

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME LXV.

Vol. XIX.

ST. JOHN, N. B., WEDNESDAY, APRIL 1, 1903

THE CHRISTIAN VISITOR  
VOLUME LIV.

No. 12.

**Germany and Holland.** A great deal is being said, just at present, about German designs upon Holland. That the Germans are a very ambitious nation and dream of a still greater empire which is to dominate the whole world, is a well known fact. For the fulfilment of this dream three things were needed, namely, the possession of territories in foreign unsettled regions, a great navy, and the annexation of Holland. The first two have already been accomplished and all that is needed is the third. The annexation of Holland would by one stroke place the German Empire in the possession of colonies, second only to those of Britain in extent and value, while Holland itself, with its commanding sea coast, and the maritime character of its people, would round out and complete the position of Germany to an extent, that would enable her to contest with Britain for supremacy on the high seas. In order to carry out this design, it was stated that Germany was willing to placate France by allowing her to annex Belgium. This would certainly please France. It has always been understood, that Germany is only watching for an opportunity to accomplish her purpose. The fact that Holland is at present suffering from a great industrial strike of the railway employes, of which Germany has complained as injuring her trade, is said to give the desired opportunity. If Germany and France were to agree on the lines projected, Great Britain, considering the fact that she is just recovering from a great war, together with the attitude of the Dutch during that war, would hardly undertake by herself to protect Holland, although, without doubt, her sympathies would be strongly with that nation.

**Canadian Iron Production.** The Canadian manufacturers of pig iron have furnished statistics of the past year's production. These show an increase of 74,581 gross tons, or over 30 per cent., as compared with 1901. The total production in 1902 amounted to 319,557 gross tons, against 244,976 tons in 1901 and 86,090 tons in 1900. Of the total production in 1902, 302,712 tons were made with coke and 16,845 with charcoal. A little over one-third of the total production, 107,313 tons was basic pig iron. The Bessemer iron made, amounted to about 9,000 tons. The production of iron in Canada has increased gradually from 44,791 tons in 1894, the first year when returns were collected, to 86,090 tons in 1900. At the close of last year, there were fourteen completed blast furnaces in Canada, of which seven were in blast, and seven idle. The bounty on pig iron is \$3 per ton on the portion made from Canadian ore, and \$2 per ton on that which is made from foreign ore. At the lower rate the production of the last year would entail a payment of about \$640,000. There is an additional bounty of \$3 per ton on steel and puddled bars manufactured from Canadian pig iron. It has been decided that when the molten iron is run direct from the smelter into the steel-converting furnace, the Government must pay both the pig iron and steel subsidies on the product. The official returns of the subsidy earned during the past year are not yet available, as the Governmental fiscal year closes on June 30, but the extensive development of the iron industry in the Maritime Provinces will largely increase the amount involved.

**Sir William Mulock's Bill.** Sir William Mulock's bill to aid in the settlement of labor disputes on railways has been printed and distributed. It provides for a reference of disputes between railway employers and their employes to a committee of conciliation, mediation and investigation, and in the event of such

committee being unable to effect an amicable settlement, to a board of arbitrators. The conciliation committee is to be composed of three members, one to be chosen by the company, one by the employes, and a third by the parties to the difference. The conciliation committee may act as arbitrators, but in the event of objection being taken to this course new representatives on the board of arbitrators shall be appointed in the same manner, as the committee of conciliation were chosen. No court of the Dominion or any Province or territory is to have any power to recognize, enforce, or receive in evidence, any report of the board of arbitrators or committee of conciliation, or any testimony or proceedings before the said board or committee, as against any party or person, except in case of prosecution for perjury. Where the difference which is being inquired into affects a class of employes, they may be represented by some of their number. It will be noted that arbitration is not made compulsory by this bill.

**The Ontario Muddle.** The Ontario Legislature is in session, but nothing has been done since Mr. Gamey sprang upon that body the charge of bribery on the part of the Government, or at least one member of it, through an agent or agents. It is not often that an incident of this nature occurs in the Parliamentary proceedings of this Dominion, either Provincial or Federal. The charges were so definite and explicit, that men could scarcely believe, that they heard correctly. The feeling in Toronto and in Ontario has been aroused to the highest pitch. It is due to the Premier, Mr. Ross, to say, that rising in his place he declared that the truth or falsity of the charges preferred would be promptly, fully and impartially tried, and that the whole business should be sifted to the bottom. Mr. Ross proposes that the question shall be submitted to a court composed of two chief justices of the Supreme Court, with large powers to hear evidence and report their finding to the Legislature. The Opposition, on the other hand, contends that the charges should be referred to the Committee on Elections. The discussion for the past ten days has been, whether to pursue this or that course. The composition of the tribunal is a matter of little moment to the general public. What they want to know is are these charges true or are they false? It has been asserted that the Government has consulted the counsel for the defence as to the scope of the inquiry. This may or may not be true. It ought not to be done, and the fullest power should be given to the judges to get the facts and not limit the evidence to what is purely legal. There should be no hedging in this matter. The honor of the country is at stake. Party feeling runs too high, and we should claim cleaner elections everywhere. —Since writing the above the vote has been taken and the charges will be considered by a commission of judges.

**Manufacturers' Delegation.** The Canadian Manufacturers' Association is an organization of great influence, composed of 1,218 members, and representing over four hundred millions of invested capital. A delegation from this body waited upon the Premier and the Ministers of Finance and Customs a short time ago. The President of the Association presented the plea of an immediate and general revision of the tariff. The Association claims that it is now six years since the tariff was revised, and during that time the industrial condition of Canada has become much changed. They argue that the United States, our natural market geographically, meets us in every branch of industry with a closed door. While in Canada, the tariff is either so low that by com-

petition and undervaluation, the United States supply a large portion of the goods which we consume; or where the tariff is reasonably adequate, they make this country the dumping ground for their surplus products. The imports from the United States have grown during consecutive years from \$28,000,000 in 1866, to \$53,000,000 in 1896, until last year they reached the enormous sum of \$120,000,000. Of this amount \$65,000,000 was for manufactured goods, or equal in value to the total wheat crop last year in our Northwest. Turning to more distant and friendly markets, we find that Great Britain purchased from us last year only \$17,000,000, as compared with \$63,000,000, which she purchased the previous year from the United States. We purchased from Great Britain only \$19,000,000 or about 1/3 the amount supplied to us from the United States, and this, in spite of a preference in favor of Great Britain of 1/3 of the entire duty. The delegation then offered Mr. Fielding a confidential tariff policy upon which they had agreed, as representing their wishes in the matter. Mr. Fielding said he would be glad to have their tariff policy, which would greatly help the Government in framing any future policy; but objected to the word "confidential," for all such schemes should be public and subject to public criticism. The government gave no promise of an increase in the tariff during the present session.

**British Politics.** The meeting of the English Parliament has been attended by a remarkable phenomenon, namely, the sudden and substantial reduction of the Ministerial majority in the House of Commons. That majority ought to be more than 120. In the debate upon the address, there were at least five divisions. These were taken upon amendments, any one of which would have meant, if carried, a vote of censure upon the Government. They were defeated by majorities from 38 to 60. Perhaps the reason for this is the unpopularity of the Education Bill, and the alliance with Germany on the Venezuelan matter. Then the excitement and enthusiasm caused by the war is over and the bills are now to be paid, accordingly a reaction has set in, and the people seem to desire a change. Certain it is, that every bye election, since the passing of the Education Act, has gone against the Government, a total of five in all. If the Liberal party was not so broken up by faction and jealousy, the Conservative Government might well tremble. One section of the Liberal party fear that possessions over seas mean trouble with foreign powers and enormous expenditure; while the other accepts the vast destinies and responsibilities of the Empire, and is at issue with the present government only on the point of expenditure. On this great issue and that of Ireland, the party has split, while on home policy it is fairly of one mind. The Irish question seems in a fair way to be settled outside of party lines, so practically all that divides the Liberals is the antagonism between "Imperial and "Little England" ideas. If the country could be sure, that the Liberal party would do nothing that would disintegrate the Empire, it is probable that the next cabinet at Westminster would be a Liberal one. A strong Liberal party, united on the broad lines of imperial unity, economy and domestic reform, is necessary to the welfare not only of the United Kingdom, but of the Empire at large.

**The New Brunswick Legislature** was opened on Thursday of last week by Governor Snowball with the usual honors. Hon. Mr. Robinson of Moncton was elected speaker, and Mr. Sweeney of the same town takes the place of Hon. Mr. Hill of Charlotte as a member of the executive. The Hon. H. A. McKown of St. John was appointed solicitor general. New Brunswick is too much governed. Fewer men could conduct the business of the country quite as effectively and with much less expense.

## Vision and Disclosure.

BY F. C. WRIGHT.

Prov. 29-18. Where there is no vision the people perish.

Ideals rule the world. The dream may be a vagary. The vision is the perception of reality, the revelation of forces and possibilities before unseen and unappreciated. It uplifts, controls and glorifies principle, impulse and life. Where there is no vision the people throw off restraint. Where there is a vision, in the very revelation the people see a great light. Everywhere man moves from meanness to nobleness, from limitations to enlargement, from subjugation to freedom, from sin to grace, not so much by argument as by the distant and radiant vision. We live in two kingdoms. The opening of the inner eye gives revelation, we become affiliated to the spiritual universe, the invisible things of God become visible, in their light we see light and are transformed from glory to glory. The redemption of humanity is in the awakened perception and vivid realization of the Christ. The gospel is the Christ. The Christ is the gospel. Apostolic conquest was because of inspired vision. When the disciples say one to another "we have seen the Lord" their hearts burn within them and their lives glow with service and sacrifice. As the vision fades or becomes distorted, material things attain undue proportions, doubts enter, spiritual passion is chilled, and spiritual adventure shrinks and dies.

Then comes to the church and the individual, the alternations of enthusiasm and coldness of power and weakness, as formalism and reformation, of apostasy and return, and the quickening has ever been, not in war or conquest, but in the renewed and more distinct vision of the Christ.

In the presence of that beauty our deformities seek hiding. In the radiance of that grace our own beings become illumined. In the sufficiency of that work our hopes are enlivened and enriched and in the authority of that presence the soul bows and yields.

The answer to every need today and every day is in this revelation. If there be anxiety or fear, if there be lack in faith and faithful service, if materialism threatens and chills our life, or infidelity in new forms insinuates doubt, or marshals mighty attack, if in any way life or doctrine or ordinance have threat or anxiety, the redress must still be in the restoration of the divine vision. "Look unto me and be saved." The test and deliverance of a church, a nation, or a man, is in its or his ideas. Men today are confused and doubting. Difficult problems, intellectual perplexities, practical perils encompass us. Our redemption is in the full vision; for standing in the full vision we stand with Christ and look with his eyes and have inspiration in his spirit. Henceforth may the reality of this vision and its disclosure inspire us to greater sacrifice and service.

Notice:—

## I. THE VISION.

(a). It is the vision of the divine Christ.—He is the deistic one to us. Modern philosophies patronize our Lord. Robe and palace and courtier may be his but the crown is withheld. In every magnifying of his humanity they detract from his divine claim. If he is not divine his law is no more authoritative than Justinian's, his exhortations no more truthful than Seneca's, his example no more winning than Plato's, his work no more sufficient than Caesar's. We hear a good deal today about 'transitional theology.' Systems may and do change but the truth abides. If we clothe our prophet only in human flesh we dethrone and repudiate. There is no room for compromises.

His own claim of divinity is explicit and the Father hath glorified himself in his confirmation. He that would see God, must see him in the face of Jesus Christ. No appreciation of humanity, no wisdomness of teaching and example, no beauty or power of life, should seduce us from the unequivocal and triumphant ascription to his divinity. Let no man take his crown. To surrender his divinity is to surrender his redemption. "All our springs are in thee." His commission and benediction are to a worshipping church. He, from whom is our hope, in whom is our life, and by whom we conquer, is the One whose coming was with the song of angels, whose divine look upon the waters brought its blush; whose Almighty touch multiplied the bread; whose benign presence blessed the weary and heavy-laden and constrained to his arms the little children; whose feet trod the waves; whose voice commanded the winds and broke the bands of death asunder; who laid down his own life and took it again; who ascended far into the opening heavens, before the gladdened eyes of his worshipping church and who in the heavens clothed in our humanity, waits, rules and lives, Emmanuel, God with us. He is this to us. Is he the same to you?

Again:—

(b). It is the vision of the wounded Christ.—"Thus it behooved Christ to suffer." His supreme mission was not example, but sacrifice and propitiation. We must not be misled. Vicariousness is written into all history. It is the story of all humanity.

We are bearing in ourselves the sins, sorrows, the hopes and the acquirements of generations past. The cross is not unique to the history of redemption nor limited to the spiritual experiences of the soul. It throws its shadows over all existence. The life is in the blood. We must restore the old terms and fill them up with their excluded meaning and proclaim them in their authoritative exclusiveness:—"substitution," "propitiation," "expiation," and "atonement"; these are the key words of the Scripture. One may sympathize with every honest effort to see larger truth, or to put the old truth in new and perhaps more acceptable garments, but truth must abide and have revelation. The atonement is the way of salvation. "The blood of Jesus Christ his Son cleanseeth from all sin." The cross must abide the central theme of a regenerated life and regenerating gospel. The crucified is the only answer to the guilty, the only peace to the troubled, the only rest to the weary and heavy-laden. We must not strive to heal the wounds in his hands and side. Whatever beauty, grace and wisdom or power he may bring to our varied wants and ambitions and possibilities, over all and through all must appear the shadow of that cross. Back, back, back from temporalities, politics, questions, literature, society, philosophies, back to the sweet story of old, simple, comprehensive, enduring, satisfying. To the uplifted cross flow all nations, all influences, all delights, all monies, all song, all life and peace.

The cross is the very messenger of grace. Out of atonement is the highest conception of love and fatherhood. The cross inspires both reverence and love. It is the richest revelation of the divine heart. Justice is the expression of love and love moves the universe. Divine love will swallow up death. It only has within itself the expression of divine justice. It is the quickening of spiritual life. It is the inspiration of morality. "Thou bleeding Lamb, the best morality is love of thee." It is also the development of beneficence.

Again:—

(c) The vision of the regnant Christ.—It is, then, not only the vision of the divine Christ and the suffering Christ, but it is the vision of the regnant or reigning Christ. He is the Son of God with power. When Paul reveals him to the Philippians it is not only as the one obedient unto death, even the death of the cross, but by very reason of that humiliation, as the one whom God hath highly exalted, and given a name which is above every name, that at the name of Jesus every knee should bow—of things in heaven, and things on the earth, and things under the earth. When he was revealed to the apostle John, he moved with authority and glory in the midst of the golden candle sticks. When he was pictured to the Centurion, he was the gold ring set with beryl. He wears the seal ring of Jehovah. We find some nowadays, who seem to be getting a little tired of the old word mediator. It is rather obsolete to speak of the mediatorial reign of Christ; but with the words, the truth also slumbers that this Christ, as our redeemer, has sovereign power and authority and that he has authority by virtue of that sacrifice. He is incomplete in his relationship to you and me save as the sceptre and the crown and the gold ring, gleam before our eyes and in our hearts. We teach the children in our Sabbath Bible schools that Christ executes, as our redeemer, the offices of prophet, priest and king, but evangelistic and easy-going Christians, persuade us almost unconsciously, that there is nothing in Christ's work save that of an atoning sacrifice. A monotonous call of "come to Jesus" is a belittling gospel. A Christ only imploring men to be saved is a belittled Saviour.

Brethren, indissolubly linked together are these three offices of Jesus Christ, and one link broken all fall to the ground. He who accepts him as prophet, and not as priest and king, has a broken chain. If to the prophet relationship and the priesthood of Jesus Christ we add this royal prerogative, we are bound with chains stronger than those of steel, indissolubly united in the very work and nature of Jesus Christ. The vision clearly reveals him as our prophet, our priest and our king. The mediatorial reign of Christ governs all conditions of life. All physical conditions are under his control. This One who was born in Bethlehem, who walked in Palestine, who died upon the Cross, this One is in heaven carrying our humanity to the right hand of the Father, glorified, regal, absolute. This world does not exist for Caesar, but for the church through Christ, and he is the hope over all things thus to the church. The church is his especial care because he is its origin and life. He has assured his divine presence always unto the end of the world. He rules in all things for his church. The progress of the years is Christ's work. This is not the day for microscopic vision but the day for telescopic vision. The horizon is wide and much land remains yet to be possessed. It is not the time for retrenchment. Our missionary field is broadening. The command to advance can be heard all along the line. The church is moving and as a grand part of it let us keep well to the front. We have had a first place for upwards of a century and shall we now allow ourselves to drop behind? I trow not. It is vision then of the church. Lastly notice:

## II. THE DISCLOSURE.

The vision we have been considering will not come through mere knowledge of the truth. Knowledge cannot raise the dead. The ministerial touch has no disclosing power. The person of the Holy Spirit must be recognized in his presence and power if the vision is to come with its illumination and control. The need of the church is not in dogmas, or treasures, or machineries, or methods. With these multiform, abundant, adapted as never before, the hands hang down and the knees are feeble.

Enterprise never languishes when faith is clear-eyed. We must re-emphasize the doctrine in pulpit and principle. He is. He is a person. He is here. He is almighty. He is not straitened nor given in measure. Honor him and he will honor you. We often say that we need more of the Spirit but the fact is he needs more of us. A revival is simply a day of the Spirit's power. It is possible to return to the simplicity and enthusiasm of other days. We seem in many instances to be wandering in uncertainty and ineffectiveness. The deliverance and success of the church will not be in its machinery, nor its wealth, nor its accomplishments, but in the recognized presence and spiritual submission to the supernatural power promised in olden time. As ever he is waiting to be gracious.

We are straitened in our own selves. We must restore and vivify our conception of the Holy Spirit, and our humble acceptance of his method and control. Our assertive energy and pride of conquest, may, themselves, dishonor his presence and withhold his power. In waiting upon we shall renew our strength. Let us be known as those who sing our hymns not only to Christ, but to the Holy Spirit as God. He stands waiting with responsive revelation to every honest cry. "Lord that I might receive my sight." The supreme, imperative, and essential need of today is, the divine touch of the Holy Spirit, which will arrest our wandering and bewildered gaze, illumine the word, give money to our treasures, devotion to our worshippers, peace to our councils, wisdom to our legislation, simplicity to our faith, radiance to our hope, and ardour to our sacrifice, because it will give clear-eyed enrapturing and inspiring vision of him, who walks in the midst of the golden candlesticks. Thou spirit of the living God, come in thy vivid disclosure, come in thy quick deliverance, come in thy gentleness and power, come in thy glorious revelation. Heal us with thine almighty touch. Anoint our eyes with eye-salve that we may see. Speak that our opened eyes may behold the glory of the king and in that light see the great light that shineth more and more unto the perfect day. God grant it for the sake of the true one, Father, Son and Holy Spirit, Amen.

Troy, N. H.

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## How Shall We Give.

BY CHARLES H. HARRISON.

It is remarkable with what precision the New Testament sets forth the principles which underlie Christian giving. This subject has been most ably and exhaustively discussed by Dr. A. L. Vail in his "Open Letters on Christian Stewardship," which appeared recently in The Baptist Commonwealth. Dr. Vail strikes deep below the surface, and has uncovered many rich and shining veins of truth. These letters are a most valuable contribution to the literature of the subject; and if published in permanent form would doubtless receive, as they deserve, a wide reading.

The writer has been recently much interested in three phases of Christian giving as outlined by the Apostle Paul in the Epistle to the Corinthians, namely, the spirit, the law and the method prescribed.

