswick of about thirteen thousand dollars. And as there are one hundred churches in New Brunswick not canvassed, I think four or five thousand more might be gleaned from them.

Mr. Hatch reports that the pledges from Nova Scotia amount to twenty thousand. And as there are one hundred churches in Nova Scotia not canvassed, I have not a doubt that the other seven thousand allotted to that province could be found among those churches.

If the committee will look out a man with some dynamite, he could fire up many a quiet church to join in reaching the fifty thousand. I hope the two treasurers, who alone have the pledges and receipts of each, will furnish us with all the churches and Sunday Schools who have pledged and what paid, so our interest may be deepened in this one-in-a-life-time-effort.

Yarmouth, N. S., Jan. 20.

From Western Illinois.

BY JUDSON KEMPTON.

All is quiet along the banks of the Mississippi. Indeed, if that is to be taken literally, the "Father of Waters" apparently lies cold in the embrace of icy death along the greater part of his course, frozen over from bank to bank. We trust and believe however that this is not true of the spiritual life of the churches of these parts. While we cannot say that any great revival is in progress, there are signs that are encouraging. The annual meetings have all been held and that church is an exception that does not report improvements along some, if not all, lines. Just at present there seems to be more revival heat in the central parts of our state. From Peoria, where Rev. Geo. Simmons has been holding a meeting in the opera house with audiences of more than a thousand and a hundred reported conversions, from

Quincy, where Rev. R. V. Meigs, youthful in years, but tall in stature, has been doing a unique but most energetic work and from Aurora where new members have been coming in quietly, but continuously, we hear some of the best reports. Here at Mt. Carroll, in the north-western corner of the state, there are fewer Baptists than in any other part and just now we are unusually crippled. In five or six counties at present, I believe I am the only active pastor. One church to the north of us is nearly defunct, one to the east has disbanded, one to the south has not had service for a year, while to the west, on the river, the Savanna pastor has resigned and to the north-east at Freeport, the young pastor, Rev. O. J. Price, his family and church have been passing through deep waters both of joy and trouble. In the midst of a happy revival in which a dozen converts united with the church he was stricken down with appendicitis and sent to the hospital where an operation was performed just in time to save his life. While he was still lying at death's door his wife was confined and gave birth to a child, but according to latest reports all are doing well and we expect that Brother Price, who is greatly esteemed in our association, will soon be able to carry on his work.

At Milwaukee the South church has recently called her third Canadian pastor, Rev. E. P. Moore—her first being W. A. McKillop and the second being Rev. W. A. Spinney, once I believe a denizen of Gasperaux Mountain, but who is now serving the state of Rhode Island as the Convention's evangelist.

The statistics of Illinois for the year from the new Year Book annual report show that we have 45 Associations with 1,166 churches. There were last year 6,254 baptisms and we have now a total membership of 121,525, a net gain during the year of 3,338 members. The denomination expended during the year for home work, including church building, nearly \$800,000 and for all missionary work, over \$46,000.

The undersigned has devoted some of the time that he could spare from his church duties to the publishing of a book of travel sermons that were preached by my brother Arthur C., on his return from Palestine. The book is called "Pilgrim Sermons." It contains twenty chapters, each chapter being a sermon which describes some feature of the eastern land and which uses it as illustrative of spiritual truth. "A mighty fortress," "Sermons from Dead Lips," "Sermons from Flowers," "In the Footsteps of Paul," are the headings of some of the chapters. Any readers of this paper, or old friends of the family who would like to obtain a copy of this book neatly bound in cloth, with a picture of the pilgrim, whose journeyings have been completed, may write to Mrs. J. F. Kempton, Wolfville, N. S. The price is \$1.00 net.

Mt. Carroll, Ill.

"If I Were a Layman."

BY A MINISTER.

If I were a layman, and had never been a clergyman, I should be very much like the average layman of today—but not nearly so good; for, with all his shortcomings, the layman whom I have known is one of the noblest specimens of the *genus homo*. And I say this after scanning all his spots and wrinkles through many years from the lofty attitude of my pulpit throne.

But, having been a clergyman, if I should now be transformed into a layman, what a layman I should be!

First of all, I should attend public worship on the Lord's Day habitually and with punctuality. Every Sunday morning I should say to myself, "I must to-day be about my Father's business." Nothing should ever keep me from the place of prayer which would not keep me from the shop or office. And I should be in my place every Lord's Day for these several and separate reasons: I should be there for the preacher's sake. Christ could not do his work alone, nor can any one of his ministers. In proportion to the support which he receives from his brethren will be the efficiency of his labors. Nowhere does a preacher so need the assistance of the men of his church as in the work of preaching. A public speaker can give back in food only what he has received from his congregation in spray, and no spray ever rises from a Sahara waste of empty pews. The eloquent tongue is impossible unless there is the listening ear, and, if the latter be present, the former is not far away. The message of the Lord never comes full and hot from human lips unless there is a congregation waiting to receive it. The absence of ten or twenty of his influential men will damp the fire in any prophet of the Lord, for the absence of these men discredits the worth of everything the preacher says. Every man in church on Sunday says by his presence there to all the community, "This man is saying something which it is worth while for all to hear;" and every member of the church absent from the service says to all the town by his absence, "One does not miss much by staying at home."

Moreover, a Christian owes it to his brother Christian to be in the church at the hour of prayer. We are all frail and feeble, and we need the assistance of one another in the arduous effort of approaching the throne of

grace. In the work of creating a reverent and receptive mood every man should bear his part. Whatever energy the Lord has given him one should be ready to communicate to others, for with such sacrifices God is well pleased. And for the church's sake every man should do what lies within his power to make public worship what it ought to be. The church is the body of Christ, and the world judges Christ by his body. On no other day of all the week has the community the opportunity of seeing the Lord's followers with one accord in one place. It is the day when the Lord's army should present to the world an unbroken front. The man who is not in his place is disorderly. He is out of the ranks, and should be admonished. Were public worship what it ought to be, it would kindle a fire for the cleansing of the town. The fire flickers feebly on the altar if men o light and leading stay at home.

Once more, for the world's sake every Christian should worship God habitually in the eyes of men. As Christian people, our supreme work is that of witnessing. The testimony ought to be full-toned and emphatic. It should come from the mouths of many witnesses. When the minister rises to deliver his message, every member of the church who is present co-operates with him in the great work of persuasion. Although silent, the congregation speaks, and after the benediction, as the people wend their way to their homes, the sound of their footsteps in the streets continues the worship; for, being interpreted, it says to all who have ears to hear, "This is the day which the Lord hath made; we will rejoice, and be glad in it." I dwell upon this duty of church attendance for the reason that many laymen, bewildered and beguiled by the clamorous voices of the times, have come to look upon public worship as one of life's electives,—a formality which may be dispensed with by any man who, on Sunday morning, can find something else to do.

And if I were a layman, and made it my business to go to church, I should be in my place on time, and ahead of it. I should feel humiliated if I found myself disturbing the worship of my brethren by stalling up the aisle five minutes after the service had begun. In short, I should have as much respect for the church of God as for an express train.

When once in the pew, I should keep my watch in my pocket. It is true we call the church on earth the church militant, but we need no minute men in public worship. For twenty men to pull out their watches when the preacher comes forward to announce his text each one of them closing the case with a click which sounds like the echo of a distant report of a pistol, is not seemly behavior for the house of God. In many cases the watch act is, of course, simply a thoughtless habit, and, the men who are guilty of it, like certain other malefactors known to history, know not what they do. But the sound of a dozen closing watches is not fit music for public worship, and the sight of them is not inspiring to the one man who alone sees them all. If laymen have a burning curiosity to know how to-day's sermon compares in length with the sermon preached a week ago, why should they not club together and buy a large-faced clock, and hang it on the pulpit wall? It was Heisen's babies, I believe, who wanted to see the wheels go round.

A man ought not to be avaricious in the house of God either of time or space. If he rents a pew, in one sense it is his own, but in a deeper sense it is the Lord's. To share the pew whenever possible with strangers is, to a full-grown Christian, a privilege and delight. We have heard much of the mistakes of Moses, but there is one mistake he never was guilty of.—he never neglected the stranger within the Israelitish gates. I have known laymen who might profitably have gone to school to Moses. It is said that the early settlers of this country formed the practice of sitting each man at the end of his pew in order that he might get out of church without delay in case of attack by the Indians. The Indians are gone but the habit survives. Indeed, it sometimes seems that some of the Indian has gotten into the man in the pew. For if it is not barbarous for a Christian man to scowl at strangers whose presence leaves less room for his coat, it would be difficult to say what barbarity is. If I were a layman, I should at the very start have a conference with the usher in my aisle, and assure him that, obedient to Paul's injunction, I should be "given to hospitality." Many an usher keeps a list of pewholders whom he labels "cranky." I should, at all hazards, keep off that list. When the dog in the manger gets into a Christian church the usher is the first man to come to grief. If I were a layman I should have two ambitions; I should want the approval of God and—the usher.

And after the sermon I should never leave the church without shaking hands with at least one human being. Shaking hands is a means of grace, and they who neglect it do so after their peril. If a man can engage in Christian worship and then walk down the aisle as though he were the only man in the church, he must be akin to those unfortunate individuals mentioned in the New Testament, the burden of whose cry was; "Let us alone!" If I were a layman I should ponder often this question, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"—E. K.

Messenger and Visitor

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Editor

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A Novel Church Letter.

At a regular conference of — church when the congregation were engaged in singing a hymn, a newcomer stepped forward and gave his letter to the clerk. As the clerk read it, a puzzled expression crept into his face, and he handed it to the pastor. The pastor himself smiled inwardly as he read it, then, soberly, he remarked as he looked toward the newcomer, "It seems there is a mistake," and asked him if he had not another paper. "No," he said, "that is all the letter I have." By this time the congregation was on the alert, for it was plainly evident that pastor and clerk were in a secret. A certain brother, rather eccentric, but good and true, closely watching the proceedings, saw some fun in that paper and feeling like having his share of it, sprang to his feet and requested that the paper be read to the church. The pastor tried to explain that the paper was not intended for the public but pertained to a simple business transaction. This aroused the new brother and he saw that he had made a mistake by bringing the wrong paper. The pastor was saying something about his bringing the letter at the next meeting, when to his feet rose the eccentric brother (himself a merchant) again, and said "Brother Moderator, I still want that paper read. You have read it, and the clerk has read it. You seem interested, and we want to be interested too. If the new brother has no objection, I want the clerk to read the paper." Here, the new brother, who was showing a little amusement over the matter, said he had no objection. The clerk read it. It was the monthly bill for family groceries, bought at the store where he had lived, duly receipted. As soon as it was read, the odd brother was on his feet in an instant; but the pastor, wishing to avoid a scene said, "The subject will have to be dropped as there is no motion before the body." At this the brother who had stood to his purpose cried out "I move that the communication as read be accepted as good testimony on behalf of our brother as an honest man." It was instantly seconded. The pastor smiling inwardly, at least, said "The motion is before you, it is in order for you to free your minds." And they did so especially that odd brother. "Such a letter" he said "was worth something. — In that letter accidentally brought to light, as it had been, he would be willing to trust the bearer with goods, but what merchant would credit a stranger with goods, on a regular church letter, stating that Mr. — is a member in good standing in — church? Such a letter is not worth a straw on the question whether, if the bearer gets in debt to you, he intends ever to pay you. The truth is, this letter (all laughed) is worth a bushel of such letters as we ordinarily give and take, when it comes to the matter of one's being honest in his deal."

The amount of it was that some hung their heads and before the discussion ended, the whole church began to think that the giving and receiving church letters was a serious matter. The pastor told them that there was a providence in the new brother's mistake, and that the church might consider it an admonition directly from the Lord. At this the odd brother had the last word, about as follows: "You know, brethren, we only made this motion that it might be in order to speak; and now if the church does not object, we withdraw it; but we do so with the hope that the time will come when this church will make it a rule to give no one a letter,

until he has settled all open accounts and made satisfactory arrangements for the payment of all his debts." That one bomb falling as it did, did much toward waking up the church to a certain fact in its condition—that a number of its members were becoming notorious for not paying their debts. What is the lesson to be learned?

Revivals.

There never was a time in the history of the churches of Jesus Christ when it was more important to inquire as to the need of a revival, the nature of such a work and its possibilities. The question is often asked, "Has the day of revivals passed? Can we never again expect to witness the manifestations of God's power to save as have been witnessed in the days that are gone? Is it a fact that we are no longer to expect revivals and conversions as formerly?" That an affirmative answer must be given to these questions is not borne out by the Word of God. The Bible teaches that revivals are possible, are to be prayed for, and expected.

It is true that many Christians and some churches and homes have become worldly; All manner of social festivities and questionable devices have invaded the Christian ranks, and by these means paralysis has laid hold of the hearts of many believers, both ministers and people. But is it true that we need to feel that the clouds cannot be penetrated and the rain be poured upon the churches from above? Have we forgotten that in just such times as these God has said, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him!" This is as true now as when these words were spoken. Whatever change there is in the vast harvestfields of Zion it is not in God's promises, the conditions of prayer, nor in the resources of grace. The change is in the great possibilities of the whitened and whitening harvest fields. Never were there so many forces to save sinners, and never so many sinners to be saved, as now. The possibilities are unmeasured, the promises of God unfailing, and the human multitudes crying for the Bread of Life are everywhere. This and other lands are teeming with them. In town and country, by the building of churches, the organization of Sunday Schools, the scattering of Bibles, the multiplication of bands for prayer, the press, secular and religious, vying with each other in telling of the progress of truth in the Kingdom of our Lord, education, from the Sunday school to the college, in every form,—all alike are engaged in sowing seed for the harvest. Whatever may be said of sowing tares, the fact remains that the true religion of Jesus Christ still prevails. How then can we doubt the ultimate triumph of truth and the final overthrow of error! It is as certain as that God lives and reigns. The kings of the earth set themselves, and the rulers take council against the Lord and against His anointed saying, "Let us break their bands assunder, and cast away their cords forever." But "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." With such a declaration in mind, every pastor and every church can and ought to arise in the might of conviction, and go forth girded with power for the conflict which is now on in the world.

The prospect before the people of God is bright with promise, and it never was brighter in any part of our work than in revival experiences. No church has ever gone forth to thrust in the sickle by humility, faith, personal heart searching and prayer, that has failed of the blessing. When Jesus said to the first disciples "Go and give the gospel to every creature," "Lo, I am with you," and "All power is given unto Me in heaven and in earth," He not only proclaimed a work to them, but an equipment, and a fitness for the work.

In the revival work of urging Christians to consecration, prayer and faith, we not only need to preach about the Holy Spirit, unfolding His person, mission and power, but we need to receive Him as the Convincer of sin, the Guide and Comforter of all believers in Jesus. He alone can bring about the great results needed and desired. Nothing else can do the work and reach the great end. For "it is not by might nor by power, but by my Spirit, saith the Lord."

There can be no question but that many in our churches have the Holy Spirit in measure. They

are converted men and women, are true believers in Jesus, but they are not consecrated and devoted followers of their Lord. It is not a question of their reception of the Holy Spirit. They have already received Him. It is a question however of their giving themselves up to his leadership in their hearts and lives. Given this, and the blessing we long to see, will not tarry. "Bring ye all the tithes into the storehouse, that there may be meat in mine house and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

The Kingdom of God—a Study.

A university president once made the remark that he had passed through a college and a seminary and never heard of the Kingdom of God. Perhaps he had forgotten some things he had heard. And yet this was the great theme of Christ. It really looks as if all his teaching can only be explained or understood by what He said concerning the Kingdom. The church is one thing—the Kingdom is quite another thing. A man may be in the church and not in the Kingdom. He can be in the Kingdom and not in the church. A clear conception of the Kingdom is very important in order to a clear conception of our own relation to Jesus Christ. It is prospective of the Old Testament and the framework of the New Testament. In the study of Matthew's gospel, which is emphatically the gospel of the Kingdom, the following passages are worthy of notice. It is at hand (3: 2); a condition of entrance (5: 13); seek it first (6: 33; not every one will enter it (7: 21); its laws and citizens described (ch. 5 and 7); greatness of its citizens (11: 11); seized by the violent (11: 12); proof of its having come (12: 28); many will not receive it (13: 11); six parables expounding it (13: 24-50); riches of its members (13: 52); Christ coming into it again (16: 28); the greatest in it (18: 1); forgiveness the spirit of it (18: 23); sacrifices of some to attain it (19: 12); citizens child spirited (19: 13); hard for rich to enter (19: 23); capital and labor in it (20: 11); its places of honor (20: 20); taken from Jews and given to Gentiles (21: 43); rejected of the Jews (22: 2); likened to ten virgins (25: 1); Christ orders it spread all over the world (28: 19.)

The Kingdom of God and the Holy Spirit two of the most important doctrines taught by Christ, are pressing to the front. It is strange that they were ever relegated to the rear. Along both these lines there is abundance of material for pulpit utterance. Perhaps the above reference may suggest to some of our pastors a series of sermons on the Kingdom of Christ.

Editorial Notes.

—The article by Rev H F Adams in reference to Twentieth Century Funds is an admirable resumé of the work accomplished by the different denominations. The Baptists of Great Britain make a good showing and as a result the cause will get a splendid uplift. The Baptists of Canada have done something but nothing like what they are well able to do. What has been accomplished in the Maritime Provinces was inaugurated by the Foreign Mission Board in a recommendation to Convention, subsequently Home missions were included. But the result achieved was due to the splendid canvass made by Mr. Adams. Honor to whom honor.

—On another page will be found an article taken from "The Outlook" entitled "The Gift of Millionsaires." It is well worth reading by all those who are in doubt as to whether certain gifts made by wealthy men to educational, missionary or other benevolent institutions ought to be received by them. The question is a live one, and is discussed very freely in the press both secular and religious. In the absence of the editor of this Journal from his post, the writer of this note has ventured to give its readers the benefit of the article. He does not wish to commit the paper editorially to the view which is upheld, nor its opposite. The article will speak for itself and is of value only so far as it may throw some light on a question that is misunderstood by many.

