

Messenger and Visitor.

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The Venezuela Difficulty. The republic of Venezuela is a state which owns an area greater in extent than that of Germany and France combined. Its natural resources are enormous, and if properly developed would make that country one of the greatest on the continent. The great lack is in wise leadership. Chronic revolutions are in order. In seventy years there have been one hundred and four of these. Owing to the unfaithful stewardship of its political leaders the country is very little, if any—better off than it was under the Spanish rule in 1811. If the Monroe doctrine meant anything, then the United States should insist upon a stable government and that this government should so conduct the affairs of the country as to maintain right relations with other countries—pay its honest debts and see that the rights of the people of other nationalities are protected. There would then be no claims to adjudicate and no ports to be blockaded in order to a settlement of these claims. From the latest reports concerning the difficulty between Venezuela and the three European powers, it seems that a basis of agreement has been reached between Minister Bowen on the one part, as representing the South American Republic, and the representatives of two of the European powers, viz., England and Italy. Germany is still pressing for a larger cash payment and from reports at hand, has succeeded in part. The question of preferential treatment is to be referred to the Hague Conference.

Finland and Famine. The famine district in Finland covers more than half of the entire area of the country and contains a population of more than 40,000 people. The entire population of the whole country is about 2,500,000, so that nearly one-sixth of the people scattered through the forests of this sparsely settled region are to-day dependent upon the charities of the world for food, and even for the seed with which to plant their fields the coming year, if they shall then be alive. This great distress is due entirely to natural causes. The people live in rural districts and the failure of the crops has left them without the necessaries of life, and disease from hunger, is the result. The treatment which these people have received from Russia will lead many of them to migrate. They would be a splendid acquisition to our own growing western country. We hope that the efforts now making in Europe and America to send them food may be crowned with success.

The Value of our Forests. There is no country in the world that would have profited more by an intelligent and well maintained forestry policy than this Dominion of Canada. For many years the loss entailed upon the country has often been pointed out, but in vain. The policy of the governments of the respective Provinces has been to sell to lumbermen the exclusive right to cut the timber and thus secure a large addition to the public revenues, while the men who purchased their timber areas, adopted needlessly wasteful methods of denuding the land of trees. Only those of a certain size should have been taken, but on most of the timber berths practically everything has been swept off, leaving not enough even to re-seed the ground for a new crop. And now that the pulp industry is developing to such an extent, it looks as if the time had come for the country to devise such means as shall protect the forests. In Germany, France and Sweden forestry has been practiced by the State for a century and a half. It has only been within a few years that the United States have turned their attention to this important subject. Today the importance of for-

estry and the necessity for systematic instruction in it as a branch of applied science, is receiving recognition in that country. It is not too late to make a beginning here, but this should not be any longer delayed.

Agriculture in Nova Scotia. The total value of farm property in Nova Scotia for 1901 according to the census returns is placed at \$70,694,595. The total for land and buildings is \$58,752,384—for implements and machinery, \$3,208,859—for live stock, \$10,603,024, and for the crop and animal products, \$16,305,555. There were in operation in the Province during the census year 31 factories, of which nine made cheese and butter, sixteen made cheese only and six made butter only. The cheese product was 502,360 pounds, worth \$54,018 and the butter product, 270,400 pounds, worth \$55,657, making a total value of \$109,675. The increase in the value of factory dairy products compared with the previous census year was \$62,000 or 130 per cent. It is said that in Prince Edward Island the value of products rose in the same period from \$8,448 to \$506,824. The rent value of leased farms is 71 cents per acre, and the rate of wages for farm labor is \$5.26 per week including board. This is a good showing for the agricultural work of Nova Scotia.

Macedonia and Bulgaria. The people of these countries are in a ferment of unrest. Trouble is breeding between them and Turkey. There may be an uprising at any time. Russia and Austria are deeply interested in all matters pertaining to Turkey, but for different reasons. The former wants a free outlet to the Mediterranean and will not rest until she secures it. Austria wants peace along her borders with, perhaps, an increase of territory, along the Adriatic. Reforms are needed in Macedonia. The Turk is slow in granting them. But Russia and Austria are uniting in demanding from Turkey certain reforms. Meanwhile the latter is taking time by the forelock so as to be prepared for emergencies. Preparations are making for the transfer of troops from Asiatic Turkey to the European Provinces of Turkey. It is said that the Sultan has ordered 240,000 troops from Asiatic Turkey to reinforce the second and third army corps at Adrianople, Salonica and along the Bulgarian frontier. The fact that these troops are of a semi-barbaric character and decidedly hostile to Christians, is likely to increase the difficulty of the situation. When it became known that Russia and Austria were preparing to take the question of reform into their own hands the Macedonians resented this outside interference, and the rival factions in Bulgaria laid aside their animosities and came together. They have issued a circular to the country, in which they declare that no reforms emanating from Russia and Austria are likely to be acceptable to the revolutionists. On the other hand, the Mohammedans of Albania are holding meetings, declaring that they will revolt against Turkish rule if the Sultan attempts to introduce reforms which will give Christians part in the local government of the Provinces. The outlook therefore is not bright for a peaceful ending of the difficulties which confront the Turk.

Russian Censorship. The latest orders of the Russian censor which have been sent to the writers of Russian papers afford interesting reading to residents of this country where the liberty of the press is regarded as one of the most sacred rights of a free people. Among the tabooed subjects are, all information or rumors about the Czar and the imperial family, except such as come

to them from official sources, information about movements of troops or warships, matters connected with the discipline of the navy, details about measures taken for the protection of the Eastern Chinese Railway, about journeys undertaken to Persia by officials of the ministry of finance and their results, matters referring to students' disturbances; information about political crimes, trials and sentences, also about Russian strikes or peasant riots, about the progress of the plague or other epidemics in Russia, about the actions of the secret police, about disciplinary measures against heretics, and Tolstoi's quarrel with the authorities of the Orthodox church, finally, about the object of the present journey of the Minister of Finance in Eastern Siberia. This is quite a formidable list that has been given. The news columns of the Russian Press will be quite barren for some time to come. Russia is undoubtedly a great country, but not a very pleasant home for a free people, one might think.

The Alaskan Treaty and the U S Senate. The idea which has obtained in many quarters, was that the Senate of the United States would refuse to ratify the Alaskan treaty for the definition of the boundary between that country and British Columbia. It was thought there would be sufficient opposition to its passage develop, under the pressure of Senators from the Northwestern part of the United States that would compel the President to withdraw the treaty from the Senate and thus save it from being rejected by that body. But such has not been the case. The Senate has passed the treaty and the contracting parties will now appoint the court, and settle if possible this vexed question. The points to be submitted are seven in number. 1. The starting point of the boundary at Prince of Wales Island. 2. Which of the channels is the one that is called Portland channel in the treaty? 3. As to course of the boundary between these two points. 4. What is the route the boundary should take between the head of Portland channel and the fifty-six parallel of latitude. 5. Was it the intention of the treaty to absolutely exclude Great Britain from access to the Pacific Ocean by a fringe of territory along the coast? 6. Whether the thirty miles inland from the shore are to be measured from the mainland coast of the ocean strictly so called, or from the head of the inlets? 7. Whether a chain of mountains specified in the treaty as part of the boundary really exists, and what mountains if any are referred to? It will be seen that these six jurists have some knotty points to discuss and upon which to reach an agreement. The finding of these men will be a document of some historic value.

New Zealand and Temperance. The recent elections in New Zealand have emphasized the temperance question as did that of the referendum in Ontario. The growth of the Prohibition sentiment is marked, as will be seen from the following facts. In 1896 the number of votes throughout the colony in favor of prohibition was 99,917. In 1899 the number had increased to 120,542, while in the last election the vote was 159,992, an increase of 60,075 votes in favor of prohibition in a period of six years. The total number of votes is placed at 300,000. The fact that women voted at the last election may account for this great change. The liquor question is submitted once in three years to the electorate. At the last election there were three issues before the people (1) that the number of licensed houses in the electoral district remain as at present; (2) that there be a reduction in the number of licensed houses, (3) that there be total prohibition of the sale of spirituous liquors. Either of the first two issues may be carried by a bare majority, but a three-fifths majority is necessary to carry the third. To carry total prohibition in any district there must be a three-fifths majority. But if prohibition is once obtained, it takes a three-fifths majority to reverse the position. Up to the present the only district that has maintained prohibition was that of Clutha. At the last election there was no change in Clutha, but a three-fifths majority agree to introduce it into five other districts. This is good news for all Temperance workers. Hold what you get and press toward the goal of all endeavor—the total prohibition of the liquor traffic.

Liberty and Self-Restraint.*

The Christian church at Corinth was placed in an environment seething with all that was basest and vile in human life. The atmosphere by which the new converts were surrounded was one of profligacy and sensuality. The converts themselves had been rescued from these surroundings and the habits of a lifetime could not be immediately cast aside. The ascent from lower to higher things involves a constant conflict and struggle with forces without and within. Knowing the surroundings of the Corinthian church, we are not surprised that the heart of Paul was often grieved by the lapses of some of the converts into sin.

The immediate occasion of the writing of this chapter was a question of Christian casuistry which had arisen. Portions of animals offered in sacrifice to the heathen gods, which were not laid on the altar, were exposed for sale in the ordinary market place. The question in dispute was as to whether a Christian might partake of such food. There were those who regarded the eating of such food as an indirect countenance of idolatry. There were others again who contended that there was no moral quality in the eating of, or abstinence from such food, and asserted their personal liberty in the matter.

Paul takes a broad and high position. The idol is nothing and the act of eating such food has in itself no moral quality. But no man liveth for himself. All man's actions go out beyond himself and influence others. And it is possible that a man in the legitimate exercise of his personal liberty may be a moral stumbling block in the way of a weaker man. The true man with a view to the influence of his action upon others, will be willing to deny himself in matters which in themselves might be regarded as perfectly legitimate.

This was Paul's own position. He breathed the air of liberty and could strongly assert his rights as a man, but if the exercise of his personal liberty were to be a hindrance or cause of stumbling to the humblest of one of all God's children, he would freely surrender his rights and deny himself.

The occasion has passed away, but the principle enunciated by Paul abides and is capable of a wide application to the life of to-day. It is the true principle of action for the Christian on the somewhat wide debateable ground. There are certain things upon the moral qualities of which all intelligent and reasonable men are agreed. That certain courses of action are right and that others are wrong, and that no amount of reasoning will make them other, is something upon which men are practically unanimous. There are other things to which a hard and soft rule cannot be applied, and which must be judged by another standard and brought under a great principle. There are many things which cannot be said to have any distinctive moral quality in themselves, but from which the Christian, in harmony with the apostolic principle, feels called upon to abstain. One of these is the use of alcoholic liquors. It is quite possible for a man to argue that it is not a sin to take a glass of wine. And yet on the other hand we see the awful trail of desolation and ruin and misery that the use of intoxicants has caused in the world. There is no land in which the use of liquor has not been the cause of countless ruin, counting its victims among the very flower of manhood and womanhood. And in harmony with the apostolic principle the duty of the Christian is clear. He may regard the use of stimulants as a legitimate use of his personal freedom; he may have so much self-control and self-mastery that he is in no danger of excess, but the consciousness that he is not living for himself alone and that his example and influence may be the means of ruin to another less strong than himself, will act as a restraint and he will say with Paul, "If meat should cause my brother to offend I will eat no meat while the world standeth lest I cause my brother to offend."

The world relies a great deal upon external restraint and legal enactment as a means of conquering the drink evil. Let this be pressed forward with untiring zeal until a business that has wrought untold ruin is branded as an outlaw in a Christian land. But let us not forget that the great and radical reform must come from within. When Christian men are prepared to take the high stand of the apostle, the traffic shall have received its most deadly blow.

We are all aware that temperance has a very much wider range of meaning than abstinence from strong drink; but that is the special theme of today and on this we wish to offer two simple suggestions. The first is that from the standpoint of our own personal safety total abstinence is the only absolutely safe course. The young man setting out upon the voyage of life can only know whether he has sufficient self-determination and strength of will to master that which has been the physical and moral ruin of countless thousands of young lives as full of promise as his own, by making the experiment. But

let him consider that it is a terribly dangerous experiment to make. It is an experiment that can do him no good and may do him an infinite harm. For the victims of indulgence are everywhere. The blight has fallen upon every rank of life and lives of brightest promise have gone down. Can a wise young man who wishes to make the most and the best of himself afford to take the risk? Is it not the course of wisdom to avoid the rock upon which so many young lives are being shipwrecked every year?

The second consideration is that from the standpoint of our influence upon others, it becomes the duty and the privilege of the Christian man to be a total abstainer. Even if he were perfectly sure—which he cannot be—that neither he nor any of his own loved ones would ever become victims; even if he did not regard the use of intoxicants as wrong, yet the thought of the influence of his example upon others should give him pause. It is a great and external truth that no man liveth to himself and that all unconsciously to himself, it may be, he is touching for weal or woe the lives of others. To be haunted through time and eternity with the ghastly thought of having been the cause of another's degradation is itself a hell. One shrinks from the bare possibility of another saying, "I looked to you for guidance and I owe my downfall to you." We cannot clear our skirts free from the blood of those whom we either directly or indirectly have caused to fall.

It is the part of the strong to help the weak. It is the part of every Christian man and woman not to hinder others. And among the noble mottoes for the Christian life there is no nobler than this. "If meat should cause my brother to offend I will eat no flesh while the world standeth, lest I cause my brother to offend."—The Presbyterian

Close Communion English Baptists

BY T. L. LEWIS

We almost continually hear the declaration that the English Baptists are open communion Baptists. I have always challenged the assertion, but have not always had at hand the satisfactory evidence to refute the declaration. I am glad to copy from an English magazine, "The Gospel Herald," an able article prepared by James E. Flegg, that is an able defense of restricted communion. Read it and show it to your neighbors.

In an article which appeared recently in a religious paper wherein the writer holds it to be a departure from the truth to refuse to recognize the church of Rome as the church of Christ, he refers to a session of the Baptist denomination which maintains close communion, and this is regarded as deadly error. We plead guilty to maintaining close communion, but deny emphatically that it is a deadly error. If errors mean a departure from the truth, then surely it is not those who abide by apostolic order, but those who have adopted a practice differing therefrom who are in error.

There are two ordinances instituted by our Master which are binding upon all the followers, viz: baptism and the Lord's Supper. During His ministry on earth, Jesus, having himself been baptized, made and baptized disciples; and ere he ascended, he, in the upper room, instituted the supper. In the commission to his disciples our Lord says, "Go, ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Again, in connection with the carrying out of this commission we read, "They that received the word were baptized, and they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." In each case baptism is prior to the supper. These two ordinances rest upon the same authority—that is of Jesus Christ. He who said "Do this in remembrance of Me," said also, "Baptize them in the name of the Father, and of the Son, and of the Holy Ghost." The difference between the two is that whereas baptism needs to be administered but once—at the commencement of the Christian life—the Lord's Supper is to be frequently observed; I. Cor. 11: 26, "For as often as ye eat his bread, and drink this cup ye do show forth the Lord's death till he come."

There is a great tendency today to evaluate the Lord's Supper above baptism; but for this there is no warrant in Scripture. Taking the passages given in "Cave's Digest" bearing upon the subject, whilst we find that instruction is given concerning the observance of this ordinance apart from the word given at its institution, there is no direct command to observe it, while on the other hand there are many direct commands to be baptized. The communion in I. Cor. XI, concerning the Supper was made to the church, the church being as we contend, composed of baptized believers. Of course it is incumbent on all true disciples of Christ frequently to meet around the table of the Lord, and it is equally incumbent upon them to obey his other command, and be baptized. Neither the one nor the other is essential to salvation, but both are, for wise ends, ordained by the King.

Furthermore, the communion is not as is sometimes stated—appointed as a test of brotherly love. This certainly should exist between those who gather to partake of this Supper, but our love to the brethren is manifested in other ways—in loving sympathy and practical help. There are many whom we love as brethren in Christ, and with whom it is our privilege to hold sweet intercourse, with whom we could not sit down at the table of the Lord—not owing to the lack of any spiritual affection, but because loyalty to our King requires that we observe his command in the order he has appointed. The true significance of the ordinance is set forth in the words of Christ to his disciples: "This do in remembrance of me." And Paul, after twice quoting these very words, says, "As often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come." As Abraham Booth says in his "Apology for the Baptists," "The design of the great Institutor was that it should be a memorial of God's love to us and Immanuel's death for us."