In Second Corinthians 8:1-5, there is emphasized what might with propriety be denominated the Macedonian Spirit of Giving. The Apostle commends the Macedonian Christians to their Corinthian brethren, because they "first gave their own selves to the Lord," and having done that one supreme act of consecration, the lesser deed of giving from their "extreme poverty" came easy and natural.

In this Macedonian spirit of giving is seen in full and blessed operation what Dr. Vail calls the "Doctrine of Totality." The giving of ourselves implies the giving of all we have and are. Having in a real and absolute sense given ourselves to the Lord Jesus Christ, at once our personal and property relations to his kingdom are fixed and established forever. Hereafter we may not higgie as to what we shall do or how much we shall give—ability and opportunity become the measure of obligation.

In Second Corinthians 9:6-8, is found what may be called the Harvest Law of Christian Giving. According to this law we are not to "give grudgingly or of necessity." The Apostle names no specific amount which the Lord's people are to give. He does not say one-half, one-fourth, one-tenth, one-fifth. No. The gift is to balk with our heart. "Let every man give according as he purposeth in his heart." It is the heart gift that

God wants. If our gifts have no heart in them they will not count in his treasury at all. If in this hearty spirit of love we can only sow sparingly as to the amount, we shall still reap abundantly; if from larger means we sow abundantly, alike in the fruit of personal character and of saved souls. For somehow in the divine economy it is evermore made plain that the quantity and quality of the harvest will be coincident with the kind of husbandry we exercise in giving. It was the heart quality of her giving that made the widow's two mites bulk so enormously in comparison with the supposed magnificent gifts of the rich men—she cast in to the treasury "more than they all."

Are we, then, justified in saying that God does not want gifts improperly bestowed? If the gift lack heart, if it be given ostentatiously, if it be prompted by self-interest, will God gather no harvest to his glory from it all? We may not answer negatively; for we do not know. Yet it seems not improbable that a gift he does not want will carry with it no large blessing. A blessing may indeed come to the recipient; but it is certain that the giver can hope for no reward. There will come to him no harvest of blessing in personal character and life.

Let us be careful lest we commit the unfortunate and wicked mistake of that rich and covetous church-member, who excused himself from giving on the ground, he said that "God loveth a cheerful giver," and as he did not feel that he could dispense his substance in a cheerful spirit, he regarded him self as under no obligation to give at all. His church took the position, very wisely, we think, that he was a fit subject for church discipline, and as he would not or could not change his view, after patiently "laboring with him," excluded him from Christian fellowship. He has since died. It is to be hoped that a merciful and all-knowing God, with keener discernment of the motives of the human heart than his brethren of the church militant, has not seen it necessary to "shut him out" of the church triumphant as well.

In First Corinthians 16:1-2, Paul announces the Apostolic Method of Christian Giving. (\*) It was to be systematic. A stated time was designated. It would seem that the apostle "gave order" to the churches of Galatia, as also to this Corinthian church to make their "collection" on "the first day of the week." And it is to be observed that this "collection" was to be individual and particular. "Let each one of you lay by in store." There was to be no mere "dropping of pennies," no dodge of a collection box; preparation was to be made in advance; each one was to do something according to a clearly defined rule.

The "first day of the week" in the circumstances of these ancient Christians was doubtless the best time to secure the largest results, or it would not have been prescribed. It might not suit our modern notions and habits so well. But it is an apostolic precedent, and establishes for all time the principle that each church member should have a fixed, systematic, invariable period for making contributions for the Lord's cause. How few Christians avail themselves of this wise and only safe method against haphazard, impulsive and inadequate giving!

(b) It was to be definite in amount. As we are left in no uncertainty as to a definite principle of time which is fundamental in Christian giving, so neither can we go astray as to the amount which it is incumbent upon us to bestow. "Each one is to lay by him in store, as he may prosper." A systematic time and a prescribed amount are alike determined by this apostolic "order." And to this rule the apostle does not seem to have left any room for filing exceptions. If then in his giving the Christian should adopt this "Apostolic Method," and apply it according to this "Harvest Law," and practice it in this "Macedonian Spirit," the Lord's treasury would be filled, the financial difficulties which embarrass the cause of Christ would disappear, and incidentally what a marvelous revolution in the activities and successes of Christ's kingdom would come to pass!—Sel.

### The Sin of Covetousness.

BY J. B. FLETCHER.

Our heavenly Father, in giving the Ten Commandments, makes the sin of covetousness the last, so as to leave it ringing in the ears of all men, as the hardest to observe. Men might not violate the first, "Thou shalt have no other Gods before me," nor the second, "Thou shalt not make unto thee any graven image," nor the third, "Thou shalt not take the name of the Lord thy God in vain," nor the fourth, "Remember the Sabbath day to keep it holy," nor the fifth, "Honor thy father and thy mother," nor the sixth, "Thou shalt not kill," nor the seventh, "Thou shalt not commit adultery," nor the eighth, "Thou shalt not steal," nor the ninth, "Thou shalt not bear false witness," if it were not for the giant sin of covetousness; but, being saturated with this, it deadens and stupifies all men's faculties so that they violate all the other nine. No wonder Paul says, "By the deeds of the law shall no man be justified."

This sin makes man forget God and all his commandments. Again Paul says, and says it well, "By grace are ye saved." "Christ is the end of law for righteousness." Keeping it for sinful man, in his temptation in the wilderness, Satan tried this sin of covetousness on Christ, but failed. Men are carried by this sin down the stream of unrighteousness into the dead sea of iniquity. Well may the great apostle to the Gentiles say, "The love of money is the root of all evil." The revised version says, "A root of all kinds of evil." Some writers call the tenth commandment the root extractor. The world is gravitating very strongly toward God and godliness, but if we would extract these "roots of evil," the Millennium would soon be ushered in. We can't limit the sin of covetousness in money matters alone. Thou shalt not covet anything, etc. David was king of Israel, was immensely rich, had great flocks of fine sheep, blooded ones, no doubt, yet he coveted Uriah's little ewe lamb, and committed the most grievous sin of his life. "My sin is ever before me," was his wall of lamentation in his extreme old age. It was this sin that caused the Lord to smite the churl (fool) sahal with eternal death. Covetousness, the hope of gain, honor and office, caused Lot to pitch his tent towards Sodom and finally to move into that hot bed of all kinds of loathsome coveting, from whence he barely escaped with his life, leaving all his ill-gotten gains to the flames, his wife transfixed a pillar of salt for seedling on the burning city one covetous glance, to have his daughters, through coveting, to disgrace him and themselves for all time to come. Had not Lot been looking out for some sharp practice in trying to get the better of his old uncle, his last need not have been his worst days. "Some one has said that Baalam, with his face toward God, walked into hell. He wanted to tell truth, and did prophesy good concerning Israel, but he loved "the wages of unrighteousness." Gebazi coveted Naaman's rich presents and inherited his leprosy and lost the friendship of his master. Ananias and Sapphira, who perjured themselves, in trying to serve God and Mammon both at once, ought to be a warning to all liars. In the New Testament dispensation "they that will be rich (desire to be rich) fall into temptation and a snare and into many foolish and hurtful lusts which drown men in destruction and perdition." This is the end of all, "Go to, now, ye rich men; weep and howl for your miseries that shall come upon you; your riches are corrupted; your gold and silver is cankered; the rust of them shall be a witness against you." He heapeth up riches, knoweth not who will gather them. Thou fool, this night shall thy soul be required of thee; then whose shall these things be which thou hast provided? So is he that layeth up treasure and is not rich toward God. Put covetousness in very bad company, right between "thieves" and "drunkards." Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. Here are ten of the blackest, foulest and most hideous characters that inhabit the earth, not one of which can ever go to heaven when they die, nor shall they be permitted to have a place in the church militant; then "withdraw thyself from every brother that walks disorderly." "With such an one, no, not to eat." Do not judge them that are within? Them that are without, God judgeth. "Put away from yourselves the wicked person." For most of the above enumerated crimes our churches very readily, willingly and properly expel members; fornicators, adulterers, drunkards and murderers, are punished with exclusion, but who ever heard of the exclusion of members for extortion and covetousness? Why not exclude for this crime? Remember that extortion is close akin to covetousness; it is the chief sinner in the whole lot. I have known but few exclusions for the sin, but it always does good, very much good if it brings the offender to repentance. The trouble is a delicate matter. The real covetous man will lie as well as covet, yes, and steal, too, if he has a chance; in fact, he will do anything on God's earth that is low down, mean and sneaking if he thinks he can escape the meshes of the law. He will plead poverty; "Oh, I am in debt; I am hard run, I am not able to help my pastor, or my sexton, or to give to missions; I wish I was," says he. Many of these fine, sweet-scented fellows have farms, fine houses, buggies and carriages, organs and pianos, and money loaned at extortionate rates of interest; many of them with large sums of money in bank, but the assessor is in total ignorance of it, although he, the "deacon," takes a most solemn oath to give a true list of all his taxable property. Many of them deal in futures, and so far as the sin of gambling is concerned, they had just as well shoot craps in a fence corner with a negro. They live like lords and lie like devils. When it comes to paying anything to amount to anything into the Lord's treasury, Oh, how they need killing. But God says, "Vengeance is mine; I will repay," and the Lord is killing them off right along in places; the churches are dwindling away; the members are getting poorer, moving or dying out; church after church is disbanding that might grow and flourish

were it not for the stinginess and meanness and covetousness of the members; but this is what might be expected, Listen, will a man rob God? Yet ye have robbed me, but ye say wherein have we robbed thee? In tithes and in offerings. Ye have said it is a vain thing to serve God. Bring ye all the tithes into the storehouse and I will pour out by blessing, etc. But the covetousness of the Jews said "No, we will not pay tithes, nor make offerings," and God gave them into the hands of Romans, who allowed the publicans to fleece them as just punishment. Would to God the Christians would profit by the sad experience of the roasted Jews. If we would pay tithes and make offerings as God promises us, He would aid us in our conquest of the world. May God awaken our slumbering people along this line. Amen.—Ex.

### Fraternal Obligations.

Christianity alone can establish true fraternity. Obligation is based upon relationship and opportunity. As I have ability and opportunity, I am bound to do good to all men, for all men are my brothers. It behoves me to have regard to their material conditions, and in this regard our gracious Master set the pace, for he ministered continually, not only to the spiritual, but the corporeal needs of men, and through their bodies sought to reach and save their souls. For myself I have not a particle of confidence in those transcendental pietists who are so absorbed in ear-gazing that they cannot see Lazarus lying at the gate, or in those sanctimonious priests and Levites who are in such hot haste to reach a religious convalesce up at Jerusalem that they leave a poor, half-dead mortal to perish by the roadside. Not that we are blind benefactors to put a premium on good-for-nothingness. Not that lazy drones are to subsist upon public charity, for God himself has expressly ordained that if a man will not work he shall not be allowed to eat. But I must see to it, if possible, that if he wants to work he shall have a chance to work.

Every church in a great city ought to have a labor bureau in connection with it, through whose agency provision might be made for willing hands to feed hungry mouths. I am not only under obligation to provide employment for my poor brother, if that be possible, but if I employ him I am bound to beware of taking advantage of his necessities and grinding him down to starvation wages that I may fatten on the profits of his toil. I may not, I dare not, ever forget that my employe is my brother. And if by reason of adversity he be brought to destitution, I must see to it that he does not starve or lack for ministrations, even though his straightened circumstances be due to faults that he should have remedied. All of us by reason of our sins are in a pitiful plight before the Lord, but he does not upon that account utterly abandon us, nor must we abandon one another, but be like the Heavenly Father, who sends the rain and sunshine both on the evil and the good.—Ex.

### The Avalanche.

Adown the mountains, sweeping all before,  
Now leaps and bounds, with thunderous crash and roar,  
The awful avalanche—the mighty band  
That formed the mountains high, the grains of sand,  
The ocean and the soul, is working here,  
And drawing man to him with awe and fear.  
O, awful power! he'd dine up the earth,  
And shaking it, and bringing to the birth  
The plains, the mountains and the soul of man,  
I tremble here, an atom in thy plan!

ARTHUR D. WILMOT.

### April.

The early days of April smile or frown:  
A gust of rain, or flurry of soft snow,  
And then a flood of light on all below.  
The winter's reign is over, and the brown,  
Bare fields are waiting for their summer gown:  
A feel of spring is in the air, and lo!  
The pussy willows bud, the happy glow  
Of youth returns beholding the soft down.  
The swollen brook along the meadow roars  
At evening's close—and list! the robins trill  
Is heard again, and up the spirit soars  
Rejoicing while it rings. Upon the hill  
The sheep are browsing and the cattle range  
The fields, and all's expectancy and change.

Salisbury, N. B.

ARTHUR D. WILMOT.

### To-morrow As To-day Will Be.

To-morrow as to-day will be  
A blessed opportunity  
To follow truth, and nothing more,  
So open now the temple's door  
And seek within the shining light  
That guides the spirit through the night,  
Meekly believing that 'tis given  
Thy soul to seek and find out heaven.  
To-morrow as to-day will be  
A step towards eternity  
With courage then on toward the goal,  
And heaven's light be on thy soul.

ARTHUR D. WILMOT.

## Messenger and Visitor

Published in the interests of the Baptist denomination of the Maritime Provinces by

The Maritime Baptist Publishing Co., Ltd.

TERMS: \$1.50 per annum in advance.

S. MCC. BLACK

Editor

Address all communications and make all payments to the MESSENGER AND VISITOR. For further information see page nine.

Printed by Peterson & Co., 107 Germain Street, St. John, N. B.

### Christian Character.

The Lord Jesus Christ is the source of the new life in the soul. Every believer is born from above. All births are followed by a spiritual infancy and childhood. There is "first the blade, then the ear," before there is, or can be, "the full corn in the ear." In most young converts the blade of grace is very small, but if the genuine life is there Christ will take care of it. No infant Moses is left to be drowned among the bulrushes. The sincere convert need not be discouraged if he does not reach spiritual manhood as quickly as he desires. Oaks do not shoot up like gourds. A solid, godly character takes years to reach maturity.

The wretched mistake of many young Christians is to imagine that they are finished when they unite with the church. Instead of that they have only just been taken into Christ's workshop. If created anew unto good works, the good works are to be wrought out in prayer and patience, year after year.

Some of the evidences that Christ has commenced his gracious workmanship seem to be at least these, among others, "The Conscience acquires vigor and regulating power, like the 'governor' in a steam-engine. The Will, instead of asserting itself stubbornly and sinfully, works in submissive harmony with God. The perceptions of truth grow clearer as the mind's eye gets to be more single in studying Christ's pattern." But over and above all others, the love of Jesus becomes the main spring of power, *he* is the inward fire that propels all activities and deeds of love to our fellow-men. The tree must be known by these and similar fruits. If a person after uniting with the church, is just as selfish, just as resentful, just as frivolous, or impure, or covetous, and worldly as he was before, then Christ's hand has never touched that individual. Unger the veneer or the varnish of the outward profession lies the decaying timbers yet. The Master's work no man can counterfeit.

The single purpose which the Divine Builder has in view and which we must keep in view, is the production of a strong, sweet, pure and Christly character. Before our eyes he places the pattern; now let us work up to it. We cannot finish character by wholesale—not even by a "second conversion" so called, or by a single leap of good resolution. Character is built as men build stone bridges, by laying one stone on another.

That would be a splendid week's work in which one fault could be mended or a single solid act could be put for Jesus or for the salvation of one soul. Nothing must be overlooked, nothing scrimped, nothing slighted. "I don't see any improvement in this statue since I was here last," said a visitor to Michael Angelo in his studio. "Don't you?" replied the artist; "I have put a new furrow into the brow, and another fine line about the mouth." "Yes, yes, I see that; but they are trifles." "That is true," said Angelo; "but it is these trifles which make perfection, and perfection is *not* trifles. Nothing is small that Christians put into their life, because it is from it that the sharp-eyed world forms its estimate of the worth or worthlessness of Christianity. A manufactory is known by its products. The merchant advertises his wares, sometimes by displaying them in his shopfront. What he sells must correspond with what he displays or his representations are discounted. The true Christian will strive to recommend his Master by steadfastly doing his will, and trying to be like him.

### The Elder Brother.

Who is this elder Son? The question was once asked in an assembly of ministers at Elberfeldt, and Daniel Krummacher made answer: "I know him very well; I met him only yesterday." "Who is he?" they asked eagerly; and he replied solemnly, "Myself." He then explained that on the previous day, hearing that a very gracious visitation of God's goodness had been received by a very ill-conditioned man, he had felt not a little envy and irritation.

That was the true reading of the story and it is capable of manifold application. It is the case of the scribes and Pharisees to whom it was addressed, and who sneered at Christ for his reception of sinners. It fits the early church, who looked sideways at the Gentiles, and complained, because unto them also the gospel had been preached. It fits the disciples at Jerusalem, who, immediately after Paul's conversion, were afraid of him and believed not that he was a disciple.

The pastor of age and experience, who is mourning over the apparent fruitlessness of his labors, and is tempted to ask why God makes a young brother in the neighborhood, of little experience, and less eminence, instrumental in bringing multitudes to Christ, while he has no such results from his ministrations; the Sunday School teacher, who throws up his work in wounded self-love because another, who has no such qualifications as he possesses, seems to be so much more successful than he; the laborer in any department of Christian endeavor, who because he thinks that more is made of some one else than of himself, gives way to personal pique and withdraws altogether from the enterprise; the over-sensitive conceited man, who is always taking offence where none is meant, and is so continually anxious for the due recognition of his dignity and his splendid abilities, that he manages to exclude himself from any society with which he is connected, may all look here as in a mirror and see *himself*.

But this does not mean that they are beyond God's acceptance. The father came out, and entreated the elder brother to go into the feast, and so God is still appealing to the envious. The door is open to them, if they will but enter; and when they consent to do so in the spirit of sons, and not of servants, in humility and not in self-conceit, in love and not as hirelings, then they too will rejoice, and the festival instead of producing misery and torture, will be felt by them to be a fitting expression of their gladness.

A pastor of large experience narrates the following as an illustration of what has just been written:—"Some nineteen years ago, I was preaching from this subject. As I was leaving the church for my home, I was requested to visit a dying man whom I had seen frequently before, but who was just then apparently about to pass within the veil. He had been for many years a careless and irreligious man; but as I spoke with him from time to time, I marked that a great change had come over him, I had conversed earnestly and faithfully with him of Jesus and His salvation, and he had turned in sincere penitence to his Father and was, as I sincerely believe, accepted by Him. When I entered his room that morning, I found him in great happiness, rejoicing in the near prospect of being with his Lord and apparently perfectly happy. I talked with him a little on the things of the Kingdom and after prayer I took my leave. His brother-in-law followed me down stairs and said, "I cannot understand this at all. Here have I been serving Christ these twenty years, and I have never experienced the joy he expresses; and yet he has not been a Christian, if he is really one, for more than a few weeks." Immediately I recognized the elder brother, and I stayed long enough to show him just how he looked in the light of this parable. The result was that he saw his error and was delivered from his envy." Reader are you an "elder brother."

### Editorial Notes.

—A gentleman said that the best legacy he had ever known was given by an aged grandfather to his little grandson. It was this, "My boy, whatever you have to do, always do your best." In telling it after he had reached manhood's estate, he declared that it was

worth more to him than thousands of gold and silver. "I never forgot his words; and have always tried to act up to them." The advice is worth remembering by all.

—The notice on another page of this issue given by the President of the Maritime B. Y. P. U., ought to receive the prompt attention of all interested in the work of our Young People. The request which is made is quite reasonable and if heeded, will be most helpful to the officers of the Union. We are assured that those to whom the appeal is made will render all the assistance in their power. Our young people, if wisely led and encouraged, will in a very short time be the bone and sinew of our churches.