—The Congregationalist of January 24, is responsible for the following:—"A man in great need of coal succeeded in the purchase of two tons. The driver of the load found a manhole in front of the house covered by an iron plate. Supposing this was the entrance to the coal bin he pried off the plate, dumped his load into the hole, shoveled it all in and replaced the plate. The

sidewalk, went joyfully to the cellar, only to find the bin empty. The driver had delivered his load into an opening of the city sewer. The editor continues, we are constrained to remark that we have known of greatly needed contributions for religious and charitable work bestowed with generous motive and by reasons of careless haste and want of proper investigation, delivered where they are of as little use as this coal is. Sometimes, too, the money thus deposited in the wrong place has been trust funds. The lesson is worth learning by all readers of this journal. Our gifts and the way we dispose of them may be a surer index of our real selves than our words or our prayers.

—The Montreal Witness has opened its columns to representative men of the leading Protestant denominations of the city of Montreal, for the discussion of the question of Christian Union. Many good things have been written. The symposium will be of value in this, that men will be able to look at things from the other fellow's point of view. The Rev. J. A. Gordon, pastor of the First Baptist church, has laid down some principles which he holds to be basal to any re-union of the different denominations that would be worthy of the name.

1. That there is a visible institution or organization in connection with the Kingdom of God on earth known as the Church.
2. That there are two divinely appointed ordinances essential to the existence and orderly continuance of a New Testament church, namely, baptism and the Lord's supper, and that those are to continue until the end of the age or "till He comes."
3. That an intelligent believer in the Lord Jesus Christ is a proper subject for Christian baptism and church membership.
4. That the immersion in water of such an intelligent believer in Jesus Christ as his personal Saviour and Lord, by a duly qualified administrator, in the name of the Father and of the Son and of the Holy Ghost is valid Christian baptism.
5. That such an intelligent believer so baptized is entitled to all the rights and privileges of ordinary church membership. That the principles laid down by Pastor Gordon will be accepted by His Pedo-baptist brethren at the present stage of their eccligate interest is not at all probable; but that there are Pedo-baptist denominations that could unite and so conserve their energies and make aggressive work more effective is now admitted by most persons, and that there are Baptist denominations that could join hands in promoting the interests of the Kingdom of Jesus Christ is also clear. Let the discussion go on in a kindly Christian way, it will do good.

Day of Prayer for Colleges.

Lord's Day, Feb 8th, will be the day of prayer for colleges, and, by request of the Faculty of Acadia, we call the attention of the churches to the subject. We have our schools at Wolfville and we believe in prayer; and it is therefore, to be taken for granted that we shall, as in years past, unite in seeking divine blessing on the schools we love so well. Those who manage our educational work, our Board of Governors, and others, need the insight, devotion, motives and power which only the Holy Spirit can give. Those who teach need the ability, wisdom and power of utterance which only the same spirit can impart. And those who are in the days of privilege of a life time need humility, "mother of all the virtues" and the quest for truth and life that none but God can give. We desire success in our work, and to be abiding our work must be spiritual, and the secret of all spiritual success is an immediate and uniform submission to the influences of the Holy Ghost.

We have carried on our work in the past, because of our conviction that it is of God, and our work has given the strength of purpose to many a life. We desire our young people to have convictions of the value of knowledge, of truth, of life—"Convictions of any sort, a living practical consciousness of any kind,—is of great value, because it is only this species of knowledge that moves mankind, convince a man, that is, give him a consciousness, of the truth of a principle in politics, in trade, or in religion, and you actuate him politically, commercially, or religiously." "But the conviction of sin, with what it includes and leads to, is of more worth to man than all other convictions." And it is the office of the Holy Spirit to convince of sin. "Never is a mass of human beings so centrally stirred, as when the Spirit of God is poured out upon it, and from no movement in human society do such lasting and blessed consequences flow, as from a genuine revival of religion."

And the influences of the spirit may be obtained by asking for them. There are other gifts of God which may be asked for with deep and agonizing desire, and it is not certain that they will be granted. This is the case with temporal blessings. But no man ever supplicated in the earnestness of his soul for the influences of the Holy Spirit, and was ultimately refused."

We understand that Dr. Trotter will preach at the morning service and probably Rev. Mr. Hatch and Dr. Sawyer will speak at the meeting in College Hall in the evening. The day will be a good one for our pastors to use in directing the thoughts of their congregations to the need of the spiritual in the work of education.

Honoring the Lord by Systematic Giving.

It has been laid on a committee, of which, Rev. J. C. Spurr is chairman, Rev. J. L. Mlner, secretary, and A. W. Sterns, treasurer, to try and secure the hearty co-operation of the Baptist churches in this province, in the matter of supporting our missionary and educational enterprises.

If you will kindly bear with me a few moments, I will try to say a few plain things to myself and you, on this subject, in as kind a way as possible.

The Dominion Iron and Steel Company and the Dominion Coal Company at Sydney are important industries; with large capital, a great number of employees, and a purpose that will no doubt be very far reaching. The capital is owned by persons in different parts of Canada and the United States.

We may not own any shares in these large companies, but we are met here today stock-holders in corporations, having far more important aims. I refer to our Home and Foreign Missionary enterprises together with Acadia University and the other undertakings for the Maritime Baptist Convention. We have put our hand to the plough, we have engaged with our brethren in Nova Scotia and New Brunswick to help support these objects. Twenty-three thousand dollars is the amount required for this year. Sixteen thousand dollars is expected from Nova Scotia. Six thousand dollars from New Brunswick and one thousand dollars from this province. That would mean for this Island about one cent per week from each of our church members.

When a man buys very heavily of railroad or other stocks, he is sometimes called a plunger. The Maritime Convention evidently does not expect many plungers from P. E. I. in the stock of our Denominational Work, when they assign us an amount equal to one cent per week per member.

But even this small amount will not be raised without some system and effort. I have here a schedule of the contributions of the Baptist churches of this province for Denominational Work (apart from the Womens Aid Society offerings) for each year since 1883. I will not weary you with all the figures, but will simply read the contributions for three years. In 1881 we raised \$732. In 1891 \$798, and in 1901 \$483, or in other words in 1881 about one cent per week, per member, and in 1901 about half a cent. This decline in our giving is not because we are getting poorer. For the last ten years our province has been steadily increasing in wealth. Methods of farming have been improving, farms have been growing in value, until the census returns just issued (as summarized in our local newspapers), show that the value of farm property in Prince Edward Island is thirty millions of dollars, and farm products are worth seven millions of dollars. The average value of farms is \$2314. We have today under cultivation 3700 more acres than we had ten years ago. In 1890 there were four cheese factories in this province with an output of \$8500. In 1901 forty-seven cheese and butter factories were in operation with a product of \$566 824.

Has not the Lord been increasing his temporal gifts to us, and have we not been decreasing our offerings to the extension of his cause. Can we call this keeping faith with the Convention, can we call this being honest to our obligations, can we call this bringing all the tithes into the store house, can we call this, honoring the Lord with our substance.

You will no doubt agree with me, when I say that an average of one cent per week per member, which the Convention asks us to contribute for the spread of the gospel, is far below what the Lord requires of us. And we can safely affirm, that there can be no question as to our ability to give that amount. Do you ask then where is the difficulty? In the first place, is it not in our failure to fully recognize the fact that God has committed the extension and maintenance of his kingdom to human instrumentality and not to the service of angels—and in the second place, to our lack of system in making our offerings unto the Lord. The scripture plan is "upon the first day of week, let every one of you lay by him in store as God hath prospered him. Notice the time, the persons spoken to, and the amount. If this method were followed we would have no trouble in raising amounts that we now think very large.

There was once a man who thought himself very poor, so poor that he could give but little money for any good work. One day a lady asked him if he wouldn't put his name down on her paper promising to give \$18 25 during the year to the different causes for which his church was trying to work. He looked at her with amazement "Why my dear woman!" said he, "I never had \$18 25 a year to give in my life, and never expect to have. I'm a poor man." "Well," she said, "if you really think you cannot afford that sum, wouldn't you give five cents a day for this year." "Why, yes," he said, "five cents a day is a little bit, certainly, if that will do you any good I can manage that," and he did, and enjoyed it. You all know the difference between five cents a day and \$18 25 per year.

Dear friends, let us adopt the Bible plan, and lay on the Lord's altar, on the first day of every week our offerings to Him. Let us adopt the envelope system, that is now so widely used and with such good results.

Systematic giving may be illustrated as follows:

30 persons giving 10c per week amounts to \$150 00 per year
25 " " 15c " " " " " " 195 00 " "
25 " " 25c " " " " " " 325 00 " "
12 " " 50c " " " " " " 312 00 " "
5 " " 75c " " " " " " 195 00 " "
3 " " \$1 00 " " " " " " 150 00 " "

Thus One Hundred will give annually \$1339 00

If the rates were only half of the foregoing, the total would be above what is sometimes raised. One hundred persons can easily in this way raise an amount that would comfortably support their pastor, and assist the various benevolent schemes of the church. It must be carefully noted, that proportionate giving must be regular to be effective. Should any be absent on one or more Lord's day from their church the amount must be secretly laid aside. It is the Lord's money. It is devoted, and brought when the worshipper appears again in the House of God.

This is a subject that should have careful study. Perhaps it is more closely allied with the spiritual death in the land than we think for. For every text in the Bible that speaks of prayer, there can be shown three about giving.

"The earth is the Lord's and the fulness thereof"
 "The silver and the gold are His"
 "The cattle upon a thousand hills are His also." And we who are entrusted with more or less of these things, are not proprietors, but stewards of God to manage them for His interests, and we are expected to return unto the Lord His own with increase.

Ontario Letter.

REV. P. K. DAYFOOT.

The new year, in this country, brings our municipal elections. Every city, town, village, hamlet, has its own local campaign; and some of these are as exciting as the choice of a legislature. The chief city of Ontario is Toronto; and all eyes are fixed upon the polling that places one man at the head of that community of 200,000 souls. The contest this year was unusually interesting for Baptists, and great was the rejoicing when it was announced that the mayor of the Queen City for 1903 is Mr. Thomas Urquhart, barrister and solicitor. The new mayor was born in a country village 44 years ago, and stayed there 20 years. Then he emigrated to the city, studied law, received a call to the bar and began to make a record for himself, such as is often made by the lad from the country. Now from the mayor's chair he can look back upon a host of city youths who were flitting from one drawing room to another, while he was poring over Blackstone and grinding for exams. Mr. Urquhart is a deacon in Walmer Road Baptist church and superintendent of the Sunday school. He invited his pastor, Dr. W. W. Weeks, to open the first session of the City Council with prayer; and then he proceeded to instruct the city engineer to compel the street railway to carry out the terms of its contract. There will be no stagnation around the City Hall this year.

Brandon College, our young and enterprising school for Manitoba has found good friends. Mr. and Mrs. Davies of Toronto, who have financed the enterprise from the beginning, have shown their approval of the conduct of the school and their faith in its future by donating \$67,000 to the endowment fund; and Lord Strathcona, who began life as a junior clerk in the employ of the Hudson Bay Company, has added \$1000 to the other gifts.

The result of the Temperance campaign of last year was a majority of nearly 100,000 votes for the enforcement of a prohibitory law; and though this is short of the required number, the Temperance people have already sent a delegation of 200, to ask of the government the abolition of the bar and the supply of liquor to clubs.

The Century church, Toronto, is the youngest Baptist church in the city, being but two years old. During the past year the increase has been 19 by letter and 33 by baptism. There are 266 in the Sunday school. The income was \$2 800. Under the auspices of the City Extension Board, a new building will soon be erected and the church has already raised \$1,800 for that purpose. The membership is now 180.

Port Hope, Ont.

Rev. Wm. E. Hall.

I cannot indulge in expressions of grief at the announcement which appears in your columns of the release from suffering of my life-long contemporary and friend. We started together to climb the hill at Horton Academy and kept in touch, until he was ordered to quit, and went home to die. That was more than forty years ago. He came rolling up the hill one day, a mass of flesh, to my astonishment. He had been nursed at home, and fresh air and his mother's cream had brought him round. But he found that confinement in College rooms, rapidly placed him where he was again, and he, much against his cherished desires, was obliged to forego the College course. However, he loved and studied the Bible, and was always able to present its truths clearly and with a good deal of unct'ion. He was a successful pastor, feeding the lamb and the sheep, and weeping over poor sinners. He had a talent for building churches, how many I do not remember. After his temporary breakdowns, we would sometimes say that "Brother Hall won't build another meeting house" and he did—several more.

Wm. Hall was a Baptist through and through and rounded off; a specimen of the men who have built up our part of the kingdom in the Maritime Provinces. He spent his strength for the churches; and now we all unite to say, "Blessed are the dead, who die in the Lord; they rest from their labors, and their works do follow them."

Amherst, Jan. 31.

D. A. STREAN.

The Story Page.

A Strange Bear Trap.

When Mr. Edgar moved into the North-Western woods to work for a large lumber company engaged in clearing up the timber region around Clearwater he took his small family with him, and installed them in a small house on the outskirts of the great forest.

Clement and Clarence were both at the age when they could appreciate the wild freedom of the woods and country, and instead of being homesick for their quiet eastern home, they found endless pleasure in roaming through the forests and finding adventures with the birds and animals.

Shortly after getting settled in their forest home they built a house among the tree branches. This was an ingenious contrivance made by fastening young saplings in the crotches of four trees, and raising a floor to this foundation. Then they built up the sides and roof of small stakes and sticks, until the house looked as if it was actually growing out of the leafy branches of the trees.

They built a ladder to carry them up to the treetop house, and then a trapdoor in the bottom through which they could let down a rope ladder.

"We might need this some day," said Clem, the oldest and prime leader in the enterprise. "Suppose a wind or a tramp should take away our wooden ladder. Then we couldn't get down without this rope ladder."

Now, tramps were not likely to appear in that region, and windstorms could hardly blow down the heavy ladder; but for all that the boys had occasion to use their romantic ladder sooner than they expected, and in a way that made a deep impression on their minds.

It was one day when their parents had gone to Clearwater, and the two boys had the whole afternoon to play in. Naturally they thought of their treetop house, and decided they would take their dinner up there to eat. So they carted several baskets full of provisions up to the house, and then proceeded to make themselves comfortable.

"This seems just like living in Africa," said Clem, who had read of a race of Africans who lived in treetops. "If we only had a few enemies to come around to attack us it would seem real enough."

"We wouldn't leave our ladder hanging down for them to climb up on," said Clarence, with his mouth full of cake. "I guess we'd better pull it up to make believe there was danger."

"Yes, we will," answered Clem. "I'll go. You stay here."

Climbing out of the house, Clem started to grasp the end of the ladder, but he suddenly let go of it with an exclamation that attracted Clarence.

"What's the matter?" the latter exclaimed, poking his head out of the doorway. Then he uttered a queer exclamation.

"Look, coming up the ladder!" gasped Clem, pointing toward the ground.

Clarence had already caught sight of the disturbing element. Standing on the ladder, looking queerly at them, was the largest bear he had ever seen. The animal was thin and hungry, and the boys did not like the look in his bloodshot eyes.

Bruin was as much surprised as the boys, and he stood on the ladder and returned their gaze. He might have decided to return to the ground after discovering the boys, had not Clem tried to frighten him away.

"Get away from here!" he shouted loudly, and hurled a small stick at him. This struck the bear plump on the nose and made him sneeze. Then, with a low growl, he began to ascend the ladder. He was not so easily frightened as a small bear might have been.

Clem turned a little pale, but still showed pluck. He shook the top of the ladder so that the bear hesitated once more. But it was in vain that he tried to push the ladder off the tree trunk. The weight of the big bear held it in position, so that no one could move it.

Once more Bruin started upward, climbing deliberately and carefully, so that he would make no misstep. Half-way up the ladder the boys grew more frightened, and then, when he had covered half the remaining distance, Clarence called out nervously: "Come away, Clem! Come in the house."

Clem found this advice sensible, and after casting a last look at the approaching bear he hurried into the house with his brother. Now, they had not prepared against such an invasion, and the rude sort of a door which they had provided was no protection against the bear. With one blow of his paw he could knock it down.

"We must get out our rope ladder," said Clem quickly. "When he gets up on the platform you go through the trapdoor first and slide down the rope. I'll come right after you."

"But I can't open the trapdoor," said Clarence, in desperation. "This bolt sticks."

"Let me try it," said Clem, grasping the rude wooden bolt.

They two tugged away at the door, but for some reason they could only get the bolt half-way back, and there it stuck. Meanwhile the bear had reached the platform, and the boys could hear his angry snarl just outside.

"O. quick, Clem!" shouted Clarence. "He's at the door now."

The perspiration was rolling down Clem's face, and he could only gasp, "I can't move it!"

Then there was a bang on the door. It sounded like a clap of thunder, and the two boys jumped up with alarm.

"Throw the rope ladder out of the window, and climb out," shouted Clem, still keeping his wits about him.

He did not wait to be obeyed, but caught up the rope and flung one end out of the open window. Then, boosting Clarence up, he said, breathlessly, "Quick! Get down as fast as you can, and let me have a chance."

Clarence needed no urging, for a second bang at the door had made it tremble and shake. He was out of the window and sliding down the rope in a few seconds. Clem then just had time enough to get up on the sill of the window when the door fell inward. Old Bruin stood before him, but he had the chance to escape.

While the bear was walking across the room he was sliding down the rope, and when he reached the ground he saw the animal's face gazing at him from above. But the bear had no intention of following them down their frail support. Curiosity and the odor of good things attracted him. He walked around the house several times and peered into every corner. Then he came back to the rude table and proceeded to eat up all the dinner the boys had prepared for themselves, beginning first with the cake and honey, and winding up with plain, ordinary bread.

Clem and Clarence could not see all this from their positions from below, but from the noise they judged pretty accurately what the bear was doing. "He's eating up everything," said Clarence, ruefully.

"I don't care, if he will only stay there until father comes home," replied Clem. "I think then we'll have bear meat for dinner to-morrow."

But Bruin did not intend to locate permanently in the treetop house. He probably scented danger, and did not propose running any unnecessary risk. He had eaten his fill of the good things, and he now walked to the window and looked down at the two boys. For a long time he gazed at them and dangled the rope ladder in his paws, as if deciding whether it was strong enough to hold him.

Then apparently he was not satisfied, and he turned to retreat the way he had come up. Suddenly Clarence shouted: "Now's our time. Let's take away the ladder. Then we'll have him."

"O, no, we won't," replied Clem, who was older and knew more about the ways of bears. "He can climb down the trees just as easy as you."

Clarence's enthusiasm cooled off, and he stood by the base of the ladder looking up. "I wonder what he's doing," he said, meditatively, as he heard the bear scratching at the bottom of the house.