As to the order in which these should be observed, our practice in requiring faith before baptism, and baptism before communion is according to New Testament teaching. There is no recorded instance of any one being baptized, who did not profess faith in Christ. When the Ethiopian Eunuch desired to be baptized, he is met with these words: "If thou believest with all thine heart, thou mayest." The word to the Philippian jailor is not, first be baptized and made a child of God, but "Believe on the Lord Jesus Christ, and thou shalt be saved." Then he is baptized, and all his, straightway and these all rejoiced, believing in God.

Again, it was to Saul of Tarsus, as a believer, that Ananias said, "And now why tarrest thou? Arise and be baptized." It was faith in Christ first, and then baptism. This was followed by fellowship with the disciples, and partaking of the Lord's Supper (see Acts 2: 41-42). Association with the disciples, or church fellowship, was necessary, the Lord's Supper being a church ordinance, only to be observed when the disciples were gathered together.

We are told by Mosheim in his "Ecclesiastical History" that in the earliest times of the church all who professed firmly to believe that Jesus was the only Redeemer of the world, and in consequence of this profession promised to live in a manner conformable to the purity of his Holy religion, were immediately received among the disciples of Christ. This was all the preparation for baptism then required. Subsequently, he adds, none were admitted to baptism but such as had been instructed in the principle points of Christianity.

The practice, moreover, is confirmed by history. In the work above referred to, Abraham Booth gives several pages of quotations from various writers which prove this to be so. Here are three of them: Justin Martyr says: "This feast is called by us the Eucharist, of which it is not lawful for any to partake, but such as believe the things taught by us to be true, and have been baptized." Dr. Doddridge says: "It is certain as far as our knowledge of primitive antiquity reaches, that no unbaptized person received the Lord's Supper."

Thus it is admitted that baptism should precede the Lord's Supper, and as we see from the New Testament, faith in Christ should precede baptism. But we hold that immersion alone is baptism, and consequently that one who has not been immersed according to Christ's command has not been baptized. It is conceded that the word signifies "to immerse," and it is also conceded that the primitive order was immersion. Thus Witsires: "It is certain that John, and the disciples of Jesus, ordinarily used dipping," though he afterwards endeavors to show that sprinkling will do equally well, notwithstanding that he says, "There is a far greater copiousness of significance, and fuller similitude between the sign and the thing signified, in immersion." Dr. Hodge also, in his "Outlines of Theology," says: "No advocate of sprinkling can, in consistency with his own fundamental principles or with any historical usage of the Christian church, outlaw immersion." If, then, the first disciples understood Christ's command to be that disciples should be immersed, and so practiced, on what authority, we ask, is something different and less significant substituted?

Believing immersion to be baptism, we are, on the testimony of those who differ from us, consistent in requiring that it should precede communion. On their own showing, too, we are in harmony with primitive order in practicing immersion; and being in harmony with New Testament teaching in requiring faith before baptism, we have not departed from primitive order in these things, but it is those who act differently from this order who are in error.—Gospel Herald, May, 1902, London, England.

A Wonderful Verse.

BY REV. L. M. COPLEY.

"For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly."—Psalm 84: 11. It

* The Sabbath School Lesson for February 15th: "Christian Self-control." I. Corinthians VIII. 4-18. Golden Text: "Let us therefore follow after the things which make for us peace." Romans XIV. 19.

would be difficult if not impossible to find a verse in the Bible more pregnant with lofty and precious thought than this one. Notice the two very suggestive figures employed. "The Lord God is a sun." What the sun is to our system the Lord God is to the spiritual universe. The sun is the source of light to the solar system. It is impossible to conceive the intensity of the darkness which would pervade this portion of the universe were it not for the rays of light which penetrate its utmost bounds. But this physical darkness would be insignificant compared with the intellectual and spiritual darkness of men were it not that the sun of righteousness has beamed forth effulgent rays into the minds and hearts of men dispelling ignorance and imparting knowledge. Intellectually the Lord God is the light of the world. The earth can come as near generating its own light as the unaided intellect of man can come to ascertaining the most fundamental truth with regard to the material universe and man himself. Whence this wonderful earth on which we live and these wonderful worlds dashing through space above us? Not only whence, but why? Let the wisdom of the world answer and we have nebular evolution or some other hypothesis equally untrue. But when the wisdom from on high answers, we are told that God created the heaven and the earth; that the heavens declare the glory of God, and the firmament showeth forth his handiwork, and that they were created for the glory of God. Whence came man and whether he is going? Some answers which have been given by the "world wise" men are a slander on the Creator of men. They inform us with the certainty of perfect knowledge that our ancestors were baboons! But the Lord God tells us that God created man in his own likeness and image. What can the human intellect per se determine as to the future man? Has he a soul? If so, is it immortal? And what and where shall be his final abode? How blank and disappointing have been the answers given by the wisest in mere worldly wisdom. But the wisdom of God assures us that man has an immortal soul and that its ultimate destiny will be bliss in heaven or misery in hell. A thousand other questions might be propounded only to receive the same unsatisfactory answers from the wisdom of this world. Certainly, then, the Lord God is a sun in the sense that he is the light of the world intellectually and spiritually.

The Lord God is a sun in the sense that he is the centre of attraction in the spiritual universe. In majestic grandeur vast bodies move around our sun in obedience to the law of affinity. So in majesty infinitely grander do the angels and the spirits of just men made perfect encircle the throne of God in heaven, while millions on earth, held in the orbit of loving duty by the same almighty power, move round the central attraction on Calvary's cross, rejoicing in his gracious presence and hoping for a vision of his glorious presence.

The other figure is very suggestive. It declares that the Lord God is a shield. The shield is a weapon of warfare, and its mention suggests a conflict. It is a defensive weapon and this suggests an attack by our enemy. The flesh also lusteth against the spirit and the spirit lusteth against the flesh, and these are contrary the one to the other. There can be no compromise; one must be conquered. It is a war of extermination. The flesh must finally be vanquished, but will not be this side of the grave. And our arch enemy will continue to tempt so long as we breathe the air of this world. But the final issue is not doubtful, for we not only have the shield of faith, but the Lord God himself is our shield, and that wicked one touches us not. Even as we are walking through the valley of the shadow of death, we can raise the triumphant shout, "Thanks be to God who giveth us the victory through our Lord Jesus Christ." "The Lord God is a sun and shield."

"The Lord will give grace and glory." On account of our sinful state, grace must precede glory. And it is grace; no meritorious consideration on our part. Grace provided the remedy grace draws us to Calvary, and grace applies the remedy. It is grace that keeps us and grace must give us admission through the pearly gates. The Lord will also give glory. And what is this glory? First, the glory of a Christ-like character. Our character is what we are in the sight of God. We find God's estimate of our character revealed in his work. There must be a washing from moral pollution before we can begin to assume the Christ-like character. "Ye must be born again." Regeneration is the beginning of this character and glorification in heaven will be its consummation. Then he will give us the glory of a Christ-like appearance. At the resurrection we shall receive bodies fashioned like unto his glorious body. We shall be like him when he shall appear, for we shall see him as he is.

"No good thing will be withheld from them that walk uprightly." Broad promise, but confined to that which is good for us, who walk uprightly. We may want that which is not good for us, but God knows best, and will give that which is good. We can not walk uprightly unless we are upright in heart. If our heart is right with God our life will be right with men. "The Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly."

Be Ye Worshipers.

We were impressed by the appearance of some American visitors at an Italian Catholic service a few Sundays ago. They plainly regarded the ceremony at the altar as a spectacle which was to be looked at as something curious, and not as an act of worship which should have prompted worshipful feelings in the spectator. That might be said to be a characteristic of people who visit other churches than their own, whether in city or country. The city visitor in the country is apt to give chief attention to the plainness, it may be, or the heartiness of the worship, in the same way that the country visitor is apt to be impressed by the order of exercises more than by the worship that they embody. This is a common fault, if we may term it that, of tourists and travelers in foreign countries. They are too apt to view the church service as they would a street procession, and without feeling any more inclination to participate in it than they would to enter the procession.

But this apparent separation of one's interest from the worship may be remarked not only of foreign travelers and of country and city visitors but also of the townspeople themselves when they visit other churches in their own community. They look on without entering in. They have in a sense left their religion at home. They are comparing ministers and choirs and general style and appearance of congregations without vividly remembering the great injunction to "worship God."

We should not complete our observations if we did not say that this failure to enter into the worship of the hour is also seen in more or less persons while attending the accustomed service in their own church. They leave the responses, the contributions, the silent or audible prayers, to the others, while they themselves maintain a degree of indifference to any part of the service except the benediction.

It ought to be the felt privilege of every attendant in God's house anywhere to join with the congregation in the acts of worship. If there be responsive reading, add your voice. If there be a collection, add your mite. If there be congregational singing, join with the others. Even show an interest to follow the pastor in the reading of the Scripture or the hymns. It all helps to make the collective service animated, and it stirs better feelings in your own heart.

"That is all very well," says one, "in a Protestant service, but what shall a Protestant do in a Catholic church or a Jewish synagogue or a Mormon temple?" He can at least be devout, and conduct himself as something more than a mere spectator. God is to be worshipped in spirit, and it is a sorry Christian who cannot bow with Catholics and offer his own prayer to God, or with Jews and Mormons and breathe out his love and duty to the great Father of us all.

Let us all try to improve our worship in these respects the coming year, whether at home or abroad. Let us make the responsive reading and the singing hearty and soulful. Let us patronize the contribution box. It is a part of a worship whether we are in "our own church" or in somebody's else. Let us not be afraid of the amens. The Episcopalians put many of us to shame in this respect. In whatever church we find ourselves, let us regard it as our Father's house and render there the praise that is his due.—Ex.

Pull.

It is an innocent, and even an admirable word. Together with its brother, "Push," it stands for continuous and muscle-taxing effort. That is part of the purpose of life. He is in the wrong world whose life has not discovered these two words. On this planet, where life implies work, the man who can neither push nor pull is a misfit.

The word at the head of this article has another meaning, however. In the vocabulary of slang "pull" becomes a noun of exceeding badness. It is perverted to mean a use of power which is wholly vicious. And yet we are so familiar with this sinister—"left-handed" meaning of the word that it is to be feared we have ceased to hate it.

The political "pull" we have always with us. It explains many a waste of public money, many a neglect of public health, and many a debauching of public and private morals. But politics has no monopoly of the pull. It is in business, society, pleasure. Yes, and it is in the churches, especially the churches whose organization centralizes much power in few hands. It assumes myriad disguises, and we need skill and sense and grace to detect it as being, under no matter what disguise, a miserable and wicked fraud.

Look out for the "pull," you young man! If you are deceived into thinking that it can help you, pray for clearer vision. For it will surely hurt your life and spoil your work, if you yield to its influence.

The man who obtains his place through somebody's pull cannot be faithful to his work. The pull depends on favor, and favor is fickle. So it must be watched and kept unweakened, and whenever there is a question

between loyalty to one's work and loyalty to the pull that provided the work, the pull will win.

The pull is a short cut to undeserved gain. Like every other deviation from the straight road, it costs more than it comes to. The loss of self-respect, the helpless dependence on the uncertain favor of those who have furnished the mess of pottage, the consciousness that the whole thing cannot bear the light of day—all this is a big price to pay for the privilege of depending on something other than ability of one's work.

And at the end the pull does not count. In the long run the test is not favor, but fitness. The pull—fraternal, social, political, ecclesiastical—may help at the beginning, but the world finally makes its own estimates. There is a very real reign of law in the world, and the law which scrolls the pull is the law that the fit survive. No man, or set of men, can change that law. It can be delayed, counter-balanced, checked. But only for a time. And there is no spectacle of impotence more pitiable than the man who has lost his pull. "He cannot dig, and to beg he is ashamed."

Happy he who can say, with all modesty: "I used no 'pull' to obtain my place and I need none to refrain it. If I keep it I know what to do, and if I lose it I know what to do." He is always in demand.—Epworth Herald.

Loyalty to Christ.

Above loyalty to our society, above loyalty to our church, must come loyalty to Christ. The theory of Christ-loyalty is accepted by all Christians: the practice of such loyalty is far too uncommon. Lack of Christ-loyalty, in practice, is the cause of every evil existing in church or in society. The greatest need of society and church is fuller surrender to Christ. In complete surrender lies the secret of loyalty. A surrendered life cannot be anything else than loyal. The call of the hour is to whole-hearted, unquestioned, continuous, self-sacrificing loyalty to our one and only Lord, loyalty to him in every act, word, thought, desire, study, pleasure, association, work, ambition and effort. Less than what this implies is so much less than loyalty.

Given the individual who lives this life and you have one strong, fixed, valiant, unshakable in the faith; the same results must follow in any and every society and church which live this loyalty. Failure to realize we are called to be "bond slaves" of Christ, thoughtful of ourselves in nothing except as we are first thoughtful of Christ's failure in this is the secret of all spiritual failure. Our Lord demands, as he has the right to demand, loyalty to himself on the part of his own as full as our country can demand of us in the time of her peril. That thousands of professing Christians show more devotion to their country's flag than they do to their professed Lord may be due to the fact that they realize the call of country more clearly than that of Christ. Why is this? Probably because Christ is less real to them than country. Why is the last? Probably because of weak spiritual life which ever results in a weak fellowship.

Loyalty to Christ is not an emotion to be stirred up to-day by some eloquent appeal, to die away tomorrow amid the "cares of this world." Loyalty to Christ is fact, fact which never dies because it never can die. Loyalty to Christ is fact which lives in the life of every true Christian to make us what our Lord would have us to be. A truly loyal heart hesitates at no call, shrinks from no duty, accepts every opportunity, shuns no danger, questions no command, believes every promise, holds itself ever ready to obey, and consents to be all that the love and power of Christ have made possible. Loyalty first consists in "being" that it may then obey in "saying, doing, going."—Ex.

The Missionary's Work.

We should be prepared for lowly tasks. Many years ago, when I was a somewhat helpless cripple, I occupied a room with a Bishop. I slept a little longer than he did in the morning, and before I got up I thought I heard the sound of a brush on my boots. I rose on my elbow and saw the Bishop polishing my boots. I insisted that he lay them down, but he persisted and finished the job. A little after that some ladies asked me what I understood by the Saviour's words concerning washing the feet. "Is it," they asked, "a permanent obligation on us?" I said, "It is an example." "But," they replied, "did not Jesus distinctly say, 'Ye ought also to wash one another's feet?'" I said, "Interpreted in the language of the present day that means 'black ye one another's boots.'" Have the spirit of Christian service in you, and carry that to the ends of the earth, and in every caste-stricken country you can teach the people what depth of meaning there is in these simple words.—Bishop Thoburn.

In truth it is not in the solitary life one shows himself a man; but the victory is his who, as the husband and father of a family, withstands all the temptations that assail him in providing for wife and children, servants and substance, without allowing himself to be turned from the love of God.—Clement of Alexandria.

Messenger and Visitor

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S. MCC. BLACK

Editor

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Vitalizing the Prayer-Meeting.

The prosperity of a church depends more upon the character of its prayer-meetings than upon any other one thing. If they are what they ought to be,—attractive, spiritual, instructive, the church will grow and thrive, if they are dull and lifeless, the church will languish, no matter what its external condition may be. It is therefore a matter of no small moment that everything shall be done to put all possible vitality into the prayer-meeting so as to make it a source of inspiration and blessing to every member of the flock.

In a good church prayer meeting, there are two prime essentials—first, the edification of the whole body; second, the cultivation of the gifts of individual members. The pastor's great problem is how to secure the latter without hindering the former. As a rule he is better qualified both by education and experience to 'speak to edification' than most lay members.

But it is essential to the fullest development of the spiritual life of the church that every gift the members possess should be brought into active exercise. All experienced pastors will agree, that in this way only, can the church be kept from falling into an idle and inefficient state.

A silent church is not apt to be an active, growing church, for, though it may be true that 'silence is golden' at times and under certain circumstances, the fact remains and always will remain, that the spoken word of Christian experience is one of the most effective means of promoting spiritual growth.