—From the Daily Press we learn that Judge Weather-Weatherbee of Nova Scotia has taken hold, in his own vigorous way of what is commonly known as "dealing in stocks"—but which is really a species of gambling. This bucket shop business is ruinous to men and morals. Two cases were laid before the Grand Jury. The Judge carefully explained the difference between the operations of the legitimate stock broker and the mere gambler in stocks. True bills were found against the two parties against whom complaints were made. This is a move in the right direction.

—Dr. Saunders has written a letter to the Halifax papers in which he advocates the erection of a monument to the memory of Judge Johnston, who for many years was the leader of the Conservative party in Nova Scotia. A resolution has been introduced into the Nova Scotia Legislature to grant a sum for the purpose of erecting a monument to the memory of Hon. Joseph Howe. As Judge Johnston was a contemporary and opponent of Mr. Howe, it would seem to be most fitting that the two names should be coupled in any vote which the Legislature might pass.

—It is with pleasure that we observe in the Saturday issue of the Daily Telegraph of St. John, a sermon by B. N. Nobles, pastor of the Carleton church. We understand that the publishers of that enterprising journal have made an arrangement with Pastor Nobles to supply them each week with a sermon upon any subject which he may choose. This is an excellent tribute to the Carleton pastor's judgment and a mark of confidence in his ability to do the work which is expected from him. Mr. Nobles has a large and influential congregation to minister to, and we trust that he will speak with no uncertain sound on the great gospel verities. It is needless to say that we wish for both parties the greatest possible good.

—The sermon which is found on page 2 of this issue is by Pastor Wright of the Baptist church in Troy, N. H. Mr. Wright is a native of Queens county, N. B. He was formerly a teacher in the public schools of his native Province, holding a first-class license. Subsequently he entered the ministry and was ordained at Beville, Charlotte Co. He held other pastorates in the Province, but owing to his wife's falling health, he was compelled to seek a drier climate. For the last seven years he has been laboring in New Hampshire and Vermont. His many friends will be glad to hear from him through this admirable sermon, which was preached before the Annual County Convention of Christian Endeavor, held in the City of Keene, N. H., in December of last year.

### The Standard Atlas of Protestant Missions.

This is a volume just issued by the Student Volunteer Movement. Its copy-right title is "A Geography and Atlas of Protestant Missions" by Harlan P. Beach. The work is in two volumes. It is without a peer in the realm of missionary literature to-day. Years will elapse before this Atlas will be superseded by another still more minute and up-to-date. There are fifteen plates each occupying two pages, and twelve pages of statistics, these with the twenty-page index naming in alphabetical order all the Protestant mission stations in the world, make it the most valuable missionary compend I have yet seen.

The book is the long-expected supplementary volume of the Geography of Protestant Missions, issued by the Student Volunteer Movement about a year ago.

The statistics in the atlas represent the status of the missionary movement at the very beginning of the twentieth century.

The admirable system of indexing enables one to find very readily any station, however remote or obscure, on the map, and also what society is carrying on the work at that station. This shows the great value of the present work to all those who would keep well-informed touching world-wide evangelization. The criticism, that we sometimes hear that the church is playing at missions, will find its refutation in this work.

While it may be true that the home churches are dallying with this, their supreme business, yet the thousands of stations which dot these fifteen maps show that a great army of workers are in the red line at the front in this warfare against heathenism, and that world-wide triumphs for the cross are sure to be the result. Just take the map of India and see how many red lines appear, though of course there are immense areas as yet unoccupied.

The Student Volunteer Movement has already done a great work for the churches of Jesus Christ, but in the publication of these two volumes, the past has been exceeded. Every missionary library should possess these volumes and every church should see that its pastor possesses them, they are a thesaurus of information. No one will make a mistake if he buys them. Price in cloth \$4.00. Paper \$3.00. Less than cost.

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### Open Letter by President Trotter.

TO THE FRIENDS AND SUPPORTERS OF ACADIA UNIVERSITY.

In view of the new and important undertaking in behalf of Acadia University, which has recently become a matter of public knowledge, it seems necessary that some comprehensive statement relating thereto should be placed before the constituency without further delay.

It should be borne in mind that when the finances of Acadia are under discussion, the obligations of the Board of Governors include the finances not only of Acadia College, but also of Acadia Ladies' Seminary, and of Horton Collegiate Academy. While the accounts of the three institutions are kept separately, the one board is responsible for the whole enterprise.

At the outset it will be well to make plain

#### THE NEED

for some comprehensive scheme of financial relief and enrichment, and this in spite of the recent Forward Movement which was carried through successfully. That movement enabled the Board to improve the Academy building, to reduce the debts on the Academy and Seminary, and to add forty thousand dollars to the College endowment, but it left the institutions still seriously embarrassed with debt, and with new demands urgently asserting themselves especially in the case of the College. Without the Forward Movement matters must have been by this time in a most critical condition; with it, although a crisis has been safely passed, the future has been by no means made secure, or its efficiency guaranteed.

On the three institutions combined there are, first of all,

#### DEBTS.

Partly building debts and partly accumulated deficits, amounting to about \$60,000. While more than half of this is on the Ladies' Seminary, it is a burden on the Board as really as if the whole debt stood against the College. The yearly interest on these debts constitutes a heavy load.

There is also an urgent demand for

#### NEW EXPENDITURES

on the existing buildings used by the College. Year after year the Senate of the University has appealed to the Board to abolish the antiquated system of heating in the main building of the College, with its accompanying dirt and danger, and to introduce some clean, safe, modern system. But having no means at its command for this purpose the Board has been obliged to let the matter drift. Other necessities have had to be treated in the same manner. The most urgent need has existed for years for large alterations and improvements on Chipman Hall, the College dormitory, in order to make its social conditions home like and desirable, but through lack of means nothing has been possible. These various demands cannot longer be shelved.

But over and above the debts, and the immediate improvements of existing buildings, if the College would do justly by its professors and students, and efficiently meet the reasonable demands of the times, there must be a

#### LARGE INCREASE

to its permanent resources. A moment's reflection on the social standards which professors are expected to maintain, on their expenses for books, on the need of their getting out into the larger world for stimulus during vacation time, and on the inevitable old age which some day must come to them, will reveal the fact that the salaries given at Acadia are unreasonably small. They cannot be kept where they are without starving the essential life of the institution. Equally is there a demand for readjustment and expansion in order to do justice to the students and meet the present-day educational demands. Especially is this true in respect to the Natural Sciences. We would not ask for able men in Mathematics and the Natural Sciences than Professors Haley, Haycock and C. C. Jones, who are already directing these branches at Acadia, and are doing most excellent work; but in justice to these men, to the students who are looking in the direction of the sciences for their life work, and to the country which we are seeking with other institutions to serve, these professors and students must have increased facilities, and at the earliest moment another professor must be added, and a separate building must be erected for the science work.

Combining therefore the debts, the need of improvements on the buildings now in use, and the necessity for nourishing more generously and expanding the work of the College, it will be seen that only a radical and comprehensive scheme could meet the situation. It will be recognized, too, that such a scheme was the

#### NATURAL SEQUENCE

to the action taken by the denomination at the Convention held at Yarmouth last August. At that Convention the denomination by a solid vote re-affirmed its determination to continue Acadia College as an independent school of learning, pledged to intellectual efficiency and to the maintenance of positive Christian ideals. That decision was formulated and announced to the public in connection with an agitation looking to a new, and as some thought, promising experiment in the higher education of these provinces, and was justifiable only on the assumption that the Baptist people stood ready to do their utmost to deliver their institutions from financial embarrassments, and to maintain them in such a state of efficiency as would guarantee to the country a contribution to its educational life of unquestioned value. The logical sequence of the action at Yarmouth must have demanded without loss of time a movement to raise not less than \$100,000, even if Mr. Rockefeller had not pledged a dollar; and that amount, as has been shown, would not nearly have met the situation.

But, beyond our best expectations, as if to justify the action at Yarmouth, and put the Baptist people to a practical test, there has come to us in the providence of God

#### A MAGNIFICENT OPPORTUNITY

to do for the institutions what nobody at Yarmouth dare have spoken of as possible, and if we will raise \$100,000 within five years, which is the minimum sum to which our action at Yarmouth logically committed us, an outsider will give the magnificent sum of another \$100,000. Mr. Rockefeller's formal and duly signed pledge to do this thing is now in the hands of the Board of Governors. The pledge was given after prolonged negotiations and the most thorough investigation by Mr. Rockefeller and his secretary into the history, needs, and prospects of the institutions. Should the amount raised on the home field fall below one hundred thousand dollars, the pledge guarantees a dollar for dollar up to the amount realized. Nothing less, however, should be thought of for a moment than the raising of the full amount on the home field, and the securing of the maximum value of Mr. Rockefeller's pledge. That it can be done, there is not a shadow of doubt, and that it will be done by the united, resolute, self-sacrificing efforts of the Baptists of the provinces, and other friends is our confident expectation. In saying this we but express the hopefulness and confidence of the Board as a whole. The Board is formally committed to the undertaking. This action will need to be submitted to the Convention in August for ratification, but since Mr. Rockefeller has included the present year in the five which his pledge contemplates, and it is morally certain that the Convention will promptly ratify the scheme, the Board will go forward, without loss of time, to press the canvass among individuals, leaving it to the Convention to decide when the canvass among the churches may appropriately begin. This latter stage will probably be deferred for some time, till the Twentieth Century Missionary Fund has had reasonable opportunity.

#### THE PURPOSES

to which the moneys raised may be applied are definitely prescribed as conditions of Mr. Rockefeller's pledge. The first ten to fifteen thousand dollars raised will be available for improvements on existing buildings. After that, every dollar of debt must be wiped out, whether on College, Seminary, or Academy. And when this has been done, the entire balance is to be added to the college endowment, interest will be available for current expenses.

Should the entire \$200,000 be raised, as we confidently expect it will be, it will, therefore, secure an immediate improvement of our accommodations and facilities, will obliterate all the debts, and by saving the interest on the debts and adding say \$12,000 to the college endowment, will put at the disposal of the Board such an increased yearly income as will enable them to nourish the existing work in a proper way, to expand and facilitate in a generous fashion the science departments of the college and to put the stamp of all-round efficiency upon the entire enterprise.

Having expressed the confidence that the entire \$1,000,000 needed from the home-field can and will be raised, it is perhaps desirable that

#### THE PLAN

which underlies this expectation should be stated. The amount needed is in itself considered, a large amount. It may seem so large to some persons as to be beyond reasonable expectation. Broken into fragments, however, and distributed among a multitude, the apparently impossible amount becomes quite possible. The forward movement involved the raising of \$60,000, but that sum was gathered and nobody was impoverished in the doing of it. It is perfectly clear, however, that in the present case, in order to success, a large proportion of the amount needed must be pledged by individuals in considerable sums—say—from \$50 to \$500. From a pretty intimate knowledge of the possibilities of the constituency, it is our opinion that the first stage of the campaign must be the obtaining of \$60,000 in pledges from individuals or groups of individuals in considerable amounts, leaving \$40,000 to be gathered later from the rank and file of the churches in smaller amounts.

I think that the following schedule represents approximately what must be if the undertaking is to succeed. I think there will be needed not less than six pledges of five thousand dollars each, five of two thousand dollars each, ten of one thousand dollars each, and twenty of five hundred dollars each. That would make \$60,000. To gather the balance from the general membership of the churches in smaller sums would still be a stupendous business, but with such an inspiring example from those in better circumstances, the issue would be assured.

The members of the Board of Governors, whose enlightened and resolute attitude at the recent meeting had so much to do with Mr. Rockefeller's ultimate decision, are setting a splendid example in relation to the pledge list which has hardly yet been formally opened. Voluntary pledges from them are already reaching me. One member has pledged \$5,000 and may yet do more. Another has pledged \$1,000. Others have sent assurances that they will do their utmost, and will name definite amounts shortly. The Board will do nobly, each member according to his ability, and if others will catch their spirit and heartily join hands with them, success will be certain. The president, as representing the Board,

will give his immediate attention to the initial stage of the campaign. The canvass will be conducted upon the same high level of motive and spirit, as was sought to be maintained in connection with the Forward Movement, and if the spirit of the people shall be as spontaneous and cordial now as then, the toils of the undertaking will be so brightened and relieved by the spirit of high purposing and good fellowship as to make it an inspiring if an onerous task.

It should be said that while the payment of moneys in connection with Mr. Rockefeller's offer may be continued until January 1, 1908 it is one of the conditions of that offer that pledges for the amount which the Board expects to raise on the home field must be secured not later than January 1, 1906.

In view, however, of Mr. Rockefeller's generous promise to begin at once to make quarterly remittances to the Board, in the ratio of the Board's own collections, thus duplicating every dollar raised within three months of its payment to the treasurer of the University, it is eminently desirable that moneys should be sent in just as soon and as rapidly as the circumstances of the donors will permit.

With grateful acknowledgments to the Editor for his courtesy in inserting this communication,  
WOLFVILLE, N. S. THOS. TROTTER.

### Notes from Rochester.

The song of the robins and the greenness of the lawns unite in declaring that spring is at hand. The snow and the smallpox are things of the past, and another school year is nearing its close. As for the examinations—those ubiquitous spectres that haunt the student life—"behold one woe is past and another cometh quickly!"

The anniversary exercises of the Seminary will begin this year on Sunday, May 10. The graduating class number 27. The list of speakers has been published. The colleges that will be represented on the programme are Harvard, Georgetown, William Jewell, University of Pennsylvania, Columbia and Acadia. The speakers are W. P. Stanley, Gloucester, Mass.; W. E. Sallee, Henderson, Ky.; W. E. Raffety, Roodhouse, Ill.; W. A. McKinney, Philadelphia; R. C. Hull, New York City, and H. G. Colpitts, Egin, N. B.

In common with all the friends of the College every Acadia man at Rochester rejoiced when the news was received that Dr. Trotter had declined the call to Dayton. Of course we are gratified that the worth of our President is recognized by others, but we hope that such tempting offers may not be numerous. For the pleasure of gratified pride will not compensate for our uneasiness while the decision is being made.

But these are supposed to be notes from Rochester, so the temptation to enlarge upon this theme, and the recently announced offer of Mr. Rockefeller of further aid to Acadia, must be resisted. A few weeks ago many of the students and people of Rochester had the pleasure of seeing and hearing Fanny J. Crosby, the blind hymn-writer. In spite of her eighty three years she is still strong and active. During the Sunday spent here she addressed three large mass meetings, a day's work that might well have exhausted a strong man. Yet at the evening service, attended by nearly two thousand people she spoke without sign of fatigue and made herself heard in all parts of the church without apparent effort.

Another matter of some general interest is the call that has been extended by Tremont Temple church, Boston, to Dr. C. A. Barbour of the Lake Avenue Baptist church, Rochester. It is not definitely known yet whether he will accept but it is generally supposed that Rochester will lose him. Dr. Barbour is still a young man, being a month less than thirty-six years of age. He graduated from the Seminary in 1891, and at once accepted a call to the Lake Avenue church, and has remained there ever since. During the twelve years of his pastorate the church from being one of the smallest has become one of the largest Baptist churches in the city. If he accepts the call to Boston his course in his new and wider field of usefulness will be watched with much interest.

R. J. C.

### Literary Notes.

The Missionary Review of the World for April contains its usual supply of missionary literature. It is an excellent number. Among the articles of interest is one on "The Christian Occupation of India" by Harlan P. Besch. Dr. Arthur J. Brown gives a very graphic account of the "Native Christians of Siam and Laos" and their movement toward self-support. The editor presents a biographical sketch of Robert C. Chapman of England. The review of the work in the different fields is interesting and informing. The reading of this Review will furnish a very fair idea of the progress of missions in heathen lands. Funk and Wagnall's are the publishers and the price is \$2.50 a year.

"Studies in the Life of Paul" by W. H. Simon is a small volume published by The International Committee of Young Men's Christian Association, New York. Mr. Salmon has had large experience in Bible class teaching, both at Yale and at the Northfield summer school. This course would be very helpful in connection with the present international Sunday school lessons. There are twenty-four lessons, and also an outline of the Epistle to the Galatians. This edition is revised and enlarged. Price—130 pages, cloth 40c, paper 25c, send as above to 3 W. 29th St., New York.

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

### The Swift Sport, Ice-Boating.

BY JUDSON KEMPTON.

Baseball goes with a hot summer day, football with a leaden autumn sky, snow-shoeing with a white world, piled into drifts; but, when the word "ice-boat" is mentioned, any one who has ever enjoyed the sport sees again in imagination the wide frozen lake, steel-colored, dashed, perhaps, with thin streaks of snow; and he gasps involuntarily, and seems to shrink for warmth's sake into his smallest bodily compass, as he thinks of speeding, shooting, flying—select your swiftest verb—through the frosty air at the rate of fifty, fifty-five, sixty miles an hour!

Ice-boating is certainly the swiftest sport, and an ice-boater should bear as his heraldic symbol a swallow flying with the gale. For the speed of the ice-boat is greater than the rate of the wind. This seems at first impossible, but a little reflection will show that it is true. The three smooth steel runners of the ice-boat on the level ice cause practically no friction, so that, when she is running directly before the wind, her speed would be equal to the rate of the wind, gaining little, probably, by her momentum; but, when she veers to the right or left so that the wind is "on her quarter," the ice-boat moves across the hypotenuse of a right-angled triangle, and her speed will be as much greater than that of the wind as the hypotenuse is greater than the side of such a triangle.

(Who would ever think, says my high-school reader, that geometry would help a fellow sail an ice-boat?)

Of course there is a limit to the application of this rule. As the ice-boater "keeps her off" farther and farther, the big skates, her runners, begin to cut the ice, to keep from sliding sideways; and this means friction which operates against our law of velocity; but this much is sure, that it is possible with a moderate wind to get a terrific speed.

So little has been written about ice-boating that it is difficult to learn its history; but I believe that it does not date far back, and that it is American. It seems to have spread from New York State westward, until now it is enjoyed on every lake situated near a city from the Atlantic to St. Paul. It has crossed the border into Canada, and American enthusiasts have introduced it into Russia, Norway, Sweden, and Germany.

Its pleasures are of the hardest. No sport is this for a soft-muscled, cold-footed, fender-eared carpet knight. Let him turn on the steam, stay at home, and play ping-pong! On the wind-swept lake the skater may keep warm through exercise; but the ice-boater, in his narrow steering-box, has small space for movement; and, though he may be warmly clad, as he should be, from head to foot in wool, he will still need to have red blood in his veins and a good circulation, or the keen, cold blast will nip his fingers and toes, and chill him through and through. But the youth of either sex who is not afraid to give rough, red-mannered old winter all the advantage, and they play sharp games with him, will find an exhilaration in ice-boating that surpasses any other winter sport, and will go home at night, red-cheeked and tingling with the feeling that lungs and blood have been so purged by the north-wind that there is not an atom of poison in the whole system.

#### DANGERS.

The dangers of ice-boating could be grouped under three heads,—upsetting, colliding, or running into open water.

If the boat is well built, there is not much likelihood of its upsetting. The two outrunners are so wide apart that, even if the one to windward should be lifted from the ice, as frequently occurs, it is not easy to overturn the structure. And when, occasionally, something breaks and the boat is wrecked or upset, and its occupants are thrown overboard, the accident is not often dangerous. If the boat is going swiftly when the accident occurs, the unfortunate ice-boater may have a prolonged slide on the smooth ice, and tear some of his many wraps, and simulate a hockey ball in motion; but, when at last he comes to a full stop and picks himself up, he finds that his chief misfortune is that he must take a slippery walk of anywhere from one to ten miles in length, and perhaps abandon his wrecked ice-boat.