"Trying to dig his way through, maybe," said Clem, laughingly.

Then suddenly he grew serious, and he grasped Clarence by the hand, saying: "Look! He's fooling with that trap-door. If—"

He did not finish his sentence. In some way Bruin in his curiosity had accomplished what the boys in their anxiety and haste had failed to do. The trapdoor in the bottom of the house suddenly opened and fell downward with a click.

Bruin had been seated on it, and when it opened he shot down through the opening as if ejected from a cannon. There was a wild grunt and squeal, a vain attempt to grasp something that would hold him, and then a few queer turns in the air. Before either boy had time to run the big black carcass fell plump at their feet, making a noise and jar that startled the birds around.

When the bear struck the ground the two brothers started on a run for the house, but when they turned to look around they saw the bear running in the opposite direction. The boys turned and raced after him, jerking loudly; but Bruin had no eyes for them. His experience with the strange house in the trees had been sufficient to satisfy his curiosity for the day. What frightful trap had been sprung on him he could not imagine; but he probably thinks to this day that it was a narrow escape for him.

As for Clem and Clarence, they felt that their house in the trees was a better place to entrap an enemy than they imagined, and they planned eagerly for the next bear which should attempt to invade their home—Geo. Ethelbert Walsh, in Christian Advocate.

The Boy that "Betted".

BY JESSIE LENORA BRITTON.

He was one of those jolly, sweet-tempered, obliging boys whom every one likes; and grandma declared that he had but one fault,—he would use slang, and his pet verb was "bet."

"It is strange," grandma said, "that a boy who has been brought up to use good language should form a bad habit."

He was seldom if ever heard to use the verbs "think," "guess," or "perhaps" or "probably." If he liked anything, it was "out of sight," if not, he "bet" it wasn't "worth a kick." He "bet" he should miss in spelling, and he "bet" it would rain great guns.

The whole family had tried to break him of the habit, but it did no good. After a time his brothers nicknamed him "Betty," and then his friends thought the name was very appropriate, and in a little while nearly every one except his mother and grandmother seemed to have forgotten that he had any other name. But that didn't trouble him; he seemed to like the name Betty just as well as the name Henry, and he "betted" just as much as ever.

One day his brother Charles was at the railway station when quite a crowd of passengers were waiting for a train which was late.

"Hello, Charles Spenser!" one of his boy friends called.

Then a lady came to him and asked "Was your mother Elizabeth Porter? I used to know an Elizabeth Porter who married a Charles Spenser, and I think she lives in this place."

Yes, Charles's mother had been Elizabeth Porter and the lady was one of her old friends.

"When I found that I must change cars in this place, I thought of my old friend, and should have tried to find her if I had had the time. You tell your mother that Mary Graham sends her love and will write soon. Now tell me how many brothers and sisters you have."

"There are three of us," Charles told her. "Arthur is fifteen, I am twelve, and Betty is ten. Betty looks just like mother," he added.

"Dear little Betty! I'd like to see her. I suppose she is named Elizabeth, after her mother."

But just then the train whistled, and there was no time to explain that Betty's real name was Henry, instead of Elizabeth.

This happened in November, and a Christmas box came by express for the Spensers. There were pleasing things in that box. Mary Graham had remembered them most generously; it seemed that she was trying to make up for the years in which she and her old friend had lost sight of each other.

There were books for father and mother, a camera for Arthur, a magic-lantern with some delightful views for Charles, and for "dear little Betty" there was a beautiful doll. Just think of it! a doll for a big boy of ten!

Perhaps you can imagine how keen "Betty's" disappointment was as he looked at the presents, and wondered what his present would have been if the lady had known that she was buying a present for a Henry instead of an Elizabeth.

"I am so sorry! it was my fault, and you may have a half claim on the lantern," Charles said.

But Henry shook his head, "It is my own fault; but I wish that nobody would ever call me 'Betty' again."

Of course, he was called "Betty" a good many times afterwards, and, of course, it was a hard struggle to overcome the bad habit, but the Christmas box "did the business," as Henry would have said.

Now grandma says, proudly, "There isn't a boy in town who uses better language than our Henry."—Sunday School Times.

Robbie's Right-About-Face.

Robert Bruce Brown straightened his stout little back, squared his sturdy shoulders and took a long breath,—two, three, four. Then he tilted his head back, and looked up at the bright sky beyond the bare beech boughs with almost a scowl.

Yes, it was hard work. That was certain. When Uncle Hugh first told him he would pay him ten cents a quart for all the beechnuts he would pick up, it seemed the most delightful and easy way in the world to earn money. And Robbie wanted money very much indeed for a special purpose. That purpose was to buy a warm golf cape for his dear little mamma, who worked so hard and whose winter coat was getting so thin.

He had kept the secret shut in his eight-year-old brain (or wasn't it his heart?) so that nobody even suspected it; and Uncle Hugh began to be rather puzzled as to what he should do with five pecks of beechnuts,—and Robbie was beginning on the sixth! When the last pint was picked he would take the money Uncle Hugh paid him, and put his twenty cents with it, and take mamma down to the big store and say, "Take your pick!" For the window was full of the "beautifullest" ones, each bearing a big placard—\$5!

He wanted it for a Thanksgiving present, but, when Thanksgiving came, he had only just begun on the last half of the last peck; and it was growing harder and

* The Young People *

EDITOR - - - W. L. ARCHIBALD.

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

Daily Bible Readings.

Monday.—Unbelief, envy, murder. Genesis 4:3-15.
 Tuesday.—Covetousness leads to moral and spiritual bankruptcy. Numbers 24:10-14; II Peter 2:15,16.
 Wednesday.—Physical strength undermined by immorality. Judges 16:15-21.
 Thursday.—Sins of omission. I Samuel 3:11-14.
 Friday.—Pride leads to disobedience and disobedience to rejection. I Samuel 15:13-29.
 Saturday.—Physical beauty and personal magnetism cannot bring the highest success, if the heart is selfish. II Samuel 15:1-14.
 Sunday.—Men may be lost in spite of the very best advantages and opportunities. Matthew 27:3-10.

Prayer Meeting Topic, Feb. 8.

Bible lessons from men that failed. Gen. 4:8-12; Judges 16:20, 21; Sam. 3:11-14; 15:26-29.

CAIN.

Cain failed because he was out of harmony with God, and so lacked spiritual discernment and faith. As God intimated to Cain, he had neglected some duty, and neglect of duty leads ever to unbelief, and that in turn to every form of sin. Cain however wished his external deportment to be correct and so he brought a public offering to God, but the Lord who "looketh on the heart" was not pleased with it. God's rebuke to Cain, instead of bringing him to his knees with the prayer of David, "Create in me a clean heart, O God; and renew a right spirit within me," served only to bring to the surface the jealous hatred which lurked within and which culminated in the first murder. Think! Death lies coiled in the heart of even the simplest sin for "sin when it is finished bringeth forth death."

SAMSON.

The magnificent manhood, the strength, the virility of the man ought to have made success certain. But why was he shorn of his mighty power? Because he became careless. He trifled with sin. He thought a little indulgence in sensuality could not harm him. Perhaps he excused himself on the plea that he wanted to know the world. At any rate, sin proved too strong for even the giant strength of a Samson and soon had him bound, a sightless and pitiable captive to the tread-mill of his foes. How many magnificent specimens of manhood and womanhood have gone down into abject failure and ruin through trifling with the wine cup and other seductive vices!

ELI.

Eli failed through lack of aggressive righteousness. He had not the courage of his convictions. His beliefs were all right, but his practices did not correspond. He lacked backbone. He meekly and feebly chided his sons when he should have restrained them with a strong hand, from making themselves vile. A father is responsible for what takes place in his own household, and if he does not rule that household well, he fails in God's sight as a man and as a Christian.

SAUL.

Saul's failure was a terrible one, "How are the mighty fallen!" God wanted to make of Saul a wise powerful and successful man. It seemed at first as though he would succeed in this. But the taste of power spoiled Saul. Self grew within him until it ejected God out of his life. He became headstrong, self-willed, disobedient, until he was impatient of any control. Like many others Saul was quite ready to seek God's help in trouble, but he did not want God's interference in his living. When Saul's heart was empty of God's presence, it was not long before an "evil spirit" took up his abode there, and in such company the wretched man lived until dishonor, defeat and death ended his career. Contrast this life with that of Saul of Tarsus.

SUGGESTED SONGS.

"Yield not to temptation," "Jesus keep me near the cross," "He leadeth me," "I must tell Jesus," "Faith is the Victory."

C. H. DAV.

Kentville, N. S.

"Bible Lessons from Men that Failed."

To fail to attain our ideals is not a wicked or shameful thing. Our highest ideals are still far in advance of our attainment, and will always be in this present life. It is only wicked and shameful to accept our failures as final, and to cease from all further effort to attain. Indeed, our failures are meant to teach us much which otherwise we could not learn. And they are the best promise and guarantee of ultimate success.

"What I essayed to be
 And was not, comforts me."

It comforts us because it shows us that we are meant for more than we have realized. And it assures us that we have something yet to live for. This sort of failure is good for us.

But to fail in one's duty to others, or to fail in being true to the fundamental principals of righteousness in one's own life, is a wicked and a shameful thing. Most failures combine these two failures. We fail to be what we ought to be in ourselves. And we fail to be what we ought to be in our relations to others. We cannot sever the two things. Whoever fails in himself is bound to fail in duty to others, and failure in such duty prevents the success of full self-development.

Cain failed in self-restraint and in brotherly unselfishness and duty. He slew his brother because he hated him, and he hated him because he was selfish. The usurpation by selfishness of the throne of life is the source of inevitable failure. The right supremacy is overthrown, and any sort of lawlessness may be the consequence. No selfish person can really succeed. Selfishness itself is failure. It is life misconceived, misused. The curse of Cain is the curse of selfishness.

Samson failed in fidelity to himself. He was under the Nazarite vow, and he was false to it. He had his ideals, and betrayed them. The occasion of his fall was pitiable, but it was not more so than the fundamental faithlessness to duty for the sake of faithfulness to Delilah only brought into clearer and sadder distinction the failure of the man of strength, who was yet a man of weakness.

Eli failed, where many fail to-day, in his home life. He was untrue to his sons. Doubtless it seemed to him kindness to let them alone. Nowadays, parents think it too hard and cruel to train their children into obedience. "It may seem exaggeration," said a teacher in one of the best known girls' schools in the country, "but indeed the majority of our girls have never been taught at home to obey." Such parental yieldingness is the worst unkindness and unfaithfulness. Hundreds of fathers and mothers are preparing for Eli's shame by repeating Eli's folly.

Saul failed where it is always worst to fail, and where yet all wrong failure ends, in his disobedience to God. He had his evasion, his compromise by way of excuse, but he had disobeyed in his self-will and self-conceit. There is no failure where we resolutely follow God. There is certain failure where we disobey, no matter what excuses we may be able to frame. Disobedience is always failure.

Failures of others are meant to warn us against making them our own.

Remember the failures of today, and beware of them tomorrow.

Our past failures are enough to have taught us that we shall always fall out of God. In him is our only hope of success.

A Good Physician's Standard.

What is best for us is not what we like, but what God likes. God knows us better than we know ourselves, God loves us better than we love ourselves. God desires our welfare better than we can desire our welfare. What folly and sin, therefore, it is for us to complain over God's choice of what he knows is for our good! A good physician's medicine is usually what the patient needs, rather than what the patient likes. We prefer a physician who administers medicines that bring us back to health, rather than those which tickle our palate. Should we not have as high a standard for our spiritual health?

Mark Twain's Way.

One is always interested in the pranks of boys and girls, and especially in their first efforts at money-making. The story of Mark Twain's first effort in this direction is interesting, as it is original. A fellow-traveler familiar with the facts asked Mr. Clemens if he remembered this occasion.

"Yes," answered the humorist, "I have a distinct recollection of it. When I was a youngster I attended school at a place where the use of the birch rod was not an unusual event. It was against the rules to mark the desk in any manner, the penalty being a fine of five dollars or public chastisement.

"Happening to violate the rule on one occasion, I was offered the alternative. I told my father, and, as he seemed to think it would be too bad for me to be publicly punished, he gave me the five dollars. At that period of my existence five dollars was a large sum, while a whipping was of little consequence, and, well, that was how I earned my first five dollars."

harder to find them. Sometimes he could get only a pint in a whole day; and he did not often have a whole day to himself, for mamma needed him to carry the washing home, or turn the wringer, or help pump water. Still the snow "held off" beautifully, and the new school-house would not be finished before the second week of December, so he pluckily kept at work; and mamma wondered what it was that he had set his heart on, and wished she could get it for him, when he would come hurrying home at dusk with bright eyes and rosy cheeks and such cold hands! And such a few nuts!

It was the first day of December, and nuts had been unusually hard to find, and the sun was getting low; and it seemed as though it was almost no use to try any longer.

Oh! What was that? Only a chipmunk. But Snip, Robbie's little fox terrier and faithful comrade, was off after it in a moment, and, before Robbie could call him off, had followed it into a hole between two beech roots, close to the trunk of the tree; and, in a twinkling, only his stubby tail and kicking hind legs were to be seen. But, evidently, Chippie knew another way out; for presently Snip backed out, trying to look as though he didn't care, and trotted away.

Then Robbie "peeked" down the hole and saw—beechnuts!—quarts of them, away back; but the rays of setting sun shone straight into the poor little treasure-house. For a moment Robbie stood still. It seemed almost as though he could see "that golf cape! Then he began to dig with a stick and his cold little hands. Snip came back and helped, and in a few minutes Chippie's winter store was in Robbie's basket. (He always carried a large basket, "s'po'n" he should have unusually good luck!)

Six quarts! To-morrow he would take mamma on that wonderful trip down town! His heart danced, and his eyes danced, and his feet danced for a little while. Then something took all the dance away.

"What will Chippie eat all the long winter?"

The thought came like a flash of light, but it wouldn't go away; and at the foot of the lane a sober but resolute little lad turned and hastened back through the darkening woods, followed by a puzzled and hungry little dog. When he turned homeward again Chippie's store was in Chippie's own cellar; and Robbie's basket was light, and so was his heart.

When he reached home, he had to tell mamma all about it.

"My brave laddie!" she said, as she held him, oh, so "tight!"

"Oh, no!" responded Robbie. "It was only a little bit dark when I went back through the woods. Just you wait a wee bit longer, mamma. I'll surely get enough before school begins."

"It will be the warmest cape in all the world laddie!" cried mamma, kissing the brown curls.—Minnie L. Upton, in The Christian Register.

The Prayers.

BY THOMAS EDWARD BROWN.

I was in Heaven one day when all the prayers
 Came in, and angels bore them up the stairs
 Unto the place where He

Who was ordained such ministry
 Should sort them out, so that in that palace bright
 The presence chamber might be duly dight;
 For they were like to flowers of various bloom;
 And a divinest fragrance filled the room.

Then did I see how the great sorter chose
 One flower that seemed to me a hedgeling rose,
 And from the tangled press
 Of that irregular loveliness

Set it apart. And "This," I heard him say,
 "Is for the Master"; so upon his way
 He would have passed;

Then I to him,
 "Whence is this rose O thou of cherubims
 The chiefest?" "Knowest thou not," he said and smiled,
 "This is the first prayer of a little child!"

The Raggedy Doll.

My sister's got a lot o' dolls,
 'N' one's a sofer one;
 The's shiny buttons on his seat,
 'N' he's got a teenty gun.

She's got a sailor doll, besides,
 'Ith clo'es all white and blue;
 He wears a cap 'ith strings behind,
 'N' letters on it, too.

'N' 'en the's more'n a dozen more
 'At goes to sleep 'r talks;
 'N' one big wax one, cost a pile;
 'F you wind her up, she walks.

But best of all's th' raggedy doll,
 'Ith on'y one good eye.
 A leg is broke, 'n' so's an arm;
 But 'at's no reason why

She can't like Mister Raggedy Doll
 Th' best of all th' lot.
 She th'ows him 'round, misuses him;
 'N' for days he'll be forgot.

But alwys comes a time again
 W'en nothin' else'll do
 But Mister Raggedy, Raggedy Doll;
 He's better'n dolls 'at's sew.

—Frank Farrington, in The Christian Register.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR FEBRUARY.

For Bimlipatam, its missionaries and native Christians, the boy's school and teachers that they may learn of Christ the only way of salvation. That consecrated Bible women may be called to labor at this station. For the officers of the W. M. A. Societies.

Notice.

Meeting of the Executive of the W. B. M. U. will be held in Mission Rooms, Germain St., St. John, on Tuesday, Feb. 10th, at 3 p. m.

Miss Mabel Archibald writes from Chicacolet, Dec. 16th.

For a month I suffered from cold and fever, rather a bad cough. I feared a breakdown, but am so thankful to say that I am again able to resume all my accustomed work and my earnest prayer is that the Lord may grant me health physical and spiritual to work many years in this land.

Mr. and Mrs. Archibald are in Madras attending the Decennial Conference.

It will no doubt be a great impetus to Christian work in India. Drs. Vorey and Culbert Hall are in attendance. One hundred or more Hindus have taken a decided stand for Christ.

I am preparing for Conference the gist of that little book by Murray entitled "The key to the Missionary Problem." Is it not excellent? The root evils and the only and real way to uproot the same is clearly and ably presented. I wish all our pastors had this book and that they would carefully read it.

Dec 31st, Vizianagram.

I have just stepped out from Conference to finish this letter. What a grand time we are having! Such a rich privilege to come in touch with congenial spirits to look upon their kindly faces and to have sweet fellowship with them and with God! Oh, it was a rare sight to see Dr. and Mrs. Boggs, Mrs. W. F. Armstrong and her daughter, Mr. and Mrs. Sanford and Mr. and Mrs. Churchill get together for their picture. It is pleasant to hear them talk of the scenes and experiences, the joys and sorrows of twenty-five years ago. Yes, this is rather a unique conference? Mr. Laflamme came up and gave an admirable address. He only remained two days. Miss DePrater is here also and touched our hearts as she spoke about the Savaras—the people so dear to her. She is a woman of prayer—Praise God! She said: "Last August I did not know I was going to get the 1000 rupees I had hoped to give for work among the Savaras as I only had 200 on hand, but lo, in answer to prayer, the Raja of Vizianagram called me to attend his wife, and for the service rendered has given me 1100 Rupees."

Dr. Boggs' presence is a power and inspiration. He seems one with us. I shall have to tell you about the 16 converts that have been baptized at some future time.