The readers of this journal do not need to be reminded that the prayer-meeting as ordinarily conducted, is not admirably adapted to accomplish the two objects named. The common mode of conducting a prayer-meeting is as crude as possible. The pastor opens the meeting with a form as rigid in outline as a prayer-book ritual, and after the customary round of hymns, Scripture reading, prayer and "talk," drops the reins, and lets the meeting take care of itself, with, perhaps, an occasional jog at the elbows of laggard brethren by way of reminders, "to lmp ove the time." The common result of this go-as-you-please method is very familiar to us all. The hour drags heavily, with long and painful pauses, or there is a dreary round of commonplace remarks and stereotyped prayers that afford neither pleasure nor profit to any one. In this service those who speak have made no real progress in the cultivation of "the gift that is in them," and the listeners have heard nothing that will help them to a higher religious life. Such a mode of conducting a prayer-meeting does not seem to be very well suited to secure either of the objects referred to. There surely is "a more excellent way."

The idea which must underlie any plan for making the prayer-meeting what it ought to be may be summed up in one word—*preparation*. The pastor prepares himself to speak; the lay brethren should do the same. It is a rare power to be able to speak well without special preparation, and the reason why the prayer-meeting is so often given over to the prosy talk of a few "old stagers" is that the rest, having made no preparation to speak, do not dare to try. It is the pastor's duty as overseer of the flock, to look to it that brethren who have a gift for profitable speaking or for leading in prayer, do not neglect it. He should not only exhort them to exercise these gifts, but aid them in doing so. This he may do in various ways. Suppose, for example, he should select a topic for consideration a week in advance, and in place of a general exhorta-

tion to all to ~~some~~ prepared to say something about it—an exhortation rarely heeded—should assign a single point to one and another, in whom he has discerned latent ability to speak profitably, give them some hints about preparation, and then, before the meeting opens, slip a memorandum of the order in which they are to speak into the hand of each. Let him ask a number of brethren to come prepared to lead in prayer with special reference to the topic of the evening. Then, if he chooses, let him "throw the meeting open," taking care to be suggestively brief in his own remarks—unless, indeed, as may sometimes be wise, he reserves these till the close. In this way while none will be hindered from speaking "if the Spirit moves," the time will be largely filled up with at least thoughtful speaking and prayer, and so far, there will be a gain in attractiveness and edifying power; and the process of training in the exercise of "gifts" will be happily begun. This is but a hint of the many ways in which a pastor who carefully studies the characteristics of his people, and the specific deficiencies of his own prayer-meeting, can draw on the latent powers of the one, and give new interest and power to the other.

We should be glad to publish a few helpful hints from pastors of experience along this line, such as could be written on a sheet of note paper or on a post card.

Being Real.

Sometime ago a gentleman met a friend on a railroad train and after the customary greeting he said, 'Brother—I've got a new prayer,—got a new prayer!' He knew his friend's earnest piety, and was not startled by the strangeness of the expression. 'Well, teach me your new prayer,' was the reply. 'It is this—'Lord Make Me Real.' Here is something worth thinking about,—a prayer that would not hurt any one of us to learn. A good prayer for our New Brunswick readers to learn in these election times.

We believe God's word,—that sin and pardon, heaven and hell, are facts. But is our manner such as will impress others that these things are facts to us? Are we 'real' about them? When Paul and Silas in the course of their journeying had come to Thessalonica, the unbelieving Jews stirred up a tumult against them, and began their accusation before the rulers with the words, 'These that have turned the world upside down have come hither also,' and the charge was true. It was not alone the simple story of the cross, ('power of God', though it was) that had brought about this result, there was something more, something in the way in which the story was told, something in the manner of the man who told it. Paul was real. See him in Caesarea a few years later, preaching to a royal audience. Permitted to speak for himself, he boldly and earnestly speaks for his Master, and so earnestly that even King Agrippa was 'almost persuaded,' and Festus charged him with being 'mad.' If this were madness, it would be a good thing if all our churches, B. Y. P. Us', and Sunday-schools were asylums filled with men and women afflicted with this Pauline lunacy, 'determined to know nothing among men save Jesus Christ and Him crucified.'

But a greater than Paul is here; we have the example of the Lord Himself, about whom the disciples remembered that it was written 'the zeal of thine house hath eaten me up.' His meat was to do the will of his Father, and to finish his work. Our work is identical with His: we are laborers together with Him, we are made partakers of His sufferings, and shall be of His glory.

The Son of Man came to seek and to save that which was lost; and it is enough for the disciple that he be as his Master, and the servant as his Lord. We can find no work that will more glorify the Father than that in which His well-beloved spirit has life and we can do no better than follow his steps in the earnestness and singleness of purpose, with which He went about it. He was 'real.'

Are our lives through the week in harmony with the truths we read, or hear, or teach, on Sunday? Or is our religion on Sunday, like the clothes we wear, different in form or expression from what it is on Monday?

Do we speak of 'waiting on the Lord' one day in seven and give the whole business the lie on the

remaining six? Whatever else may or may not be true, let no taint of insincerity be found in us 'Lord make me real.'

Editorial Notes.

—Growth, effectiveness, power, influence and boldness in the divine life are qualities to be "worked out." They are the results of effort and consecration. This work may be more laborious to some than to others, as is toil of any kind, but to no one will these virtues come by chance. "Something for nothing" is a principle that finds no place in God's economy. Heaven's glory is not free, even though salvation "is all of grace." No one enters it by good luck, it is not a "present" to favorites, nor a windfall to a dying man, but "blessed are they that do His commandments that they may have right to the tree of life."

—There are some truths which need to be emphasized. One of them is the incalculable value of the soul, another is the fact of sin, degrading and damning this being, whom God has marked so high—the awful, blighting, blasting, destroying power of sin; another is the final doom of the impenitent. Tone it down, twist and turn as you please, the everlasting punishment of the wicked is as clearly taught in the Scriptures as the fact that God is love; a fourth fact is the power of the Gospel of Christ. Now, and evermore, it is "the power of God unto Salvation, to every one that believes." These great virtues need iteration and reiteration.

—'Come out and be separate' is Christ's clear command to every one who enlists under His banner. The Bible draws distinct lines, and no one can stand on both sides of the dividing line. On one side walks the Master, on the other drifts the worldling, and Christians need never expect to draw their fashion-loving, unconverted neighbors over to Christ's side of the line by compromises. If you go a mile with worldlings you will very likely be compelled to go two or three instead. Moses wanted Hobab's company but he said, "Come with us and we will do thee good." That is the only way to win souls to Jesus.

—Says a recent writer: "If you will study the history of Christ's ministry from baptism to ascension, you will discover that it is made up mostly of little words, little deeds, little prayers, little sympathies, adding themselves in unwearying succession. The talk with the woman at the well, the tear at the grave of Lazarus, the teaching a mob of followers how to pray, the explanation of the Gospel one Sunday afternoon to two disciples, are simple illustrations of our Lord Jesus Christ's methods." It is not the great things done by the few as the infinite number of little things done by the many that go to make the warp and woof of our lives on this earth.

—We learn from the Treasurer of Denominational Funds for N. B. that there are quite a number of churches that have not contributed to the work of the denomination thus far, and one half of the year is gone. The total contributions to February 1st were \$1,323.75 for all purposes. This is not as much as was contributed to the same date last year, though it is right to say that two of the largest contributing churches the past year have not done as well this year. There are others that are falling into line. The desire is to have an offering from every church at least once in three months. It is only when all take hold, pastors and people, that this branch of our work will thrive. Our columns are filled from week to week with the most encouraging news from home and abroad. Lend a hand, brethren. Let us all help!

—The address of the late president of the N. S. Fruit Growers' Association, a resume of which appears on page 10 of this issue, is well worthy of perusal by the readers of this journal. This association has done and is doing a most valuable work in connection with fruit culture in Nova Scotia. We could wish that the sphere of its work might be so enlarged as to embrace all the Maritime Provinces. We are assured that fruit can be raised with profit in both New Brunswick and Prince Edward Island, the quality of which will compare favorably with that grown in any other part of Canada. Perhaps we cannot expect a N. B. Fruit Growers' Association but surely something might be done in the direction indicated. Mr. Pigelow as President of the N. S., Association and those associated with him have been indefatigable in their efforts to promote the culture of fruit. Work done along this line should be encouraged by all who desire the material prosperity of the country in which they reside. A School of Agriculture and Horticulture for those three Provinces would be a step in the right direction. It is worthy of the consideration of our governments. We are pleased to learn that something has been done in this direction.

Wolfville Notes.

On Lord's Day, Feb. 8th, the Day of Prayer for Colleges was duly observed. At the morning service in the church, Rev. C. H. Day, M. A. of Kentville, preached a

suggestive and helpful sermon on Christian Growth. Mr. Day's thoughts were well developed and illustrated, and adapted to the large number of interested young people present.

At the evening service in College Hall an able address was given by Dr. Sawyer, in which he drew practical lessons of value from the early years of the life of Christ. Dr. Sawyer's deliverances are always listened to with the respect and appreciation that his eminent services inspire.

The illness of Dr. Black, Editor of the MESSENGER AND VISITOR, causes pain to Wolfville Baptists as well as to other readers of our denominational paper. Dr. Black's services as editor since the summer of 1890, have shown him to be a man of excellent spirit, of wisdom in his different office, and of unusual ability and culture. He is honored and esteemed highly here as elsewhere, and the report of his recovery will be welcome news.

The Wolfville church has lost two valued members within a few weeks. Fred B Starr who was graduated from Acadia in 1903, died just as he was about to enter life's work. But his purpose, character and spirit were so high that his Christian testimony made his life, though comparatively brief, far from fruitless.

Mrs. Newcombe, widow of the late Rev. James Newcombe and mother of Rev. W. A. Newcombe, D. D., of Thomaston, Maine, died on Jan. 28th, aged 89 years. She was a daughter of the late William Johnson, M. P. P. Her sister, Mrs. Armstrong, her close companion for years, died on the first day of January. Her husband, the Rev. James Newcombe, was a native of Stewiacke and a member of the first class formed at Acadia. He was ordained at Hillsborough in 1849 and was afterwards pastor of the Moncton Baptist church for twelve years. He removed with his wife to Wolfville in 1863. He died in 1874.

Mrs. Newcombe was highly esteemed for her personal qualities and Christian character. She adorned her profession of faith and leaves the priceless legacy of a good name. Dr. Newcombe was present at the funeral. He returned to his church in Thomaston last week.

Sunday School Evangelistic Week and Decision Day.

It is recommended by the International Sunday School Executive, that all Sunday School Associations observe Decision Day with such preparatory work as may help to make it effective.

In harmony with the acceptance of other Provincial and State Associations, the New Brunswick Executive have adopted the week preceding Easter Sunday—April 5-11th—for special evangelistic work for the Sunday Schools, naming Sunday 12th, as a day of decision or ingathering.

Doubtless some will make their own plans, while others will welcome suggestions. For the latter, the Committee make the following outline:

At a reasonably early date—not later than March 23rd—let pas or, officers and teachers unite in prayerful conference to form such plans as may be in agreement with their church rules to bring about the object contemplated.

On the next Sunday after such conference, let the pastor preach to parents, showing them their responsibility and asking a hearty co-operation with their teachers. We also advise the distribution of leaflet literature promoting this subject among teachers and parents. A little book on "Decision Day in the Sunday School," by Rev. J. Wilbur Chapman, can be obtained free by sending postage at the rate of one cent per five copies, to the secretary's office, Rev. A. Lucas, Sussex, N. B.

We advise each teacher to visit parents of scholars in his class, conferring with them on the aim of the school, and the best methods of winning their own children to Christ.

On Sunday, April 5th, let one sermon be on the subject of early conversion, trying to have children, teachers and parents present. Let the session of Sunday School on this day be followed by a prayer-meeting, especially seeking the guidance and help of the Holy Spirit.

During the week, several meetings should be held with the scholars for simple instruction on the plan of salvation as the only means of escaping from sin and its evils.

So far as possible a teacher should seek personal conversation with each individual scholar, making plain the way of salvation.

Sunday, 13th, should especially be used for opportunities of confessing Christ by all who have decided, not forgetting to aid such as do not as yet clearly understand.

In the school session the exercises may include prayer by teachers, and a brief appealing address by pastor or other person.

Some schools distribute cards containing the following:

DECISION DAY CARD.

"Seek ye first the Kingdom of God and His Righteousness."

MY DECISION.

Believing that Jesus Christ, the Son of God, is the Saviour of the world, that no other name is given under heaven among men by which men may be saved, and further,

Realizing that I am a sinner, and cannot save myself, I do now, after having carefully read God's Word and engaged in earnest prayer, decide to accept Christ as my Saviour, to begin a Christian life, and to unite with the church of God.

Name.....
Address.....
Teacher.....

Date.....

"Him that cometh to Me I will in no wise cast out."
In all we do let us seek only to be instruments of the Holy Spirit, being careful not to hinder his work. Some hinder by being silent when He wants them to be His mouth-piece, but we can talk too much and frustrate the operation of the Spirit. He will guide. Let us follow.

T. S. Simms
Rev. T. F. Fotheringham, D. D.
Rev. G. O. Gates, D. D.
Rev. A. Lucas } Committee.

To aid superintendents and others the Committee send this circular to every newspaper in the Province for early insertion, and they will make the March issue of The Sunday School Advocate a special evangelistic number, suitable for distribution. Extra copies can be obtained by sending to the Secretary's office—A. Lucas, Sussex—before Feb. 22nd, at the rate of one dollar per 100.

Walking After the Spirit.

BY REV. F. H. MOULE

There is perhaps no phase of Christian truth concerning which more anxious inquiry has been made during the last fifteen years than the doctrine of the Holy Spirit. Not a few good people it is feared, have been tempted to accept incorrect theories, and have suffered themselves and caused the body of Christ to suffer in consequence. To discover and make his own, in experience, the true biblical theory is the duty of every believer, as it is the best antidote for the visionary views of shallow religious teachers. In his commentary on the Epistle to the Romans, Expositors' Bible, the Rev. H. G. C. Moule presents the doctrine of the Spirit in form so excellent that it is here quoted in the hope that some of the readers of the MESSENGER AND VISITOR may be benefited. In the introduction to the more specific comments on Rom. 8: 1-11 Mr. Moule says:—

"Noteworthy indeed is the manner of the introduction of this glorious truth. It appears not without preparation and intimation; we have heard already of the Holy Ghost in the Christian's life vs. 5, 7, 6. The heavenly water has been heard and seen in its flow; as in a limestone country the traveller may see and hear, through fissures in the fields, the buried and living floods. But here the truth of the Spirit, like those floods, finding at last their exit at some rough cliff's base, pours itself into the light, and animates all the scene. In such an order and manner of treatment there is a spiritual and also a practical lesson. We are surely reminded, as to the experience of the Christian life, that in a certain sense we possess the Holy Ghost, yea, in His fulness, from the first hour of our possession of Christ. We are reminded also that it is at least possible, on the other hand that we may need so to realize and to use our covenant possession, after sad experiments in other directions, that life shall be thence forth a new experience of liberty and holy joy. We are reminded meanwhile that such a new departure, when it occurs, is new rather from our side than the Lord's. The water was running all the while below the rocks. Insight and faith, given by His grace, have not called it from above, but as it were from within, liberating what was there.

The practical lesson of this is important for the Christian teacher and pastor. On the other hand, let him make very much in his instructions, public and private, of the revelation of the Spirit. Let him leave no room, so far as he can do it, for doubt or oblivion in his friends' minds about the absolute necessity of the fulness of the presence and power of the Holy One, if life is to be indeed Christian. Let him describe as boldly and fully as the word describes in what life may be, must be, where that sacred fulness dwells; how assured, how happy within, how serviceable around, how pure, free, and strong, how heavenly, how practical, how humble. Let him urge any who have yet to learn it to learn all this in their own experience, claiming on their knees the mighty gift of God. On the other hand, let him be careful not to over draw his theory, and to prescribe too rigidly the methods of experience. Not all believers fall in the first hours of their faith to realize and to use, the fulness of what the Covenant gives them. And where that realization comes later than our first sight of Christ, as with so many of us it does come, not always is the experience and action the same. To one it is a crisis of memorable consciousness, a private Pentecost. Another wakes up

as from sleep to find the unsuspected treasure at his hand—hid from him till then by nothing thicker than shadows. And another is aware that somehow, he knows not how, he has come to use the presence and the power as a while ago he did not; he has passed a frontier—but he knows not when.