There is not much danger from colliding for two reasons, the roominess of a lake where the sport would be introduced at all, and the easiness with which an ice-boat is steered. Of all the vehicles that man manages, from a wheelbarrow to an ocean steamer, the ice-boat is the easiest to steer, "the quickest on her heels." Before a regatta you may be standing on the ice, watching the ice-boats, big and little, as they manoeuvre, darting back and forth, in and out, like swallows around a barn in summer, when, turning around, you look up in mortal terror to behold one of the largest contestants, a winged stick of timber forty feet long, bearing directly down on you like a huge arrow coming swift as a fast express, and before you have time to shriek or clutch the air, the helm has been put "hard about," and the great winter bird is speeding off the other way.

The real danger in ice-boating lies in the open water. In every large lake, even in midwinter, there are always "air-holes." Generally these are in the form of great cracks extending for miles. These cracks sometimes will be a few feet across, and then the ice-boat will skim over them without wetting her feet, but adding to the excitement of her occupants.

Sometimes, however, the cracks are wide, or the air-holes are little seas; and then there is danger. For to the occupants of the boat the open water often looks exactly the same as the good hard ice or the patches of snow that have drifted on the lake. Add to this deceptive appearance the glamour of the sun shining in the steerer's eyes, the tears caused by the cold wind, and the velocity of a mile a minute, or a little less, and you have the elements of a tragedy.

While I was pastor of a church in Madison, Wisconsin, there occurred one of the saddest accidents that ever caused a death on Lake Mendota; and, as it was accompanied with an inspiring exhibition of heroism, I will close my article by telling it.

The beautiful halls of the University of Wisconsin look out over the lake, and one evening the students in a fraternity house were having their usual evening chat, when one of them suggested that they go for an ice-boat ride. The suggestion was at once taken up, and in a few minutes a lone ice-boat with three occupants was gliding to and fro over the gleaming ice. It was not the intention to go far, but soon they found themselves gliding past Picnic Point, three miles from town.

This was the most dangerous part of the lake, as a great crack was always open here. But this the students did not know. In the moonlight the glitter of the water was much the same as that of the ice, and in a second, without any warning, the boys and their skeleton boat were plunged into a strip of water sixty feet wide, their momentum carrying them into the centre of the crack.

Ed Waller, the strongest of the three, at once plunged into the cold water and struck out for the firm ice. He gained it safely, but it was only by his greatest effort that he was able to grasp it and pull himself, with his heavy clothes, up out of the water. Having done this, he looked back and saw that the other boys were still clinging to the almost sunken timbers of the boat. He called to them to swim for it before they got so cold that they could not do so. This one of them attempted to do, but after a few strokes he lost his strength and would have drowned, had not Waller jumped into the water and swam to his relief. How he succeeded in getting the benumbed and drowning student to the ice-edge, and how he then climbed up himself and got his companion out will always be a wonder to himself and all who hear of it.

But this true tale of heroism is not yet done. The third boy was still clinging to the submerged ice-boat. He could not swim.

What must have been the agony of mind of that hero on the ice as he learned this fact, we can only conjecture. We only knew that for the third time he sprang into the icy water.

#### THE CRISIS.

Bravely he struck out for the ice-boat, but this was more than even his sturdy physique could stand. He felt the cramps gripping him, and knew he must turn back. He reached the ice-edge, and with the assistance of the boy whom he had saved he managed for the third time to drag himself out of the lake.

The thermometer was at fifteen below zero. By the shortest cut the town was two and one-half miles away. The nearest house was half a mile away, and showed no light. Waller called to the drowning boy to try to hold on till they could get him help; he despatched his companion to the farmhouse and he himself ran the two and a half miles to his boarding house, where he fell on the floor in the doorway, whispering; "Phil—in—lake. Go."

But, when assistance arrived, it was too late; and, when the story of the drowning was told next day, two thousand students and many others became mourners for the unfortunate victim of the accident and admirers of its hero, who was then and for several weeks afterward unconsciously fighting a fever, but consciously, in his delirium, still struggling in the icy water to save his companions.

To the joy of all Madison he ultimately recovered, and the last I heard of him positively he was with Roosevelt at El Caney, though I believe he is now in business somewhere in Wisconsin. I trust he is one of God's soldiers.—C. E. World.

Mt. Carroll, Ill.

### How Ailsie Saved the Bible.

It was in the year 1555 when Queen Mary sat upon the English throne with her Spanish husband at her side, and filled the land with trouble because of her terrible persecution of the Protestants.

In the west of England was a little village called Harrant. At one end of the hamlet, standing apart from the few dwellings scattered along either side of its single street, was the blacksmith's shop, with his small house just back of it, and a tiny garden in the rear.

The smith's wife was dead, but his bonny, blue-eyed little daughter kept his house. When lonely, she pushed aside a small panel in the end of the shop, and crept in and stayed with him, unless the sound of voices or hoof-beats on the road drove her away, for she was a shy child.

One day, when she had stolen in, her father was standing behind the door.

He had a slier in his big hand, with which he touched the side of the great black beam in the corner. Suddenly a block of wood fell forward, disclosing a small opening. Into this he thrust a dark, leather-bound book, and quickly, but carefully, fitted the chip into its place, so that no sign of the hidden space remained.

Seeing his daughter, he started and said sternly, "Ailsie, my child! How dare you spy upon your father?"

"Oh, father! I am not spying!" and the blue eyes filled with tears.

"Of course you were not. I was wrong to say so, child!" said the smith remorsefully. "But you saw what I did?"

"You put the holy book into the beam, father. It is a fine hiding-place, too; for surely neither priest nor soldier can find it there."

"I would you knew not its place of concealment, for the knowledge may bring you into danger, lass. You must never betray it." When Parson Stowe went away to foreign lands, he gave me the Sacred Word, and told me to keep it as my life. For, by the Queen's orders, all the Bibles have been gathered up and burned, and we are forbidden to read from its holy pages. This is the only one between here and the sea; and it is more precious than the crown jewels. You are fifteen, Ailsie, and old enough to understand, so I have told you all."

"You need not fear, father," said Ailsie, firmly; "I will not tell." But the rosy cheeks grew pale as she remembered all that her promise might mean.

Now, there was a certain priest that came sometimes to Harrant to preach to the villagers. But being all Protestants, they would neither listen to him nor pay him tithes. He was very angry at their behavior, and spled about until he became sure there was a Bible among them; and he knew that it was in the blacksmith's possession, because he was the only man in the village who could read.

After trying in vain to find the Holy Book, he went to the nearest town and lodged information against the village with the officers there; and one day when the smith chanced to be away from home, an officer and six men marched into Harrant.

They called upon the cottagers to surrender their Bible; but one and all declared they had none. Then the soldiers searched every dwelling, and threatened to burn them, everyone, unless the book was found.

But that did not suit the priest at all. He would get fewer tithes than ever if the village was destroyed. So he told the soldiers to let the rest of the villagers alone, for the Bible was in the blacksmith's possession. It was getting late, and the soldiers were in a great hurry to be gone. So they resolved to burn the two little buildings, and thus destroy the book quickly and surely.

At the first sight of the strange men, Ailsie had fled through the garden, out upon the moor, and hidden among the furze bushes. She was terrified, for she feared that they might find her and demand the hiding-place of the precious Bible.

It was growing dark when she saw a bright light against the sky, and sprang to her feet. Her father's house was on fire. The light made the shy child a heroine. Forgetting all about her danger, she only remembered that she must save the Bible at all cost.

Swift as an arrow she flew homeward.

The soldiers were intent upon piling straw round the burning buildings, and did not see the little figure that darted in between the house and the shop, whose thatched roofs were all ablaze. Breathless and determined, she pushed aside the panel and stumbled through the blinding smoke.

The hungry flames scorched her dress and her hair, and burned and blistered her hands and face before she secured what she sought. But at last she reached the Bible and fled out into the open air.

No one had noticed her in the darkness, and she crept safely into the little garden and sank down, choked and suffering, among the vines.

But she felt that the Bible was in danger even now. She slipped off her woollen petticoat and wrapped it around the volume; then, digging with her little burned hands in the soft soil, she buried it under an immense cabbage. Then she crawled upon her hands and knees to the spring at the foot of the garden, where her father found her an hour later half-unconscious with pain and

fright. He never ceased while he lived to praise his little daughter for her brave deed of that day.

The Bible always remained in the family, and years and years after, Allale's great-granddaughter carried it with her when she followed her Puritan husband across the sea to the lonely coast of New England.—Mary S. Hitchcock, in Morning Star.

### Seth's Hatred.

Every year before this last one, when the time came to go down to Quinton, by the sea, Bob Fishburne had been delighted, and had assisted in packing his belongings with great gladness of heart, which he expressed by whistled snatches of tunes, and feet that danced on their errands. But now he was gloomy.

"It's a mighty poor time we'll have this summer," he confided to his friend and chum, Charles Julien.

"Why?" asked Charlie, in surprise.

"Why!" repeated Bob. "Didn't you know Seth Globe's folks are going to Quinton this year?"

At this information Charlie looked blank. But he quickly recovered himself. "O, let him go," he said, good-naturedly. "What do we care? There's quite a stretch of beach down there. We don't have to get near him."

"That wasn't what I was thinking of," returned Bob. "It isn't going to make any difference to him whether we get near him or not. He'll be sure to get near us." Charlie reflected soberly, but not for long. His joy at the prospect of once more getting down to the sea would make his eyes shine. "Well," he answered, "I guess we can stand him."

"Well, I guess we can't," stormed Bob, provoked at his friend's coolness. "You know how he is here: all ways hitting you in the back with something, and setting traps to trip you up, and hiding the things you're sure to want, and then standing chuckling while you get mad and hunt for 'em. He's the meanest boy in town!"

"Yes, I guess he is," agreed Charlie, cheerfully.

Bob started. "Doesn't he make you mad?" he asked.

"Naw, not much. Well, once in a while a little." He sighed, and then said apologetically, "It's pretty hard to make me mad."

"Well, it's not hard to make me mad," declared Bob, with as virtuous a tone as if losing his temper was highly commendable. "The sight of that Seth Globe will do it any day," and he bounced away very irritably.

The next week the Fishburnes, the Juliens, and several other families, including the Globes, went to Quinton, where Seth fulfilled Bob's predictions to the letter and made himself obnoxious in various new ways suggested to him by his new scene of action. He and the ocean got on well together. Not a bit did he mind the pounding of the surf, and he was soon the most expert boy swimmer on the beach.

There were two attractions for boys and girls at Quinton—one was the bathing, the other the board walk. But the best thing about the board walk was its extension, in certain places, into piers on which were candy booths and a stand where a band played. The girls thought it was lovely to walk about there and eat candy, and the boys thought it not at all bad to munch sweets to the music of a band. Among the boys Charlie had the most pocket-money, but he always divided everything he bought, even sharing with Seth when he chanced to be near. One morning Charlie had bought licorice, and had given Bob some, when both boys saw Seth approaching.

"Going to give him some, I suppose?" grumbled Bob, his cheek abulge with his share.

"Why, yes; I guess maybe I will," hesitated Charlie. There was nothing more said, for Seth was now at hand. Carefully Charlie marked with his thumb on the remainder of his stick of licorice just how much Seth was to bite off, while Seth, in anticipation, opened his mouth wide.

"Wonder he didn't bite you?" commented Bob when Seth had gone away. "What was he saying to you?"

"O, nothing," said Charlie. "Nothing much. He said he would do something for me some day."

"You want so much done that he can do, don't you?" said Bob. "He's never done any one a good turn yet, and I don't want any of his doing myself."

But Seth's chance was coming. Good-natured Charlie was slowly undermining his hateful disposition, and if there was a person in the world whom Seth would do anything to oblige Charlie was the one.

"Guess I know I'm mean," acknowledged Seth to himself, "but I don't care about having these other fellows kick me for it all the time. If they did but know it, I'm just getting even with 'em for their own toploftiness."

It was the next week that Seth's chance came. All the boys but Seth were in bathing when Charlie got out of his depth, and being a poor swimmer, began to sink. The moment Seth stepped out on the beach in his bathing suit he saw it, for he always had a quick eye for whatever concerned his one friend.

"Hi, there, Charlie!" he called. "Float! float, I tell you! I'm s-coming," and in he dashed.

But poor Charlie was too frightened to try to float. Paralyzed with fear, the other boys waited with blanched faces, and it seemed an age before Charlie was rescued and brought to land.

The excitement was all over at last, and Seth was going off by himself, but the other boys would not hear of it. They followed him about and could not do enough for him.

"Queer," said Seth to himself a few days later, "that I don't want to do a thing to plague 'em. I guess I left all my hatredfulness in the water, and I guess," he ended, with a smile, "if this being friendly keeps up, I shan't go in after it and fe'ch it out again."

He never did. For today he is the most popular boy in town, and the particular friend of Charlie Julien.—W. U. Gladwin, in Visitor.

## 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.—Judah's generous offer to take Benjamin's place as a slave. Genesis 44: 18-34.  
Tuesday.—Lending to the poor. Deuteronomy 15: 1-11.  
Wednesday.—Dividing the last crust of bread. I Kings 17: 8-24.  
Thursday.—Remembering the orphan and the widow. Job 31: 16-23.  
Friday.—To help the needy and the distressed is to help Jesus. Matthew 25: 31-46.  
Saturday.—Practical religion. James 1: 26-2: 18.  
Sunday.—The good Samaritan. Luke 10: 25-37.

### Prayer Meeting Topic—April 5th.

What the parable of the Good Samaritan teaches us.—Luke 10: 30-37

It would be hopeless for us to try to learn in one short article or many, all this beautiful parable teaches. It is packed with pith and points. It says with suggestions. We shall pick out a few of the most prominent and practical.

Fanciful interpretations are to be avoided. We shall gain in clearness by grouping around the main thought, which is Neighborliness.

#### THE NEIGHBORHOOD OF NEIGHBORLINESS.

That was a vital question with the Jews in the time of Christ. It is with us today. They had the law of the stranger, but it was buried beneath the rubbish of prejudice and traditionalism. There is no more tragic thing in history than the gradual surrender of the Jewish heart to selfishness. Outpost after outpost was lost until their life was cramped behind a Chinese wall of unneighborliness. Jesus came to break down this wall of partition and to stretch out their horizon. He endeavoured to bring back to the primitive position of loving God and our neighbor. In order to do this he fixed the bounds of neighborhood.

With a few quick strokes he perfectly pictured the lack of neighborliness in the priest and Levite; and then its reality in the good Samaritan. We stand spell-bound before this masterpiece. It is the consummation of art, and the perfect expression of the heart. The priest and the Levite had their neighborhood, but it was too narrow. They found it in ceremonial performance. The Samaritan found his along the pathway of ordinary duties wherever that might be. He was right. The neighborhood of neighborliness is where we come in contact with our brother.

#### THE NATIONALITY OF NEIGHBORLINESS.

The Jews picked out their neighbors among those of their own kin; but Jesus broadened the circle. He brought out strongly in this parable that need is the only nationality which he recognizes. The Priest and Levite might have helped a wounded priest or Levite; but they would have spurned a wounded Samaritan. Jesus with one rapid stroke extends the bounds of neighborliness. The Samaritan broke down the wall of prejudice to rescue a fallen man. He has taught us that wherever a soul is in need, there is our brother.

Do you see how this stretches out vision? It takes in civilized and heathen, bond and free. It moves out into the margin of barbarism which surrounds us everywhere. It touches the degraded heathen in Teluguland, and shinks not from the loathsome in our own community. The Christian who follows the teaching of this parable will have no boundary dispute. There will be no need of a New Commission, for the Great Commission covers it all. We are neighbors to the whole world in need.

#### THE MASTER MOTIVE OF NEIGHBORLINESS.

This the parable makes very evident. Our service is not sincere unless it is self-sacrificing. The Priest and the Levite consulted their own convenience; but the Good Samaritan thought only of the man's condition. They were in too great hurry to care for a wounded brother; he dropped his business at a cry for help. They stopped their ears to his groans; he stooped to staunch his wounds. They ran away from the problem of neighborliness; but this good man patiently kept at the task, and solved it for himself and future generations.

What made the difference with these people? There is only one answer. They worked from different motives. The Priest had official religion, the Samaritan had heart religion. The one would pass his spoiled neighbor because the giving of help would soil his garments; the other unhesitatingly knelt in the dust and dirt to do his duty. The one was hastening to his home to enjoy his food and wine; the other willingly gave these up to save a life. One excused himself, but the other rushed to the rescue. There need be no uncertain

sound here. The Priest and the Levite lacked Love as their master motive. The Samaritan was moved by nothing else. He had nothing to gain by exposing himself to robbers on "The Bloody Way," as the road from Jerusalem to Jericho was called. There was no necessity which compelled him to nurse all night the stranger of a hated race. No one asked him to pay the bill or promise the future. He assumed all this because he was under the law of love, and he must obey his master motive.

The practical application of this parable is "Go thou and do likewise." That is the only kind of holiness that is genuine. All else is spurious and not acceptable to God or man. We ought always to live in the town called Neighborliness and on the street called Love.

Woodstock, N. S. Z. L. FASH.

### The Good Samaritan.

This lawyer to whom Jesus told this parable came to the Saviour to tempt him,—that is, not merely to try him, but to catch and trip him, if possible. Instead Jesus brought him face to face with duty,—and duty, too, which Jesus led him to state himself in the most authoritative terms. And when the man sought to slip out from the pressure of Jesus' direct way with him, Jesus told him this parable, and pressed on him the duty of neighborliness: "Go thou and do likewise." Whoever has dealings with Jesus is sure to be confronted with the duty of service. Even those who come to tempt him cannot face him without feeling themselves confronted with duty.

Jesus' parable teaches incidentally the dangers of religion. Religious people need always to be on their guard lest the forms of religionness cover over vital godliness. The priest and Levite had become so formalized that they went clean past a human creature in need lying in their very road. All of us need to be careful lest religion become with us a mere matter of worship, or form of conviction or caste. There can be no true godliness without brotherliness. John declared this unequivocally. The man who professed to love God, and who did not love and pity and help his brother, John said was a liar. And that is the worst that can be said of any man.

Jesus' parable also shows incidentally his contempt for racial lines of prejudice. The Jews despised the Samaritans. The priest and Levite would not have eaten food defiled by the Samaritan's touch. Jesus picked out a man of the outcast people to illustrate the spirit of true neighborliness. Jesus never said anything evil about the Samaritans, and his influence breaks down race feeling, and leads men to recognize and admire goodness even when found in the ostracized and unprivileged people.

And how illuminative is Jesus' idea of neighborliness! It is a matter of geography with him. It is related of Dr. Skinner that once he asked a parishioner for some missionary contribution, and was met with a discouraging reply, the parishioner alleging that his duty was owed to his neighbors. "Who are your neighbors?" asked Dr. Skinner. The man, who was not a generous spirit, and who desired to reduce their number to the lowest limit replied: "The men whose lands touch mine." "How deep do you own?" asked Dr. Skinner. "To the centre of the earth," was the uncompromising reply. "Very well," said Dr. Skinner, "then all the landholders in the world are your neighbors. You all meet there." That was Jesus' idea. Only his notion was wider still. Every man is my neighbor who needs me. I show myself neighborly when I help him in his need.

Neighborliness is a homely thing. That is exactly its beauty. Whatever can be called homelike is among the best things in the world. A community is a wretched place without the spirit of good neighborliness. How different it is when every one is full of helpfulness, and ready to do anything possible to aid and cheer others!

Of course, it is some trouble to help people. The good Samaritan was put out a bit. He had to walk while the injured man rode. He was doubtless delayed somewhat, and it cost him thought and a little money, and he did not do it for the sake of being immortalized in a story. But these are questions which true neighborliness never stops to consider. It is the spirit of unquestioning, instantaneous, cheerful helpfulness.