The Mission Bands of Germain St., Leinster, Brussels and Tabernacle churches in St. John, held a united meeting on Jan. 29th, in Leinster St. church. Rev. C. Burnett, presided. Each Band contributed toward the interesting programme. Every piece was well rendered and it was an inspiring sight to behold over 200 children bright and happy, uniting in missionary exercises. Dr. Gates gave a short address, and every one felt that such meetings were helpful in many ways and we hope several may be held during the winter.

Harpstrings and Hearstrings.

BY MISS R. B. PINKO.

It lay not far from where I stood, A dainty thing; Fashioned of burnished dark red wood, And silver string. But as I slowly drew it near, And swept the chords, A deep discord smote on my ear Too harsh for words. "It is out of tune in every string!" And I took the key; And tried discordant tones to bring Into harmony. As I sought once more the note to try Beneath the strain, There quivered forth a wailing cry, As of one in pain. "Poor little tortured thing!" I thought, "Does it hurt so much?" "That is the way sweet tones are wrought 'Neath the Master's touch!"

His hand may sweep in the noisy noon, Or careless hours, And find so sadly out of tune These lives of ours, That He gently draws a heartstring here Till it almost breaks; Then tunes them all to his practised ear, Till the blending makes One full sweet tone that shall loudly roll Or softly float. His hand alone can tune the whole To the grand key-note. Even so dear Master send the strain, The measured beat; Into my life give sufficient pain To make it sweet. The lives that are lived beneath thy care Are not far wrong; And the heart that has had the most to bear Sings the sweetest song.

Sheffield Mills, N. S.

Albany.

The ladies of the Albany W. M. A. S. gave a Missionary tea on Wednesday, Jan. 14th, at the home of the President, Mrs. Phineas Whitman. The meeting was opened by singing "Lo, the golden fields are smiling," and a number of other well selected missionary pieces. Then followed an interesting programme of recitations, original readings and music. A brief address was given by the secretary, subject, the "Old and New years." Recitation, Only a Little While Longer, by Miss Cora Fish, "The Persian bride" by Miss Florie Whitman, original paper by Mr. N. P. Whitman, in which he explained that systematic giving and definite aim was the secret of the success attending W. M. A. Societies. The sec'y then gave the history of our Aid Society since it was organized in 1885 by Mrs. E. J. Grant with a membership of ten. Only three of the names of those charter members now remain on the books. Mrs. Phineas and Daniel Whitman and Mrs. Albert Oakes. Since the organization of the society about one hundred and ninety dollars has been given as regular payments besides twenty-five raised at public concerts, making a total of two hundred and fifteen dollars. Average attendance about six. The paper closed with the request that each sister in the church should join our number. A collection of five dollars was taken which will be forwarded to Home missions. Meeting closed by singing "God be with you till we meet again." A. S. FAIRN, Sec'y.

Weymouth.

The Weymouth Mission Band was organized with a membership of nine on December 15th, 1902: President, Mrs. Wilford Banks; Vice-President, Miss Clara Marshall; Treasurer and Secretary, Mrs. Ralph Mullins; meetings to be held every two weeks. We met at the home of the President, Mrs. W. E. Banks last week, Jan. 16, twelve numbers being present. We felt much encouraged as our numbers are increasing and all seem to be interested. MRS R. A. MULLIN, Sec'y.

Monies Received by Treasurer Mission Bands.

FROM JAN. 14 TO 28.

Leinster St., support of Settrams F. M. \$12, F. M. \$4; Lockeport, H. M. \$2; Tooleton F. M. \$3 20; St. Mathias toward Miss Clarke's salary F. M. \$5; Amherst Highlan's F. M. \$2 22, New Tasket, F. M. \$2; New Germany, F. M. \$6; Millville F. M. \$1; Mahone, C. icacole Hospital, F. M. \$20 75; Miss Archibald's salary F. M. \$10; Forbes Point, support of Suxmiah F. M. \$4. In acknowledgment, change summaries for Sverance, Chinute for Chondri John, and Aliende should be Osborne band F. M. \$4. MRS IDA CRANDALL, Treas. Mission Bands. Chipman, Queens Co., N. B.

Notes From Newton.

The indications seem to be that now that the duty on coal has been removed the immense amount of suffering caused by insufficient heating in dwelling houses will be rapidly diminished. It is impossible to compute how great the inconvenience and suffering have been. The price of coal has simply been beyond ordinary pockets. But it is probably true that the abjectly poor have suffered relatively less than those in moderate circumstances, owing to the large quantities of free coal distributed to the former class. A tremendous responsibility rests on the persons who have to answer for the scarcity of coal during these winter months.

A MORE SEVERE WINTER

has not been experienced in this country for many years. The thermometer has gone to a lower point and has evidenced lower temperatures for a continued period than has been the case for at least fifteen years.

UNUSUAL MISSIONARY INTEREST

has characterized our denominational life in Boston and vicinity for the last four or five months. Many mis-

sionary conferences have been held in various places at which large numbers have been in attendance and genuine enthusiasm has been felt. Stirring addresses have been given by such men as Rev. W. F. Armstrong, of Burma, who is so well known to many MESSENGER AND VISITOR readers; Dr. H. C. Mable, Secretary of the A. B. M. Union, and Revs. C. W. Briggs, of the Philippines, and W. M. Upcraft of Western China, who are marvellously gifted with the power to carry their audiences to new appreciation of missionary service and opportunity and increased devotion thereto. Many of the students of Newton have availed themselves of these missionary privileges much to their advantage in knowledge of the world's needs and in zeal for souls for the sake of Christ. In addition to these conferences, Rev. W. F. Armstrong came out to Newton Centre and gave an address to the students. It is most helpful to a Christian worker to know such a consecrated man and earnest servant of Jesus Christ.

THE LAST LECTURE

of Dr. Dunning on the Sunday School, was delivered in our chapel on the evening of January 14.

ONE OF THE MOST SIGNIFICANT

events of the closing portion of last year was the visit to this country of Dr. Lorenz, of world wide fame. He visited Boston for a few days, and there, as in other cities excited great surprise as well as dispensed unspeakable relief, by effecting remarkable cures particularly on cases of congenital dislocation of the hip and of club-foot.

THE DEATH OF PROF. J. M. STIFFER, D. D.,

of Crozer Theological Seminary, occurred on the evening of the 15th ult. Prof. Stiffer was on his way from Clarendon street Baptist church where he lectured before the Gordon Missionary Training Schools on "Romans." In the car he was seized by apoplexy and on being removed to a drug store, expired in a few minutes. On the 17th a short service was held in the Clarendon street church, participated in by a large number of ministers, after which the remains were taken to Chester, Pa., for interment.

ANOTHER ACADIA COLLEGE

is a discovery which the writer made the other day. It is situated in Crowley, Louisiana. That it does not compare with Acadia No. 1 is seen from the fact that it allows entrance at any time without examination, and that its courses are entirely elective.

A JOKE.

freighted with humor for some and chagrin for others, is reported from Stamford, Conn. A Ladies' Club announced that at a cat show to be conducted under the auspices of the club, 2000 mice were to be given to the cats and that the ensuing performance was to be a market feature of the show. The mayor of the town vigorously protested against so inhuman an exhibition, and the president of the New York S. P. A. added his official protest to that of the mayor, when to the surprise (at least) of these gentlemen, the president of the Ladies' Club meekly (!) announced that the mice were made of candy.

THE SENIOR CLASS

was recently very pleasantly entertained at the home of Prof. F. L. Anderson, and on another occasion the whole school was invited to the beautiful home of Joseph Colby, Esq. Centre St., where delightful musical entertainment was furnished and the host gave an intensely interesting and instructive talk on Greek and Norman architecture, illustrated with exceptionally fine views. Mr. Colby is the son of the gentleman whose friendship for the Newton Seminary is commemorated in the name Colby Hall, the building on the Hill containing chapel and class rooms.

BOOKS FROM ALUMNI

of Newton have recently appeared: one from the pen of Rev. E. M. Saunders D. D. the "History of Maritime Baptists;" and the other, the "Biography of Barnes Sears" by Prof. Hovey, D. D., LL. D. Dr. Sears was the first president of Newton and was subsequently president of Brown University. Dr. Hovey was his successor.

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, those 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.

FITS Liebig's Fit cure for Epilepsy and kindred affections is the only successful remedy, and is now used by the best physicians and hospitals in Europe and America. It is confidentially recommended to the afflicted. If you suffer from

EPILEPSY, FITS, ST. VITUS' DANCE, or have children or relatives that do so, or know a friend that is afflicted, then send for a free trial bottle and try it. It will be sent by mail prepaid. It has cured wherever tried. Nothing else has failed.

CURED

When writing mention this paper, and give full address to

THE LIEBIG CO., 179 King street west, Toronto.

The 20th Century Fund.
NEW BRUNSWICK.

Hodgson & Richmond, (Alfred Henderson, \$1, Fred Carpenter, 50c) \$1 50; Sackville, B. R. Snowdon, \$1; Upper Sackville, Mr. and Mrs. H. B. Read, \$2 50; Third Egin, S. S., (Florenceville) \$3 25; Main street, Rev. I. B. Colwell, \$5; St. George, Upper Falls, (Mrs. R. Gilmore, \$3, Fred Gilmore, \$1, E. R. Gilmore, \$1, Hampdon Gilmore, \$1), \$6; Dorchester, 2nd, S. S., \$4 20; Leinster street church, T. L. Hay, \$5; Upper Gagetown, (Rilza Babbit, \$1, Mrs. Augusta Hoben, \$1), \$2; Chipman 1st, Wm. H. Flemming, \$3; Sussex, (Lena A. Sherwood, \$1, Gertie Sherwood, \$1), \$2; Gibson, J. A. Hendry, \$1; Brussels street, M. C. Barbour, \$1; Lower Cambridge, Oliver L. Merritt, \$1; Fredericton, (J. W. Spurden, \$5, David M. Saunders, \$1, Dr. Barbour, \$20, \$46; Upper Newcastle, Jas. O. Miller, \$1; Cambridge 1st, Edward R. Coes, \$1; Grand Lake, 2nd, Margaret Barton, \$1; Ledge Dufferin, Bertha C. Hannah, \$1; New Maryland, Mr. and Mrs. W. H. Morgan, \$2; Mill Cove, S. B. Stewart, \$1; Tabernacle, E. W. Rowley, \$2; Moncton, no name, \$5; Kingsclear, 1st, Mrs. Saunders, \$1; Prince William, James O. Steeves, \$4.

PRINCE EDWARD ISLAND

Bonshaw, (Mrs. Meek Iman, \$1, Mrs. Peter Iman, \$1), \$2; North River, Hugh A. McLean, \$5; Bedeque, (Mary D. Schurman, 50c; Mr. and Mrs. Albert Schurman, \$2, Estella Schurman, 50c, Mrs. Wm. Callbeck, \$5, Mr. and Mrs. Hebert Leard, \$3, Freddie Leard, 25c), \$10 25; Charlotte town, D. Nicholson, \$5; Summerside, (Major Schurman, \$5, Dr. A. W. Laird, \$5, Thomas Andrew, \$5, Mrs. E. W. Manson, \$5, J. S. Burns, \$1, John Smallman, \$1), \$18; Clyde River, Charles D. McLean, \$1; Fryon, Philip C. Lord, \$5. Total to January 31st, \$149 70. Before reported \$1427 84. Total to January 31st, 1903 \$1577 54.

J. W. MANNING Treas. N. B. and P. E. I.

P. S.—Last week a letter was received, typewritten, dated Moncton with no name to it with \$5.00 enclosed as payment of pledge to 20th century fund. I have no means of knowing who the writer is. Another letter was received on Christmas day with two dollars enclosed, no address. Again somebody in St. John sent another with 50c enclosed, which went to the Dead Letter Branch and was safely returned. The senders of these letters are unknown and so due credit cannot be given. If all the friends who remit for 20th Century Fund will send their names and the church of which they are members, or P. O. address, the treasurer will be saved inconvenience and possibly annoyance.

J. W. MANNING Treas. N. B. and P. E. I.

COMMON SENSE AND CONSUMPTION

The treatment of consumption is every year becoming more successful. The majority of cases can be cured if taken in time. Not more medicine but more common sense is the cause of the improvement.

Fresh air, good climate, food, clothing, exercise, all these are important features of common sense treatment.

As a builder of flesh and restorer of strength Scott's Emulsion is still unequalled. The special action of Scott's Emulsion on the lungs is as much of a mystery as ever—but an undoubted fact.

Common sense and Scott's Emulsion is good treatment.

THE GIFT OF GOD.

A Sunday school teacher wished to show his class how free the gift of God is. He took his silver watch from his pocket and offered it to the oldest boy in the class.

"It's yours, if you will take it." The little fellow sat and grinned at the teacher. He thought he was joking. The teacher offered it to the next boy, and said: "Take that watch; it is yours."

The little fellow thought he would be laughed at if he held out his hand, and therefore he sat still. In the same way the teacher went nearly round the class; but not one of them would accept the proffered gift. At length he came to the smallest boy. When the watch was offered to the little fellow, he took it and put it in his pocket. All the class laughed at him.

"I am thankful, my boy," said the teacher, "that you believe my word. The watch is yours. Take good care of it. Wind it up every night."

The rest of the class looked on in amazement; and one of them said: "Teacher, you don't mean that the watch is his? You don't mean that he hasn't to give it back to you?"

"No," said the teacher; "he hasn't to give it back to me. It is his own now."

"Oh-h! if I had only known that, wouldn't I have taken it!"

The Porte has suppressed the recently formed Macedonian reforms commission. The fourth of the Russian torpedo boats against whose passage through the Dardanelles Great Britain protested to Turkey steamed through the Bosphorus today en route to Sebastopol.

The Pullman Palace Car Company has posted a notice announcing that on April 1, 10 hours' wages will be paid for nine hours work to every man employed in the works. Nearly 8,000 men are affected and more than \$70,000 will be added to the company's pay roll each month. One thousand extra men will be employed to do the work performed in the 10th hour by the old force.

Reinforcements of troops have been ordered to sail from India for Aden, Arabia, with the object of strengthening the British garrison there, in consequence of the increase in the Turkish forces in the disputed hinterland. No conflict, however, is anticipated.

Personal.

The note of Dr. Steele in reference to the death of Rev. W. E. Hall, of Halifax, will be read with painful interest. Bro. Hall was a most earnest and indefatigable worker for his Master. He was greatly beloved by his brethren in the ministry, those who knew him best loved him most. To Mrs. Hall and family the MESSENGER AND VISITOR tenders deepest sympathy in this hour of bereavement.

Notices.

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

The next session of the Westmorland Co. Quarterly meeting will be held with the second Moncton church (Lutes Mt.,) Feb. 17th, 18th. A profitable programme is being arranged. N. A. MACNEILL, Sec.

Quarterly Meeting.

The Shelburne county Quarterly Meeting will hold its next session with the church at Lewis Head, February 10th and 11th. First session Tuesday at 2 p. m. A good programme has been prepared and a large attendance is hoped for. S. S. POOLE, Sec'y.

The Quarterly Meeting for Queens Co. N. S., will convene with the Kempt church on Feb. 9th and 10th. First meeting Monday evening. A good representation is requested. H. B. SLOAT.

THE TWENTIETH CENTURY FUND \$50,000.

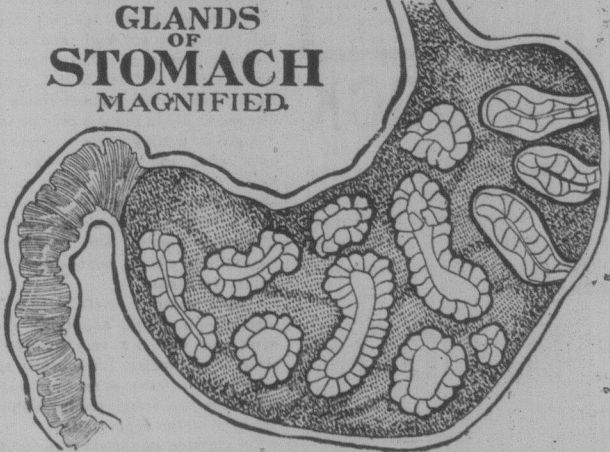
Will subscribers please send all money from New Brunswick and Prince Edward Island to Rev. J. W. Manning, St. John, N. B. All in Nova Scotia to Rev. H. R. Hatch, Wolfville, N. S.

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

AN INSTRUMENT OF TORTURE

A Modern Pain Machine That is as Cruel and Destructive as Many of the Terrible Affairs of Old.

GLANDS OF STOMACH MAGNIFIED.



Centuries ago the most cruel instruments of torture were invented to inflict agonies upon men and women. There was the rack, which stretched the body until the joints pulled apart; and the wheel, which broke the bones of its victims; the iron glove, which crushed their hands to a jelly. There never was a more successful instrument of torture than a deranged stomach. It can inflict the worst kind of agony. Every Dyspepsia sufferer knows that. It affects your mind as well as your body. Pain always does. The worst of it is, other people don't realize that you really suffer—they say you are disagreeable, fussy, ill-tempered. The fact is your blood is impoverished, your nervous system overtaxed, and the various organs of the body are becoming more or less affected. The food you eat isn't doing you any good. How can it when it goes down to a stomach that cannot digest it? It lies there and decomposes. Then you belch up gas, or your stomach swells and presses against the heart, causing palpitation and shortness of breath. Every day you take a step downward on the path of disease. Your Dyspepsia means something more than the pain you suffer—bad as that is. It means in the end a complete breakdown. It's pretty hard work getting back to health after that. Now why go on with this self-torture?

You can be cured if you seek aid in the right place. Thousands have come to me suffering with Dyspepsia and I have restored them to perfect health. I know I can do the same for you. Why? Because I am acquainted with Dyspepsia in all its forms. I have studied its causes and its effects for eighteen years. I have cured case after case of the most obstinate kind. Read the letter of Mrs. Wm. Dolan, of Aylwin, Quebec. I cured her of Dyspepsia after she had suffered for twenty-five years. It's a convincing letter.

- Does your food sour?
- Do you have headache?
- Is your appetite variable?
- Is your sleep disturbed?
- Is your complexion dull?
- Do you have bad dreams?
- Does your mouth taste bad?
- Are you worse after eating?
- Does your stomach feel sore?
- Do you crave impropriet food?
- Does your food distress you?
- Is there a gnawing sensation?
- Do you feel drowsy in the day?
- Does gas rise in your stomach?
- Does your stomach seem to swell?
- Does your heart sometimes flutter?
- Do you have an "all gone" feeling?
- Is your trouble recent or of long standing?