In all these cases, meanwhile, the man had, in one great respect, possessed the great gift all along. In covenant, in Christ it was his. As he stepped by penitent faith into the Lord, he trod on ground which, wonderful to say, was all his own. And beneath it ran, that moment, the River of the water of life. Only he had to discover to draw and to apply.

Again, the relation we have just indicated between our possession of Christ and our possession of the Holy Spirit, is a matter of the utmost moment, spiritual and practical presented prominently in this passage. All along as we read the passage we find linked inextricably together the truths of the Spirit and of the Son. "The law of the Spirit of life" is bound up with "Christ Jesus." The Son of God was sent to take our flesh, to die as our sin offering that we might "walk according to the Spirit." "The Spirit of God" is "the Spirit of Christ." The presence of the Spirit of Christ is such that, where he dwells, "Christ is in you." Here we read at once a caution and a truth of the richest positive blessing. We are warned to remember that there is no separable "Gospel of the Spirit." Not for a moment are we to advance, as it were, from the Lord Jesus Christ to a higher or deeper region ruled by the Holy Ghost. All the reasons, methods, and issues of the work of the Holy Ghost are eternally and organically connected with the Son of God. We have him at all because Christ died. We have life because he has joined us to Christ living. Our experimental proof of his fullness is that Christ to us is all. And we are to be on the guard against any exposition of his work and glory which shall for one moment leave out these facts. But not only are we to be on our guard; we are to rejoice in the thought that the mighty, the endless work of the Spirit is all done always upon that sacred field, Christ Jesus. And every day we are to draw upon the indwelling Giver of Life to do for us his own, his characteristic work; to show us our King in his beauty; and to fill our springs of thought and will with him."

Putting Away Evil.

In large chemical works it has been noticed that the employees are at times fascinated by the most deadly poisons, and it is not unusual where a dangerous chemical is stored to place within easy reach an anecdote to that particular poison. Cases are known when a fatal lust seized a man, and without any apparent reason. He may have eaten largely of such a chemical as cyanide, while close by untouched and untasted has been a jar of ammonia, the antidote to that poison. The evil and the good are placed before such a man, and he deliberately decides on the evil, and turns his back on the good. Joshua called on the Israelites to put away the poisonous evil, the gods of Egypt, and urged them to come to a right decision in serving the Lord in sincerity and in truth (verse 14). The gods of this world are around today, while the antidote to sin, even Christ Jesus, asks us to devote ourselves to Him and serve Him in sincerity and in truth.—Ex.

Restraining Another From Sin.

I heard the other day the story of a young man who sat chatting with some frivolous girls. Among them was a sweet, quiet young woman, known as a Christian. The young man, thinking to tease her, bantered her about her religion. The silly girls laughed, but the object of their mirth remained silent. Then, with the folly of youth and recklessness of impiety, he uttered many infidel objections to Christianity. She did not smile nor look at him, nor seem to notice him. Then he continued his banter, hoping to force her to refute something, but she maintained the same sweet dignified silence. A vision of his own stupidity broke over the young man and convicted him of sin. He said afterwards, telling the story, "That silence saved me." She saved him by maintaining her loyalty in Christ. We may often thus restrain others from sin.—Rx.

The Soul Looks Up.

Like a pansy perled with dew,
Or a daisy from the sod,
Thrilling with vitality
The soul looks up to God.
Feeling that the universe
To music rolls apace,
Believing that Providence
Is here and every place.
Throbbing with this faith sublime
The spirit looks on high,
Ever reaching through the night,
Believing day is nigh.
Blessings and refreshment come
To him who lifts his cup;
Visions filled with peace and light
To him who looks up.

—Arthur D. Wilmot.

* * * The Story Page. * * *

Boys and Mothers.

BY SIDNEY DAYRE.

School out? Shout, scream, jump, race, wrestle—everything by which boys let out their joy at being no longer quiet!

"Let's go up the hill for nuts," was the cry.

"Yes—let's."

"You come too, Cliff," as one boy worked himself out of the small crowd just let loose from the country schoolhouse and went out of the yard.

"No, I can't."

"Why not? We'll have lots of fun."

"I'd like to." Cliff cast a longing look up the hill shining with the scarlet and gold of autumn. Very well he knew the fun of hearing the brown nuts rattle down an accompaniment to the shouts of merry boys.

"Come on, then."

For a moment Cliff wavered, then braced up.

"No," he said. "My mother'll be looking out for me. She always feels a little afraid about the bridge, and if I am not home just at the time she gets frightened."

"Pshaw!" cried Tom Barnes, with a sniff. "As if I'd be tied to my mother as you are. I can't go up the hill 'cause my foot hasn't got over the sprain and it hurts. But if I could, I'd go, mother or no mother."

Cliff was angry, and cast about for something sharp enough to say.

"Perhaps I would if I had such a mother as yours."

"What's that?" cried Tom, flaming up.

"I say," answered Cliff, delighted at seeing the effect of his words, "that if I had such a mother as yours I suppose I'd do just as you do. But I haven't such a one. I wouldn't have a mother who wasn't worth minding."

Cliff had multiplied his words, flinging them out with more and more relish at Tom's anger. He now turned and ran away with a laugh.

With a shriek of rage Tom started to follow him, but was soon forced by the pain in his foot to stop. As he continued to shout his anger after the enemy, the teacher came from the schoolhouse and went towards him. The other boys were by this time beyond hearing.

"Did you hear him, Miss Morse?—Did you hear what he said? I'll thrash him tomorrow," doubling up his fists, till he takes every word of it back. And won't you punish him, too?"

"Well, I don't know," said Miss Morse, drawing the boy to a step and sitting down beside him. "What did he say?"

"He said—why, he said," said Tom, in his excitement not really remembering what had been said, "he said that my mother wasn't a good woman."

"I didn't hear that, and I could hear it all through the open window."

"Well, he said he wouldn't—wouldn't—like to have a mother like mine."

"Not exactly that, either. I heard him say he wouldn't have a mother that was not worth minding. And I don't know, but I agree with him. I shouldn't like that kind myself."

"And who says my mother isn't worth minding?" said Tom, bristling again.

"Well, don't you?"

"No. I never said such a thing in my life."

"See here, Tom," Miss Morse smoothed the boy's hair and fanned his hot face with his hat, "don't you ever stop to think that there are different ways of saying things—that our actions speak as loudly as our words? More loudly I should say, for we can say what is not true, but what we do shows really what we are and what we think. Now, how does anybody know your mother is worth obeying? Do they learn it from you?"

Tom stared for a moment at his teacher, then gave a low whistle. She sat in silence while one new thought after another crowded upon his mind.

How did anybody know it anyhow? Tom had never really intended to be unfaithful to his gentle little mother, who indulged him far more than was good for him. Now he recalled the morning chores she asked of him. If he felt like doing them they were done, but more often they were left for some one else. If there was nothing "up" among the boys after school he heeded her mildly-expressed wish that he should come home promptly; otherwise he stayed out as long as he pleased. No, certainly, nobody would know from him that his mother was worth obeying.

"I don't know Cliff's mother," went on Miss Morse, "because I haven't been here very long, and it is quite a walk to their house. But I want to know her, for I feel sure from what I have seen of Cliff that she must be a good woman. When you see a boy ready to think of his mother, anxious to keep her from anxiety, willing to give up a pleasure rather than run the risk of distressing her, I can give a pretty good guess what she must be." Tom colored deeply. "My mother's good," he growled, under his breath.

"I haven't a doubt of it, my boy. But how are people to know it through you, unless you are? People will judge her by you. If you do not honor her by obedience, how can you wonder at their thinking that, as Cliff expressed it, she is not worth minding?"

"But she is," exclaimed Tom, firing up again.

"I wish more boys would remember," said Miss Morse, gently, after another little pause, "what joy and comfort they can be to their mothers if they will. And, oh, that they would remember it while they have time. There must come a time, you know, when their voices will be hushed. Our words can never reach them when the sod is between them and us, no matter how we ache and ache to tell them how much we did love, love them, in spite of all our careless ways."

Tom set his lips hard together as he choked down a lump in his throat.

"And I think those of us whose mothers are mild and quiet, not sharp and loud, but low-voiced in their way of letting us know what they want of us—we ought to feel special tenderness for them—don't you?"

"Yes'm, I do," said Tom, getting up. "Good bye."

"Why, Tommy, you're home so early?" said his mother, looking up with a pleased smile as he entered the room at home. Tom liked the smile; it was so different from the troubled look with which she usually met his home-comings.

"Yes—'cause," he began, in the embarrassment of the new feeling which he did not like to show, "my foot hurt—and—say, mother," with a burst, "I'm coming home when you want me to. Every time."

"Are you, dear? Well, that will be a great comfort to mother."

She looked after him as he went about some small duties neglected for days, and there was a mist in her eyes along with the smile as she thought:

"The dear boy will forget it all before long. But it's good to have him think it."

Cliff, arriving at home, found the house quiet and his mother away. It was disappointing and he growled a little.

"There, now! I might have stayed with the boys as well as not."

And the feeling stayed with him as the lonely evening dragged on and she did not come home until late. But the last of it went out of his head when she said:

"My good boy! I had to go to your aunt who was ill. But I should not have had an easy moment if I had not felt sure you would be at home just when I expected you."

Tom did not offer Cliff the threatened thrashing. Indeed, it seemed from that day on to take so much of his energy to show that his mother was as well worth minding as Cliff's mother, as to leave little opportunity for quarrelling with anybody.

And Cliff never knew the effect which his brave start for duty to his mother had had upon one of his mates. For some of us is ordered this joy of seeing the blessing following one good word or work, but for most is simply the faith, not to be changed to sight till we reach the great hereafter, that our good must surely reach into the lives of those about us.—The advance.

What Ralph Saw.

Ralph had been sick a whole month, and now that he was able to sit up again he liked to have his chair by the window, where he could look out and watch the men who were at work upon a new house which was being built next door.

He was so glad that the men were at work there just at that time, for the days sometimes seemed very long to him, and he liked to see the house growing before his eyes. Nothing else entertained him for so long a time.

But one day the funniest thing happened at the new house. A strange workman appeared on the scene, but this workman hindered more than he helped.

Ralph was at his accustomed place at the window and was watching a carpenter who was measuring pieces of lumber for a certain part of the building. Ralph saw him take out his measure and mark the length with a pencil. He then laid the pencil down beside him while he sawed the board. Pretty soon he looked around to get his pencil, and it was gone. He looked about a few minutes; then he took another pencil from his pocket. He marked another board with this and laid it down as before, and when he wanted it again, it, too, was gone.

The man now began to look vexed, and he searched all about, probably expecting to find some mischievous boy around, Ralph thought. But finding no boy and no pencils, he borrowed another pencil of one of the workmen, and this time, when he got through using it, he put it in his pocket. So he managed in this way to keep the one he had borrowed.

Presently he seemed to have measured all the boards

he needed, and then he began nailing them in place. He took a handful of nails from the pocket of the big apron that he wore and laid them down within easy reach. He used a few of them, and when he reached around for more there were no more there. Then he stood straight up, took off his cap and scratched his head.

Ralph had been watching all this time, and had seen where all the missing articles went, and now at the man's perplexity he laughed aloud. Mamma, who was in the next room, heard the merry laugh, and it did her good. She determined to go in as soon as she finished the dusting and see what was amusing Ralph so much.

After the loss of his nails, the workman seemed to think something was wrong. He looked all about, questioned some of the other carpenters, and finally went to work once more. But this time he took the nails from his pocket only as he needed them, and once in a while he would look around as if watching for somebody. But as nobody appeared, he at last seemed quite to forget his mysterious losses, and to work on in his usual manner.

It was a warm day, and as the sun rose higher he began to feel very warm. Ralph could see how heated he looked, and finally he took out a large red handkerchief and wiped his forehead.

He seemed a very absent-minded sort of workman, for now he laid his handkerchief down beside him while he again turned to his work.

"Mamma, come quick, quick!" Ralph shouted, and mamma hurried to his side.

He pointed to the window. "Now, watch that man's handkerchief," he said. "Don't take your eyes off from it."

Mamma wondered what Ralph meant, but she did as he said, and pretty soon, when the man had gone to his work and quite turned his back to the handkerchief, down swooped a big black crow, picked up the handkerchief and flew off with it.

Then how Ralph did laugh and clap his hands. "It's just too funny, mamma," he said. And then he explained to her how the crow had been playing jokes on the carpenter all the morning. Mamma laughed too, and then she said, "I think, Ralph, that we will have to arrest Mr. Crow. Shall we tell the man who his tormentor is?"

"Yes," said Ralph; only do please wait till he finds his handkerchief gone."

So they waited, and presently the man turned to take up his handkerchief, for he had grown very warm again. His look of blank astonishment when he found it was gone was too much for both Ralph and mamma, and they laughed till the tears stood in their eyes.

Then mamma went out on the front steps and tried to call to the man, but he was shouting and gesticulating to the other workmen in such a frantic way that she had to go over to the building before she could make him hear her.

Ralph watched from the window. He saw the man turn at last and listen to what mamma had to say, and he saw them both go around to the further end of a pile of lumber, where there was a space between two boards, and there, safely stored away, were the pencils, nails and the handkerchief, as they expected.

When Ralph saw mamma point up into the branches of a tree which stood near, and from which, as she did so, there came a cry of "Caw! caw! caw!"

The other workmen shouted with laughter. At first the subject of Mr. Crow's practical jokes was inclined to be angry, but at last his better nature conquered, and he laughed with the rest.

As he went back to work Ralph saw him take the handkerchief and tie it under his chin, and mamma explained when she came in that he said he would have to tie his cap on or the bird would be flying off with that next.

But Jim Crow seemed satisfied with his morning's work and after his trick was discovered he flew off home, and the poor workman was left in peace.

As Ralph was much better the next day, mamma said she believed that his laughing so hard over Jim Crow's pranks had done him more good than medicine.—Southern Churchman.

A Suggestion From Dennis.

When Dennis mentioned the matter for the first time, I was almost indignant. We were sitting by the fireside one evening; he had been reading the paper, and I was almost dozing over a dull book, when he looked up quite suddenly and said: "I have been thinking, Clara, that you and I should begin giving systematically."

"Giving systematically to what?" I asked in genuine surprise, and endeavoured to look wide-awake and interested.

"Why, to the church and missions, and so on," explained Dennis.

"Give what?" I said again, setting my lids a trifle

firmer and making it just as hard for poor Dennis as I could.

"Money, of course," he answered. "You know what I mean, dear. Suppose we keep a tithe-box. At present we really give nothing worth speaking of."

"Whatever are you thinking of, Dennis," said I, "to talk so soberly of giving, when you know that we have not nearly enough to live on as it is? It is more of a problem every day, with our income, to make both ends meet."

I looked meaningly around the plain little room, with its modest, lonely-looking furniture, and reminded Dennis of the rest which was overdue and the many things we both needed. I even quoted scripture to the effect that if any provide not for his own he is worse than an infidel: and, being fairly started, soon talked both him and myself into a dissatisfied frame of mind. It all ended in Dennis saying, "Oh, well, no doubt as you say, what is impossible is impossible, and that ends it. But I do wish we were able to give something."

A serious illness came to me, and as I needed constant care, Dennis, who was very busy in the office, proposed that we send for a young girl whom we had become interested in as a child, in the orphan's home. I knew she had experience in attending the sick, and rather unwillingly consented. Maggie was a capable, well-trained girl, and had a peculiarly gentle and pleasing voice. I loved to hear it so well that during my convalescence I kept her talking on one pretext or other most of the time. In this spirit I asked her rather languidly one day what she kept in a little pasteboard box I had noticed several times in her hands.

"This is my tithe-box," said Maggie, turning her honest blue eyes full on me. "I was just counting the money over to see how much I have for the missions next Sabbath."

"Why, child," said I, "come here and sit by me; I want to talk to you. Do you mean to tell me that you give a tenth to the Lord?"

The girl was rather surprised at my vehemence, but answered simply, "Why, yes ma'am. I am very sorry it is so little I can give, having only my earnings. Sometimes I think it would be nearer right if I, whose whole is such a trifle, should give one-fifth. There is so much need of money, you know. It is different with rich people; one-tenth of their money is a great deal, and so much good can be accomplished with it."