Are you deemed a good neighbor? or do your neighbors think ill of you?

We are all giving others endless trouble all the time. It is a slight matter to take some trouble for others.

It is a good thing to act a neighbor promptly. If the Samaritan had stopped to argue whether he was justified in taking the trouble, the good impulse might have died, and the poor man too.—Sel.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

Contributors to this column will please address MRS J. W. MANNING, 243 Duke Street, St. John. N. B.

PRAYER TOPIC FOR APRIL.

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

The Scorn of Job

Job xxxi. 17.

"If I have eaten my morsel alone! The patriarch spoke in scorn: What would he think of the church were he shown Hitherden, hope, forlorn, Godless, Christless, with soul unfed; While the Church's alms are fullness of bread, Eating her morsel alone? "I am debtor alike to the Jew and the Greek," The mighty Apostle cried: Traversing continents, souls to seek, For the love of the crucified, Centuries centuries since have sped; Millions are famishing; we have bread, But we eat our morsel alone. Ever of them who have largest doer Shall heaven require the more, Ours is science, knowledge, power, Ocean upon shore to shore; And east and west in our ears have said, "Give us, give us your living Bread," Yet we eat our morsel alone. "Freely as ye have received, so give" He bade, who hath given us all, How shall the soul in us longer live, Dead to their starving call, For whom the blood of the Lord was shed, And his body broken to give them Bread, If we eat our morsel alone? —By the Bishop of Derry and Raphoe.

"What can I do?" said an earnest woman after the recent conference. "What can I possibly do to extend the Kingdom of God? Six children and a very small income make it necessary for me to give my entire time to cooking, cleaning, and mending. How is it possible for me to do anything outside?" We have seen those six children growing up to be consistent Christians: the little lady is the mission band, eagerly handing out their tightly packed boxes; the older girls the mistress in the Parter Lights circle, which their dear mother had been instrumental in starting. No time for "work outside"; but when there has been such splendid work inside she may certainly be excused. A true Christian life multiplied by six is not a bad return. Mothers are vastly more important in the Kingdom of God than are Boards or churches or leaders of circles or bands. Get into your hearts the thought of the kingdom and it will glorify cooking and mending. It will creep into the hearts and lives of those boys and girls, who will do in years to come the thing your heart yearned to do. It is the home work for foreign missions that tells, that results in money and men and women. Give the children to God unreservedly, and then bring them up for him, sharing your best and highest ideals with them.

As a result of my recent visit to India, I reached some conclusions that I would like to abbreviate sufficiently to form a telegram to every hard-headed business man, the non-professing Christian, who may be a generous-hearted giver for education, the earnest, praying Christian man and woman, eager to do the most that can be done with money, and to every thoughtful college student and Sunday-school scholar.

In all my life I never saw such opportunity for investment of money that anyone sets apart to give to the Christ who gave himself for us. As I looked at little churches, schools and hospitals, and inquired the original cost of buildings and expense of administration, I felt a lump of regret in my heart that I had not been wise enough to make these investments myself, —yet there are others left. I appropriated some that you cannot have, and wished a hundred times I had known twenty-five years ago what I learned a half a year ago; But I can take you to as many as good, if you will —Hon. John Wanamaker.

Report of Somerset Branch of the Berwick W. M. A. S.

As we are only a branch of course our numbers are necessarily quite small, but we are I trust keeping up the interest in our sisters beyond the sea. During the years 1901, 1902 we had the privilege of bestowing the honor of life membership on one of our sisters. Owing

to financial depression we have not been able to do that this year, but we have tried to do what we could. On the 13th we held a parlor social at the home of one of our sisters, an excellent musical entertainment was given, refreshments served, silver collection taken amounting to \$10.61. We do not feel satisfied but we are still hoping to learn more of the work, get a deeper interest, and do more in the future.

Yours in the work, MRS E. P. SANFORD, Sec'y. Lewisville.

The mission band in connection with the Lewisville Sunday School held a social gathering at the home of the Secretary, Mrs. W. C. Snow, kindly opened for the occasion. The social was a kind of winter picnic: each one bringing a basket of good things for luncheon. It had been previously arranged, that each member of the band should bring some useful article for furnishing the new wing of Grande Ligue Mission. Quite a number of useful articles were received for that purpose and subsequently sent to Mrs. J. Gunn of Belmont, N. S. After tea was served to the children, the older people were admitted at 10 cents each, and treated to recitations and singing by the band children, interspersed by gramophone, violin and piano selections. Ice cream and cake were then served, after which all went to their homes feeling well satisfied that they had spent an enjoyable and profitable evening. Proceeds of the evening were sent to the hospital, Chitacole, India.

ADA M. STEARNS (P. res).

On March 12th, 1903 the Wallace River, W. B. M. A. S. met at the home of Mrs. Charles Fisher. Our Society, which was reorganized Jan 15th, 1903 is gradually growing. Beside part of the old members, new members are added occasionally. Notwithstanding the bad state of the roads, our President drove a distance of over ten miles to attend the meeting, also four of the sisters walked over three miles. But none present were sorry they put forth such effort to attend the meeting, as we had a good service and we trust each one present was strengthened and encouraged to unitedly help on with Missionary Work. MRS L. M. HUNTER, Sec'y.

Valley Church Surrey, N. B.

Our W. M. A. S. was organized by Mrs. W. B. Boggs in March 1878. Since then interest and members have been increasing and decreasing alternately. We now number twenty-seven and we trust these weak instruments are wielded by a mighty hand. Sometimes it has seemed to be all up hill work, but we know the Master has walked beside us all the way. The twenty-fifth anniversary was observed Sunday March 22nd. The principal feature of the evening was an address by our pastor, Rev. M. Addison, after which the Secretary briefly reviewed the past history of the Society. The remaining part of the programme was provided by the members of the mission band "Golden Rule." It is especially gratifying to see our younger sisters taking an interest in the work. This means more perhaps than we fully realize at present. May they not be satisfied with doing a little but only with doing their best. The offerings amounted to \$5.20. ALMEDA EDGORT, Sec'y.

Edgett's Landing, March 24.

Foreign Mission Board.

NOTES BY THE SECRETARY.

The reason why so little progress is making in our work as a denomination for the extension of Christ's Kingdom in the world may be accounted for by the fact that the great work of missions has not fully gripped the great majority of the members of our churches. The reason why we do not make greater progress in the home land is because so little is done for the unsaved in heathen lands. There is not one of our fields that could not find room for at least an additional laborer and these fields could be multiplied indefinitely as the most superficial observer knows. And our Home Mission work could be greatly increased also, if only the means were forthcoming.

But this is not all. There is a reflex influence that hinders as well as one which helps the work at home. When a church does her duty in helping to carry out our Lord's last great command, she will be blessed largely in her local work. If she fails at this point she will lag at the other also. There are churches, and pastors too, more's the pity, that concentrate all their efforts upon the home church, and the consequence in too many instances, is financial embarrassment. And this will be the case so long as this suicidal policy is pursued. Heaven's windows will never be opened to such a

church, because, there is disobedience to the plain, positive command of the Lord to that church—to preach the gospel to every creature, and this she does not try to do. There are those who say, let the motive be what it will, "if these Christians believe in Jesus Christ, as they say they do, and that the heathen are lost without the gospel, why do they not go to work with all the earnestness of their souls, to send, or to carry, the glad news to those whom they say are perishing." We must admit that our gifts and labors are not commensurate with the great truths which we advocate. We ought, therefore, to be consistent, to "strive" to bring our "doing" and "giving" up to our "saying."

Our Missionary to the Savaras.

DEAR BROTHERS AND SISTERS IN CHRIST:—To those of you who like myself had no personal acquaintance with our Missionary Glendenning, but who at the Convention became interested in his case and either pledged yourselves, or churches, or societies to stand by the Board in his support, this extract from a private letter received from the clerk of the church in which he preached last summer will no doubt afford a pleasure equal to that which it gave me. The emphatic characterization was of course not intended for the public and serves my purpose all the better on that account, says my correspondent:—"We found Glendenning to be a man as I would suppose something after the pattern of a Harding or a Manning. In fact I considered him as near perfection in every way as it is possible for a man to attain. If this chance to meet Bro. Glendenning's eye I have no fear it will do him harm to know that his fellow helpers appreciated and loved him, and to those of us who are trying to hold the ropes it certainly gives great encouragement to know that our dear missionary is a man so eminently fitted to represent us as the ambassador of Jesus Christ to the 200,000 Savaras. Surely this ought to send us all to our knees striving together with him that his ministry may be in demonstration of the spirit and in the power of God (otherwise our money is lost and he like one who beateth the air); and equally ought it to stir the liberality of the too large number who persist in shutting up the windows of heaven by robbing God of his tithes and offerings. It is a great mistake to think that a man can rob God with impunity; the account will be evaded up somehow, somewhere. What a power for God we Baptists would become if baptismal profession were realized in practical experience. Death! Resurrection! And what the exceeding greatness of his power toward us who believe." Eph 2: 19. Few even of the small country churches but could support in addition to local expenses either a Home or Foreign missionary were our blessed Lord's gospel made the absorbing ambition of life and not relegated to the position of a side show as at present. Before God there be not a few amongst us to whom opens untold privileges in a new life of service and sacrifice. Is it any marvel that which way we look there stares us in the face "the valley of dry bones?" New light upon duty brings new blessing as we walk in the light. So I have proved and others may.

Your brother in Christ Jesus, W. H. JENKINS.

Osslow, March 20.

"A dear old Quaker lady who was asked what gave her such a lovely complexion and what cosmetic she used, replied, sweetly; 'I use for the lips, truth; for the voice, prayer; for the eyes, pity; for the hands, charity; for the figure, uprightness; and for the heart, love.'"

Run Down

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

They feel tired all the time and are easily exhausted.

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

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

Hood's Sarsaparilla

It purifies the blood, gives strength and vigor, restores appetite and makes sleep refreshing.

It is the medicine for all debilitated conditions.

HOOD'S PILLS cure constipation. Price 25 cents



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 all **BRONCHIAL TROU-**  
**BLES.**  
 Large Bottles \$1.00. Medium Size 50c.  
 Small or Trial Size 25c.  
 Endorsed by all who have tried it.

DEAR EDITOR—Your paper comes to us freighted as usual with matter of more than ordinary interest. There are two items especially which seem to call for a passing notice.

The first one is found in the Bible Lesson, (in Sunday School department for March 29, abridged from Peloubet's Notes.) Now no one will deny that Peloubet's Notes are exceedingly valuable to Sabbath School workers; but even Peloubet will bear watching, and when he tells us that—"Though not recorded in the Acts we learn from other sources with great probability that Peter was a missionary to the Jews as far as Babylon and Rome." It ought to have occurred to him that there is not one particle of reliable evidence that Peter ever saw Rome, and that the "tradition" was well discussed in Rome, right under the shadow of the Vatican, between a learned R. C. doctor, noted for his ability in defending the traditions and dogmas of his church and a former primate. The Pope himself stopped the discussion but he could not prevent its publication in the papers, nor in book form. And what was the evidence addressed to the learned Catholicist. 1st. "The silence of the New Testament," an argument by the way not new to Baptist ears; and 2nd, "Holy Church teaches that Peter was in Rome" and so all were in duty bound to believe the tradition.

And it is passing strange that so many Protestants accept the tradition without a scintilla of proof and we are sorry to find it in your Sunday School Lesson. Of course it has "crept in" unawares.

The second item is that one "entitled" as the lawyers say a "correct rendering" of Isa. 52:15. Prof. Farr—do you pronounce his name "Fair"—is travelling a good old beaten track in his rendering of "Nazir."

Albert Barnes devotes no less than two full pages of his commentary on Isaiah, and though with evident reluctance he adduces the evidence against "sprinkling" as being the proper word—he adds with the utmost frankness "It may be remarked that whichever of the above senses is assigned it furnishes no argument for the practice of sprinkling for baptism. It

**THE QUESTION IS**

What to do? It is not a pleasant sensation—that first certain knowledge that one has consumption. Nor is it a happy announcement for one's family and friends. But it is no time for sentiment. You can't begin right treatment too soon.

Fresh air and Scott's Emulsion! That's a good beginning. That treatment alone has cured many cases of consumption. It is always a help.

You must not lose weight. Scott's Emulsion keeps the body in good flesh and has a special action on the lungs. Take it in time.

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

refers to the fact of his purifying and not to the ordinance of Christian baptism. Nor should it be used as an argument in reference to the mode in which that should be administered."—Barnes *in loco*. It would be well if the "Cumberland Presbyterian" and all others would heed the words of Albert Barnes—the Presbyterian expositor.  
 Yours truly,  
 L.

**Personal.**

The Rev. H. S. Shaw of Hampton was in the city on Monday and attended the Minister's meeting. Mr. Shaw reports progress in his work both at Hampton and North. The MESSENGER AND VISITOR is always glad to see this good brother, and is delighted to learn of the success which is crowning his efforts in connection with the churches he serves so faithfully.

The editor of this journal has been ordered by his physician to try a change of climate for a season. He left the city a week ago last Monday for New Jersey where he expects to remain until warm weather. Mrs. Black accompanies her husband. The many readers of the MESSENGER AND VISITOR will hope that this change and entire freedom from care and work will result in a complete restoration to health and strength, so as to enable our brother to resume his place in the editorial chair which he has filled so ably for the past twelve years, with honor to himself and to the satisfaction of so many who have been profited by his work.

Last Sunday, March 29th, closed the pastorate of Rev. Alexander White with the Main Street Baptist church, strong and stirring sermons were preached on that day, at the close of the morning service the ordinance of baptism was administered to eleven young people. The congregations at both services were unusually large. Mr. White came to this city about three years ago, and took up the work, which had been carried on so successfully by Pastor J. A. Gordon now of Montreal. It is needless to say that Pastor White has commended himself to his brethren in the ministry, to the churches of the denomination and to the citizens generally. His departure from the city is a matter of regret to a large circle outside of his own church. He was ready to engage in any work to which he might be called and was a faithful, energetic, and devoted pastor. As a member of the Foreign Mission Board, he rendered good service and he will be missed from the councils. We are sorry to lose him from our ministry. He returns to Ontario and will probably settle in that Province. The MESSENGER AND VISITOR have nothing but good words to say of Pastor and Mrs. White.

**THE VALUE OF CHARCOAL.**

Few People Know How Useful it is in Preserving Health and Beauty.

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

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

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

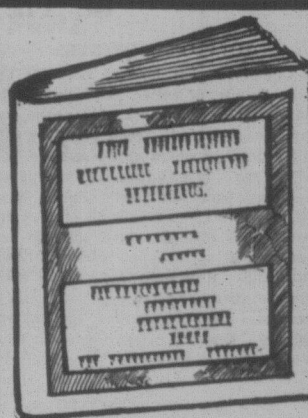
Charcoal effectually clears and improves the complexion. It whitens the teeth and further acts as a natural and eminently safe cathartic.

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

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

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

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



**FREE GIFT**

An unusually fine and helpful book—many copies of which have been given away at an expense of thousands of dollars,—is being distributed absolutely free to the public, thanks to the kindness and generosity of its distinguished author, who makes this means of making a than offering for the many years of success accorded him. As one of the leading men of the age—the first in fact in his own special line—he is deeply interested in all movements for the public good. His ardent desire to promote health and happiness among the people of North America, coupled with his wonderful discoveries made in his recent scientific research, impelled him to write this book as a gift to humanity. The demand for it has been tremendous and dealers are urged to

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Those who have already received copies are more than delighted with the work. The author Dr. Sproule, an unexcelled authority on Stomach-troubles has devoted a lifetime to the study of the digestive organs and their diseases. The result of his great efforts is contained in this valuable book. If you or any member of your family have any stomach trouble, do not pass by this generous offer. The causes, dangers and cure of Dyspepsia are pointed out with a masterly hand. The digestive organs are not only described in a most instructive and interesting way but also illustrated by beautiful drawings made by the best artists. The work has been well termed "a guide book to health."

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**Notices.**

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

Secretary Rutledge of the Maritime B. Y. P. U. has forwarded to all the churches blank cards to be filled out and returned as addressed, to Rev. H. H. Roach, 93 Elliott Row, St. John. Will every church and Young People's Society in any Baptist church in these provinces please report to the above address at once and thus facilitate the attempt made by the International B. Y. P. U. to gather correct statistics from every quarter of the earth. In doing this you are in line with the great body of Baptists everywhere.  
 H. H. ROACH, Pres.

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

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

**THE TWENTIETH CENTURY FUND**  
 \$50,000.

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

**CANADIAN PACIFIC RY.**

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The militia department at Ottawa has received a cable stating that thirty members of the South African Constabulary from Canada are stranded in London without any funds and unable to pay their way to Canada. They called upon the High Commissioner and laid their case before him. Lord Strathcona communicated with the authorities here, and the matter was laid before the Minister of Interior. Mr. Sifton has arranged to bring them to Canada as distressed Canadians. There is a fund in the immigration department for this purpose.



# The Sunday School

## BIBLE LESSON.

Abridged from Peloubets' Notes.

Second Quarter, 1903.

APRIL TO JUNE.

Lesson II. April 12. I Cor. 15: 20, 21, 50-58.

### GOLDEN TEXT.

Now is Christ risen from the dead and become the fruits of them that slept. —I Cor. 15: 20.

### EXPLANATORY.

THE IMPORTANCE OF THE RESURRECTION.—Vs. 20. BUT NOW. "Now the ground is cleared." IS CHRIST RISEN FROM THE DEAD. R. V. "Hath Christ been raised." AND BECAME THE FIRST-FRUIT OF THEM THAT SLEPT. "that have fallen asleep" in death. The first ripe grain (Lev. 23: 10-14) was offered to God as a symbol of the coming harvest, on the day after the Passover Sabbath, the day of Christ's resurrection. The comparison was probably suggested to Paul by the nearness of the Passover when he wrote (I Cor. 16: 8). The first-born of man and cattle were also consecrated to God and Christ is called (Rev. 1: 5) the "first-born of the dead." Christ is the fruits of the resurrection because his resurrection is the pledge and assurance of the resurrection of his people.

21. FOR SINCE BY MAN By a man, i. e., Adam, and his sin, came death. Compare Rom. 5: 12-21. BY MAN. By Christ, "the second Adam" who was complete man as well as complete God. "The first-fruits are of the same nature as the rest of the harvest." CAME ALSO THE RESURRECTION ON THE DEAD. Therefore Christ is more than the 'first-fruits' of the resurrection; he is its foundation, and supplies the new life to all believers. This close connection between Christ's resurrection and ours is the chief reason for the importance of the doctrine.

50. NOW THIS I SAY BRETHREN. AN EMBLEMATIC INTRODUCTION. FLESH AND BLOOD CANNOT INHERIT THE KINGDOM OF GOD. This kingdom is heaven, the blessed life after death. "Inherit" points to the kingdom as the right of the sons of God (Rom. 8: 17; Matt. 25: 34). It is ours because it is Christ's, and Christ's followers are joint heirs with him. But it is a spiritual kingdom (see Paul's definition of it in Rom. 14: 17) and our earthly bodies, limited in power, subject to disease, do not belong to it. They clog the spirit here, and would sorely clog it in heaven. We are to have bodies, as a medium of expression for the soul; but they will not be made up of perishable matter.

NEITHER DOETH CORRUPTION "perishableness" INHERIT INCORRUPTION. God could have given us at first an imperishable body; but we would not have appreciated it, nor have known how best to care for it and use it. Our earthly bodies are apprenticeships to the beautiful and

### DROPPED THEM.

Quit the Medicines and Got Well on Grape-Nuts.