DEAR DR. SPRULE—I am now perfectly well. Six months ago I wrote you I believed I was cured, and now I know it. There has not been a return of any of my old symptoms. I have gained in flesh and weight. My stomach troubles are all gone. I have a good appetite, memory is clear, no bad dreams, sleep like a top. Not long ago I took a drive of thirty miles in preference to going by train, so you can see how strong I am. I feel much younger and have worked like a Turk all the spring since finishing your treatment. You will be surprised to hear that I have been able to nurse my sick daughter and be up till one o'clock sometimes, while a year ago was the one that had to be nursed.

MRS. WM. DOLAN, BR. Aylwin, Que.

Answer the above questions yes or no, and write your name and address plainly on the dotted lines. Cut out and send to Dr. Sprule, B. A., (formerly Surgeon British Royal Naval Service) 7 to 13 Doane Street, Boston. He will give you, ABSOLUTELY FREE, reliable advice in regard to the cure of Dyspepsia.

ONE OF SEVEN

GOOD REASONS WHY YOU SHOULD USE

OGILVIE'S FLOUR.

No. 1.
Because it is milled from No. 1 Manitoba Hard Wheat—the best in the world. This is the kind of wheat that the best American Millers covet. They recognize and appreciate its qualities and would like to have it for their own higher grades of flour.

THE KIND THAT'S USED IN THE ROYAL HOUSEHOLD.

THE KIND THAT YOU KNOW BY THE BARKER with THE PURPLE HOOPS.

The TOILET
IS INCOMPLETE WITHOUT
POND'S EXTRACT

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

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

BURDOCK

Blood Bitters has the most natural action on the stomach, liver, bowels and blood of any medicine known, hence its effects are prompt and lasting. It cures, without fail, all such diseases as Dyspepsia, Constipation, Biliousness, Bad

BLOOD

Sick Headache, Boils, Pimples, Tumors, Scrofula, Kidney Complaint, Jaundice, Coated Tongue, Loss of Appetite and General Debility. The fact that it is guaranteed to cure if used according to directions warrants any sufferer in giving a fair trial to Burdock Blood

BITTERS.

Joggins Coal

This **FIRST CLASS COAL**

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

BEST WISHES

For a HAPPY CHRISTMAS to all who may or may not be users of one of the best BAKING POWDERS made during the past half a century—

WOODILL'S GERMAN THAT

The incoming year may be one of happiness and prosperity to all who do or do not use one of the best BAKING POWDERS of the past half a century is the wish of the manufacturers of

WOODILL'S GERMAN.

COWAN'S PERFECTION

Cocoa.

It makes children healthy and strong.

PUBLIC NOTICE.

Application will be made to the legislature of this Province at the next session for the passage of an Act to further amend the Act 41 Victoria Chapter 113, relating to the Whitaker Trusts to authorize James E. Whittaker in his capacity as Trustee of the estate of Charles Whittaker, deceased, to renew the mortgage now standing against the property of said estate, situate on the south side of King Street, in the City of Saint John, but for a sum not exceeding fourteen thousand five hundred dollars, for a further term of ten years, or to pay off the same and substitute another or other mortgages thereon for said sum or under. Dated at St. John, N. B., 15th January, A. D. 1903.

JAMES E. WHITTAKER, Applicant.

The Home

HOW TO CLIMB THE STAIRS.

"Those stairs will be the death of me yet." You have heard the expression of such sentiment, if indeed, you have not felt the probability of the same unvoiced prophecy.

Girls complain to me of backache, and quickly say, "You know I have to go up and down stairs so much this year." The flights to which they refer are in a town hall; the steps are high and the flights are long, yet some climb them several times a day, and not have a grumbling back or any other uncomfortable result. The secret lies in the way they do it.

A girl is putting a severe strain on her back when she goes up stairs using a heavy flat-foot tramp. She is uncomfortable, a heavy step jars her spine and head, and to make the ordeal as short as possible she hurries, and possibly runs. Naturally the body remonstrates at such unjust treatment.

I have watched carefully the manner most people adopt, and think you will agree that this is a very common spectacle. One woman I frequently see ascending stairs leans so far over that when she turns the spiral she invariably puts her hand on the upper stairs.

Try another way if you want to feel all the exhilaration and buoyancy of an excellent exercise. Keep the weight well over the advanced foot, with the chest the farthest point forward. To strike only the ball of the foot on the stairs gives buoyancy of step to most people, although some claim they can place the whole foot lightly on the stairs to good advantage.

Be sure and take your time. Remember, you are lifting the weight of the body many times, and it is no light exercise.

The work the back has to do ought to be no greater going up stairs correctly than when on a level. The legs are the members of your bodily community which ought to perform that service for you.

I have known medical authorities to recommend walking up stairs correctly as good exercise for reducing prominent abdomens, and relieving indigestion.

Therefore, the commonly conceived bugbear of some Housekeepers may become a boon. They ought to reach the top of the stairs exhilarated, feeling the glow of healthful exercise.—Medical Talk.

TREATMENT OF COLDS.

This is a subject of perennial interest and one about which much has been written, but with results proportionately small, considering the consumption of ink. The truth is that a cold is due to an almost infinite variety of causes; some local, some general; some readily avoidable, some practically inevitable; and no one method will prove effective in all cases.

Very few are the fortunate individuals, who never have colds, and most of those living in our northern climate must be resigned to having one or two in the course of the winter; but one who takes cold readily and often is not in a healthy condition, and should seek medical advice. The cause in such a case may be local, consisting in some malformation in the interior of the nose which keeps the mucous membrane in an irritable state. This fault in anatomical construction can usually be remedied by an operation which is seldom severe. But before resorting to this the general system should be questioned in order to determine whether or not the fault lies with that. Often this is the case, even when a nasal deformity also exists.

One of the chief predisposing causes of a cold is a disordered digestion, especially intestinal digestion, as a result of overeating or the use of alcohol. It has been said that an overfed man cannot catch cold, while an overfed man can scarcely avoid it. Whether this is strictly true or not, there is certainly some close relation between the digestive organs and the nose; and inaction of the bowels is a frequent forerunner of a cold.

The adage that one 'must stuff a cold and starve a fever' is pernicious—a cold is a fever, and one of the surest means of cutting it short is to take a laxative, abstain almost entirely from food for twenty-four hours, and drink two or three quarts of cool water.

Another 'popular remedy' which is really an aggravator is 'hot toddy' at bedtime. A hot drink, hot lemonade, for example, is good, and the subsequent sweat is good, if the sleeper does not throw off the bedclothes the minute he drops off; but the alcoholic addition is not merely superfluous but injurious. Alcohol in any form predisposes to a cold and retards the cure of one already present.

Cool bathing, deep breathing, daily exercise in the open air, fresh air in the house at all times, and especially in the bedroom at night abstemious living, and not letting waste materials accumulate in the body—these are the best means of removing one's 'tendency to catch cold.'—'Youth's Companion.'

CARE OF THE EYES.

An oculist points out a simple but very common error that works a steady injury to the eye. Persons writing at a desk or working by a window, who use the right hand, should be careful that the light falls upon their work from the left side sufficiently direct to remove any chance of casting a shadow on the work by the movement of the hand. A woman sewing will often seat herself by the window or lamp in such a way that the shadow of her hand falls constantly upon the point in her work at which she is using the needle. A left-handed person should be equally careful from the other side. The same authority says that the wearing of plain black clothes is a strain on the sight. Persons with weak eyesight quickly feel this strain and should be relieved from it. A plain black surface offers no focus to the eye, and therefore tires it very quickly. Figured cloth, though it may be all black, is preferable.—Ex

There is no green vegetable of such value as spinach, says Good Housekeeping. The English appreciate more than we do this fact, perhaps because a great physician, whose memory is still revered there, called it the 'broom of the stomach.' It ought to be eaten twice a week if possible during the months when it is cheap, and once a week during the winter. Its value can only be obtained by proper cooking in a very small quantity of water, in an uncovered vessel, and for about fifteen minutes. It will come from the kettle a beautiful green and rich in the salts required for the cleansing of the blood during the heated time of the year. Its frequent appearance in the family menu does much for a good, clear complexion.

GOOD BLOOD.

Is the Secret of Health, Vigor and Happiness

Good blood—rich, red blood—is the greatest enemy that disease can have. It stimulates every organ to throw off any ailment that may attack it. Good blood is the only positive cure for such complaints as anaemia, nervousness, neuralgia, skin eruptions, indigestion, rheumatism, etc., because these diseases cannot exist where the blood is good. The secret of good blood—rich, red, life-giving blood—is Dr. Williams' Pink Pills. Where these pills are used it means life, health and vigor. Mr. Robert Lee, a well-known resident of New West in the B. C., says:—"Before I began using Dr. Williams' Pink Pills, my blood was in a very impure condition, and as a result, itchy pimples broke out all over my body. My appetite was fickle and I was easily tired. I tried several medicines, but they did not help me. Then my wife urged me to try Dr. Williams' Pink Pills. I got half a dozen boxes, and by the time I had used them, I was fully restored to health, and my skin was smooth and clear. The pills are the best medicine I know of for purifying the blood." Sold by all medicine dealers or sent post paid at 50 cents per box or six boxes for \$2.50, by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont. Do not take a substitute, or something said to be "just as good." The "just as good" medicines never cured anyone.

WEAVER'S SYRUP

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

Boils Erysipelas Scrofula Eczema

which arise from it's derangement.

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

Free to Everyone.

A Priceless Book Sent Free For the Asking.

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

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



Three Departments.

BUSINESS, SHORTHAND and TYPEWRITING, TELEGRAPHY.

The graduate from these departments stands a better chance for success in life than the graduate from Harvard or Oxford university.

The catalogue will convince you. Send for it.

S. KERR & SON,

St. John, N. B.

Prince Edward Island Farmer compelled to stop clearing up his farm.



Mr. Job Costain, Mininogash, P.E.I., writes: "In the Spring of 1900 I started to clear up a piece of land, but had not worked many days before I was taken with a very lame back, and was compelled to stop work. The trouble seemed to be down in the centre of my back and my right side and I could not stoop over. I got a box of Doan's Kidney Pills and before I had taken the whole box I was completely cured and able to proceed with my work. I take great pleasure in recommending them to all farmers who are troubled as I was."

50c. a box, or 3 for \$1.25. All dealers or

The Doan Kidney Pill Co., Toronto, Ont.

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

The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

First Quarter, 1903.

JANUARY TO MARCH.

Lesson VII. FEBRUARY 15 1 Cor. 8:4-13.

GOLDEN TEXT.

Let us therefore follow after the things which make for peace.—Rom. 14:19

EXPLANATORY.

THE PRINCIPLES UNDERLYING THE SETTLEMENT OF THESE QUESTIONS—Va. 4-13. I. KNOWLEDGE. The solution does not lie in the realm of the intellect alone. WE ALL HAVE KNOWLEDGE more or less. Becoming a Christian always tends to enlarge the mind and increase intelligence. It often makes an intellectual era in a man's experience. But knowledge alone PUFFETH UP. Greek, "inflates, fills with wind," as a bubble. The same material, but seeming much larger when inflated. A conceited person is one whose nature is so inflated with self-opinion that he appears to himself vastly greater than he really is.

4. WE KNOW THAT AN IDOL IS NOTHING IN THE WORLD. The image is nothing but wood or brass or stone. It has no existence as a deity. Nor did the beings represented by them have any real existence.

5. FOR THOUGH THERE BE THAT ARE CALLED GODS, supernatural beings, sun, stars, fire, in HEAVEN, or idols, and deified beasts, kings, ancestors, heroes, IN EARTH, yet none of them are GOD. AS THERE BE GODS MANY AND LORDS MANY, SO CALLED. The fictions had great power and lorded it over the lives and consciences of their worshippers.

6. BUT TO US THERE IS BUT ONE GOD. Therefore things offered to idols are not offered to other gods, for there are none. 8. BUT MEAT COMMENDETH US NOT TO GOD. He does not think any more of us for eating, or for refraining from eating. It is our characters, our moral condition, our love, not some formal act of eating, or fasting, or which he cares. These last in themselves will not weigh a grain of sand in either scale. The food itself was just the same, whether it had ever been offered to idols or not.

AND IF ANY MAN THINK THAT HE KNOWETH ANY THING. Thinks that without love he really knows anything in its completeness, in its relations, without which there is no true knowledge. HE KNOWETH NOTHING YET AS HE OUGHT TO KNOW. He has mistaken a part for the whole, he has mistaken a drop of water for the ocean. Whoever thinks that he knows all there is to be known about any subject has entirely missed the true idea of science.

(Va. 7) THERE IS NOT IN EVERY MAN THAT KNOWLEDGE about meat offered to idols. Many were very ignorant, having just escaped from idolatry. FOR SOME WITH CONSCIENCE OF THE IDOL. Recognizing the idol as a reality, and feeling while eating that it is partaking in its worship. R. V., from a better reading, being used until now to the idol, "from long association with idols and idol worship. EAT IT AS A THING OFFERED UNTO AN IDOL. Cannot rid themselves of the feeling that they are partaking in idol worship. AND THEIR CONSCIENCE BRING WEAK. A weak conscience is (1) one

FED THE DOCTOR.

How He Made Use of Food.

Sometimes it is the doctor himself who finds it wise to quit the medicines and cure himself by food.

"I'm looking around for a concentrated palatable prepared food I got hold of Grape-Nuts and immediately began using it four times a day, exclusively for breakfast with milk; for luncheon and dinner as dessert, and a cup on retiring," says a physician of Mt. Zion, Ill.

"I had had nervous dyspepsia for over a year. My normal weight is 140 pounds but I had been steadily losing flesh until a month ago I only weighed 122 pounds. I concluded it was time to throw 'physic to the dogs' in my case. Twenty-four hours after starting the Grape-Nuts regime the fullness and distress after eating had ceased. The heartburn, waterbrash, palpitation of the heart and other symptoms that had reminded me for over a year that I had a stomach, soon disappeared and I can now eat a square meal and feel good afterwards.

"I weighed yesterday and was surprised to find that I had gained 3 pounds in a month, and the end is not yet.

"The nervous symptoms have entirely disappeared and I am stronger than I have been for two years. I thank you for placing Grape-Nuts at the disposal of those suffering with nervous dyspepsia." Name

which either regards as wrong what is not in fact so; or (2) one which is not clear and decided in his judgments; or (3) one which has not power enough to restrain a person from doing the wrong it condemns. IS DEFILED. "The conscience is said to be defiled, either when it approves or cherishes sin, or when it is burdened by a sense of guilt."

II. LIBERTY.—There are three kinds of actions concerning which we must judge for ourselves and be judged by others. (1) There are certain acts which are universally conceded to be right, and as coming within the Christian law of liberty. (2) There are other acts which are as plainly prohibited. To do them is wrong and always wrong. This lesson does not concern such questions as these. (3) There is a very large number of acts which lie in the twilight region, between the day of certain right and the night of acknowledged wrong. They are not wrong in themselves, but are right or wrong according to the circumstances in which they are done.

It is our duty to yield to others the same privilege we claim for ourselves.

The spirit of judging others is a worse fault than most of the faults condemned.

The safest way is the way of liberty of judgment. The right is thus most easily enabled to prevail. Liberty does not prevent any one from holding decided opinions, and speaking of them, and arguing for them. Liberty is not indifference.

Yet liberty alone cannot settle the perplexed questions, for (vs 9) THIS LIBERTY OF YOURS MAY BECOME A STUMBLING-BLOCK, "a stumbling block that results in a wound," TO THEM THAT ARE WEAK.

10. FOR IF ANY MAN WHO MAY FEEL THAT THE ACT IS WRONG. SEE THESE . . . SIT AT MEAT IN THE IDOL'S TEMPLE, at some social feast or festival, although you do not regard it as favoring idolatry or its sinful accompaniments, and can do so safely, or think you can. Seeing this, the man who regards it as wrong may be tempted to go against his conscience. WEAK BE EMBOLDENED. Built up, the same Greek work is used in charity "edification," vs. 1. "The weak are built up in evil, as charity builds up in good."

11. SHALL THE WEAK BROTHER PERISH. The R. V. has the right pointing. This is not a question, but a statement of fact. He who sins against his conscience is on the swift road to destruction. FOR WHOM CHRIST DIED. "There is great power and pathos in these words. Shall we, for the sake of eating one kind or meat rather than another, endanger the salvation of those for whom the eternal Son of God laid down his life?"

13. YE SIN AGAINST CHRIST. By injuring his children, by injuring his cause, by misrepresenting his spirit and character.

III. LOVE, SUPPORTED BY KNOWLEDGE AND LIBERTY, is the only method of solution. 13. WHEREFORE, IF MEAT (Old English for food in general) MAKE MY BROTHER TO OFFEND. Cause him to stumble and fall into sin. Christ declares that we had better have a millstone tied to our neck, and we be sunk into the sea, than to offend the least of his disciples (Matt. 18:6) I WILL EAT NO FLESH. In order to insure my avoiding flesh offered to idols, I would, if necessary, abstain from all kinds of flesh in order not to be a stumbling block to my brother.

APPLICATIONS TO TEMPERANCE.—I. There is a possible right use of alcohol. The lawful domains of King Alcohol may be very small, but it is not necessary to define their limits, or to agree upon them.

II. It is conceded on all hands that the use of intoxicating liquors is dangerous to all, and deadly to many. There is no question about their tendency to destroy life, squander property, debase character, injure health, mar happiness, corrupt the taste, incite to crime, spoil families, ruin the soul.

III. There is no question about the insidious character of intoxicating drinks; and that no one intends to go so far in their use as to bring these evils upon themselves or others.

IV. Knowledge concerning strong drink and its effects, the dangers of the lighter drinks, the methods of dealing with the traffic, and of overcoming its temptations for ourselves and the community, are all essential. Temperance teaching in the day schools and Sunday schools is necessary and effective. But knowledge alone will not preserve the individual or the nation from its disastrous effects.

V. Liberty as to the use of intoxicating liquors is not sufficient to cure the evil. Rose Bonheur with her knowledge of wild beasts may have liberty to keep a tame lion around her house. Instead of a watch dog, the lion-tamer with his knowledge may have liberty to go into a cage with twenty-seven lions and compel them to obey his will. But that liberty will not make it safe for others to follow their example, nor ought it to be so.