I winced under Maggie's ingenious argument—such a decided inversion of mine—but she, sweet child, all unconscious of my thoughts, went on to tell me of the good matron at the home, who had taught her, as a child, that she had a Father in heaven ready to be more to her than the father and mother she had lost. "She told us," said Maggie, "that when Jesus left the earth after His resurrection, He put the missionary work He had been doing for three years—and for that matter, all His life, the matron said—in our hands to do for Him; and He said plainly that everyone of us who love Him shall show it by what we do for the work He loved. If we cannot preach or teach, or give up all our time to Him here or over the seas, we can at least give a part of our money to Him. She liked to give a tenth, because that was God's own plan for the people He loved; and so must be the division of one's money which pleases him best. 'It is His right,' said the dear matron one day, 'to have a tenth of our all; and after that, if we spare more, we can call it a gift.' She gave us all a tithe-box, and the very first money I earned, all my own, I put a tenth in it."

"So your matron thought that everyone should give a tenth to the Lord, Maggie?"

"No, ma'am," was the quiet answer. "She did not think of it in that way. But she said that, like the other plans the good Lord has made for our every day living, it is really all to make us good and happy. We are so glad when we once begin to give in that way, and the nine-tenths which we keep are blessed of Him with the one He accepts; so it is lifted above being ordinary money, and does us far more good."

My mind was busy with these sweet words long after Maggie had left me, and the question came, "If she can give out of her pitiful poverty, what is my excuse?" Yes, I saw clearly now. I had been all in the wrong, and a stumbling block to my husband. So in the evening, as we sat cozily by the fire again, both happy in my returning strength, I said to Dennis: "I have learned a lesson which makes my illness a blessing, dear. Shall I tell you of it?" And then I told him of Maggie's ministering to my soul as well as to my body, and I showed him a little box, on which was written "Tithes." Dennis did not speak at first, but a glad look shone in his eyes, and he clasped my hand very tenderly.

"The Lord's hand is in this, Clara," he said at last. "We will pledge a tithe of all God ever gives us over this little box, won't we?"

It would be a half truth to say we never miss that money. It has brought us a blessing. Though we are not rich, and probably never will be, we are content, which is far better, and need not fret about matters no more. "O Dennis," I said the other day, "how well worth heeding that suggestion of yours has proved!"—Selected.

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.

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Daily Bible Readings.

Monday.—The ancient promise of the outpouring of the Spirit. Joel 2: 28-32.

Tuesday.—Our Lord Jesus renews the promise of power from on high. Luke 24: 44-53; Acts 1: 6-11.

Wednesday.—Those who know the true God are appointed to be witnesses of his sole deity. Isaiah 43: 9-13.

Thursday.—Peter and the other apostles bearing witness under the Spirit's influence and power. Acts 2: 1-21.

Friday.—Effect of testimony for Christ when the power of the Holy Spirit rests on the witnesses. Acts 2: 22-42.

Saturday.—The Holy Spirit makes the witnesses brave in the face of danger. Acts 4: 1-22.

Sunday.—The Holy Spirit not only inspires the witness with courage, but also makes him gentle and forgiving. Acts 7: 51-60.

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During March the Comments on Prayer Meeting Topic will be furnished by Rev. J. H. McDonald of Fredericton, N. B.

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Prayer Meeting Topic, Feb 22.

The Purpose of Power.

The purpose of power as revealed by the above passage is—

I. Negatively,

1. Not to minister to race prejudice. The question, "Lord wilt thou at this time restore again the kingdom to Israel?" indicated that the disciples still clung to the dream of temporal dominion. They hoped yet to see Jerusalem the centre of worldly power dictating terms to all other nations. In their thought the Jew was a superior being, immeasurably in advance of all others, and he alone was fitted to rule. These disciples forgot that the Jews had proved their unfitness for dominion by rejecting their king and Messiah. They knew not the time of their "visitation." And had God permitted this pride-inflated people to realize their dream it can easily be seen what the consequences would have been. The old story of race prejudice, selfish exclusiveness, national phariseism and forgetfulness of their mission to the world would have been repeated on a more extended scale. Jesus taught his disciples that the power of God would not be granted for race aggrandizement, and thus by implication that no one race has a right to seek power to lord it over others.

If God has given power, privilege and position to our own race, the Anglo-Saxon, it is certainly not that these things may minister to our race pride, but rather that they may enable us to exalt those lower down in the scale of humanity. Kipling has beautifully emphasized this thought in his hymn, "The recessional."

2. Not to minister to personal ambition. It may well have been that personal interest prompted this question about Israel's restoration. In the minds of these disciples lurked the thought perhaps of the place which they were to occupy. Visions of positions of honor, of the seats on the "right hand" and on the "left hand" in the Kingdom, flitted before their imaginations. Their conception of the Kingdom had not yet been spiritualized. Jesus showed them that the power of God could not be prostituted to such low ends. It had more worthy purposes to fulfil. Many men would be glad to have the power of the Holy Ghost like "Simon the sorcerer," in order to make money or gain position by its use.

Let us beware of seeking God's power for selfish ends.

II. Positively.

1. To exalt Christ. "Ye shall be witnesses unto me." The chief work of the Holy Spirit was to honor and magnify Christ. "He shall glorify me," John 16: 14. And just as the Holy Spirit was not to speak of himself but veil himself behind the brightness of Jesus, so the disciple is to use the power given him "to lift up the Son of Man." He must increase, but we must decrease. All the crowns we have worn must be cast down at his feet. Paul understood the true purpose of power when he so ignored self that he could say, "For me to live is Christ." He even gloried in the repression and crucifixion of the "I" in his life, that the power of Christ might abide upon him. The power of Christ and the power of the self are mutually antagonistic. One must eventually displace the other.

2. To serve men. "Ye shall be witnesses" The purpose then of the incoming power was forcible testimony. It may seem strange that Jesus should have expended so much power through his followers, in the form of preaching and witnessing. And yet what force has ever been so effective as preaching the gospel, and

especially that form of preaching known as personal testimony! It has made Christ a reality to millions. It has thrilled multitudes into new love to God. It has revolutionized myriads of lives. Let us not then withhold our testimony to the gospel for God has ordained that it shall be the very power of God unto salvation.

SUGGESTED SONGS

"All Hail the Power of Jesus' Name." "Be Strong in the Lord." "We Praise Thee O God." "More Love to Thee." "I need Thee every Hour."

Keutville, N. S.

C. H. DAY.

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Paul's Perplexity.

BY REV. RUPERT OSGOOD MORSE.

As Paul faced the two facts—"My life is Christ," "My death is gain" he hesitated which to choose. Like Hamlet, he soliloquizes over the "to be or not to be." But Paul's motives lift his perplexity to a higher plane. He looks upon the bonds and buffetings, the scourges and the scornings he has endured, and, realizing that death will not only end all these, but bring him into the unveiled presence of his Lord, his desire is toward departure. He does not desire death in itself, but the presence with Christ. This thought replaces the gloom of the grave with living light. Hence Paul's desire for death.

In this desire we see the power of the believer's faith. All that a man hath will he give for his life. Men often spend their all in a vain endeavor to add a few months to a fast-ebbing life. They spend their gold with lavish hand, hoping thus to lengthen their days, so do they dread death. But Paul's eagle-eyed faith lays all sordid motives in the dust, as beholding Christ he avows a desire to depart, and be with Christ, which is far more better. Had death appeared to him a long sleep, would he have written thus? No, never! Cessation of activity would have been to that electric plant-incarnate the most doleful of thoughts.

Socrates called death, "A removal to another place." Paul says it is to be with Christ. How much grander the Christian outlook! The apostle had a positive conception of the future. How sad because how uncertain the closing words of Socrates' Apology, "Now it is time to depart—I to die, you to live; and which of us is going to the better destiny is known only to the Deity!" How vastly nobler the Christian faith, which desires to depart and be with Christ because it is far better.

Holy desires are good, but holy duties are better. So, considering the needs of those to whom he writes, Paul allows holy desires to fade away, while holy duties take their place. His judgment, therefore is for life. Life has still duties whose clamor call cries against the closet of his soul. Seeing the need of his spiritual children, he writes, "To abide in the flesh is more needful for your sake." This is proof that for Paul to live was Christ. Christ's life was one of majestic self-sacrifice. The same motive dominates Paul. His living is a necessity which springs from the need of others. His desires shall be crucified that others' needs may be served. Let us learn from his noble judgment that it is more important for us to serve where we are placed than it is to enjoy heaven. Rise to the dignity of these holy duties and rest assured that heaven will not fall you.

And Paul unfolds this necessity. "And having this confidence, I know that I shall abide, yes, and abide with you all." Paul's "abiding" means the believers' progress and joy in the faith. This was no small gospel triumph. Paul was co-stant in his protest against an infant church membership. He was not content that converts should always be fed, but never feed. If their joy in the faith does not increase they will remain infants. That progress may be made is Paul's joy in living. And what joy so great for the true servants of Christ as seeing those for whom he has labored growing up in Christ! But how distracting to see so many remain in spiritual infancy when they should be building up others in Christ.

One other motive entered into Paul's judgment. His presence would make the believer's glorying abundant in Christ Jesus. The idea is that they may obtain a richer possession in the gospel and the privileges of the Christian life. Paul would come to them in the fullness of the gospel. He would thus impart to them an increased measure of that wherein they boasted, but he would do it so that the glory of the work would be unto Christ. Thus should all of our joys terminate in Christ. Let "in Christ" be the motto of our lives and then Christ shall be glorified to them as he was in Paul's life.

We can find no higher view of Paul's character than that seen in his perplexity. It is only a superior spirit that would unselfishly hesitate to choose between life and death. If Paul thinks of death, it is of Christ he thinks. If he thinks of life, it is of his work he thinks. But in either case self is wholly forgotten.

Let us learn that he only who is dead to self has learned to live.—Baptist Union.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR FEBRUARY.

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

Extract From Miss Mabel Archibald's Letter

This a. m. Herreanna, Mary and I started off in the carriage drawn by six coolies. The sun was waking from its sleep and gliding all the east with light. All nature seemed sweet and fresh as a result of the recent rain. (I suppose I should not say sweet for more often than not the rain stirs up the refuse along the way and causes unpleasant odors.)

How we look forward to and long for November, December and January. In those months we know no cloud will darken the horizon of the sky and that the breezes will not be scorching hot, but that in the days of those three months we will be able to say: "How delightful in India! For as far as air, tree and sky is concerned."

After travelling two miles we walked over the ridges of the verdant rice fields and came to the Mela Village. Yes, see that banyan tree! Is it not gigantic with its far-spreading branches, huge trunk and root-like tendrils hanging down here and there, feeling for earth so that they too might grow into stupendous proportions. This tree at its base is encircled by a platform built of mud and stones and is the general meeting place for the villagers. If you look closely you will see that the tree is daubed here and there with powder thus showing that it forms an object of worship.

We choose this site as our centre of work. The strains of the concertina soon draw a crowd of women and children. As we talked I noticed that one woman wanted to say something and kept pointing to a scar on her cheek. On inquiry she said: "I came to your hospital many times. The Doctor there made me well, she took out the big tumor." "Did you hear about Jesus at the hospital?" "Yes, didn't I!—every time I came I heard." This woman could not seem to hear the Story of Love often enough and she and others promised to help John start a school there. John has tried several times but the children all run and they say: "If we learn the devils will catch us."

From this village we went on to another Mela centre and from there to where the earthenware vessels are made. Many of the people left their work and for an hour or more seemed to give earnest attention to our message and it is always the one theme that we must emphasize—that Jesus bore our sins in his own body on the tree. Over and over again we explain and tell and illustrate and withal appealing to them, beseeching them to believe on this wonderful Saviour.

"I went down to a potter's house, and, behold he wrought a work upon the wheels." We did not need to go in or a house for there in the open air the potters were at work. Some were pounding an extra layer of clay on the sundried vessels, some were shaping the vessels and others preparing materials for work. Before we left we watched the process for a little. There at one side is the pile of prepared mud and the pot of water for moistening the clay and the string for separating it and a gouge of wood for moulding it and in the centre of this paraphernalia is the wheel placed on a stick which is grounded in a pile of mud and stones—a very crude wheel it is—made of the roughest wood and this is well smeared with mud. Look! the vessel is to be made. Some clay is taken from the pile and solidly placed on the centre of the wheel—now by placing a long stick into a hole on the rim of the wheel and holding the upper end of said stick with one hand and the middle part with the other the wheel is turned round and round again until an immense velocity is gained. As the wheel whizzes, whizzes round and round (and the mud on the centre goes too) the potter dips his hand in water, presses the clay from every side, inserts his fingers at the top, makes a cavity, touches it now here, and now there and lo! it rose beneath his hand into a fair and lovely shape! While the wheel is still going he takes the wooden gouge and trims it here and there, then finally passes the string across and lo! the vessel is separated from the remaining clay and skillfully placed upon the ground complete.

How pliable the clay seemed to be in the potters' hand and to the people we said: "On that you would submit yourselves to the hand of the Lord and allow him to work in you and upon you for your own salvation and His great glory." And to myself I said: "Christ I give Thee my

self, my will, my life, my all. I yield to Thee; thou art the potter; impose Thy will upon me and make me a vessel fit for Thy glorious service."

On leaving that village we went on to the house of the Vishavite who seems to be not far from the kingdom. Oh Lord God work in our hearts and the hearts of the perishing and speedily send such a wave of blessing that the many who know and say they believe may be swept into the visible church of Christ.

Had a bad attack of fever, but am glad to say am feeling well now. Had pictures taken today of my four Bible women who are giving good testimony for Jesus. John is doing admirably in evangelistic school work. Some of these children attend our church Sunday school and it often numbers 120 or more.

The Executive Quarterly meeting of W. B. M. U. was held in Mission Rooms, St. John, on Tuesday, Feb. 10. Meeting opened by reading Psalm 107 and prayer by Mrs. Marsters. The visiting sisters present were, Mrs. Corrie of Wolfville, Mrs. Roach and Mrs. Horseman. Most of the members of Executive residing in the city were present. Letters from Mrs. Martell and Mrs. Crandall were read regretting their absence from the meeting. The treasurer's statement showed receipts for last quarter \$7329.65 Expenditure \$2831.08. From Mission Bands \$337.65. A letter from Miss Archibald was read giving latest reports from Miss Blackadar. She has rallied from her last attack of illness and was going with Miss D. P. to her home at Vizagapatam, hoping that the change and treatment she could give would restore her to health. Special prayer was requested for her recovery.

A letter from Rev. W. V. Higgins stated that the long looked for booklet containing mission pictures was completed and on its way to Canada. It is hoped this little book will find its way into many homes in the Maritime Provinces, bringing the mission work in India much nearer and making the children and those older grown familiar with the faces and homes of our missionaries. Arrangements for its sale will be made when the book arrives.

A letter from Mrs. Archibald was read still pleading for a medical missionary. Correspondence was read from Ontario and United States where enquiries had been made concerning the matter of securing a lady medical missionary from there as all efforts had failed to get one from our own Provinces. There could be nothing definite done at this meeting. One name had been suggested and correspondence opened with her.

It was recommended that special prayer be continued that the Lord would direct in this matter and send a suitable person to take charge of the Hospital at Chicacole that the important and successful work carried on there during the past year might not be interrupted. Several earnest prayers were offered and other matters discussed. Regrets were expressed that there had not been letters received by the secretary from the lady missionaries on all the fields to be presented at Executive meeting. Some of them have not been heard from for a long time.

The Home Mission Committee of the W. B. M. U. met in Immanuel church, Truro, on Wednesday, Jan. 28. Nine members were present, Mrs. C. H. Martell in the chair. After devotional exercises business was proceeded with, and on motion Miss Eva McDorman's name was added to the Home Mission Committee. The subject of the work at Grande Ligne was discussed, and Mrs. Gunn of Belmont gave an interesting account of her visit there in September last. She spoke of their urgent need of means for furnishing the bedrooms in the new wing, and it was decided that we make up another box of useful articles and forward in March. Also decided that we ask the Mission Bands to contribute for this purpose such gifts as toilet sets, pin cushions, etc.

It was suggested that our Treasurer, Mrs. Smith, be written to, to enquire what response had been made to our appeal for a Christmas offering for Home Missions. After earnest prayer from a number present and singing of Dixology the meeting closed. L. W. KING, Sec'y.