Made over on a chance of food is rather a fascinating experience. Sounds like fiction, but an employee of the Anaconda Copper Co. of Anaconda, Mont. had just that experience, being cured on Grape-Nuts.

"For several years I was so run down from indigestion and improper foods that I had to resign a \$125.00 a month position in Chicago," he says. "I was in such a bad condition that if I stooped over the sour food came boiling up into my throat and out my mouth.

"I lost nine months' valuable time, and three of Chicago's best physicians said I must die. I weighed about 140 pounds, which is skeleton weight for me. So I resigned myself to my fate and went home to the country to die. It was there a cousin introduced me to Grape-Nuts and new life. I threw all my medicines away and at the end of two weeks' use of Grape-Nuts had to admit that I had gained 4 pounds. In the next few weeks I ate absolutely nothing but Grape-Nuts and pure rich cream and gained 18 pounds.

"I began to take interest in the events of the world again. From this point my recovery has been rapid and today I am physically in the best condition I ever was in my life. I had no trouble to get a position with the Anaconda Copper Mining Co. at a better salary than before.

"This is what Grape-Nuts has done for me. It saved my life, thanks to pure food." Name given by Postum Co., Battle Creek, Mich.

powerful heavenly bodies we are to obtain. But the question will arise, "What of those that are on the earth, alive, at Christ's second coming, what becomes of their bodies?" Paul goes on to answer that question.

51. BEHOLD. An important and delightful revelation is coming. Paul now speaks as a prophet. I SHEW YOU A MYSTERY. Something hidden from the ordinary understanding. WE. "The 'we' all includes all believers who had lived, were living, or ever should live." WE SHALL NOT ALL SLEEP IN THE GRAVE. A' the judgment, one generation will be alive on the earth. BUT WE SHALL ALL BE CHANGED. Those that are alive at Christ's coming will be transformed "into his glorious body" (Phil. 3: 21; R. V. 1: 13, 16).

52. IN A MOMENT. The change from the earthly body into the heavenly is to be slow and painful, but it will occupy only an atom of time. IN THE TWINKLING OF AN EYE. This phrase merely emphasizes the instantaneousness of the transformation.

AT THE LAST TRUMP, which Christ said (Matt. 24: 31) was to sound on the last day; Paul gives a picture of the scene in I Thes. 4: 16. This trumpet blast marks the transformation as solemn and final.

FOR THE TRUMPET SHALL SOUND. Paul solemnly repeats his prophecy to emphasize it. AND THE DEAD SHALL BE RAISED INCORRUPTIBLE. "Bodies which shall be fit servants and adequate organs of the immortal souls within, bodied which shall never break down." AND WE SHALL BE CHANGED. "The dead will be changed by resurrection, the living by transition, into a glorified body."

53. FOR THIS CORRUPTIBLE. "As if pointing to his own body." MUST Paul repeats, but with the added thought of the necessity of the change. PUT ON INCORRUPTION, like a garment which goes on over the old body and then "swallows it up" (2 Cor. 5: 4). AND THIS MORTAL MUST PUT ON IMMORTALITY. It is not as ghostly beings that we are to assume immortality, but as familiar mortals. However lovely and powerful, our resurrection bodies will be as real to us as those of earth.

54. SO WHEN THIS CORRUPTIBLE, etc. The truth was new and strange to the Corinthians, so Paul repeats it. Moreover, the truth must have been very grateful to him, with his severe physical ailment, his "thorn in the flesh." THE SAYING, Literally, "the word." THAT IS WRITTEN. DEATH IS SWALLOWED UP IN VICTORY. "Literally, unto victory, so that victory is to be established."

55. O DEATH, WHERE IS THY STING? O GRAVE, WHERE IS THY VICTORY? The better text repeats "O death," and it is so rendered in the revised version.

56. THE STING OF DEATH IS SIN. Death is made sad by remorse for wrongs done others and sins against the God into whose presence the souls soon to pass. The physical pain of death, in most cases is very slight. It is this consciousness of an evil heart that makes death terrible. AND THE STRENGTH OF SIN (the power of the sting) IS THE LAW.

57. BUT THANKS BE TO GOD. The terror of sin and the law has no part in the Christian's death. The bodily diseases may remain, but the chief anguish is gone, and he can sweetly fall asleep in Christ. GIVETH US THE VICTORY. "Giveth," rather "will give," because our coming victory in Christ is so certain that we live daily in the joy and comfort of it.

THROUGH OUR LORD JESUS CHRIST. "The name is given in full, as befits the solemnity and majesty of the thanksgiving." Our victory over sin and death comes through Christ because he has suffered for our sins, he has shown us how to get rid of them, his words teach us, and his Spirit guides us away from evil and into all good.

58. THEREFORE. "The sudden subsidence of so impressive a strain of triumph into so sober a conclusion is a remarkable instance of the practical character of the New Testament teaching." BE YE STEADFAST IN FAITH. False views of truth always weaken Christian work. UNMOVABLE, when assailed by temptation and persecution. "Be steadfast when all goes well, and 'unmovable' when it goes otherwise." ALWAYS ABOUNDING. Literally, as Robertson translates it, "flowing over the edges all round." IN THE WORK OF THE LORD, that is the work the Lord commands (Col. 3: 23; Matt. 21: 28; Mark 13: 34). No one can go forward in the work of the Lord until he is steadfast in the Christian faith.

YOUR LABOR IS NOT IN VAIN. "In vain" means, literally, "hollow, empty." "Let us eat and drink" is the motto of those that can say only "Tomorrow we die." "Let us watch and pray, for tomorrow we live," was the motto of St. Bernard. IN THE LORD. "In the sphere of the eternal reality." "In the sphere of Christ's authority, wrought under his leadership." Everything a Christian does should be done "in the Lord."

## EXPOSURE

to the cold and wet is the first step to Pneumonia. Take a dose of PERRY DAVIS'

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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.

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## Notice of Sale.

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

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

Dated this seventeenth day of February A. D. 1903

F. F. DRMILL, Administrator of the Estate and effects of Alfred H. DeMill, assignee of the Mortgage.

George W. Gerow, Auctioneer

## Equity Sale.

THERE will be sold at Public Auction on Saturday, the 25th day of April, next, 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 10th day of December, A. D. 1900, in a certain cause therein dependent whereon Lewis J. Almon and Allen O. Farle, Trustees under the last will and testament of Charles Lawton, deceased, are Plaintiffs, and Harry R. McLellan and Annie McLellan, his wife, Edward H. Flood, and Herbert Flood, are Defendants. And by amendment between Lewis J. Almon and Allen O. Farle, trustees under the last will and testament of Charles Lawton, deceased, Plaintiffs, and Harry R. McLellan and Annie McLellan, his wife, Edward H. S. Flood, Thomas J. Flood, G.

Herbert Flood, the Calais National Bank of Calais, Maine, and Samuel C. Drury, doing business under the name of J. Drury & Son, Defendants, with the approbation of the undersigned Referee in Equity, the lands and premises described in the first paragraph of said Plaintiff's bill and in the said decretal order as follows, that is to say: "All that certain lot, piece or parcel of land and premises situate, lying and being in Landsdowne Ward, in the said City of Saint John, in what was formerly the Parish of Portland, described as follows in the deed or conveyance thereof: George W. Roberts and wife to Thomas B. Barker, recorded in the office of the Registrar of Deeds for the City and County of Saint John in Book F, No. 5 of Records, pages 128, 127 and 128, commencing on the southerly side of road leading to the Suspension Bridge, five hundred and thirty (530) feet distant from the Indian town road or at the centre of the road now there, thence south forty-eight degrees and thirty minutes west along the said road leading to the Suspension Bridge ninety-five (95) feet to an iron bolt or pin, thence south forty-five degrees east two hundred and eighty-four (284) feet to a stake on the corner of a log wall or garden fence, thence north fifty-seven degrees east ninety-five (95) feet to a bolt in a log in said fence, thence north westerly to the centre of the iron gate the place of beginning, the said piece or parcel of land being part of lot No. 2, conveyed by R. Simonds and wife to the said George W. Roberts by deed recorded in the said Registrar's office in Book F, No. 4 of Records, pages 245, 246, the said lot being subject to and together with the right of way and easement and easement mentioned and granted by the said deed or conveyance from the said George W. Roberts and wife to the said Thomas B. Barker and more particularly mentioned therein, with the erections and improvements thereon, and the rights, members, privileges and appurtenances thereunto belonging. And the mortgaged premises described in the second paragraph of the Plaintiff's bill and in the said decretal order as: All that certain lot, piece or parcel of land heretofore sold and conveyed by George W. Roberts and wife to David V. Roberts by deed recorded 12th June A. D. 1865, and recorded in the office of the Registrar of Deeds for the said City and County of Saint John in Book F, No. 5 of Records, pages 141, 142 and 143, the said lot being situate in Landsdowne Ward, in the said City of Saint John and described as situate on the easterly side of the road leading to the Suspension Bridge, and commencing on the south-eastern side of the said road at a point distant four hundred and fifty (450) feet from the Indian town road, on the said road leading to the Suspension Bridge at the northern west corner of a stone wall, thence south 48 degrees and 30 minutes west along the said road leading to the Suspension Bridge eighty (80) feet to the centre of the iron gate now there, thence south easterly two hundred and eighty (284) feet to a bolt in a log in the fence at the rear of said lot, thence north 57 degrees, east forty-five (45) feet to a bolt in a log in the same fence, thence north 16 degrees, east eighty (80) feet to another iron bolt in a log in the same fence, thence north 74 degrees, west eighty-five (85) feet to a stake, thence north 41 degrees and 30 minutes, west one hundred and eighty (180) feet to the place of beginning, the said lot being part of lot Number 3, conveyed by Richard Simonds and wife to the said George W. Roberts by deed recorded in the said Registrar's office in Book F, No. 4 of Records, pages 245 and 246. Also all that certain other lot, piece or parcel of land situate in said Landsdowne Ward, conveyed by Edward Simonds and wife to the said David V. Roberts by deed recorded in the said Registrar's office in Book N, No. 5 of Records, pages 168 and 169, described as commencing on the southerly side line of the road leading to the Suspension Bridge at the northern corner of a lot at present (1868) owned by the said David V. Roberts, thence running southerly along the easterly side line of said lot one hundred and eighty (180) feet, thence at right angles to Harrison Street, to a point distant one hundred and fifty (150) feet from said street, thence parallel to said street to the western side line of a lot at present (1868) under lease of one Simon B. Lisle, thence north westerly along said western side line to Douglas Avenue crossed, and thence south westerly along said Douglas road nine-two (92) feet to the place of beginning, the said two (2) lots or pieces of land heretofore described having been conveyed by the executors of the said David V. Roberts to the said Harry R. McLellan by deed dated 17th May A. D. 1898. Also all that certain other lot, piece or parcel of land situate in Landsdowne Ward aforesaid, heretofore sold and conveyed by George W. Roberts and wife to Thomas B. Barker by deed recorded in the office of the said Registrar in Book F, No. 5 of Records, pages 128, 127 and 128, and by the said Thomas B. Barker conveyed to Samuel F. Wilson by deed recorded in said office, Libro 89, folio 401, at 402, and by said Samuel F. Wilson to the said Harry R. McLellan by deed dated 25th April, 1889, in Book No. 70-87, the said lot being described in the said deed to said Samuel F. Wilson as follows:—on the southerly side of Douglas Avenue or the road leading to the Suspension Bridge and bounded as follows: Commencing on the southerly side of the road five hundred and thirty (330) feet distant from the Indian town road or main street on Douglas Avenue or the road leading to the Suspension Bridge or at the centre of the iron gate now there, thence south 48 degrees east and 30 minutes west along the said road leading to the Suspension Bridge ninety-five (95) feet to an iron bolt or pin, thence south 45 degrees, east two hundred and eighty-four (284) feet to a stake or the corner of a log wall or garden fence, thence north 57 degrees, east two hundred and eighty (284) feet to a bolt in a log in said fence, thence north westerly to the centre of the iron gate, the place of beginning, the said piece of land being part of lot number two (2) conveyed as heretofore mentioned by the said Richard Simonds and wife to the said George W. Roberts, the last described of being now subject to a mortgage given by the said parties hereto of the first part to the said parties hereto of the second part as security for the sum of twenty-five hundred (250) dollars with interest, the said mortgage bearing date the first day of June, A. D. 1899, No. 70818; together with all the rights of way, roads, passages, easements, privileges and appurtenances to the said three (3) several lots of land belonging or in any way respectively appertaining to or appertaining to the said three (3) lots intended to be hereby conveyed, having together a frontage of two hundred and sixty-seven (267) feet on the southerly side of said Douglas Avenue or the said road leading to the Suspension Bridge, with the erections and improvements thereon, and the rights, members, privileges and appurtenances thereunto belonging.

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

### From the Churches.

#### Denominational Funds.

Fifteen thousand dollars wanted from the churches. Nova Scotia during the present Convention year. All contributions, whether for division according to the scale, or for any one of the seven objects, should be sent to A. Coboon, Treasurer, Wolfville; N. B. Enslin, 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. Stevens, 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. Stevens.

**BRIDGEWATER, N. S.**—On last Sunday morning three more were baptized and in the evening the right hand of fellowship was given to four, one coming by letter from the third church of Fall River, Mass. We expect to baptize again the first Sunday in April. C. R. FREEMAN.

**LEWIS HEAD, N. S.**—We are not without tokens of the Divine favor here. As a result of a few special services, the church has been revived and four have been added to our membership, three by baptism, one by letter. We are hoping that God will lead many more to confess Him. S. S. POOLE.

**NEW CANAAN.**—At our last conference at New Canaan two were received for baptism, a man and a boy. The outlook here is favorable for a work of grace. We hope to be able ere long, to spread a few weeks here in special services. Our field is too large for one man. J. W. BROWN.

**HAVELOCK.**—The Lord is blessing us at Havelock. Special services have been continued for some weeks. Last Sunday we were privileged to baptize five believers. A number of others are equipping the way. The work of grace is not as widespread yet as we have hoped for, some members are standing aloof. We hope that our faith will not break down before they are brought in. J. W. BROWN.

**SMITH'S COVE, QUERRY COUNTY, N. S.**—About seventy of the friends recently gathered at the home of Deacon Simeon Salls, and at the close of an enjoyable evening, Deacon H. S. Hall presented the pastor with a generous sum of money. On the 19th the Missionary Society held a successful public meeting, presided over by the president, Mrs. Hall. An interesting feature of the programme was an address by Mrs. I. W. Porter of Bear River. WARD FISHER.

**CHESTER, N. S.**—Chester still reports progress. On the evening of March 12, a large number of the members of the church and congregation gathered at the parsonage and left the pastor and his family on Sunny side to the extent of about thirty-five dollars. A Mission Band of about fifty members was recently organized. One more has been approved for baptism who with others will soon be baptized. ROBERT OSKOLD MORSE.

**JAMESBURG.**—As we are nearing the close of our third year with the people of Jamesburg.

#### MONEY TO COOKS.

\$7,500.00 Donated, to be Divided Among Family Cooks.

The sum of \$7,500.00 will be distributed between now and midsummer among family cooks, in 735 prizes ranging from \$200.00 to \$5.00.

This is done to stimulate better cooking in the family kitchen. The contest is open to paid cooks, (upon the name "hired girl" call them cooks if they deserve it) or to the mistress of the household if she does the cooking. The rules for contest are plain and simple. Each of the 735 winners of money prizes will also receive an engraved certificate of merit or diploma as a cook. The diplomas bear the big gilt seal and signature of the most famous food company in the world, the well known makers of Postum C.ffee and Grape-Nuts. Write them and address Cookery Dept. No. 326 for full particulars.

This remarkable contest among cooks to win the money prizes and diplomas will give thousands of families better and more delicious meals as well as cleaner kitchens and a general improvement in the culinary department, for the cooks must show marked skill and betterment in service to win. Great sums of money devoted to such enterprises always result in paying humanity further along on the road to civilization, health, comfort and happiness.

and Lower Cambridge, we feel that the Lord leads us elsewhere. My resignation takes effect the 8th of June, after that the churches here will need a pastor; and we will be free to accept a call from any church that may wish our service. With many regrets we will say good-bye to the dear people whose deeds and words have been only kindred. We trust that the Master may send them some other leader, who will do his work here better than we have done. God's blessing has rested on the past of these churches, may He also bless the future. W. J. GORDON. (pastor)

**SOUTHAMPTON.**—The hand of the Lord has been with Evangelist C. W. Walden in his labors among the people of Southampton. By request the writer exchanged with Bro. Walden on the 22nd inst. Among the converts were nine married men and in four instances their wives with them. Six were baptized on Sunday morning and four were received for baptism in the evening. These with others who have been converted will be baptized later. I visited Rev. D. McC. Keen, the pastor of this group of churches, at his home in Athol and found him confined to his bed, patiently suffering. He is rejoicing in spirit that a number for whom he has labored and prayed for years are now happy in a new found home in Christ. P. S. MACGREGOR.

**JACKSONVILLE AND TOWN.**—From this field we have but little to report. We are thankful for a name and place among the redeemed family. Our regular services are sustained with a degree of interest and we believe profit. Though we cannot report an ingathering, yet we hope some advance is being made. The seed of the Kingdom is being sown in the young life of our congregations and, in the redeemed of the Lord, Christian character developed. During the past winter the Jacksonville church made a donation of \$35.00. Then the Jacksonville church and congregation went and did likewise. These acts of appreciation make the pastor stronger and his preaching better. God bless and reward these kind people. JOSEPH A. CABILL.

**CHARLOTTETOWN.**—On my departure from the city about fifty of the young people came to the train to say farewell and to present me with a gold-headed ebony cane (a beauty). This beautiful gift came as a great surprise and was received with expressions of true thankfulness. The friends made Mrs. Miner a valuable present before she left the island assuring her of their best wishes for her immediate recovery in a drier climate. No pastor ever served a better and more loyal people. The man, who becomes my successor will find a people large-hearted and appreciative and ready for any good work. The outlook for the Charlottetown church is excellent. I trust a wise leader may be secured soon, and God's blessing may rest upon the heroic band. J. L. MINER.

**JEDDORE.**—Less than two weeks were spent in special work here. We conducted two meetings per day. East Jeddore in the afternoon and Oyster Pond in the evening. The second week, West Jeddore was substituted for the last named place. We had to close altogether too quickly on account of a previous appointment with Brother Rezinson of Mahone. The services were characterized by intense interest and deep spiritual power. Difficulties of a long standing were, at least, apparently adjusted. Twenty-four dismissed members were restored and nine were received for baptism. I am glad to say that Bro. Jennr of Halifax is taking the work up where we laid it down. I feel confident that he will bring it to a successful finish. A. F. BAKER.