VI. Love. With due knowledge and a conscious liberty we have a right to obey the law of love (loving our neighbor as ourselves,) and use our liberty to give up wine, beer, and all strong drink for the sake of our influence over others, and to avoid needless risks to ourselves. All ministers, Sunday school teachers, and Christians have a right to give up the use of tobacco for the sake of the boys; and to refuse to join in certain amusements for the sake of their influence over the young. It is not always a first question whether some of these things will hurt themselves; a previous question is whether they shall not use their right and privilege not to do them under the circumstances. It is not required by the law of love to give up everything that others do not approve, but only that which injures others.

Charles Kingsley says that "any man or woman in any age, under any circumstances, who will, can live the heroic life and exercise heroic influence;" and especially is giving up rights and privileges for the good of others.

Dr. Trumbull, in the Sunday School Times says, "Even though the Bible does not explicitly command total abstinence as the duty of every child of God, the Bible evidently leaves it free to every child of God to be a total abstinence if he wishes to be; and, therefore, it is for the Christian believer to do, and to deem it his duty to do, that which, in the light of all he sees and knows, is the best and safest thing to do."

VERY FEW PEOPLE

Are Free From Some Form of Indigestion.

Very few people are free from some form of indigestion, but scarcely two will have the same symptoms.

Some suffer most directly after eating, bloating from gas in stomach and bowels, others have heartburn or sour risings, still others have palpitation of heart, headaches, sleepless sleep, pains in chest and under shoulder blades, some have extreme nervousness, as in nervous dyspepsia.

But whatever the symptoms may be the cause in all cases of indigestion is the same, that is, the stomach for some reason fails to properly and promptly digest what is eaten.

This is the whole story of stomach troubles in a nutshell. The stomach must have rest and assistance and Stuart's Dyspepsia Tablets give it both by supplying those natural digestives which every weak stomach lacks, owing to the failure of the pepsic glands in the stomach to secrete sufficient acid and pepsin to thoroughly digest and assimilate the food eaten.

One grain of the active principle in Stuart's Dyspepsia Tablets will digest 3,000 grains of meat, eggs or other wholesome food, and this claim has been proven by actual experiment, which anyone can perform for himself in the following manner: Cut a hard boiled egg into very small pieces, as it would be if masticated; place the egg and two or three of the tablets in a bottle or jar containing warm water heated to 98 degrees (the temperature of the body) and keep it at this temperature for three and a half hours, and at the end of which time the egg will be as completely digested as it would have been in the healthy stomach of a hungry boy.

The point of this experiment is that what Stuart's Dyspepsia Tablets will do to the egg in the bottle it will do to the egg or meat in the stomach and nothing else will rest and invigorate the stomach so safely and effectively. Even a little child can take Stuart's Tablets with safety and benefit if its digestion is weak and the thousand of cures accomplished by their regular daily use are easily explained when it is understood that they are composed of vegetable essences, aseptic, pepsin, diastase and Golden Seal, which mingle with the food and digest it thoroughly giving the overworked stomach a chance to recuperate.

Dieting never cures dyspepsia, neither do pills and cathartic medicines, which simply irritate and inflame the intestines. When enough food is eaten and promptly digested there will be no constipation, nor in fact will there be disease of any kind because good digestion means good health in every organ.

The merit and success of Stuart's Dyspepsia Tablets are world-wide and they are sold at the moderate price of 5 cents for full sized package in every drug store in the United States and Canada, as well as in Europe.

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 Surest Remedy is
Allen's Lung Balsam
It never fails to cure a SIMPLE COLD, HEAVY COLD, and all BRONCHIAL TROUBLES.
Large Bottles \$1.00. Medium Size 60c. Small or Trial Size 25c.
Endorsed by all who have tried it.

Equity Sale.

THERE will be sold at Public Auction, at Chubb's Corner (so-called), in the City of Saint John, in the City and County of St. John in the Province of New Brunswick, on Saturday the Seventh day of March, next, at the hour of twelve o'clock, noon, pursuant to the directions of a decretal order of the Supreme Court in Equity, made on Wednesday, the twenty-second day of October, A. D. 1902, in a certain cause therein pending, wherein Etta L. Alton on behalf of herself and all other unsatisfied creditors of Montague McDonald, deceased, who shall come in and contribute to the expenses of this suit are Plaintiffs, and Clara L. McDonald, Administratrix of the estate and effects of Montague McDonald, deceased, the said Clara L. McDonald in her own right, William S. McDonald, Charles F. McDonald, Kenneth E. McDonald, Annie L. McDonald, Nellie E. McDonald, and Jean McDonald are Defendants, the following lands and premises described in the said decretal order as— "All the right, title and interest of the said Montague McDonald in and to that certain tract of land or Island known as Manawagonish Island, situate, lying and being in the City and County of Saint John, aforesaid, on the northerly shore of the Bay of Fundy, and about three miles southwesterly from Partridge Island at the entrance of the Harbour of Saint John, together with a small Island and Islands connected therewith or joined thereto by a beach or stream dry at low water, being the same Island or property as is described and mentioned in the grant thereof dated the twenty-third day of June in the year of our Lord one thousand seven hundred and eighty-six, one to William Pagan, John Oilwell and others; together with the buildings and improvements thereon standing and being, and all and singular the privileges and appurtenances thereto appertaining and belonging. For terms of Sale apply to the undersigned solicitor.

Dated the twenty-third day of December, A. D. 1902.
AMON A. WILSON, J. JOSEPH PORTER, Solicitor. Referee in Equity.

After Christmas

A large number of Young men and women of the Maritime Provinces are coming to Fredericton Business College and we are enlarging our already spacious and well equipped quarters to accommodate them. Hundreds of graduates of this institution are holding good positions throughout Canada and the United States. Your chances are as good as theirs. Send for Catalogue. Address

W. J. OSBORNE, Principal.
Fredericton, N. B.

Equity Sale.

There will be sold at Public Auction on Saturday, the seventh day of February, A. D., 1903, at 12 o'clock, noon, at Chubb's Corner, so-called, in the City of Saint John, pursuant to the directions of a certain decretal order of the Supreme Court in Equity made on the 1st day of November 1902.

In the matter of Leonora Gertrude Francis of Cambridge, in the County of Middlesex, in the Commonwealth of Massachusetts, one of the United States of America—an insane person—and according to the provisions of the Fourth Chapter of the Acts of the General Assembly of the Province of New Brunswick made and passed in the fifty-third year of the reign of Her late Majesty, Queen Victoria, intitled "An Act respecting Practice and Proceedings in the Supreme Court in Equity" the interest of the said Leonora in— "All that certain lot, piece or parcel of land situate, lying and being in the City aforesaid, fronting on Leinster Street, and known and distinguished on the Map or Plan of the said City as No. 486, and heretofore conveyed to George W. Masters by Henry Calhoun and Lydia Jane his wife."

For terms of sale and other particulars apply to the Solicitor or Referee.
Dated at St. John, N. B., the 1st day of December, A. D. 1902.

R. G. MURRAY, E. H. MCALPINE, Solicitor. Referee in Equity.
T. T. LANTALUM, Auctioneer.

THERE IS NOTHING LIKE **K.D.C.**
FOR NERVOUS DYSPEPSIA
HEADACHE, DEPRESSION OF SPIRITS, ETC.

From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches in Nova Scotia during the present Oecumenical year. All contributions, whether for division according to the scale, or for any one of the seven objects, should be sent to A. Johnson, 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. STERNS, CHARLOTTETOWN.

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

GERMAIN STREET.—Two members were received into this church on Sunday, one, after baptism, the other by letter.

HAYLOCK, N. B.—Last Sunday, 25th, we were privileged to baptize seven believers from the head of the Ridge, one of the sections of this field. In the service that followed the baptism these seven, and another who had been received by letter received the hand of fellowship. Among those baptized was a mother and her two daughters. Others are seeking the Lord. J. W. BROWN.

IMMANUEL CHURCH, TRURO.—We are not wholly absorbed in the work of political and moral reform. Our hearts are gladdened by evidences of the Spirit's saving ministry among us. On January 18th it was my happy privilege to baptize into the membership of Immanuel church three of our brightest and most helpful young people. Others will follow in the near future. All departments of our work are in a healthy and hopeful condition.

NEW MINAS, KINGS CO., N. S.—On New Year's evening a large number of friends gathered at the home of Mr. Fenwick Millet, New Minas, to make glad the hearts of their pastor and wife by a special gift of material blessings. After spending a most delightful evening in social entertainment the friends dispersed leaving us materially better in cash and goods to the amount of \$30.00. We are exceedingly grateful for these tokens of appreciation on the part of these people, and we are praying that God will make known among us the riches of His grace in the salvation of precious souls. GORDON H. BAKER.

ARCADIA AND CHEBOGUE.—The work in both these churches moves on harmoniously and hopefully. A severe storm greatly lessened the attendance at the Arcadia annual meeting, but a goodly number braved the storm, and a very successful meeting was held. The reports from the different departments were of a very encouraging character. The same is true of the reports presented at Chebogue. The interest in this church has made very marked advance during the past two years. The attendance has more than doubled. A large class of bright young people are very much interested in the Sacred Literature course we are giving there this winter. We are planning on special meetings later in the season. E. J. GRANT.

CLEMENTSPORT AND SMITH'S COVE, N. S.—I wish to acknowledge the many reasonable kindnesses from the people of this field. The barn, the cellar, the pantry and purse are witnesses of their generosity. Last week an enjoyable evening was spent at the home of Deacon George Purdy, Upper Clements, when an offering of \$22 was taken. The annual meeting of the Smith's Cove church has just been held, and the reports showed a successful financial year. Besides extra bills for repairs and insurance, an additional \$50 was raised on Saturday. The church has just conveyed to its Sons of Temperance, for the purpose of a public hall, the old church property vacated some fourteen years ago.

CHESTER, N. S.—We began special evangelistic services in Chester the first Sunday of the year, assisted by those consecrated workers, Bro. Baker and MacLean, evangelist of the Home Mission Board. Chester is a confessedly bad place for evangelistic work. But it is not too hard for the Holy Spirit. Pastor and people had been planning, praying and preaching with this evangelistic campaign in view. Brother Baker earnestly proclaimed the three R's of the gospel—Ruin by the Fall, Redemption by the Cross, Regeneration by the Holy Spirit. Bro. MacLean sweetly sang the same gospel. The Lord added his blessing. Many were saved. On Sunday morning, Jan. 25, the pastor baptized fifteen of the converts. There will be more to follow. RUPERT OSGOOD MORSE.

KINGSBORO', P. E. I.—On January 20th, a number of friends gathered at the parsonage to present the pastor with their annual donation; after refreshments were served, the senior deacon, (Bro. Alex. Scott), in a most felicitous address complimented both Mr. and Mrs. Gardner upon the success of their ministrations among the people and the high esteem in which they are still held and he particularly referred to Mrs. Gardner's efforts in collecting from among the members and friends around the sum of about \$200 for the finishing of the interior of the new church edifice, which is drawing near completion, adding "I do not think any other person could have succeeded so well!" To this amount the pastor has received from his friend Richard Cory, Esq. J. P. (of Wales) the sum of \$25.00. On Sunday at Baltic, a missionary address was given by Mrs. Gardner when a collection was taken amounting to \$537. This was the first missionary service ever held in this place, we think. COM.

CANSO, N. S.—The roll call and annual business meeting of the Canso church was held on Wednesday evening, Jan. 28th. A large number were present and responded to their names. Cheering responses came from absent ones as well. In the business meeting, reports were received from thirteen officers and committees. The pastor, in his report, made mention of the diligent attendance of the boys and girls at the preaching services. Twenty-one members had been added by baptism and four by letter. Another was received by letter at the meeting. The Sunday school moves on well and for a number of years has continued to support a native preacher in India. Of special encouragement were the reports of the treasurer and finance committee. These reports showed that for local and denominational work—apart from over \$200 toward the Forward Movement Fund—the church had raised during the year nearly \$2100. The Canso church is fortunate in having an exceptionally strong and capable finance committee, but, may we add, few churches have learned the grace of giving as this church has. O. N. CHITMAN.

ADVOCATE.—To those who have formerly served with the Advocate Baptist Church, a few notes from the faithful little band with less than twenty heads of families might be of interest. During the last ten years this little band of workers have been struggling under a heavy burden of building and paying for a parsonage and a new house of worship. They saw the year 1902, close with all debts paid, the interior of the church repaired so as to present a neat and attractive appearance, a double manual organ costing \$250, and a new individual communion service and upwards of one hundred dollars in the treasury. The pastor's salary has been promptly paid, together with many tokens of esteem. On the tenth anniversary of our wedding the good people from the different sections of the field came to the parsonage leaving us goods and money amounting to fifty dollars, and Christmas did not pass without many tokens of love and good wishes from the people. While thus deeply interested in the home work, they have not forgotten the needs of the denomination, the largest amount for many years having been contributed amounting in all one hundred and thirty (\$130), besides the pledges that were redeemed for Acadia forward movement. The spiritual prosperity of the church we cannot report so favorable, but we have some praying people, and we trust in God's own time the refreshing showers may come. O. E. STEEVES.

Cumberland County Conference.

The Cumberland County Conference met at Springhill, Jan. 20th. In the absence of the chairman, Dr. Steel was asked to preside. After devotional exercises and reading of minutes, Pastor Belyea reported he had not been able to make arrangements to visit the Linden group of churches before the bad roads and bad weather in the fall. Pastor Steele reported that the committee appointed to visit Hartford had not done so as the conditions upon which they were to go had not been brought about. After amending the programme the meeting adjourned.

In the evening Pastor M. S. Richardson of Amherst delivered an excellent sermon from John 12, 21. A very interesting and profitable social service was conducted by Pastor McQuarrie.

WEDNESDAY MORNING

was occupied in hearing reports from the churches. Deacon John Hunter reported

that the financial condition of the Springhill church was very encouraging, the debt had been about wiped out. Pastor Estbrook reported that the spiritual condition of the church was good, sinners were being saved at the present time. Pastor Bates reported that the condition of the Amherst church was encouraging, some conversions were reported. Pastor Richardson said the condition of the outstations was good.

Bro. Hunter reported for Greenville, the situation was improving members who had been backsliding had reported at the last conference and new voices were also heard.

Pastor Belyea reported for Wentworth and Millville that they were holding on their way without much change. The outlook for Greenville was much better.

Pastor McGregor reported that Oxford church was prospering, at present special services were being held and blessings received.

Pastor McQuarrie reported that Parroboro church was in a very encouraging condition, special meetings were being held but as yet no conversions could be reported.

Pastor Haverstick reported that peace and harmony prevailed in the Pogwash church and that in all its departments it was doing efficient work.

At Wallace bridge souls had been saved, some baptized and others awaiting baptism.

Bro. Blenkhorn reported for Westbrook spiritual things were encouraging there. Pastor McGregor gave some encouraging facts concerning River Hebert. He thought the near future would bring news of blessing being received on the field.

Evangelist Walden addressed the conference giving something of his experience. His address was encouraging. The conference sang "All hail the power of Jesus name" at its close.

Pastor Belyea read a paper subject "Training of the children in and for the church." The subject was discussed by Pastor McGregor.

WEDNESDAY AFTERNOON.

After social service the Sunday school work was discussed by Bro. Blenkhorn, Pastors McGregor, Estbrook, Deacon J. Hunter, Deacon Porters, Bro. Potts and Pastor Belyea. On motion, Resolved, we advise the officers and scholars of our Sunday school to use all the helps they can in studying the lesson, but to have such helps at home. Adjourned to give place to the meeting of W. B. M. U.

At 5 o'clock the conference resumed the session. Dr. Steel reported that the church at Maccan was in much the same condition as when last reported. Pastor Bates reported the statement of Bro. Canon Cana who had visited the Linden group recently that there was great need of a pastor to settle in that field, moved by Dr. Steel seconded by Pastor Estbrook and resolved that we ask Bro. Walden to labor on the Linden field for at least one month and that the Home Mission Board be asked to carry the resolution into effect. Arrangements were made to hold the next session at Pogwash on the 23rd day of June. Adjourned after prayer by Pastor Bates.

At the Wednesday evening session after scripture reading and prayer, Pastor Bates read an excellent paper, subject, "Child conversion." Pastor Robinson of Sackville gave a stirring address on "Individual work as exemplified in the life of Uncle John Vassie. A vote of thanks was presented Pastor Robinson for his address and kindness in attending the session as well as his assistance in the work of the conference. A profitable social service was led by Pastor Richardson. Adjourned to meet at all of executive.

The sessions throughout were profitable and interesting, but the attendance was small on account of the bad storm.

J. G. A. BELYEA, sec'y.

Denominational Funds.

NEW BRUNSWICK.

Gilbert W Titus, H and F M, \$40. Main Street church F M, \$0.30 N W M \$1, Jun Union F M, \$15 \$26.30; Bartlett's mill church D W, \$5; Upper Gagetown, D W, \$11; Germain Street church D W, \$80.30. Rev. C. Henderson (F M, \$2.50; Grande Ligne \$2.50) \$5; Carleton church Sunday School (H M \$10, F M \$10, N W M \$10, Church H M, \$6.13 F M, \$6.12; Grande Ligne \$6) \$48.25; St. George church (Florenceville, Sunday School), Grande Ligne, \$1; St. George 1st church Annuity Funds, \$5; Leinster St church (per J Prince) H M, \$5; Pollitt River church H M, \$2.25; St. Andrews 2nd church D W \$5.50; Centreville church D W \$2.84; Florenceville church (per T H E) D W \$10. Isiah Steeves, Lower Coverdale F M \$25 Queens Co. quarterly meeting, H and F M \$30.40; Fairville church, D W \$6.77; Brussels St church F M, \$1.12; Fredericton church, D W \$38.75; Norton church F M, \$10; Hopewell church D W \$17.60; Gibson church D W \$14. Leinster St Sunday School (primary class) H and F M \$4. Total \$423.08 before reported \$397.67 Total to February 1st, 1903, \$1320.75.

J. W. MANNING, Treas., N. B. St. John, Jan. 31, 1903.

CONSUMPTION

Prevented and Cured.

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

FREE.