The members of the Home Mission Committee are anxious to assist in furnishing the bedrooms of the new wing of the institute at Grande Ligne. Many of these rooms are yet unfurnished and applicants have to be refused admission for this reason. We purpose sending a box of useful articles in March and shall be very glad if any friends interested in the cause will assist by supplying quilts, blankets or bedroom linen of any description. We wish to call the attention of the directors and children of the Mission Band to this matter. Will they not assist by making toilet sets, pin cushions or any small articles which would help to make these rooms look

bright and pleasant. Will those in charge of the Mission Bands please try to interest the children in this matter and any gift of this kind will be much appreciated. Any thing sent to Mrs. J. Gunn, Belmont, Col. Co., before March 20th will be forwarded to Grande Ligne under her personal care. On behalf of the Home Mission Committee. L. W. KING, Sec'y. Truro, N. S.

Monies Received by the W. B. M. U. Treasurer.

FROM JAN. 30TH TO FEB. 11TH.

Springhill, F. M. \$6, H. M. \$4; Tidings, 25c.; Truro, Prince St. F. M. \$5, H. M. \$7.05; Wallace Bridge, F. M. \$1; Long Creek, F. M. \$5; Hampton, F. M. \$4.87; H. M. 25c. Christmas Offering, F. M. \$2, Reports, 15c.; Halifax Tidings, 25c.; Halifax, 1st church, F. M. \$10, H. M. \$10; Mite Society, Chicacole Hospital, \$20, Reports, 75c., Tidings, 25c.; Port Greenville, F. M. \$2, H. M. \$10; Amherst, F. M. \$18; North Sydney, F. M. \$24.25, H. M. \$13.25; Hebron (Yar Co) F. M. \$8.75, H. M. \$6.35; Reports, 15c.; Homeville, F. M. \$2.10, H. M. 90c.; Guysboro, F. M. \$4, H. M. \$3.50; New Glasgow, Tidings, \$1; Charlottetown, F. M. \$17.45, H. M. \$9.30; Woodstock, F. M. \$7, H. M. \$5.42, Reports, 50c.; Newmarket, Temple church, F. M. \$23.75, H. M. \$6.31, N. W. \$7.30, Reports, 55c.; Tidings, 25c.; Woodville, F. M. \$7.95, H. M. \$4.50, Reports, 50c.; Bear River, F. M. \$7.82, H. M. \$1.50; Willmot, F. M. \$8.50, H. M. \$1.50; Greenville, F. M. \$3.50, H. M. 8c., Reports, 5c.

MARY SMITH, Treas. W. B. M. U. Amherst, P. O. B. 513

Light is of God. Christ is the light of earth as well as the city of eternal peace. But as the blind walk without seeing in the light of day, so men walk in the midst of the light of God in spiritual blindness. What is to be seen is without, but the light, kindled and fed by God's Spirit, by which we see is within.—Isaac O. Rankin.

Eruptions

Pimples, boils, tetter, eczema or salt rheum, Are signs of diseased blood. Their radical and permanent cure, therefore consists in curing the blood. Angus Fisher, Sarnia, Ont., and Paul Keeton, Woodstock, Ala., were greatly troubled with boils, Mrs. Delia Lord, Leominster, Mass., had pimples all over her body; so did R. W. Garretson, New Brunswick, N. J. The brother of Sadie E. Stockmar, 87 Miller St., Fall River, Mass., was afflicted with eczema so severely that his hands became a "mass of sores." These sufferers, like others, have voluntarily testified to their complete cure by

Hood's Sarsaparilla

This great medicine acts directly and peculiarly on the blood, rids it of all humors, and makes it pure and healthy.



Commencing Feb. 15 and until April 30, 1903.

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- Midway, B. C.
- Vancouver, B. C.
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- New Westminster, B. C.
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Gluten Grits AND **BARLEY CRYSALS**, Perfect Breakfast and Desert Health Cereals. **PANBY FLOUR** for Breads, Cakes and Pastry. Unlike all other flours. Ask Grocers. For book of samples, write **MARVELL & RHINE**, Vancouver, B. C., U.S.A.

FITS Little's Fit cure for Epilepsy and kindred ailments is the only successful remedy, and is now used by the best physicians and hospitals in Europe and America. It is constantly recommended to the afflicted.

EPILEPSY, FITS, ST. VITUS' DANCE,
or have children or relatives that do so, or know a friend that is afflicted, then send for a free trial bottle and try it. It will be sent by mail free of charge. It has cured where every thing else has failed.

CURED

When writing mention this paper, and give full address to
THE LIEBIG CO., 179 King Street West, Toronto.

Personal.

Bro. H. G. Colpitts of the Rochester Theological Seminary has supplied the pulpit of the Brussels St. church for the past two Sundays with great acceptance to the people. He has also been present at some of the social services of the church during the week. Mr. Colpitts expects to complete his course at Rochester in May. Any church needing the services of a good man will make no mistake if they should be so fortunate as to secure him for a pastor.

Our readers will learn with deep regret of the demise of Mrs. Geo. A. Lawson, a notice which appears in our obituary column by the pen of Dr. Steele. To Brother Lawson we extend our Christian sympathy, in this trying experience, through which he has been called to pass. We trust the consolation of the gospel may be his, and that ere long his own health may be restored so to enable him to resume the work he loves so well.

The many friends of the Dr. A. K. DeBlais in these Provinces will learn with pleasure that he has been called to the pastorate of the 1st Baptist church Chicago. He succeeds Dr. P. S. Henson so well and favorably known in the United States. Dr. DeBlais will have a fine field for the exercise of his varied gifts. The MESSENGER AND VISITOR extends to him best wishes for a long and successful pastorate in this wide sphere of Christian influence to which he has been called.

The Rev. W. A. Allen, pastor of Upper Queensburg group of churches has resigned and left, and we are now waiting a minister to come with a view of settlement. Will some one respond to the call?

The death of the Rev. G. A. Hartley, D. D., on Sunday, Feb. 15th, removes a conspicuous figure from the social and religious life of the city of St. John. It also removes a pillar from the Free Baptist body of these provinces. Dr. Hartley has been the pastor of the Free Baptist church of St. John, west, for more than 44 years. He was a man of strong convictions, of deep-toned piety and of intrepid faith. His presence in the councils of his brethren will be greatly missed. He had been in failing health for some months but was able to discharge in part the duties of his high office to the last. The MESSENGER AND VISITOR extends to the sorrowing family and the bereaved church, heartfelt sympathy.

Ordination.

At the meeting of the Baptist Convention of the Maritime Provinces, held in the city of Yarmouth, August, 20 1881, "The report of the Committee on ordination was read by the Rev. Geo. Armstrong, D. D. and

GOOD WORK

Ever heard of the man who sold his horse because it was growing thin? After awhile he saw a fine looking horse he wanted to buy. It was his own old horse grown fat. The new owner had found the right medicine.

Scott's Emulsion does that kind of work with sickly children. Sometimes it changes a child's whole nature so much one would scarcely know the child. Scott's Emulsion starts the small ones to growing like weeds. The scrawny ones get hearty and fat. Color begins to show in the pale face.

Scott's Emulsion does this good work without hurting the little stomachs. No extra burden. All help.

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

adopted." See Baptist year book page 28, 72. In this report section 5, subsection 2, we have the following, "that the church calling for ordination of a candidate ask the best counsel from not less than seven churches within the county or district in which said church is located and that the church make no appointment for ordination, but simply for the council to consider the matter." Although the adoption of this report by the Convention does not make it compulsory, it is advisory, there are good reasons why it should be followed by the churches with elders and deacons. The convention is composed of representatives from the churches. The ordination is not only for the particular church which calls the counsel, but for the whole Baptist body which is seeking to carry on at large expense its educational and other important objects. In view of these and other facts it is wisdom we believe to pay heed as far as possible to the above subsection of the report on ordination adopted by the Convention. J. C. Feb. 11th.

Notices.

York and Sunbury Quarterly.

The quarterly meeting of the York and Sunbury Baptist churches will convene, (D. V.), with the Gibson Baptist church on Friday, March 6th at 7.30 p. m. Will all churches kindly appoint delegates. Business of paramount importance to the interest of the denomination and the Master's kingdom will be brought before the meeting. Let each delegate be in attendance.
 N. B. ROGERS, Sec'y-Treas.

Albert County Quarterly Meeting.

The Albert Co., quarterly meeting will convene at Hopewell Hill March 10th, at 2 o'clock. This is the missionary quarterly that we expected to hold last December, but were prevented by storm from meeting. The brethren who were on the previous programme will be expected to be present and were agreed to do so to take the part allotted. The churches should take advantage of this opportunity of having our ablest men discuss the various phases of our missionary work, and send up a full delegation. The Sunday School Convention meets on Wednesday afternoon.
 F. D. DAVIDSON, Sec'y-Treas.

Quarterly Meeting.

The Baptist quarterly meeting of the Counties of Colchester and Pictou will convene with the church at New Glasgow, on Wednesday and Thursday, March 4th and 5th. First session, in the interest of denominational work, on Wednesday evening at 7.30. All the pastors in these counties are respectfully urged to be present, and also to see that their respective churches appoint delegates to attend what we pray may be a season of rich blessing and interest, especially to the church with which the meetings are held.
 A. E. INGRAM, Sec'y.

The next meeting of the Hants Co., Baptist Convention will be held at Upper Barrington, Hants Co., March 9th and 10th. First session Monday 10.30 a. m. A good programme may be expected. Brooklyn, Midland Railway, is the nearest station where we expect teams to meet the Monday morning train.
 S. H. CORNWALL, Sec'y of Com.

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

NOTICE.

NOTICE is hereby given that application will be made to the Legislature of New Brunswick at its approaching session to revive, extend, and amend the act of Assembly
 45 Vic Chap 66 entitled an act to incorporate the St. John Canal and Dock Company;
 Also to revive, amend and consolidate therewith the acts of Assembly
 49 Vic Chap. 58 entitled an act to revive, continue and amend the several acts, relating to the Courtney Bay Bridge Co.
 180 45 Vic Chap 87 Entitled an act to revive, continue and amend the several acts relating to the Courtney Bay Bridge Co.
 Also 40 Vic Chap 29 Entitled an act to continue and amend an act passed in the 10th year of the reign of her present Majesty intituled an act to incorporate the Courtney Bay Bridge Co.
 Also 16 Vic Chap 69 Entitled an act to incorporate the Courtney Bay Bridge Co.
 And any acts in amendment thereof.
 Giving powers to the Company to acquire, construct, own, and operate Canals, Docks, Railways, Warehouses, yards, vessels and any and all facilities for their business also powers in regard to expropriating, reclaiming, improving, laying out and using; leasing and otherwise disposing of lands for the above and other purposes.
 Also to supply power or electricity for manufacturing or other purposes.
 Also to receive any aid that may be granted therefor.
 And generally to promote the above or any undertaking connected with shipping, manufacturing or other facilities in the neighborhood of St. John in the province of New Brunswick.
 J. S. ARMSTRONG,
 for applicants.

Obispo Rubber Plantation Co.

SEND FOR PROSPECTUS.

Absolutely the best Plantation investment on the market. Not a prospect, but a proven success. Has already paid dividends aggregating **17 per cent.**, although not yet two years old. And these are only preliminary profits from minor crops. When the principal products—Rubber, Cocoa, Vanilla, etc., begin to yield, the profits will almost double your original investment annually.

Earnings for 1902--10 per cent.

While thousands of acres are under cultivation and the Plantation is fully organized and an assured success without any further sale of stock, yet there is a vast amount of development still to be done before the entire nine thousand acres (over 14 square miles) are under cultivation. At present there are some six hundred Americans from all walks of life interested in this proposition, which is under the management of men who have made a success of their own private plantations. To secure additional capital to continue development rapidly, investors are invited to subscribe at the same price present stockholders paid (par), with a guarantee of four per cent and a full share in all the earnings of the company, commencing immediately. All monies go into actual development work—no salaries paid to officers or other expenses allowed until development is complete.

Free Trip to Mexico.

This is not an ordinary, but an extraordinary offer. For the benefit of bona-fide investors, either individuals or syndicates, who are not acquainted with us or with this class of investment, we will, where amount of subscription warrants it, allow and guarantee expenses to the property and return, disposing, if necessary, certified check with local bank, same to be forfeited and subscriptions cancelled if the facts are not as presented. Trip requires sixteen days from New York. Now is the best time to go. Full particulars sent to any investor, or any man or woman who wants to make a beginning. Subscriptions can be made for any amount from one share up, and on payments of **FIVE DOLLARS** per share monthly if desired.

Send for sample copy "Cent per Cent," a magazine for investors.
 MAIL THIS COUPON TO YOUR NEAREST AGENT.

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COOLS, COMFORTS AND HEALS THE SKIN, ENABLING THE MOST TENDER FACE TO ENJOY A CLOSE SHAVE WITHOUT UNPLEASANT RESULTS. Avoid dangerous, irritant and Witch Hazel preparations represented to be "the same as" Pond's Extract, which easily sour and generally contain "wood alcohol," a deadly poison.

OH, MY HEAD!
HOW IT ACHES!



NERVOUS BILIOUS SICK PERIODICAL SPASMODIC HEADACHES.

Headache is not of itself a disease, but is generally caused by some disorder of the stomach, liver or bowels. Before you can be cured you must remove the cause.

Burdock Blood Bitters
will do it for you.

It regulates the stomach, liver and bowels, purifies the blood and tones up the whole system to full health and vigor.

COWAN'S PERFECTION Cocoa.
It makes children healthy and strong.

Not Only Relief; A Cure.

ASTHMA

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

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

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The Home

NOVA SCOTIA FRUIT GROWERS' ASSOCIATION.

OFFICERS AND MEMBERS OF THE N. S. F. G. A.—The year 1903 will be remembered by N. S. fruit growers as the most disappointing and unprofitable one in our past history of apple culture. An unusually mild winter succeeded by a wet, cold May and June produced abundant blossoms, which in most cases set well, but during the first two weeks of July both trees and fruit were blighted causing destruction of fruit and leaves, and reducing the crops of apples for export to 70,000 bbls. of inferior fruit against an average export of 300,000 bbls. yearly. While this blight was general in Kings and Annapolis, some orchards and some trees in the blighted orchards (noticeably the Blenheim) produced good crops of fair quality. The cause and cure for this mysterious apple tree blight and its effects on next year's crop will give the student's of horticulture an ample field for investigation.

Owing to the ravages of black knot and other pests the plum crop was a partial failure to the careless fruit grower, while those who destroyed the pests and cultivated, and marketed intelligently, had an abundant crop and realized good prices—one grower receiving over \$500 net for 1000 ten pound baskets; and another reports sale of 8000 ten pound baskets at fair prices. The crop is estimated at 40,000 baskets.

Pears and peaches were a good crop and excellent quality. Strawberries and other small fruits were an average crop and sold at remunerative prices. The cranberry crop is reported a failure in Kings county, owing to frosts.

The question of paying for an adequate supply of fertilizers and the most advantageous use of them for the many thousands of young trees being planted is one of great importance to fruit growers, and may be estimated from the fact that this year one firm has collected over \$60,000 for commercial fertilizers sold in Nova Scotia.

APPLE CROP OF 1902.

The U. S. report gives this year's crop there at forty six millions barrels against twenty-one millions last year, and the U. S. Apple Shippers' Association reports nearly five million barrels on hand and in cold storage on Dec. 1st, so low prices may be expected during the season. The crop in N. S. is the smallest in ten years,—the average crop for export being 250,000 barrels, making 2,600,000 barrels exported which, at \$2 per barrel, gives N. S. a net income from apples in ten years of \$5,200,000, and more than double the income from all other agricultural products exported.

INSPECTION LAW.

Although the "Fruit Markets Act" has caused an improvement in packing generally in Canada, much yet remains to be done to make it efficient, and as a whole the inspection of fruit exported has not met the requirements of the trade; and in almost every fruit catalogue we see Canadian apples sold without the marks required by the Act.

FRUIT INSECT PESTS.

Owing to the continuous wet weather in May and June it was impossible to spray effectively and many orchards suffered severely from canker worm, bud moth and other injurious pests. As the St. Jose Scale was proving injurious in Ontario and the U. S. it was deemed advisable to again employ an inspector to carefully survey nursery stock and young orchards and on recommendation of Prof. Craig we appointed Prof. Ruggler, of Cornell, who, after carefully inspecting for six weeks, reported that he did not find one St. Jose Scale in Nova Scotia, but strongly advised every fruit grower to watch carefully for it. He also reported the government fumigation at St. John as reliable, and with ordinary care we may hope to keep this worst of all pests out of N. S. We are under great obligation to the N. S. Government, who paid all Prof. Ruggler's expenses.