**ST JOHN.**—The past twelve months have been changeful ones for the Baptist churches of this city. During that time Germain St. has lost her pastor to Bloor St., Toronto; and has recalled her former pastor, Main St. is losing her pastor, who will have left by the time this has reached you. Brussels Street has reluctantly given up her pastor who was called to Halifax, and has now extended a call to Mr. Dyas, an unordained student about to graduate from Newton. The church is earnestly praying that he will accept Lela St. has settled a new pastor; and the Tabernacle has passed through a trying year's experience, wrestling with an obligation of debt to the amount of five hundred dollars; in the face of a paralyzing epidemic of smallpox. We are glad to announce that she has weathered the gale, and has come out on the right side. Fairville is prosperous and thriving. Several of our churches have held special meetings this winter. B. N. Nobles of Carleton began by a series early in the fall, and the impetus to the spiritual life of the church

is still felt. A. T. Dykeman, like Olden, labors incessantly in the threshing floor, and has threshed the straw clean at Fairville, having turned it once again in a series of services just closed. Few men are as conscientious and faithful as the Rev. Alvan White who is now closing out his parorate at Main St., by protracted meetings. The church is farewelling him on Monday the 30th. We are sorry to have the brother leave St. John. Dr. Gates is getting on royally, has taken up his work just where he laid it down, in the midst of a welcome becoming the high esteem in which he is held, both in his church and in the city. Christopher Barnett is English, one of those ubiquitous personages who create his own circumstances, and is equally at home and master of affairs, whether among the Cockneys, Kuickerbockers or the Bluenoses. He is winning golden opinions for himself at Leinster street. He has had baptism recently, and has received a number into the church. The Tabernacle has just closed a most successful and helpful series of meetings in which the pastor was assisted at the outset by the Rev. W. H. Jenkins of Oaslow, N. S. The modesty of this brother requires that we speak of his work in measured terms, but the truth of the matter makes equal demands, and therefore we cannot but speak highly of the quality of the work rendered. It is not enough to say that the preaching of the brother is sound; for that, in these days, may mean everything or nothing. Much might be said of his theology, which is conservative, but I prefer to mention the virtue strength and penetrating character of the truth he utters. It is refreshing to find a man who is a scholar willing to launch out with the great declarative principles of Pauline truth, and to hurl them in the face of saint and sinner alike, i. e., the certainty of condemnation of sin; the necessity of salvation by the cross; and the absolute requirements of a holy life. In these days of doctrine, creeds would save men by the square and compass, while they would fain forget that it is the cross of Christ Jesus that makes men whole, and it is the service of Jesus Christ that demands their supreme effort. This brother's gifts qualify him, as few men are qualified, to render assistance to pastor's engaged in special work, and whether viewed from the standpoint of the pastor, the church, or the unconverted, the results realized through the co-operation of this brother are satisfactory. We are grateful to him for his assistance, and to the church, over which he ministers for releasing him from duty for two weeks. We understand that he has a standing agreement with his church whereby he is at liberty to render assistance whenever he is needed two weeks out of every four. R.

#### P. E. I. Quarterly Conference.

The Conference convened with the Baptist church at Summerside on March 9th and 10th, Rev. K. P. Calder pastor. Monday evening was devoted to the consideration of our missionary responsibilities. Rev. A. F. Browne ably presented the Home Mission needs while Miss Martha Clark (returned missionary) gave an admirable address on some of her observations in India. Miss Clark is a great help to the churches in so far as she is able to visit them.

Tuesday morning the officers for the year were elected:—Rev. A. H. Whitman, Pres. and Deacon A. W. Sterns, Sec'y-Treas. The reports from the churches represented were encouraging. Charlottetown church reported a number of conversions and the work progressing along all lines. Bros. Calder, Whitman, Browne, Clark and Wilson reported hopefully with indications of a spiritual awakening.

In the afternoon Deacon A. W. Sterns, Treas. of denominational funds gave a good report of the amount of money received for the first seven months of the financial year. His report showed effort and planning on the part of some churches while others had not raised a single cent thus far during the year. A Conference followed when pastor's explained their plans for the securing of funds. The Finance Committee urged the universal adoption of the weekly offering system because (1) it is scriptural; (2) it enables the church to meet her weekly obligations. Bro. A. W. Sterns was requested by the Conference to provide envelopes for all churches that need them.

Resolutions were then passed expressive of regret at the departure of Revs. H. Carter and J. L. Miner from the Is and Bro. Carter has done excellent work on the Murray River field and goes in the full confidence of his brethren. The W. M. A. Societies then held a short service when Miss Clark assisted in some plans for more effective work. The evening service was devoted to the subject of Revivals. Rev. J. S. Miner

spoke about the need of a revival, Rev. C. P. Wilson about what constitutes a true revival. Rev. A. H. Whitman on how this revival can be brought about. This was a strong service and there was excellent feeling in the meeting.

At the close a resolution of confidence and best wishes was passed relative to the decision of Bro. Jeremiah S. Clark of Cavelish who is going to the North West to labor among the Indians as a missionary. After a vote of thanks for the kind hospitality of the Summerside church a very profitable and pleasant Conference closed. S. C. V.

#### Ordination Council.

Pursuant to a request of 2nd Grand Lake church, a council met in the house of worship at head of Cumberland Bay, N. B., on 16th inst. The following churches were invited: 1st and 2nd Chipman, Kara St. Martins, Hammond, Jemseg, 2nd Cambridge, 1st St. field, Upper Gagetown, 1st Kewick, Richmond and Hodgdon, Upper and Lower Newcastle, 1st Johnston and Grand Lake.

The council was called to consider the advisability of setting apart to the ministry the present pastor, F. P. Dresser. Rev. I. B. Colwell was chosen chairman and Bro. H. O. Branscombe, clerk. After statement on the part of the church by Deacon Bruce McLean, and reading of church minutes by the clerk, the candidate was called upon to give his Christian experience and call to the ministry. Rev. E. T. Miller examined the brother in his views of Christian doctrine and church polity, and after a full and satisfactory statement the council unanimously resolved to advise the church to proceed with the ordination.

A committee of arrangements consisting of Rev. I. B. Colwell and Deacons Robert Elkin and George E. McLean reported the order of services for the evening which was duly carried out.

Rev. W. E. McIntyre read Scripture at opening of evening service, which was followed by prayer by Rev. L. Wason. The sermon was preached by Rev. E. T. Miller from II Kings 3, 16, an informing and inspiring discourse. The ordination prayer was offered by Pastor McIntyre; charge to the candidate and also to the church by Rev. I. B. Colwell; welcome to the ministry by Bro. McIntyre; benediction by the candidate.

I. B. COLWELL, Chairman.  
H. O. BRANSCOMBE, Clerk.

"Good Work," monthly paper issued by the American Baptist Publication Society, has been reduced in price from 25 cents to 10 cents per year in clubs of five or more. This paper contains, besides general articles, reports of the varied work done by the society's missionaries and also gives the receipts in the Missionary and Bible Department. Those who wish to be informed of the wonderful work of the chapel cars and colporteur wagons ought by all means to read "Good Work." Churches should provide their members with it. A more inspiring story of noble endeavor and blessed results cannot be found.

#### SPRING AILMENTS.

The Blood Needs Attention at this Season —Purgatives Should Be Avoided.

Spring is the season when your system needs toning up. In the spring you must have new blood, just as the trees must have new sap. With new blood you will feel sprightly, happy and healthy. Many people take purgatives in spring, but this is a serious mistake, as the tendency of all purgatives is to further weaken the system. The one and only sure way to get new blood and new strength is to take Dr. Williams' Pink Pills. They actually make new, rich, red blood—they are the greatest spring tonic in the world. Dr. Williams' Pink Pills speedily banish all spring ailments. Miss Belle Coboon, White Rock Mills, N. S., says:—"I have found Dr. Williams' Pink Pills a splendid spring medicine. I was very much run down; the least exertion exhausted me, and I had a constant feeling of languor and sluggishness. My appetite failed me and my sleep at night was disturbed and restless. After I began the use of Dr. Williams' Pink Pills, there was a speed-change for the better, and after taking a few boxes, I felt stronger than I had done for years."

You can get Dr. Williams' Pink Pills from any dealer in medicine, or by mail post paid, at 50 cents a box, or six boxes for \$2.50, by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont. Do not let any dealer persuade you to take a substitute. Substitutes never cured anyone—the genuine pills have cured hundreds of thousands in all parts of the world.

MARRIAGES.

LONDON-SMITH - At the parsonage, Centreville, Caverton Co. N. B., March 21 by Rev. B. S. Freeman. Douglas London to Ethel Smith, both of Bridgewater, Me.
MOSHER-VAUGHN - At the Baptist parsonage, Mahone, March 19, by Rev. W. B. Bezanon, Humphrey G. Mosher to Bessie Vaughn all of Gold River, Lunenburg Co.
ZWICKER-GRAY - At the Baptist parsonage, Mahone, March 25th, by Rev. W. B. Bezanon, Ira Samuel Zwickler of Clearland to Hannah Rebecca Gray of Sambro, Halifax Co.
HARDY-FREEMAN - At their future residence 33 Victoria St. West Somerville, Mass., March 25th, by the Rev. Irad Hardy of Canton, Bernard Hardy, optician of Boston, to Sarah McKenna Freeman, both formerly of Rockland, Shelburne Co. N. S.

DEATHS.

LANGIN - At Gasperaux, Chipman, N. B., on 18th inst., of consumption, Grover I., son of Isiah Langin, in the 19th year of his age. Deceased leaves parents, six brothers and three sisters, besides a large circle of friends in mourning.
BRIGGS - Suddenly, at Briggs' Corner, Chipman, N. B., of cholera morbus, on 12th inst., Myra U., aged three years, and on 14th inst., John Irvine, aged two years, children of Herbert O. and Dora Briggs. May God comfort the mourning parents.
MOSHER - At South Alton, Kings Co., N. S., March 10, Abigail loving and beloved wife of Leander Mosher in the 60th year of her age. Sister Mosher was a faithful follower of Jesus and died full of that hope which can only dwell in the heart of the true Christian.
BURKE - At Range, Queens Co. N. B., March 21st, Helena Burke, aged 82 years. Sixty-seven years ago, our sister gave her heart to God, she joined the church here a few years later, and was a faithful follower of the lamb, to the day of her death. Needless to say, her end was peace. She leaves 3 sons and 2 daughters to mourn the loss of a kind and loving mother.
LOCKHART - March 17, at Blue Mountain, Kings Co., N. S., Mrs. James Lockhart. Many years ago Mrs. Lockhart severed her connection with the Church of England and united with the 3rd Horton Baptist church. To the end of her days among us Jesus was the ruling power in her life. She leaves a husband, two sons and three daughters to mourn the loss of a loving wife and kind mother.
NICKERSON - On Feb. 27th., while fishing for a Gloucester vessel on the Grand Banks, Harvey Nickerson, aged 26 years, son of Mrs. Richard Barrs Canso, N. S., was drowned by the overturning of a dory.

He was a dutiful son and an affectionate brother. Much sympathy is felt for the bereaved family, especially for the sorrowing mother, who has been prostrated by this, the fourth affliction of its kind to come to her. Two brothers and a husband were in earlier years claimed as victims of the insatiable sea.
DEXTER - At Sible River, March 17th, Katherine, only daughter of Mrs. C. F. Dexter, aged 18 years and 9 months. About six years ago our sister was baptized into the fellowship of the Sible River church and during all that time she has been an earnest devoted Christian worker. There was always a willingness to do what she could for the master, and in her early death the church has lost a valued and useful member. She is greatly missed both in the church and community, but we know that in a better world than this the Father will give her back to us.
LITTLE - Digby Baptist church has sustained a severe loss in the sickness and death of our beloved sister Prudence Lettney who passed away at her home in Digby on Feb. 14th. She became a member of this church during the pastorate of Bro. Dykeman, before that time having been a member of a Free Baptist church in St. John. Faithful to duty, loyal to the church, true to God. Beloved by all. Her life of 73 years was indeed a preparation for the home where years do not count.

HATT - At Millville, March 14th, very suddenly, Mary Jane, widow of the late Samuel Hatt, aged 68 years. Sister Hatt was baptized about 42 years ago by the late Rev. Mr. Phillip. She united with the Millville Baptist church; in her life she evidenced the blessed relationship of the Christian life. We shall miss her at our church services at which she was a regular attendant. She leaves 9 children, grand and great-grand children to mourn her loss.

HUNTLEY - Passed peacefully away after a short illness, on March 21, at the residence of her daughter, Mrs. T. L. Franklin, Wolfville, N. S. Mrs. Ruth Rockwell Huntley, aged 81 years, widow of Samuel Huntley of Cornwallis and daughter of Benjamin and Mary Skinner Rockwell. When eighteen years old, she was baptized by Rev. Wm. Chipman and united with the Pleasant Valley Church. The funeral services were conducted by Rev. H. E. Hatch at Wolfville and by Rev. I. Corbett at Canning where the burial took place. Three children are left to mourn the loss of a devoted and faithful mother.

CROWELL - At Clementsport, Annapolis County, N. S., Friday, March 20th, Captain William B. Crowell in the 84th year of his age. Bro. Crowell was a faithful member of the church, and his presence will be missed, not only at the services, but throughout the village, where his kindly disposition greatly endeared him to a wide circle of friends. The funeral service was held at the meeting house, and was attended by a large number of sea-faring men, many of whom had sailed with him during the past fifty years. He leaves a widow and one son, Rev. Charles Crowell, pastor of the Methodist church at Oxford, N. S.

STEWART - With sorrow we report the death of Mrs. Walter E. Stewart who died at her home in South Digby on Monday morning March 16th. Mrs. Stewart was in the very prime of womanhood and until but a few months ago bade fair to live for many years. But two years ago her beloved husband passed away and now she has gone to join him at the early age of 47. She was a daughter of Captain Raymond, one of our most respected members, and was herself a member of our church for many years. Four daughters and a son, and a whole neighborhood mourn the loss of a true Christian mother, a kind hearted neighbor and a devoted friend.

BLACK - At Amherst, March 15th, Eunice, beloved wife of Hon. Mr. R. Black, M. E. C., aged 70. Sister Black was seized with pneumonia, and in one week the dread disease did its work. At the funeral services, true words were spoken of one whose best legacy was her life. The heart of her husband safely trusted her, and though frail in body she looked well to the ways of her household. Her children and grand children were present to bless her memory. Her relatives and neighbors never heard an unkind remark from her lips. She was for more than half a century an honored member of the Amherst church being the granddaughter of one of the original founders. She was baptized by the late Rev. John Travis, who was pastor at the time 1851. The communion plate of the church was presented by Mrs. Black many years ago anonymously. It was a grief to the family that Mrs. Trotter (wife of Rev. Ralph) could not reach home in time to see her mother's remains. So much ought to be added, that we must forbear. Those who did not know her, might charge us with drawing a flattering portrait - those who had the pleasure of her acquaintance will fill out this inadequate sketch.

Yarmouth County Quarterly Meeting. It was held on the 18th and 19th inst with the Temple church, Yarmouth. A

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

GLOBE WERNICKE ELASTIC BOOK-CASE

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

An Ideal Book-Case for the Home.



To Intending Purchasers

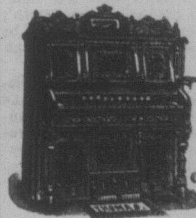
Do you want an ORGAN of Superior workmanship. Beautiful in design, made of the best materials and noted for its purity and richness of tone? If so you want the

"THOMAS"

for that instrument will fill the requirements.

JAMES A. GATES & CO. MANUFACTURERS AGENTS.

Middleton, N. S.



sermon was preached Wednesday evening from Matt. 22: 42 by Pastor J. Miles, Chegoggin.

Thursday morning the first session was opened at 10.30. In the absence of Dr. Saunders, through indisposition, Pastor M. W. Brown was appointed chairman. Reports from the churches were encouraging. Most of them reported baptisms as the result of special services. Chairman Brown stated that it was the best year for six years. Bro. Beattie was invited to a seat and reported for Tuskel. He is visiting the field with a view to settlement. We were glad to have him with us. We were also glad to see Bro. Price present. He has been indisposed for 4 weeks. He expressed his appreciation of his brother pastor's visit to see him while confined to his house. We missed the genial presence of Dr. Saunders. Special services are still in progress at Beaver River and Arcadia. Adjoined with prayers by Brother Grant. The afternoon session opened at 2.30 with Bro. Brown in the chair. The first topic for discussion was "What is involved in church membership." A paper was read introducing the subject by Bro. Adams. It was a clear presentation of the subject from the standpoint of the writer. It was highly appreciated and several spoke on the subject.

The next subject was "How to train the young converts in our churches," introduced by Bro. Newcombe. This was considered the burning question of the day. The welfare of the church depends upon its treatment of the young, considerable interest was manifested in the subject. A paper was promised by Dr. Saunders on "The dogmatic and emotional in the revivals of religion." This has been kept in reserve for another occasion. The sisters who have an hour of the afternoon session to discuss their work had no programme. This was owing partly to the indisposition of the Bro. Sec'y but if the sisters had known this in time there would have been some kind of a programme. Closed with the benediction by Bro. Beattie.

In the evening there was a preaching service. Sermon by Rev. F. Beattie, this was followed by a social meeting. We were sorry that none of the pastors were

able to remain for the evening service and so few delegates from the churches and that the sisters were not represented, such a combination of circumstances does not frequently occur. It may have been due partly to the hasty manner in which arrangements were made for it. J. MILLS, Sec'y Treas.

Society Visiting Cards

For 25c. [Illustration of a person]

We will send

To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 25c. and 3c. for postage. These are the very best cards and are never sold under 50 to 75c. by other firms.

PATERSON & CO., 107 Germain Street, St. John, N. B.

Wedding Invitations, Announcements, etc., a specialty.

FOOD FOR THE SOUL.

It is said that when Mr. Kipling, the distinguished author, was lying so ill in New York City, the nurse watching by his bedside noticed that his lips began to move. She bent over him, thinking he wished to say something to her, and heard him murmur the old, familiar prayer of childhood days, "Now I lay me down to sleep. I beg your pardon, Mr. Kipling," the nurse said, in an apologetic whisper, "I thought you wanted something." "I do," faintly observed Kipling; "I want my heavenly Father. He can only care for me now."

Delicious Drinks and Dainty Dishes

ARE MADE FROM

BAKER'S BREAKFAST COCOA



ABSOLUTELY PURE

Unequaled for Smoothness, Delicacy, and Flavor

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

ADDRESS OUR BRANCH HOUSE

Walter Baker & Co. Ltd.

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



WHOLLY FOLLOWING THE LORD.

Not long since, a remarkable proclamation was issued by the Governor of the Chinese Province of Suan-si. He explained that the China Inland Mission had, through its representative, refused any indemnity for the destruction of their buildings by the Boxers, because "Jesus, in his instructions, inculcated forbearance and forgiveness, and all desire for revenge is discouraged." The Governor added in the proclamation: "From this time forward I charge you all to bear in mind this example, as taught by Jesus, and at the same time to exemplify the words of Confucius to treat with kindness the kind acts of others." The missionaries, in wholly following in the steps of Jesus, softened the heart of the Chinese Governor, and caused him to issue the remarkable proclamation. Very often in this our land the Lord's disciples are compelled to confess that the mind that was in Christ Jesus is not seen in them, and it should be our aim to say with Caleb, "I wholly followed the Lord my God."

"I think a Christian can go anywhere," said a young woman who was defending her continued attendance at some very doubtful places of amusement.

"Certainly she can," rejoined her friend; "but I am reminded of a little incident that happened last summer when I went with a party of friends to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her she appealed to the old miner who was to act as guide of the party.

"Can't I wear a white dress down into the mine?" she asked, petulantly.

"Yes'm," returned the old man; "There's nothin' to keep you from wearin', a white frock down there, but there'll be considerable to keep you from wearin' one back."

There is nothing to prevent the Christian wearing his white garments when he seeks the fellowship of that which is unclean, but there is a good deal to prevent him from wearing white garments afterward.—The Lookout.

JONAH AND THE WHALE.

On alighting from the train in a town where I was to preach not long since, I was accosted by the landlord of a hotel in the following manner, "Hotel, mister?"

"No sir, thank you. I am expecting to be met by my brother, who will convey me to an appointment."

"Preacher, eh?"

"Yes, sir, I am a preacher."

"And what are you preaching?"

"The gospel of the grace of God."

"You don't believe that fish story, do you?"

"Which one? I said."

"Why, Jonah and the whale."

"Certainly I do; and why shouldn't I?"