Do you cough?
Do your lungs pain you?
Is your throat sore and inflamed?
Do you spit up phlegm?
Does your head ache?
Is your appetite bad?
Are your lungs delicate?
Are you losing flesh?
Are you pale and thin?
Do you lack stamina?
These symptoms are proof that you have in your body the seeds of the most dangerous malady that has ever devastated the earth—consumption.

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

FREE TRIAL TREATMENT and the Four Free Preparations will be forwarded you at once, with complete directions for use. The Slocum System is a positive cure for Consumption, that most insidious disease, and for all Lung Troubles and Disorders, complicated by Loss of Flesh, Coughs, Catarrh, Asthma, Bronchitis and Heart Troubles. Simply write to the T. A. Slocum Chemical Company, Limited, 375 King Street West, Toronto, giving post office and express address, and the free medicine (the Slocum Cure) will be promptly sent. Persons in Canada seeing Slocum's free offer in American papers will please send for samples to Toronto. Mention this paper.

I. T. KIERSTEAD

Commission Merchant
AND DEALER IN ALL KINDS OF COUNTRY PRODUCE

City Market, St. John, N. B. Returns Promptly Made. fbr8

White Wave

Disinfects Your Clothes

White Wave

Bleaches Your Clothes

WHITE WAVE

Saves Labor

A Good Reputation—Brown's Bronchial Troches have been before the public many years, and are everywhere acknowledged to be the best remedy for all throat troubles.

Mrs. S. H. E. Hott, Ridgefield, Conn., says: "I have never been without them for the last thirty years. Would as soon think of living without breath."

They quickly relieve Coughs, Sore Throat, and Bronchial Affections. Price, 25 cents. For sale everywhere, and only in boxes.

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NORWAY PINE SYRUP

Stops the irritating cough, loosens the phlegm, soothes the inflamed tissues of the lungs and bronchial tubes, and produces a quick and permanent cure in all cases of Coughs, Colds, Bronchitis, Asthma, Hoarseness, Sore Throat and the first stages of Consumption.

Mrs. Norma Swanston, Cargill, Ont., writes: "I take great pleasure in recommending Dr. Wood's Norway Pine Syrup. I had a very bad cold, could not sleep at night for the coughing and bad pain in my chest and lungs. I only used half a bottle of Dr. Wood's Norway Pine Syrup and was perfectly well again."

Price 25 cents a bottle.

MARRIAGES.

ZNICKER-BAKER.—At Port Medway, N. S., January 21st, 1903, by Rev. S. Langille, Charles R. Znickler to Georgina B. Baker, both of Port Medway, Queens Co., N. S.

STEEVES-KRITH.—At the residence of the bride's father, Steeves Settlement, Jan. 21, by Rev. J. W. Brown, Chas. A. Steeves and Iva L. Keith, all of Steeves Settlement.

CURRIE-WOOD.—At the home of the bride, January 7th, by Pastor J. M. Parker, John L. Currie, of Kiver Hebert, and Mary Ellen, daughter of the late Blair Wood of River Hebert, N. S.

MCKENZIE-HUPMAN.—At Sable River, January 20th, by Rev. S. S. Poole, Leonard McKenzie to Maude Hupman, both of Rockland, N. S.

DEATHS.

MCKNAYER.—At Lawrencetown, N. S., January 27th, Almon McKnayer, aged 65 years.

WHITMAN.—At Lawrenceown, N. S., January 20th, James H. Whitman, Esq., aged 59 years.

HIGGINS.—At Upper Newcastle, Queens Co. N. B. January 12th at the residence of her son Benjamin D., Mrs. Ann Higgins, aged 95 years.

St. John Telegraph and Sun please copy.

MCGILL.—On Jan 27th, Mrs. Theresa McGill, aged 67, of Natby for twenty years a member of the East Oas'ow church she has continued to adorn the doctrine of her Lord and Saviour; and although death came suddenly she was not unprepared. She often expressed to her pastor the great desire of her heart that her children and children's children might all be saved. This departure of mother beloved calls to the living, "Prepare to meet your God." May the Lord hear that dear mothers' prayer's for all.

MORRISON.—Duncan G., fourth son of Wm. E. Morrison, of Chipman, N. B. passed away on 29th inst., aged eighteen years. He leaves parents, a brothers and three sisters to cherish his memory. This young brother professed religion in Oct, 1901, and since that time has proved himself an humble and devoted Christian. About eight months since, consumption appeared, aggravated as was thought by excessive bicycle riding. He steadily failed, until called home to the everlasting rest.

MCLAGGAN.—At the home of her daughter, Mrs Joshua Margison, Centreville, Carleton Co., N. B., January 22nd, Mrs. James McLaggan departed this life full of years and good works. She leaves a husband, one son in Montana, a daughter and a host of friends and relatives to mourn their loss. Our departed sister entrusted herself to all who came under the touch of her personality. She lived a quiet

Christian life and had great faith in humanity, being always ready to shield with excuses and kind words those who had erred. She is gone but her blessed influence remains.

GLENN.—At Salmon River, Queens Co. N. B., on 22nd instant Isabel, wife of Matthew Glenn, sr. aged 87 years. An aged husband, two sons and a daughter are left in mourning. Interment at Gaspereaux Forks.

DEMMONS.—At Gaspereaux, Chipman, N. B., on 23rd inst. of neuralgia of the heart, Thomas Demmons, in the 74th year of his age, leaving five sons and five daughters to mourn his decease. Bro Demmons was a member of 1st Chipman church and universally esteemed.

MCGREGOR.—At Somerville, Mass., Jan. 8th, Rachel, wife of D. S. McGregor, formerly of Chipman. Sister McGregor was a sincere Christian and departed rejoicing in her Saviour. Besides her husband three sons and a daughter remain to cherish her memory. Her remains were brought to Chipman, N. B. for interment.

STEVENS.—At her home, Owl's Head, Halifax county, on Jan. 25, after a week of sickness, Angeline, wife of James Stevens, aged 59 years, was called home to her rest. It is about 35 years since our sister was baptized; the few words she said during her illness show that she had kept the faith. She had seven sons and six daughters, all of whom were at her funeral, and who together with her husband mourn her loss. Asleep in Jesus.

ARMSTRONG.—Nov. 20th, 1902, from his late residence Sherwood, Chester, N. S., Elisha Armstrong, aged 66 years, was called suddenly and unexpectedly into that rest that remains for the people of God, while working about his home in apparently good health. As a consistent member of the Baptist church for 25 years past, as a faithful husband and father, and as a kind neighbor he is mourned and greatly missed. The deceased leaves a widow, six sons and eight daughters, who "rise up and call him blessed."

MOORE.—At North Sydney, C. B. on 26th, our Bro. W. H. Moore, passed into the better land. For many years he had been closely identified with the interests of the town in which he has always lived. At one time being extensively engaged in shipping and other business that meant very much to the prosperity of the town. He had for years also been connected with Calvary Baptist Church, and one of its chief supporters, and being of a generous disposition the church always felt the value of his presence, and feels its loss. For some years he has been in delicate health, but no anxiety was entertained by his friends until about a week before his death, and to the grief of all who knew him his life ebbed away on the morning of the 26th. He leaves a widow, two sons and a daughter to mourn their loss. Prof Moore of Acadia Seminary being one of the sons. A church and community mourn with them.

HOOPER.—At Marie, P. E. I. on Jan. 19th Annie E., beloved daughter of Louisa J. and the late Samuel Hooper aged 23 years. Our sister has been ailing for quite a long time and although desiring to depart and be with Christ which was far better yet she bore the suffering with wonderful cheerfulness and was always happy. Our sister joined the church several years ago and her life was indeed a powerful illustration of what the Grace of Jesus Christ can do for a human soul. Her last words were "I see Jesus." The sorrowing mother, brothers and sisters have our sympathy and they have also the consolation that they need not as those without hope. "For if we believe that Jesus died for us again even so them a so which sleep in Jesus shall God bring with him."

LOYD.—At the residence of her daughter, Mrs. Wm. H. Keirstead, Keirstead Mountain, Kings Co. N. B., on Jan 24th, Mrs. Elizabeth A. Lloyd, aged 69 years and ten months, leaving 10 children to mourn her loss. Mrs. Lloyd was the daughter of R. V. Michael Doyle, a Baptist minister. Many years ago our deceased sister put on Christ before the world and since that time has lived the life of a true Christian. Her remains were taken to Chipman and laid beside those of her husband who departed this life about two years ago. A funeral service was held at the home of her daughter by Rev. W. Camp.

MARPANE.—At Mill Village, Queens Co., N. S., on the 7th inst., after a brief illness, Lucy B., wife of Henry Marrane and daughter of the late Mr. Ezekiel Banks of Aylsford, Kings Co., N. S., aged 62 years. Sister Marrane was baptized at the age of 14 by the Rev. E. M. Saunders, D. D. and as far as we know lived a consistent Christian. She passed away trusting in Jesus saying those beautiful words "Jesus saves, Jesus saves," and she rests "Safe in the arms of Jesus." She leaves a husband, a number of children and many friends to mourn their loss. May the Lord

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St. John, N. B.

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ELASTIC
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An Ideal Book-Case for the Home.



DARKIS.—The death of John Darkis, one of the oldest residents of Florenceville, occurred as his home Saturday, Jan. 24, after a brief illness. The deceased was born in Londonderry, Ireland, April 18, 1835. His father came to this country when he was but four years old and settled at Florenceville. At an early age he learned the blacksmith trade from his father and has followed it since. He was married twice, his second wife surviving him. Beside the widow he leaves a brother, two sisters, and one son to mourn his death. The deceased was a charter member of the Florenceville Baptist Church to which he was a regular attendant and liberal contributor. His kind heartedness and genial disposition had won for him a large circle of friends as was evidenced by the large gathering which crowded the church as pastor Smith spoke from, "The Lord is my Shepherd, etc," which was chosen as text according to request of deceased.

WHEBLEY.—On January 20th, at the home of her brother, in Boston, Mass., Miss Ella R. Whebley aged 22 years and 8 months. Miss Whebley about two years ago passed through the Business College in St. John. After a few months service in that city, she left for Boston and secured a good position. On August last she was operated upon for appendicitis. From this she never recovered, but gradually wasted away until the end came. When she bade her parents good bye she was the picture of health and full of hope. When the remains reached South Branch, her old home, her loved ones could scarcely recognize the poor wasted body. How little did this girl dream of that future which was before her when with bright prospects and with a happy heart she left her native province to seek a position in a distant city. But she had no fear of death. Her heart was full of her Saviour's love and so death to her meant gain. A funeral service was held at South Branch meeting house where she some years ago had confessed her Saviour. Her pastor Rev. W. Camp preached from Psalm 90:12, "So teach us to number our days, that we may apply our hearts unto wisdom."

MACCUMBER. "In the sure and certain hope of a glorious resurrection," Stephen D. MacCumber, passed away on Tuesday evening, Oct. 14th 1902, aged eighty-two years. In early manhood he took a stand for Christ, and united with the Baptist Church at Newport, Hants Co. The writer for over eight years was his pastor and knew him well. At the commencement of my pastorate at Newport, our brother's sterling character drew me at once to him, and during all the years of our acquaintance I always found him the same. In the prolonged and trying sickness of his dear wife, which was of a character that tested the genuineness of his religion, he was loving, patient, and faithful. The cause of Christ, and the church of his choice was very dear to him in all her interests. His piety was deep and pure, and his words were always savoured with grace. He had been in failing health for some months and returning from

seek rest at the home of his cousin in Belmont. He was never able to get home from there and after a few days illness he passed quietly away into the rest that remains for the people of God." Through all the years of his pilgrimage his faith in Jesus never faltered, but revealed a light that burned brighter and brighter to the end. The funeral services were kindly taken by Rev. L. Daniel, pastor of the Methodist Church, Avondale. A large number followed him to his last resting place, beside his wife he so deeply mourned, at Scotch Village cemetery. "The memory of the just is blessed." (Windsor, N. S. papers please copy).



Have Restored Thousands of Canadian Women to Health and Strength.

There is no need for so many women to suffer pain and weakness, nervousness, sleeplessness, anemia, faint and dizzy spells and the numerous troubles which render the life of woman a round of sickness and suffering.

Young girls budding into womanhood, who suffer with pains and headaches, and whose face is pale and the blood watery, will find Milburn's Heart and Nerve Pills help them greatly during this period.

Women at the change of life, who are nervous, subject to hot flashes, feeling of pins and needles, palpitation of the heart, etc., are tired over the trying time of their life by the use of this wonderful remedy.

It has a wonderful effect on a woman's system, makes pains and aches vanish, brings color to the pale cheek and sparkle to the eye.

They build up the system, renew lost vitality, improve the appetite, make rich, red blood and dispel that weak, tired, listless, no-ambition feeling.

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The complete new tariff was laid before Vienna Parliament Jan. 28. The duties on all manufactured articles are increased, generally moderately, but especially on

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MOODY'S SHORT SENTENCES.

Many a backslider never sild very forward. Everything in the world but the human heart obeys God. A man can do more business if his head is cleared by prayer every morning. Many think it is the Bible that says: "Do as the Romans do." A purpose in the head and not in the heart does not last long. "Polley" was not the dictionary that Daniel studied. A man can not live for God in any age or country without enemies. Many people seek an experience instead of Christ. If I could understand the Bible I should give up the idea that it was divine. Satan gets people into the cradle of an excuse and rocks them to sleep.

A TREMENDOUS BILL.

At a great mass-meeting held in Southampton last month, Mr. Donald McLean, of Cardiff, called attention to the increase in the national expenditure upon strong drink. He said: "The drink bill for the year ending March, 1902, was no less than £189,000,000. That was a sum more than equal to the total annual value of every building in the United Kingdom, including the Royal Palaces. Much has been said of the housing problem, but if this drink question was properly tackled, everybody could have a house to live in, rent free from one end of the land to the other. That sum was more than the amount paid for the cost of passengers and goods and the upkeep of the railways. Although we had spent over £300,000,000 on the South African War, now happily concluded, no less a sum than £450,000,000 had been spent on drink, and more men were slain by it than unhappily were in the war."

WHY I AM A PROHIBITIONIST.

- 1. Because I desire to suppress the saloon, which I look upon as the greatest political, social and moral curse of the age. 2. Because prohibition seems to me the only method by which this can be accomplished. 3. Because to license is to throw around the saloon the protection of law, and establish and protect by law the very evil which I desire to suppress. 4. Because the license system implies, for a money consideration, the granting a privilege to engage in what is an acknowledged evil. 5. Because if it is an evil, money and license cannot make it right. 6. Because to grant a monopoly, for money or through favoritism, is contrary to right and to the spirit of our institutions. 7. Because if keeping a saloon is a legitimate business, all persons who desire and have the means should be allowed to engage in it. 8. Because to license it for money is to grant an indulgence for the sake of a public revenue. 9. Because I cannot conscientiously support either of the parties which favor and sustain the saloon. 10. Because moral suasion alone, unaided by the law, will never suppress the saloon. 11. Because public opinion will never be educated to the point of Prohibition so long as the saloon is licensed and protected by law. 12. Because from the saloon emanates the greater part of the crime, as well as the miseries of life, nearly all of which would disappear with enforced prohibition of the liquor traffic. 13. Because if by my vote a saloon is established, and crime and misery and death ensue, I become "particeps criminis," and in a measure responsible for the result. — Prohibitionist, in Connecticut Home.

WHAT TO READ.

If you are down with the blues, read the twenty-seventh Psalm. If there is a chilly sensation about the heart, read the third chapter of Revelation. If you don't know where to look for the month's rent, read the thirty-seventh Psalm. If you feel lonesome and unprotected, read the ninety first Psalm. If the stovepipe has fallen down and the cook gone off in a pet, put the stovepipe up, wash your hands, and read the third chapter of James. If you find yourself losing confidence in men, read the thirteenth chapter of First Corinthians. If people pelt you with hard words, read the fifth chapter of John. If you are all out of sorts, read the twelfth chapter of Hebrews.—Bible Responder.

IF BABY COULD TALK.

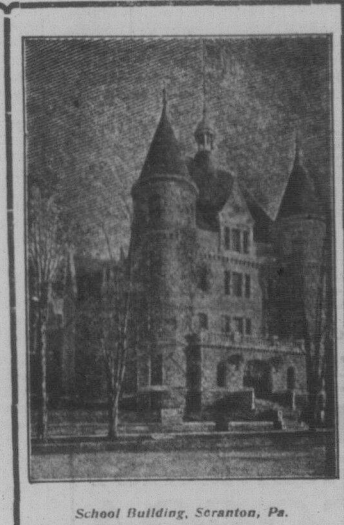
"I am sure if baby could only talk," says Mrs. B. Gaffney, L'Amable, Ont., "she would praise Baby's Own Tablets too. They have given better results than any other medicine I have ever used for my little one." This is the verdict of all mothers who have used Baby's Own Tablets, and it is the very best proof that no other medicine can equal them for the speedy relief and cure of the common ailments of little ones. These Tablets cure colic, constipation, sour stomach, diarrhoea and simple fevers; they break up colds, prevent croup, and allay the irritation accompanying the cutting of teeth, and are positively guaranteed to contain no opiate. All children take them readily, and for very young infants they can be crushed to a powder. You can get Baby's Own Tablets from any druggist at 25c a box, or they will be mailed, postage paid, by writing direct to the Dr. Williams Medicine Co., Brockville, Ont., or Schenectady, N. Y. Send for our book on the care of infants and young children. Every mother should have it.

EXPOSURE to the cold and wet is the first step to Pneumonia. Take a dose of PERRY DAVIS' Painkiller and the danger can be averted. It has no equal as a preventive and cure for Colds, Sore Throat, Quinsy and Rheumatism. Always keep it handy.

Gates' Acadian Liniment Has Been in Popular Use for HALF A CENTURY. While it has long been recognized as one of the best, it is now taking its place as the STANDARD LINIMENT. For bruises, burns, cuts and abrasions on the skin it is unexcelled. It removes the oress, aids the healing process, and acts as a thorough disinfectant, killing the bacteria which enter the wound. C. Gates, Son & Co. MIDDLETON, N. S.

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For Each Member of the Family! IF YOU have had any difficulty in deciding on your choice of occupation this year, here is a golden opportunity for you to let us give you the benefit of our eleven years experience in TRAINING PEOPLE FOR SPECIAL POSITIONS. WE HAVE HELPED OTHERS | WE KNOW YOU! WE CAN HELP YOU! OVER HALF A MILLION STUDENTS ENROLLED. Make up your mind to be somebody and do something in this world better than your neighbor. One Hundred Courses of Study to Select From.