TRANSPORTATION.

Notwithstanding the praiseworthy efforts

of the Kings County Board of Trade to secure a twelve-knot service, better ventilation and other improvements in the London service, their efforts have failed; and bad as it has been in the last twenty years it has been more disastrous and inefficient this year than ever before, and in two instances apples have been over a month in transit. All our experience proves that fruit growers must find some more desirable route for shipment and encourage a fast line from Halifax to Liverpool, or ship our hard fruit direct from Bay ports at half the expense and time we are enduring. With the many thousands of young trees coming into bearing, our next good crop will reach the one million barrel mark, and some better means of transportation must be employed to market them profitably.

SCHOOL OF HORTICULTURE.

As a detailed report will be presented by the Chairman, J. E. Smith, I need only say that under the efficient management of Prof. Sears its usefulness is increasing and it has this year 65 students, many of whom are practical fruit growers; and while it is to be regretted that its advantages are not more fully appreciated by the young men on the farms, yet it has become an important factor in the fruit industry of Nova Scotia.

During the past four years a College of Agriculture has been in the air, which, if established would absorb this school. As there is now no good reason for supposing that this college will materialize in the near future, we must make this school more efficient to meet its increasing requirements by building and equipping additional class-rooms, laboratory and other indispensable improvements, which will require an outlay of at least \$3,000. As governments usually help those who first help themselves, I feel assured that if the friends of horticulture in N. S., who so nobly subscribed nine years ago to found this school, will now subscribe \$1,000 the government can be approached to complete the amount. As this work must be completed before the next school term, a subscription list has been started by our worthy chairman J. Elliott Smith, with \$500, which amount I cheerfully add, also, and the full sum is practically assured.

Prof. Sears is employed during summer months (in addition to directing this school) in lecturing, planting experiment orchards, and generally promoting fruit culture in every county in the province, under the able management and with the assistance of our worthy Secretary of Agriculture, B. W. Chipman, the value of which work cannot be overestimated.

We are entering the 40th anniversary of our association with the assurance that the same energy, ability and co-operation of all the officers and members will as in the past, enable us to overcome all difficulties and increase the usefulness of this worthy institution.

Yours most sincerely,

J. W. BIGLOW.

CROSS BABIES.

How to Make Them Bright, Good Natured and Well

A crying baby is an unwell baby. The little chap is not cross for the fun of it. He cries because that is the only way he has of expressing the fact that he is either in pain or discomfort. Most of his little troubles are due to some disorder of the stomach or bowels, and if Baby's Own Tablets are given both the trouble and resulting crossness will disappear. You can take a mother's word for it, and Mrs. John T. Sutherland, of Blissfield, N. B., says: "I think Baby's Own Tablets the best medicine in the world for little ones. My baby was very cross and used to keep me awake half the night before I got the Tablets. Now she sleeps soundly, is good natured and is growing splendidly." You can give these Tablets with perfect safety to a new born babe. They are guaranteed to contain no opiate or poisonous sleepy stuff, and are a sure cure for all the ailments from which little ones suffer. Sold by medicine dealers or sent post paid at 25 cents a box by writing direct to the Dr. Williams Medicine Co., Brockville, Ont.

Unpleasant!

Boils, Humors, Eczema, Salt Rheum

Weaver's Syrup

cures them permanently by purifying the

Blood.

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Free to Everyone.

A Priceless Book Sent Free For the Asking.

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

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

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AND DEALER IN ALL KINDS OF COUNTRY PRODUCE

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DOAN'S KIDNEY PILLS,

The original kidney specific for the cure of Backache, Diabetes, Bright's Disease and all Urinary Troubles.

Don't accept something just as good. See you get the genuine

DOAN'S

They cure when all others fail.

Not a Cure All, but purely a Kidney Pill. 50c. per box, or \$1.00 for 3 boxes. All dealers or The Doan Kidney Pills Co. Toronto, Ont.

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

The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

First Quarter, 1903.

JANUARY TO MARCH.

Lesson IX. MARCH 1. Acts 18: 24-19: 6.

PAUL AND APOLLOS.

GOLDEN TEXT.

If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him? — Luke 11: 13

EXPLANATORY.

I. PAUL RETURNS FROM HIS SECOND MISSIONARY JOURNEY.—V. 18-22 Paul having completed his labors at Corinth, where, with good success amid many difficulties, and against great obstacles, he had spent a year and a half, went down to Cenchrea, the seaport of Corinth, about nine miles to the southeast. Here he undertook the Nazirite's vow in a modified form, a vow which could be completed only at Jerusalem. "It is a very reasonable conjecture that the vow may be connected with St. Paul's danger at Corinth, and with his said deliverance from it."

II. BEGINNING OF THE THIRD MISSIONARY JOURNEY.—Vs. 23. After a brief sojourn in Antioch, Paul left the city, and began his third missionary journey by revisiting the churches of Asia Minor; and spent about two months in strengthening all the disciples in Lystra, Iconium, and Antioch, the chief cities of South Galatia, and the regions around them.

III. THE WORK OF APOLLOS PREPARATION FOR PAUL'S LONG MISSION IN EPHEBUS.—Vs. 24-28 While Paul was in Antioch and Galatia, the historian turns to the preparation at Ephesus for Paul's long work in that city, through Aquila, Priscilla, and Apollos.

24. A CERTAIN JEW NAMED APOLLOS. Nothing is known of him beyond what is recorded here; though some think he was the author of the Epistle to the Hebrews. 1. He was a Jew.

2. He was BORN AT ALEXANDRIA, in Egypt, a very large and flourishing city, the home and centre of literature and science. Great attention was paid to the study of languages; correctness, purity, and elegance of expression were specially cultivated. To its grammarians it is mainly due that we now possess the masterpieces of Greek literature at all. Here was made the translation of the Old Testament into Greek, called the "Septuagint."

3. Hence he had every opportunity of becoming an eloquent man.

4. He was MIGHTY IN THE SCRIPTURES, in the Old Testament. He knew them thoroughly, he had insight into their meaning, and could expound them with power.

5. THIS MAN WAS INSTRUCTED, poured down upon him, instructed orally, by hearsay, by verbal reports. IN THE WAY OF THE LORD. Jesus. He knew the prophecies and symbols of the Old

Testament concerning the Messiah, and he knew enough about the life and teachings of Jesus to understand that the prophecies and symbols were fulfilled in him, and that therefore he was the Messiah.

6. BEING FERVENT IN THE SPIRIT "boiling," as our word "fervent," is from the Latin *ferreo*, "to boil," to "ferment." TAUGHT DILIGENTLY, accurately to the last point, carefully.

7. KNOWING ONLY THE BAPTISM OF JOHN. The baptism of repentance, the baptism that pointed to Jesus (Acts 19: 4.) But he had not received the power and knowledge which had come with the baptism of the Spirit on Pentecost, and the teaching of the Spirit through the church during the past quarter of a century.

26. WHEN AQUILA AND PRISCILLA. Who came with Paul from Corinth to Ephesus. HAD HEARD. As he spoke boldly in the synagogue. They soon saw that the eloquent man was unacquainted with many facts and truths which they had learned from Paul about Jesus, and they expounded unto him the way of God more perfectly.

27. HE WAS DISPOSED TO PASS INTO ACHAEA. That is, the province equivalent to Modern Greece, of which Corinth was the capital. It was to Corinth that he intended to go. Compare Acts 19: 1; 1 Cor 1: 12; 3: 4. Aquila and Priscilla doubtless informed him of the church there, and its needs, and his own culture and learning and eloquence naturally drew him to Greece as his best field of labor. THE BRETHREN WROTE. Gave him letters of recommendation. Others with the R. V. read "encouraged him," to go there as a good field for such a man, and wrote to the disciples to receive him. He was just the man for the occasion. HELPED THEM MUCH WHICH HAD BELIEVED THROUGH GRACE. It was through the grace of God, co-operating with the gift of wisdom, that Apollos was able to lead men to a higher state of thought.

28. HE MIGHTILY CONVINCED THE JEWS. He contended thoroughly, against the arguments the Jews presented.

IV. PAUL'S FIRST WORK AT EPHEBUS THE NEW PENTECOST.—Vs. 17. While Apollos was at Ephesus, Paul was strengthening the churches in central Asia Minor, and passing through the upper coasts or borders, the highlands in the interior above the sea. He reached Ephesus after Apollos had gone to Corinth. CAME TO EPHEBUS. The capital of the Roman province of Asia, on an arm of the Aegean sea.

2. HAVE YE RECEIVED? The apostle tense requires the R. V. translation, "Did ye receive the Holy Ghost when (at the time) ye believed?" Paul then of course explained what he meant by receiving the Holy Spirit, and they replied, WE HAVE NOT, etc. "We did not so much as hear whether the Holy Ghost was given." It cannot mean that they had never heard of the Holy Spirit or known of his existence, for the Old Testament has many references to his work, and the Baptist pointed to the baptism of the Spirit to be conferred by the Messiah. What they had not heard was that the promised outpouring of the Spirit by the Messiah had been bestowed, and the gifts and powers of the spirit, both visible and spiritual, manifested at Pentecost and in the subsequent experience of the church.

3. UNTO JOHN'S BAPTISM. That is, unto "the profession and purpose John used in baptizing." See Acts 18: 25.

4. JOHN VERILY (as they well knew) BAPTIZED WITH THE BAPTISM OF REPENTANCE. It was a confession of repentance, of their hope of a Messiah, of their determination to lead a new life, but without the aid of a present Christ and the special gifts of the Spirit. SAYING... THEY SHOULD BELIEVE ON HIM WHICH SHOULD COME AFTER HIM. They were stopping at the half way house of Christianity instead of going on in the way whither John was pointing them, even to CHRIST JESUS himself.

5. THEY WERE BAPTIZED IN (better "unto") THE NAME OF THE LORD JESUS "unto" expresses the close union with Jesus and the Father and the Holy Spirit into which men are brought by the covenant of baptism.

6. PAUL HAD LAID HIS HANDS UPON THEM. The symbol of spiritual gifts bestowed through the one who laid his hands on another. God sent the gift through Paul. THE HOLY GHOST CAME ON THEM. They received the spiritual transforming power, the new inspiration of love and joy and peace, such as they had never felt before. Then came the outward signs as proof, to themselves and to others of the reality of the inward grace, as on the day of Pentecost (Acts 2: 1-12.)

THEY SPAKE WITH TONGUES AND PROPHESIED. The imperfect tense denoting continued action. "Propheated," as usual, means speaking under the inspiration of God. As on the day of Pentecost, these men were filled with the Holy

Spirit, which can mean nothing less than that the whole capacity of each man was occupied, and all his being under the influence of the whole nature was influenced; for that divine Spirit can enter into every part of a soul, and will prove himself the spirit of truth to the understanding, the spirit of power and of love, and of self-control to the will, and the affections, and the governing reason, the spirit of sound understanding to the practical man; and the whole nature, filled with him, will flame with a new brilliancy, like a bit of black carbon in a stream of electricity." The experience doubtless wrought such changes in the character of these men as was wrought in the apostles on the day of Pentecost, proving that the power which wrought it was divine.

VERY FEW PEOPLE

Are Free From Some Form of Indigestion.

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

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

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

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

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

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

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

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

For Clearing the Voice Brown's Bronchial Troches are highly esteemed by clergymen. "Pre-eminent—the best"—Rev. Henry Ward Beecher. "I recommend their use to public speakers."—Rev. E. H. Chapin. "Of great service in subduing hoarseness."—Rev. Daniel Wise, New York. "An invaluable medicine."—Rev. C. S. Vedder, Charleston S. C.

They surpass all other preparations in removing hoarseness and allaying irritation of the throat. Sold only in boxes Price 25 c's.

I was Cured of lame back, after suffering 15 years, by MINARD'S LINIMENT. Two Rivers, N. S. ROBERT ROSS.

I was Cured of Diphtheria, after doctors failed, by MINARD'S LINIMENT. Antigonish. JOHN A. FOREY.

I was cured of contraction of muscles by MINARD'S LINIMENT. MRS. RACHEL SAUNDERS. Dalhousie.

HEAD BACK LEGS ACHE
Ache all over. Throat sore, Eyes and Nose running, slight cough with chills; this is La Grippe

Painkiller
taken in hot water, sweetened, before going to bed, will break it up if taken in time.

There is only one Painkiller. "PERRY DAVIS"

Equity Sale.

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

Dated this twenty-third day of December, A. D. 1902.

ALAN A. WILSON, J. JOSEPH PORTER, Solicitors. Referees in Equity.

After Christmas

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

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

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 Peach—the variety of plums are largely Barbons, and abundant and New bearing—abundantly. Five minutes walk to station. Also one of the finest farms in the Valley. Cuts from 60 to 70 tons hay, large orchards—bearing and just in bearing. Produce now 500 to 1000 bushels apples per year and will soon produce 1500 bushels. 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 1869.

When answering advertisements please mention the Messenger and Visitor.

From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches... Nova Scotia during the present Con. session year.

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. Stearns, 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. Stearns.

BLOOR ST., Toronto.—The annual report submitted at the recent annual meeting of this church, Rev. J. D. Freeman, recently of St. John, pastor, showed an addition to the membership last year of 58.

CANARD.—Baptized Feb. 8, four from Port Williams. Our work is most encouraging. The church has recently granted a generous increase in salary in addition to numerous acts of kindness previously shown.

MR. CARROLL, Ill.—According to the general report of the Mt. Carroll, Illinois church, of which Rev. A. Judson Kempton is pastor, it leads all other churches of its membership in the state in confidence, and there are only two or three churches of twice its size that have given as much to denominational missions during the past year.

AMHERST.—Yesterday, Rev. Mr. Bates, Deacon George Christie, and the writer, visited Rev. David McKeen at Athol, Cumberland county. Your readers will regret to learn that this useful man of God has been prostrated by a painful malady for some time.

GUELPH, Ontario.—Pastor J. W. Weeks, formerly of Liverpool, N. S., has recently entered upon the ninth year of his pastorate here, under very encouraging conditions, 1902 having been one of the most successful years in the history of the church.

A CORKER But Not Much of a Pastor.

There was an old clergyman in Central New York State some years ago who was a very powerful speaker but whose private life was by no means exemplary.

It is so with a great many physicians. There are hundreds of medical men who fully understand the folly of drinking coffee and tea, who tell their patients not to drink either, yet who use one or the other themselves.

"In 1898 I became suspicious of coffee and I broke off the habit by taking up Postum. Since that time my nerves have become strong and well and my weight has increased 30 pounds.

Even if your physician does drink coffee, you had better do as he tells you to do. Give Postum a trial. That's the easy way to shake off coffee and get well and keep well.

MIDDLETON.—We are always glad to learn of prosperity in our churches, and look at the news from the churches almost

the first thing. The Lord has not forgotten us in Middleton. The first of the year we had our annual roll call and a most enjoyable season was spent.

BROOKFIELD.—Received two more into the Beaver Brook section of this church. On the 10th inst., Mrs. Baird organized a W. M. A. S. of 11 members, in this section with Mrs. Edwin Stuart as president.

WALMER ROAD Toronto.—This church, of which Rev. W. W. Weeks is pastor, raised last year for all purposes \$14,500. The amount of \$6,086 was for current expenses, \$3,643 was for missions and \$2,938 for a new mission building in connection with the work in Toronto.

FOREST GLN, Ya.—mouth Co., N. S.—Last November we held some special services in this place. Bros. Baker and McLean, evangelists of the Home Mission Board, were with us. They sang, preached and prayed. The Lord blessed the singing and preaching and heard and answered the prayers.

PITT ST. CHURCH, SYDNEY, C. B.—The regular annual business meeting was held second Wednesday in January. Officers for the year 1903 were elected and the reports of clerk and treasurer read.

CLERK

THIRD YARMOUTH BAPTIST CHURCH.—Our work is moving along gradually. On New Year's day an old fashioned wood hauling and donation party was held. The day was fine the people in good spirits and they made their pastor's heart glad by placing in his door yard a beautiful pile of good hard wood, a good part of it was also prepared for the stove.

HARPERS BROOK.—It is pleasant as one travels through the fields to come in contact with flowers of exquisite beauty or richest perfume. It is at least equally as pleasant to find in our own country sections church work of a similar nature.