Waving his hat in his right hand (which uncovered one of the finest heads I ever saw,) he reared back on his assumed dignity of superior knowledge and undertook to sweep me off the face of the earth, to the amusement of the vulgar crowd of boys and men, who looked upon him as their oracle, by saying, "Why, sir it has been demonstrated by science that a man cannot live twenty-four hours in a whale's stomach, on account of the gastric juice!"

"My friend, did you ever read the account of Jonah and the fish carefully?"

"Don't know as I ever did."

"Well, go home and get a Bible, and turn to the first chapter of Jonah, and read carefully the account of the prophet's rebellion, and his awful fate, and see if the record doesn't say, 'Now the Lord had prepared a great fish for the swallowing up of Jonah,' and if the Lord prepared a fish, it was just as easy for him to take out the 'gastric juice' and put in a 'bay window' for the comfort of Jonah, as to make you, with as flat a head as you have with sense enough to keep it out of the fire."

The laugh turned, and so did our 'batant is fidel,' and during my four years' residence in that town afterwards I never was accosted in a similar manner by this man, who did not want to hear me preach.

Tested by Time.—For Throat Diseases Colds and Coughs BROWN'S BRONCHIAL TROCHES have proved their efficacy by a test of many years. The good effects resulting from the use of the Troches have brought out many worthless imitations. Obtain only BROWN'S BRONCHIAL TABLETS. 25 cents.

FAITH

NAIL YOUR FAITH

TO

**BURDOCK BLOOD BITTERS.**

As a spring medicine it has no equal.

It purifies and enriches the blood. Acts on the Kidneys, Liver, Stomach and Bowels. Cleanses and invigorates the entire system from the crown of the head to the soles of the feet.

Don't be sick, weak, tired, worn and weary.

THIS SPRING TAKE **Burdock Blood Bitters** AND KEEP WELL.

**The Mutual Life ASSURANCE CO. of Canada**

Insurance in Force, \$35,000,000  
Total Assets, 6,500,000  
Surplus, 738,000

**E. E. BOREHAM,**  
Manager for Nova Scotia,  
Metropole Building, HALIFAX.

**DRESSED DOLL FREE!**

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

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

Edna Roberts, Newish, Man., said: "I received the Doll and think it is a fine specimen. The Doll is just what I have ever had."

Edna Robinson, Bonaville, Ont., says: "I received your very much for my beautiful Doll. I like it more than pleased with it."

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

Write to: **THE DOMINION SEED CO., DEPT. 1047, TORONTO, ONTARIO.**

**FUR SCARF FREE**

Soft, warm, glossy black 3 1/2, 6 inches long, 5 inches wide, made of selected full fur, lined with 6 Rue full hair. A handsome, stylish fur, given free for selling at 10c. each only 15 large packages of Sweet Pea Seeds. Each package is beautifully decorated in 12 colors and contains 42 of the rarest, prettiest and most fragrant varieties in every imaginable color. Everybody buys them. Mary Spence, Mono Mills, Ont., said: "I am so glad to get my parcel than I had all the seeds sold." A 50c. certificate free with each package. Write us a post card to-day and we will mail the seeds postpaid. Don't delay. Mary Murphy, dePall, Ont., says: "I am delighted with my fur. Everyone thinks it is beautiful." **Prime Seed Co., Dept. 1047 Toronto.**

**To Those**

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

**Fredericton Business College**

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

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

**White Wave**  
Disinfects Your Clothes

**White Wave**  
Bleaches Your Clothes

**WHITE WAVE**  
Saves Labor

**WE TRUST YOU**

With 2 doz. large beautifully colored packages of Sweet Pea Seeds to sell for us at 10c. each. For your trouble we will give you a beautiful little watch with gold hands on which a large rose with buds and leaves is elegantly enamelled in seven colors. Edna Robinson, Pownson, Ont., says: "My watch is a perfect beauty." Write us a Post Card to-day and we will send you the seeds postpaid. A 50c. Certificate Free with each package. Grace Brown, Ch. verte, N.S., said: "I sold all the seeds in a few minutes." **THE DOMINION SEED CO., DEPT. 1047, TORONTO, ONTARIO.**

When answering advertisements please mention the Messenger and Visitor.

**Valuable Real Estate For Sale**

In the Growing Town of Berwick and Vicinity.

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

Also twenty six acres of orchard land adjoining the camp grounds, part under cultivation and filled with sixteen hundred fruit trees, consisting of Apples, Plums, Pears and Praches—the variety of plums are largely Barbans, and budson and New bearing—abundantly. Five minutes walk to station. Also one of the finest farms in the Valley. Cuts from 65 to 70 tons hay, large orchards—bearing and just in bearing. Produce now 500 to 1000 bbls. apples per year and will soon produce 1300 bbls. Modern House finished throughout, nearly new, two barns—all in first class order.

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

For further information apply to  
**A. A. FORD,**  
Berwick Real Estate Agency  
Established 1897.

**SEND \$1.00 to T. H. HALL'S**

Colonial Book Store,  
St. John, N. B.

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

**Should Have Changed**

our old sinner, but couldn't get time to think about it.

Students in attendance always have first claim on us. Punctive students next. And we have been rushed with work.

But our students are beginning to graduate now, and we will get a chance to give our attention to prospective students.

Catalogue to any address.

**THE ST. JOHN'S COLLEGE**  
S. Kerr & Son  
Oldfello's Hall.

This and That

PUSSY GRAY'S DINNER.

The lobster and fish on the long table lay. When, smelling and sniffing, in walked Pussy Gray. "I've had breakfast, of course, but fresh fish is rare. And while no one's looking, I'll just take my share. For once, I am sure, I shall really rejoice."

neighbors began to call, and it was then that the fact was discovered that Wing was absolutely devoid of any ideas as to the ushering in or out of guests. So one morning the ladies determined to instruct him. Providing him with a tray, Miss Anderson went out, rang the bell, was shown into the parlor, and waited while the Chivaman carried her card to Mrs. Anderson.

PROOF POSITIVE

Roy's papa is a boot and shoe dealer. One day a box of liquid shoe blacking was received at the store, which Roy helped the clerk unpack. One bottle was found broken.

SHADI'S PRAYER.

A missionary lady had a little Hindu orphan named Shadi living with her. She had taught him about Jesus, and one night, when he was six years old, she said to him: "Now, pray a little prayer of your own."

THE MONKEY AND THE JAM.

A little story concerning a pet monkey and a pot of jam is vouched for by a John Hopkins University man, says the Baltimore Sun.

THE CHINESE SERVANT'S MISTAKE.

When the Andersons went to California they rented a small furnished house, and engaged a Chinese man-of-all-work. The house was well situated and tastefully furnished, and Wing Lee proved to be a good cook, clean and respectful.

MORE THAN HALF.

Suffer From Coffee Drinking.

Coffee does not set up diseases with all people using it on the other hand it absolutely does create disease in thousands and thousands of cases perfectly well authenticated and traceable directly to coffee and nothing else.

This statement may hurt the feelings of some coffee drinkers but the facts are exactly what they are.

Make inquiry of some of your coffee drinking friends and you may be certain of one thing, one half of them, yes more than half, suffer from some sort of incipient or chronic disease. If you want to prove it is the coffee, or would prefer to prove it is not the coffee in these cases, take coffee away from those persons for from ten days to a month, don't change the food in any other way but give them Postum Food Coffee, and the proof of whether coffee has been the trouble or not will be placed before you in unmistakable terms.

A young lady in the St. Mary's Academy, Winnipeg, Can., says: "One of our teachers suffered a long while from indigestion. She was a coffee drinker. She became worse steadily and finally was reduced to a point where the stomach did not retain any food, then electricity was tried but without avail. She, of course, grew weak very fast and the doctor said the case was practically incurable."

"About that time I was attracted to a statement in one of the papers regarding the poisonous effect of coffee and the value of Postum Food Coffee. The statement was not extravagant but couched in terms that won my confidence and aroused me to the belief that it was true. I persuaded our teacher to leave off the morning cup of coffee altogether and use Postum Food Coffee."

"A change took place. She began to get better. She has now regained her strength and is able to eat almost every kind of food and has taken her position as teacher again." Name given by Postum Co., Battle Creek, Mich.

This was repeated several times, until the ladies were quite satisfied that Wing was perfect in his role. That evening at 8:30 the bell rang. Wing shut the door, while mother and daughter hung breathlessly over the banisters to watch the result of their teaching.

They heard a gentleman's voice ask if the ladies were at home. They saw Wing present his tray received a card with an air which made them mentally pat each other on the back, and then they saw him draw a card from his sleeve.

"Mine!" gasped Miss Anderson. "The one we used for lesson!"

Wing compared the two carefully, and returning the one which the caller had just handed him, he remarked blandly: "Tickee so good. No can come," and calmly shut the door in the face of the astonished guest.—Little Chronicle.

Afterward Roy's papa and the clerk were conversing about the blacking in Roy's presence. The clerk said: "I wonder if it is combustible?" Roy replied: "Oh, yes, it is; 'cause one bottle come busted."—Ex.

It was in the country, and on a summer's day, that the family monkey was seen scudding homeward, literally drenched in raspberry jam. He was pursued by an irate neighbor, with uplifted broom, but once safe on the home plot, he swung himself lightly into the nearest tree, and peacefully listened to her tale of wrong.

HOW TO TELL THE TIME.

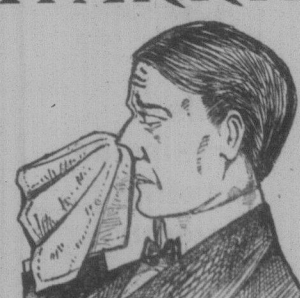
I've jus' learned how to tell the time. My mother taught me to, An' ef you think you'd like to learn, I guess I might teach you: At first, though, it's as hard as fun, An' makes you twist and turn, An' mother says that they is folks, Big folks, what never learn.

You stand before the clock, jus' so, An' stand right at the top; That's twelve o'clock, an' when you reach The little hand you stop; Now, that's the hour, but you've got To watch what you're about, Because the hardest part's to come, To find the minutes out.

You go right back again to where You started from, an' see How far the minute-hand's away, Like this—you're watching me?—An' when you've found the minute-hand You multiply by five—An' then you've got the time o' day, As sure as you're alive.

Their folks, I know, what says that they Don't have to count that way, That they can tell by jus' a glance At any time o' day; But I don't b'lieve no fibs like that, Because ef that was true, My ma would know it, but she showed Me like I'm showin' you. —W. W. Whitlock, in Leslie's Monthly, for October.

FREE ADVICE ON CURING CATARRH. Don't suffer with Catarrh any longer! Don't let it destroy your happiness—your health—your very life itself. Don't waste any more time—energy—money, in trying to conquer it with worthless nostrums. Don't think it can't be vanquished just because you have not sought help in the right place.



Read these questions carefully, answer them yes or no and send them with the Free Medical Advice Coupon. Dr. Sproule will study them thoroughly and write you in regard to your case, without it costing you a cent. Is your throat raw? Do you sneeze a lot? Is your breath foul? Are your eyes watery? Do you take cold easily? Is your nose stopped up? Does your nose feel full? Do you have to spit often? Do crusts form in the nose? Are you worse in damp weather? Do you blow your nose a good deal? Are you losing your sense of smell? Does your mouth taste bad mornings? Do you have pains across your forehead? Do you have a dull feeling in your head? Do you have to clear your throat on rising? Is there a tickling sensation in your throat? Do you have an unpleasant discharge from the nose. Does the mucus drop into your throat from the nose.

FREE MEDICAL ADVICE COUPON. NAME: ADDRESS: Health Specialist Sproule, 7 to 13 Doane St., Boston, will you kindly send me, entirely free of charge, your advice in regard to the cure of Catarrh.

OGILVIE'S FLOUR. It is preferred before all others by good bakers and good housewives. The reason for this is probably the same one which explains why it is used in the household of H. R. H. THE PRINCE OF WALES, viz.: It is the BEST FLOUR made. Consumers can always distinguish the brand by the PURPLE HOOPS.

Vim and Vigor! Besides the delicious taste and richness of Wheat Marrow for breakfast there is vim and vigor that quickly comes to you also. Wheat Marrow is unlike any other Cereal Food because it contains four-fifths of the elements necessary to sustain life. If your grocer doesn't have it send us his name and you will get generous samples from him—free. Wheat Marrow for breakfast. Best Grocers sell it. A. P. TIPPLETT & CO., SELLING AGENTS, MONTREAL.

In answering advertisements please mention the Messenger and Visitor.

# 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.



### Every house-wife

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

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

She knows this snowness can only be secured by means of a good soap.

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

She is so pleased to display her clean and moist to her friends and guests because they will find the most credit in her soap.

Talking with her is perfectly equalled with the results of Surprise Soap.

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



### FREE LANTERN AND ENGINE

Special Magic Lantern with 1000 pictures in colors and Real Motion Pictures with hand-cranked steam engine and 12 wheels and Russian iron boiler complete and given for absolutely 1 doz. live chickens or Sweet Pea Seeds at 10c. each. The packages are beautifully decorated in 12 colors, and each one contains 42 of the rarest, freshest and most fragrant varieties of every imaginable seed. You can sell 3 and 4 packages in every house. A 50c certificate free with each package. Write us a post card to-day and we will mail the seeds post-paid. Write and receive \$1.00 and we will forward immediately both the Lantern and Engine. THE DOMINION SEED CO., DEPT. 1016 TORONTO, ONT.

### WANTED.

A position by a lady willing to go into the country for the summer months, as one of the family to help with house work and care of children. Address A. B. D., P. O. Box 388.

### News Summary

It is officially announced that the King accompanied by Queen Alexandra will make a visit to Scotland in May.

Premier Tweedie is confined to his room at Fredericton, suffering with a gripe, and will be unable to attend to his duties until Monday.

By the first of September, next the Dominion Iron and Steel Co. expect to have in operation the first continuous mill for the rolling of steel billets in Canada.

Although there is no official announcement made, it is said by those who profess to know, that the fast through train from Montreal to Sydney, will be a certainty this summer.

The waters of the St. Lawrence at Montreal, are very high and still rising. The new granite wall, protecting the city on the water front, is proving of immense advantage to the low parts of the city.

The Hamburg-American line steamer Deutschland, which sailed from Southampton March 27th, for New York, had among her passengers Sir Thomas Sheughnessy, President of the Canadian Pacific Railroad.

Fredericton: Urban Johnston, M. P. P., from Kent county, arrived in this city this morning to attend the session and is stopping at the Waverly. Mr. Johnston is the oldest present member of the house and is receiving a hearty welcome from friends.

Major General, Sir Hector MacDonald, commanding the British forces in Ceylon, and one of the foremost officers in the British army, against whom charges based on immoral acts, were filed some time ago, committed suicide in Paris.

Mr. Ed. Sisson, of Fredericton, has accepted a lucrative position as draftsman for the St. John Iron Works Co. Mr. Sisson is a graduate of the Internaional Correspondence Schools of Scranton, Pa., who have an office on Union street, St. John, N. B., and have pupils throughout the Maritime Provinces.

The Dominion liner Canada, which left Liverpool the same day as the steamer Bavarian, reached quarantine at midnight. The Bavarian has not yet been signalled from Halifax. The two steamers have 3,000 passengers, including 32 boys from Dr. Barnardo's homes in England.

Sir Thomas Lipton, has insured Shamrock III. at Lloyds for \$100,000 at 10 guineas per cent. The insurance, which is for one year, covers all risks, including the voyage across the Atlantic. The value of the challenger is considered to greatly exceed \$100,000.

All the illegal liquor vendors, at Truro, were convicted today. C. B. Allen, a farmer of Truro, formerly a Truro barber, laid the information and will receive over \$200 as his share of the fines. The appointment of H. H. Johnson as the new license inspector was ratified by the government today.

The I. C. R. passenger department has not yet been advised as to the probable date of the opening of navigation on the Point du Chene-Summerside route and it will likely be some days yet before the Northumberland makes her first trip. The Point du Chene harbor is free of ice, but Charlottetown harbor, where the Northumberland is lying, is not yet open.

The Discovery, Capt. R. F. Scott, R. N., fitted out under the auspices of the Royal Geographical Society, the Royal Society, and the British Government left England in August 1900, and New Zealand in December of the same year. She is one of the strongest ships ever constructed, is built entirely of wood, and cost over \$250,000. The Discovery is to spend two Antarctic summers and one winter in the far South, and is expected to reach Lyttelton, N. Z., in August of this year.

Dear Sirs,—This is to certify that I have been troubled with a lame back for fifteen years.

I have used three bottles of your MINARD'S LINIMENT and am completely cured.

It gives me great pleasure to recommend it and you are at liberty to use this in any way to further the use of your valuable medicine.

Two Rivers.

ROBERT ROSS.

### MAKING A LIFE.

Making a life is a larger thing than making a living. Many a man has made a good living who has made a poor life. Some men have made splendid lives who have made very moderate or even scanty livings. Such was Goldsmith's village preacher, who was "passing rich on forty pounds a year." Such was the citizen of Germany, and of the world, who earned hardly three hundred dollars in any single year of his journey here; yet few men have ever had more out of life than Martin Luther. It behoves us therefore, to consider how we may add to our making of a living the making of a life. So to make a living as to make also the capability of enjoying a living, of using a living after we have made it; so to make a living as to also make a character, a faith, a hope, a soul—this is to add to the making of our living the making of a life.—Sunday School Times.

### NEVER TOO LATE

To Try A Good Thing.

I am fifty-two years old and for forty years of that time I have been a chronic catarrh sufferer, says Mr. James Gleshing, of Allegheny City; with every change of weather my head and throat would be stuffed up with catarrhal mucus.

I could not breathe naturally through the nostrils for months together and much of the time I suffered from catarrh of the stomach. Finally my hearing began to fail and I realized something must be done.

I tried inhalers and sprays and salves which gave me temporary relief and my physician advised me to spray or douche with Peroxide of Hydrogen. But the catarrh would speedily return in a few days and I became thoroughly discouraged.

I had always been prejudiced against patent medicine, but as everything else had failed I felt justified in at least making a trial.

Our good old family physician, Dr. Ramsdell, laughed at me a little, but said if I was determined to try patent medicines, he would advise me to begin with Stuart's Catarrh Tablets because he knew what they contained and he had heard of several remarkable cures resulting from their use, and furthermore that they were perfectly safe containing no cocaine or opiates.

The next day I bought a fifty cent box at a drug store, carried it in my pocket, and four or five times a day I would take a tablet; in less than a week I felt a marked improvement which continued, until at this time I am entirely free from any trace of catarrh.

My head is clear, my throat free from irritation, my hearing is as good as it ever was and I feel that I cannot say enough in praise of Stuart's Catarrh Tablets.

These tablets contain extract of Bicyclus bark blood root and other valuable antiseptics combined in pleasant tablet form, and it is safe to say that Stuart's Catarrh Tablets are far superior to the antiquated treatment by inhalers, sprays and douches.

They are sold by druggists everywhere in the United States and Canada.

### WANTED.

Young lady composers. Address, Paterson & Co., 117 Germain St.

## 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.

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

RECOMMENDED BY PHYSICIANS.

## Pond's Extract

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



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

## BRITISH



## TROOP OIL LINIMENT

FOR

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

A LARGE BOTTLE, 25c.

Oh, What is Home!

without a package of

## Woodill's German Baking Powder.

GATES'

## Life of Man Bitters

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

Nothing Will Be Found

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

50 cents per bottle.

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## COWAN'S PERFECTION

## Cocoa.

It makes children healthy and strong.

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IT RESTORES THE STOMACH TO HEALTHY ACTION AND TONES WHOLE SYSTEM.

# If You Like Good Tea try RED ROSE.