GENTLEMEN:—Please explain how I can qualify for the position which I have marked below: Mechanical Engineer, Machine Designer, Mechanical Draftsman, Foreman Machinist, Foreman Toolmaker, Foreman Patternmaker, Foreman Blacksmith, Foreman Molder, Gas Engineer, Refrigeration Engineer, Traction Engineer, Electrical Engineer, Electric Machine Designer, Electrician, Electric Lightng Supt., Electric Railway Supt., Telephone Engineer, Telegraph Engineer, Wireman, Dynamo Tender, Motorman, Steam Engineer, Engine Runner, Marine Engineer, CIVL Engineer, Hydraulic Engineer, Municipal Engineer, Bridge Engineer, Railroad Engineer, Surveyor, Mining Engineer, Metallurgist, Mine Surveyor, Mine Foreman, Cotton Mill Supt., Woolen Mill Supt., Textile Designer, Architect, Contractor and Builder, Architectural Draftsman, Sign Painter, Letterer, Chemist, Sheet-Metal Draftsman, Ornamental Designer, Perspective Draftsman, Navigator, Bookkeeper, Stenographer, Teacher. LANGUAGES TAUGHT WITH PHONOGRAPH: French, German, Spanish. Name, Address, City, Province, M.-V.

Brains First---Hands Afterward! Did you ever hear of a man, intending to become a doctor, hunting up patients upon whom to experiment before beginning the study of medicine and anatomy? Practice is invaluable, but it is better first to learn the principles of your profession, and get the practice afterward. Otherwise you will never advance, unless as a result of years of ill-paid drudgery; but, if you will store your mind with technical information and then seek practical experience, you will progress as much in months as others do in years. If you would like to know more about our methods fill out the coupon to the left and mail us at once. INTERNATIONAL CORRESPONDENCE SCHOOLS, 201 UNION STREET, ST. JOHN, N. B. LOCAL OFFICERS: St. John, N. B., 201 Union District Agency, V. W. Johnson, Supt. St. John, N. B., 201 Union Street, E. R. Williams Woodstock, N. B., Box 307, D. M. Campbell Fredericton, N. B., Box 366, Geo. P. Hennessy St. Stephen, N. B., Lock Drawer 407, T. J. Polley Sussex, N. B., Box 87, W. F. MacKinnon Moncton, N. B., 222 Main Street, H. R. Fraser Chatham, N. B., Box 32, H. A. Pallen Anheist, N. S., S. J. Hunt Charlottetown, P. E. I., H. V. Norton New Glasgow, N. S., B. G. Anderson Truro, N. S., 4 Arlington Place, S. I. Spragg Antigonish, N. S., Edw. Haley Port Hood, C. B., E. O. Leadbetter Sydney, C. B., L. J. Norris Halifax, N. S., Rooms 8 Roy Building, W. R. Richards Windsor, N. S., Frank B. Cook Bridgewater, N. S., Box 80, A. W. Cruiksey Yarmouth, N. S., Box 114, B. C. Shaw

This and That

OBEEDIENCE.

A German captain was some time ago drilling a company of volunteers. The parade ground was a field close to the sea-side. They were marching in the line of the water, at some distance from it. He resolved to give them an order to march directly towards the water, and see how far they would go. The men are marching along. "Halt, company!" says the captain. In a moment they halt. "Right face!" is the next word, and instantly they wheel round. "Forwart march!" is then the order, in the captain's broken English. At once they begin to march directly towards the water; on they go, nearer and nearer to it. Soon they reach the edge of the water. Then there is a sudden halt. "Wat for you stop? I no say halt!" cried the captain. "Why, captain, here is the water," said one of the men. "Vell, vot of it?" cried he greatly excited; "water is noing; fire is noing; everything is noing; ven I say forwart march, den you must forwart march." The captain was right; the first duty of a soldier is to learn to obey. Obstacles are no reason for disobeying.

AN UNWILLING JUROR.

A New Hampshire judge has in his possession the following letter sent to him by an old farmer who had been notified that he had been drawn as a juror for a certain term of court:

"Dear Judge: I got your letter tellin' me to come to manchester an' do dooty on the jury an I rite you these fue lines to let you know that you'll have to git some one else for it ain't so that I kin leave home now. I got to do some butcherin' an' sort over a lot of apples just about the time the jury will be settin' in your court. Si Jackman of this town says that he would as soon as not go, fer he ain't nothin' else to do jes now, so you better send fer him. I hate the worst way to to obldge you, but it ain't so I kin at present. Anyhow I ain't much on the law, never havin' been a jooryman 'ceptin' when old Bud Stiles got killed by the care here some years ago when I was one that set on the boddy with the Koroner. So you better send fer Si Jackman, fer he has got some kin in manchester he wants to visit annyhow, an' he'd be willin' to go fer his car fare there an' back. Ancer back if you want Si."—Lippincott's.

SEAL HUNTING.

(From Outing)

Hunting the seal from the icy storm-swept coast of Newfoundland is not sport; it is toil, whereby, in part, the Newfoundlanders win his scanty measure of bread. The hunt is a slaughter, dull and bloody—a leap into the whining, scurrying pack and the swinging and thrust of an iron shod gaff; a merciless raining of blows, with a silent waste of ice, all splashed red, at the end of it. There is no sport in this, nor is there any fear of hurt, for the harp

THE EDITOR'S BRAIN.

Did Not Work Well Under Coffee.

A brain worker's health is often injured by coffee, badly selected food and sedentary habits. The experience of the Managing Editor of one of the most prosperous newspapers in the Middle West, with Postum Food Coffee illustrates the necessity of proper feeding for the man who depends on his brain for living.

"Up to three years ago," writes this gentleman, "I was a heavy coffee drinker. I knew that it was injuring me. It directly affected my stomach and I was threatened with chronic dyspepsia. It was my wife persuaded me to try Postum Food Coffee. The good results were so marked that I cannot say too much for it. When first prepared I did not fancy it, but inquiry developed the fact that cook had not boiled it long enough, so next time I had it properly made and was charmed with it. Since that time coffee has had no place on my table save for guests. Both myself and wife are fond of this new cup which 'cheers but does not inebriate' in a much truer and siter sense than coffee. My stomach has resumed its normal functions and I am now well and strong again mentally and physically.

"I am confident that coffee is a poison to many stomachs, and I have recommended Postum with great success to a number of my friends who were suffering from the use of coffee. Name given by Postum Co., Battle Creek, Mich.

seal pleads and whines like a child, even while the gaff is falling, but the chase is beset with multitudinous and dreadful dangers which are seldom foreshadowed and are past all fending off perils so vast and uncompromising and wilful that escape from their descent is by the veriest chance.

The wind gathers the ice into floes and jams it against the coast, an immeasurable, jagged expanse of it, interspersed with plains; then the Newfoundlanders takes his gaff and his 'grab' and his goggles and set out from his little harbor, making the start at midnight, that he may come up with the pack at dawn. But the wind which sweeps the ice in inevitably sweeps it out again, without warning, in an hour, or a day, or a week, nor does it pause to consider the situation of the men, who are twenty miles off shore; it veers and freshens and drives the whole mass, grinding and heaving, far out to sea, where it disperses it into its separate fragments.

The lives of the hunters depend upon the watchfulness of the attenuated line of lookouts, from the women on the head to the first sentinel within signalling distance.

BURYING ON TRIAL.

(The Baillie.)

A Blairgowrie man had married a native of Kirkcaldy. Some years later, when the woman was dying, she said to her husband; "John, I've been a good wife to you, and I want you to do me a favor." "Weel, 'owan, what is it." "Weel, John, it's jist this, that ye'll bury me among my ain folk at Kirkcaldy." "Hoots, 'owan, it canna be; I tell you it canna be." "Weel, John, if ye dinna tak' me to Kirkcaldy, I'll haunt ye; my speerit'll haunt ye." "Aweel, if oit comes to that, 'oman I'll hae to do it; but I'll try ye in Blairgowrie first."

TEN LITTLE PUMPKINS.

Ten little pumpkins sitting on a vine; Through the fence a cow's head came, then there were nine.

Nine little pumpkins growing near the gate; Over one a wagon rolled, then there were eight.

Eight little pumpkins growing round and even; Baby thought he'd found a ball, then there were seven.

Seven little pumpkins with the tall weeds mix; Along came the gardener's hoe, then there were six.

Six little pumpkins left to grow and thrive; On one the pony stepped, then there were five.

Five little pumpkins where ten grew before; One withered in the sun, then there were four.

Four little pumpkins, green as green can be; Johnny made a lantern, then there were three.

Three big green pumpkins; then said little Sue, "Make me a lantern, please," then there were two.

Two yellow pumpkins ripened in the sun; Aunt Mary took one home, then there was but one.

One ripe pumpkin, largest of the many, Robbie found for grandma, then there wasn't any. —Youth's Companion.

SOME BRITISH BIRDS DYING OUT.

Every bird has his day, apparently, and the day of several birds once common enough in this country seems to have arrived. For instance, the fat bustard is now practically extinct. This bird much resembles a fat Christmas turkey, and at one time was easily enough found; now there are many naturalists who would give £50 for one. The golden eagle is another beautiful bird that has become very rare in the country; in desolate parts of Ireland and Scotland it is still to be met with occasionally, but the young gemina in these parts are ever on the lookout for the eggs of the bird, and usually know where to find them, with the result that the beautiful bird is becoming scarcer every year. The raven is also rapidly dying out of existence, as is also the golden-bird. Bird snaring and nest robbing are largely accountable for the disappearance of many beautiful British birds.—London 'Tattler'.

FREE GIFT.

An eminent specialist, well known in all sections of North America, who has written some of the most valuable medical books of the present day has decided to give away, absolutely free of charge, a limited number of one of his best publications. This book, which represents the study of many years, is one of the best works ever gotten out by its author. No pains or expense were spared to make it all that he desired, and he now presents it, as a free gift to humanity, to all who desire it.

The book deals with Indigestion and enters fully into its causes and its cure. To any one who has any form of stomach trouble this book will prove valuable beyond words. In fact, it is written expressly for all Dyspepsia sufferers, to guide them back to health. Every page is full of profitable information. From beginning to end it is bright, readable and—best of all—helpful. Years of medical and scientific research give its statements authority and weight. A heart keenly sensitive to the sufferings of mankind lends sympathy and friendliness to every line.



So complete is this book that it starts where digestion begins, with the salivary glands. The section on the stomach includes a separate very instructive treatise on the gastric glands. The functions of the liver and bowels are fully described, and the effect of dyspepsia on the heart and nerves is made plain in an interesting manner. Fine pictures adorn the pages, carefully drawn by skillful artists. Altogether it is an ideal medical work for family use.

Send For It At Once.

Do not pass by this generous offer. Dr. Sproule wants every victim of Dyspepsia to have the book because it will positively help all who suffer from this painful ailment. Thousands have been cured by the information contained between its covers. It was written to teach people what they ought to know about their digestive organs, if they desire to be well and happy. It is offered you in sincerity and friendliness, and it will give you that priceless gift—perfect health.

Write the name and address plainly on the dotted lines cut out and send to Dr. Sproule, B. A., English Specialist (Graduate Dublin University, Ireland formerly Surgeon British Royal Service) 7 to 13 Deane St., Boston.

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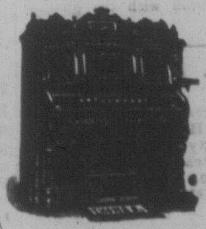
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for that instrument will fill the requirements.

JAMES A. GATES & CO.

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**Prevents Emaciation
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MAGICAL
 is the effect produced on a big family wash by a single cake of SURPRISE soap.
 The housewife's labor is reduced one half; the original snowy whiteness is restored to the linens without boiling or hard rubbing and the disagreeable odors so noticeable with other soaps is done away with entirely.
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HILMROD MEDICAL CO.,
 14-16 Vesey St. New York.
 For sale by all druggists.

Count Von Ballestrem, who resigned the Presidency of the German Reichstag because some of his rulings were bitterly criticized, was re-elected.

News Summary

British revenue returns largely exceeded the estimates.
 It is reported that the Moroccan pretender's forces were defeated.
 The Italian Foreign Minister, Prinetti, while addressing the King was stricken with paralysis.
 It is expected that by July, 1903, all available territory in the United States will be served by rural free delivery service.
 If the Bond-Hav' treaty for reciprocity is defeated Newfoundland will immediately adopt a retaliatory policy against the United States.

Britain, Germany and Italy refuse to consent to the claims of other powers against Venezuela being placed on an equality with their own.

Serious factional fighting between Kaffirs has occurred in the Umzinto district, 37 miles from here. It is reported that forty of the natives were killed.

A big oil well has been struck in Raleigh, a few miles from Chatham. Oil spurted out at the top of the derrick 60 feet high when the vein was struck.

The Southern Pacific has reached an agreement with its firemen on the question of wages. The increase in wages granted average between six and 12 per cent.

The provincial government, through Premier Prior, affirms its intention of forthwith re-acting the disallowed alien immigration act and asserting the policy of provincial rights for self-protection.

At a meeting of the Great Eastern Railway Company's shareholders Lord Claud Hamilton, the Chairman, declared that the road had tried a United States locomotive for a year and a half, and found it to be a complete failure.

Four seamen of the bark Veronica, owned by W. Thomas & Co., St. John, N. B., are under arrest at Liverpool, charged with murdering the captain and mate, who were Nova Scotians, and five other members of the crew.

The Chamber of Deputies voted January 27th, \$1,400,000 to defray the expenses of the relief work following the volcanic disaster of May last in the Island of Martinique, and passed a law pensioning the widows and orphans of the officials killed at the time of that catastrophe.

The epidemic of typhoid fever which recently broke out in Ithaca has now attained serious proportions. The Rev. C. W. Peiser, of the Unitarian church, has offered to turn the church over for a hospital. There are at least 200 cases in the city at present and the list is rapidly increasing.

Jean Jules Jusserand, the new French ambassador to the United States, and his wife, arrived in New York, Jan. 31st, on the French line steamer La Torrairie. Mme Jusserand was formerly Miss Elise Richards. Although born of American parents she has never before been in this country.

Eleven Chinese, smuggled across the Canadian border, are thought to be hiding in Pittsburg. Information to this effect reached the Federal officials at Pittsburg from Deputy Marshal James Manley of the northern New York district, whose telegram was delayed. The party arrived at 6.45 o'clock and vanished.

The new steamer Beatrice E. Waring, which will be put upon the Belleisle route next summer, will be a splendid boat. She will be 140 feet long and 25 wide; all the machinery will be of the latest designs. The engines and boilers are being made at the St. John Iron Works. It is likely the new boat will be on the route early in the season.

Lord Milner has asked to be relieved of his posts of governor of the Transvaal and Orange River colonies and high commissioner of South Africa but at the desire expressed by the government he has consented to remain in South Africa until the end of July when he will be offered a high position in connection with the government of India.

Ladies or Gentlemen

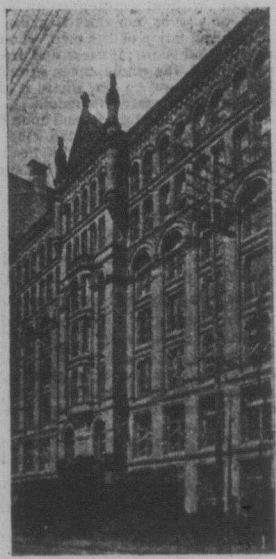
Agents for our great household specialties, big profits. House to house canvass in your locality something new, exclusive territory, steady year round. Write for terms, etc.
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Fabulous Strike in the Vignaga Gold Mine.

SAID TO BE THE GREATEST STRIKE IN THE HISTORY OF MINING ON THE NORTH AMERICAN CONTINENT.

The following article will be of interest to our readers.
 The stock of this great mine was placed in St. John and Montreal by W. M. P. McLaughlin & Co. in January last at 7 1/2c. per share and is now considered worth its par value.

TEMPLE BUILDING



W. M. P. McLaughlin & Company's Montreal Offices.

A correspondent from Ensenada, Mexico, furnishes some additional information concerning the great strike recently made in the Vignaga mine. The ore vein on this property is fully seven feet in width, and a consulting

engineer from Los Angeles who examined the property immediately after the find states that the vein is permanent and will widen out with development.
 A safe estimate of the value of the ore in the vein as exposed would not be far from six million dollars. This does not include the other and narrower off-shoots which have values running from \$30 to \$50 to the ton. In the history of gold mining there have been some rich strikes and some veins of gold ore of greater width, but this is the first case of a vein of ore seven feet in width that would average more than \$150 to \$200 to the ton. This Vignaga vein shows no values of less than \$1,000 to the ton, while large quantities of it runs as high as \$5,000 to \$360,000 clean across the face. The engineer says that it is the most fabulous strike ever confirmed in any mining camp.

If nature had done as much in putting a supply of wood or coal in this section as it has put gold into this vein the Vignaga could easily produce \$250,000 per month. As it stands to-day wood has to be hauled eighteen miles and costs about \$20 to the cord. The power to run these great mines must eventually be generated by electricity. When this is completed the Vignaga and Aurora will lead in gold bullion production any other mines in North America.

In order that a layman may get some idea of the value of the ore in the Vignaga mine, an hour's work in the mine and an hour's run in the stamp mill would produce \$10,000 in bullion. So rich is the vein on this property that a double guard patrols the mine night and day, and the ore is only taken out under the direction of the superintendents on the property.—American Mining News.

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 Send for information to
KAULBAH & SCHIRMAN,
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MARITIME BUSINESS COLLEGE,
 HALIFAX N S.
 Secretary Hay and Mr. de Margerie, the French charge d'affaires at Washington, Jan 21 signed an agreement extending to the island of Porto Rico the provisions of French reciprocity arrangement drawn under the Dingley act. This will admit French still wines, argos and works of art into Porto Rico upon preferential rates of duty.

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 Through Fast Express, leaving Halifax at 8.40 a. m. St. John at 6 p. m. Daily except Sunday. First and second-class Coaches and Sleepers Montreal to Vancouver without charge.
SHORT LINE to MONTREAL
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PACIFIC EXPRESS to the COAST
 Leaves Montreal daily 9.40 a. m., carrying first and second-class Coaches Dining Car, Palace Sleepers, and on Thurs day carries Tourist Sleepers Montreal to Vancouver without charge.
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