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 Baker Baker & Co. Ltd. 12 and 14 St. John Street MONTREAL, P. Q.

social, in the house of Mr. and Mrs. Maxwell to commemorate the fifty first anniversary of their wedding. The vigor and youthfulness of the bride and groom was an inspiration to all.

2ND KINGSCLEAR.—Bro. Hayward our missionary was with us assisting the pastor in special work during the past two weeks of January, as a result the church has been revived and some are inquiring the way of eternal life.

Equity Sale. THERE will be sold at Public Auction on Saturday, the 25th day of April, next, at 12 o'clock, noon, at Chamber's order (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 16th day of December, A. D. 1892, in a certain cause therein depending wherein Lewis J. Almon and Allen O. Earle, Trustees under the last will and testament of Charles Lawton, deceased, are Plaintiffs, and Harry R. McLellan and Annie McLellan, his wife, Edw. J. Flood, 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 Plaintiffs' 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 Lansdowne 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 from George W. Roberts and wife to Thomas B. Barker, recorded in the office of the Registrar of Deeds for the City and County of Saint John in Book F, No. 5 of Records, pages 126, 127 and 128, commencing on the southeasterly 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 iron gate now there, thence south forty-eight degrees and thirty minutes west along the said road leading to the Suspension Bridge, ninety-five (95) feet to an iron bolt or pin, thence south forty-five degrees east two hundred and eighty-four (284) feet to a stake on the corner of a log wall or garden fence, thence north fifty-seven degrees east ninety-five (95) feet to a bolt in a log in said fence, thence north 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 in 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 said Plaintiffs' 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 Richard W. Roberts by deed dated 25th June, A. D. 1885, and recorded in the office of the Registrar of Deeds for the said City and County of Saint John in Book F, No. 5 of Records, pages 141, 142 and 143, the said lot being situate in Lansdowne Ward, in the said City of Saint John and described as situate on the easterly side of the road leading to the Suspension Bridge, and commencing on the south easterly 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 northwestern 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 southeasterly two hundred and eighty-four (284) feet to a bolt in a log in the fence at the rear of said lot, thence north 57 degrees, east forty-five (45) feet to a bolt in a log in the same fence thence north 62 degrees, east eighty-five (85) feet to another iron bolt in a log in the same fence, thence north 74 degrees, east eight-five (85) feet to a stake, thence north 41 degrees and 30 minutes, west one hundred and eighty (180) feet to the place of beginning, the said lot being part of lot Number 2, conveyed by Richard Simonds and wife to the said George W. Roberts by deed recorded in the 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 Lansdowne 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 108 and 109, described as commencing on the Douglas road (being the road leading to the Suspension Bridge) at its 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 west side line of a lot at present (1868) under lease to one Simon Bazley, thence north westerly along said westerly side line to Douglas road aforesaid, 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 before described having been conveyed by the executors of the said David V. Roberts to the said Harry R. McLellan by deed dated 17th May, A. D. 1888. Also all that certain other lot, piece or parcel of land situate in Lansdowne Ward 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 126, 127 and 128, and by the said Thomas B. Barker conveyed to Samuel F. Wilson by deed recorded in said office, Book 39, folio 401 and 402, and said Samuel F. Wilson to the said Harry R. McLellan by deed dated 25th April, 1889, registry No. 70,847, the said lot being described in the said deed to said Samuel F. Wilson as follows:—On the southeasterly side of Douglas Avenue or the road leading to the Suspension Bridge and bounded as follows: Commencing on the southeasterly side of the road five hundred and thirty (530) feet distant from the Indian town road or Main street on Douglas Avenue or the road leading to the Suspension Bridge or at the centre of the iron gate now there, thence south 48 degrees and 30 minutes west along the said road leading to the Suspension Bridge ninety-five (95) feet to an iron bolt or pin, thence south 45 degrees, east two hundred and eighty-four (284) feet to a stake or the corner of a log wall or garden fence, thence north 57 degrees, east ninety-five (95) feet to a bolt in a log in said fence, thence 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 lot 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 to secure payment of the sum of twenty-five hundred (250) dollars with interest, the said mortgage bearing date the first day of June, A. D. 1889, No. 70848; 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, the said three lots intended to be hereby conveyed, having together a frontage of two hundred and sixty-seven (267) feet on the southeasterly side of said Douglas Avenue or the said road leading to the Suspension Bridge, with the erections and improvements thereon, and the rights, members, privileges and appurtenances thereunto belonging. For terms of sale and other particulars apply to the Plaintiff's Solicitor or the undersigned Referee. Dated at the City of Saint John this 14th day of February, A. D. 1903. W. A. EWING, Referee in Equity. E. M. MCALPINE, Plaintiff's Solicitor. GEORGE W. GEROW, Auctioneer.

MARRIAGES.

BARTEAUX-FITZ-RANDOLPH. — At the Baptist church Lawrence town, N. S. Feb. 17th, by Rev. W. L. Archibald, Judson A. Bartheaux of Nictaux to Minrola M. Fitz-Randolph, daughter of Burpee Fitz-Randolph, Bq., of Lawrence town, N. S.

HINMON-WESTON. — At the home of the bride's parents, Rockville, Yarmouth Co., on Feb. 4th, by Pastor E. J. Grant, Murray C. Himeon, only son of Captain Minor F. Himeon of Central Chebogue, and Agnes R. Weston of Rockville.

BROWN-JACK. — At the Baptist parsonage Elgin, N. B., Feb. 9th, by Rev. H. H. Saunders, Lawson Brown of Cornhill, Kings Co., and Adlars Jack of Elgin N. B.

KENEALLY-McCORMACK. — At the residence of the bride's parents, Oxford, Cumberland Co., Jan. 1st by Rev. P. S. MacGregor, Charles E. Keneally of Everett, Mass., to Maude only daughter of Mr. J. C. McCormack of Oxford.

MINARD-ALLEN. — At Sable River, Feb. 10th, by Rev. S. S. Poole, DuCanon McRae Minard, formerly of Milton, N. S., but now of White Horse, Yukon Territory to Stella Lee, daughter of W. Hilton Allen, Sable River.

SCOVILLE-PENDLETON. — In Islesborough, Maine, Feb. 11, by Rev. George E. Tutts, Asa Scoville, of Yarmouth, N. S. and Grace Pendleton of Islesborough.

DEATHS.

SAUNDERS. — At Prince William on Jan. 21st., Mrs. Priscilla Saunders aged 64 years.

PRINCE. — At Lawrence town, N. S., Jan. 31st, Benjamin Prince, aged 79 years.

SMITH. — At Englishville, N. S., Feb. 5th, of Pneumonia, John A. Smith, aged 57 years.

FITZ RANDOLPH. — At Lawrence town, N. S., Jan. 28th, of Pneumonia, Mrs. John Fitz Randolph, aged 79 years.

BETTON. — At his residence, Upper Clarence, Annapolis Co., N. S., after a brief illness, John Betton, aged 85 years. He leaves an aged widow, three sons and many friends to mourn his death.

LUNNEY. — At Cox's Point, Queen's Co., N. B., on 1st inst., as result of accidental burning, Mary, widow of the late Thomas Lunney, aged about 80 years. Two sons and five daughters survive to revere her memory. May God comfort the mourning ones.

ELDRIDGE. — Another of the old members of the Central Chebogue Baptist church entered into rest Jan. 20th, in the person of Mrs. Feby A. Eldridge, widow of the late David Eldridge, aged 87 years. Sister Eldridge was for many years a highly esteemed member of this church, and while age and infirmity have for years prevented her being active in Christian work, her hope in Christ remained bright and firm to the end. Of a family of nine children only two, viz. Mrs. Minor H. Himeon and Mr. Benjamin Eldridge survive to mourn the loss of mother. "They are gathering home one by one."

LEONARD. — At Long Point, Jan. 20th, Mrs. Delilah Leonard, beloved wife of Deacon Andrew Leonard, fell asleep in Jesus, aged 40. From the commencement of her religious career, she supported an unimpeached character, and proved her attachment to the means of grace by a regular attendance. She adorned her Christian profession by patience in protracted afflictions, by resignation to the varied dispensations of Providence. During her sickness she expressed unshaken confidence in God, and great thankfulness that her religion was not to be sought on a death bed. Our dear sister was held in high estimation by others for her rectitude of conduct. A large gathering of friends at the funeral, testified to her worth.

SMITH. — At Elgin, Feb. 2nd, in the 87th year of her age, Caroline Smith, relict of the late Geo. Smith. Our sister was one of the large Steeve's family, and the grand daughter of the first of that name who settled in this country. She was a member of the 3rd Elgin church, having united in the time of a great revival in the early ministry of Rev. J. C. Straimen. She has a large number of relatives, and her own family, with their children in this place remember her as one with great faith and deep interest in the work of God. One of the kindest is a great, great grandchild. A few years ago a photo was taken of the five generations. Rev. W. H. Smith of Florenceville, N. B., is one of her grandsons. Ready and waiting for the call to homeland, we mourn not as those who have no hope.

MURRAY. — At his home, Clyde River, Prince Edward Island, Jan. 30th, John A. Murray, aged 60 years. Mr. Murray was a son of the late Donald Murray. He leaves a widow, three sons and four daughters. They mourn the taking away of a kind and faithful husband and father, and all who were acquainted with Mr. Murray unite in praising his whole-hearted good will, hospitality and unvarying inclination to assist his fellow men by every means at his disposal. Among the large number present at his funeral on Sunday afternoon, was Mr. Murray's aged mother, who is now in her 97th year. Mrs. Murray was born near Charlottetown. Her father, the late Donald McKinnon, being one of the first Scotch settlers on Prince Edward Island. The mourners have the sympathy of the entire community and the prayers of all Christians.

DOWNRY. — At Kiersteadville, N. B., Dec. 17th, 1902, Elizabeth A. wife of Jacob Downry, aged 62 years, peacefully fell asleep, trusting only in the merits of Jesus. In company her manners were pleasing and unobtrusive. In domestic life she was a dutiful and affectionate wife. Diffidence and humility marked her character as a Christian. In her moral conduct she was uniformly circumspect and exemplary. The language of her bereaved husband may form the best conclusion of this account. I need say nothing of her as a wife. Her works praise her, and none but myself and God can estimate the extent of my loss. For thirty-seven years she has been the companion of my joys and the partaker of my sorrows, and during that period we have had unbounded confidence in each other. Throughout the few months of her affliction she never manifested anything like impatience or irritability.

McMULLIN. — Near Hartland, Car. Co., while working in the woods on the 7th, Aaron McMullin was killed by the falling of a tree. He was 52 years old and was well esteemed by all who knew him. Just three years before the week of his decease he accepted of Christ as his personal Saviour or as he many times expressed it "settled the question." During those three years he has lived a consistent faithful Christian life. He was baptized by the pastor of the Hartland Baptist Church and united with that church. The brethren and sister will miss him in their gatherings and in all their united efforts to extend the Master's kingdom. A disconsolate widow with two sons and many relatives mourn his departure. But faith looks beyond and gives the assurance he is not lost to us only gone before. A large number of people from the town and country gathered at the funeral. The services were conducted by pastor J. D. Wetmore assisted by Rev. John Perry and G. W. Foster, Free Baptist, Alfred Trafton, Reformed Baptist and M. I. Ayers, Methodist.

LAWSON. — At Amherst Feb. 7, Hattie J., wife of Rev. George Lawson, aged 27. Mrs. L. accompanied her husband, who was incapacitated by loss of voice, to the hospitable home of his brother, B. J. Lawson, where she was attacked by typhoid, which with other complications, quickly made a ruin of the beautiful temple. A short service was held previous to the removal of the remains, and funeral took place at Hopswell Hill, Albert Co., conducted by Pastor Davidson, assisted by Rev. Mr. Kelley, (Methodist) Mrs. L. was daughter of the late G. A. McLane, and sister of Rev. C. I. McLean, lately deceased. A touching incident was to see the patriarch, Bro. Green Tingley, aged 93, her grandfather bending over her loved remains. She was baptized by her husband in Wallfax. The young pastor, with his little son, will remain among his relations to recuperate, until he is pronounced fit to resume his pastoral labors.

McNEILL. — At her home, Long Creek, Prince Edward Island, Feb. 1st, Mrs. Daniel K. McNeill, aged 39 years. Mrs. McNeill leaves a grief-stricken husband and five children, varying in age from 13 to 4 years. She was the eldest daughter of Andrew Dickerson, who, only a few days before followed his wife to her last resting place. Mrs. McNeill contracted a severe cold which developed into pneumonia to which she succumbed after a week's illness. For over twelve years she has been a member of the Long Creek Baptist church, being baptized by Rev. F. D. Davidson. In the work of the church and Missionary Aid Society she has always been faithful, consistent and active. Her last moments were illuminated by bright visions of that glorious future which Jesus reserves for those that love him and keep his commandments. May the Lord comfort Mr. McNeill and his children in their great affliction.

ARMSTRONG AND NEWCOMBE. — Mrs. Mary O. Armstrong, aged 87; and Mrs. James Newcombe, aged 89, two sisters, died at Wolfville, N. S., the former on January 1, the latter on January 28th, united during a long life, it has seemed a fitting and gracious providence that their entrance should be so near to each other. Both were women of excellent Christian character and in the brightness of the hope which Christ implants in the heart, they passed over the river. Of each may we write, "Blessed are the dead which die in the Lord from henceforth: yea saith the Spirit, that they may rest from their labors; for their works do follow with them." Mrs. Newcombe was the widow of the Rev. James Newcombe who was a member of the first class formed at Acadia in 1838. The Rev. W. Newcombe, D. D. of Thomaston, Me., is her son, in whom her mother-love and hopes and prayers have centered, and of whom she was justifiably proud. The sisterly words, which friends of these two sisters speak concerning them, are we doubt not the earthly counterpart of that heavenly commendation, "Well done, good and faithful servants! Enter ye into the joys of your Lord."

KIERSTEAD. — At the residence of his son, Geo. T. Kierstead, Springfield Corner on Jan. 18th, 1903, Deacon Jas. P. Kierstead aged 90 years, leaving six children to mourn his loss. The church in his death, has lost a father indeed; perhaps it would not be going beyond the truth to say, that among all our excellent Deacons, he had never his superior in successful exertions. He was one of the chief instruments used by God in bringing about the organization of the 2nd Springfield church. His affliction prevented all active exertions for some time before his death. His motto was "Let the words of my mouth, and the meditations of my heart be acceptable in thy sight O Lord." The pastors were esteemed very highly in love, for their work sake, and he paid them every attention. As he lived, so he died steadfast in the faith. He was enabled to contemplate his sufferings as the merciful chastisements of his heavenly Father, and exclaimed, "I am in the hands of an all wise and gracious God." As long as his faculties remained unimpaired, his soul was happy. In God. The pastor spoke from a text chosen by Deacon Kierstead Isaiah 61:20 A large number of relatives and friends assembled to pay a last tribute of respect to the memory of one universally respected and beloved.

YERXA. — Mrs. Margaret Y. Yerxa, widow of the late Benjamin Yerxa, of Keswick, N. B., died at her residence No. 234 Meridian street, East Boston, on the 3th of January, 1903. She was baptized into

the fellowship of the Baptist Church, of Keswick, when a young woman. She came to Boston fourteen years ago, where one of East Boston's most prominent business men, her son, Sterling B. Yerxa, had preceded her, and spent the remainder of her life in that city. She united with the Baptist church in East Boston, now under the pastoral care of Rev. A. Judson Hughes, and continued a faithful and consistent member until her death. She was a beautiful Christian woman in whose life the spirit of her Saviour found marked a continuous illustration. She was remarkable, too, for her interest in current affairs, keeping herself abreast of all that was going on in the world. She was of a very hopeful disposition, and hence was a helpful counsellor to her friends when their circumstances were dark and trying. It is a somewhat singular fact that the late Rev. Benjamin N. Hughes should have been her pastor in Keswick, N. B., and his nephew, the Rev. A. Judson Hughes, should have been her pastor in East Boston. She was a woman whose sympathy and good sense were an inspiration to any pastor. The church militant on earth is the poorer for her absence here; but the church triumphant in Heaven is the richer for her presence there.

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

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SEND \$1.00 to
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Colonial Book Store,
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and we will mail you PELOUBETS' NOTES on the Sunday School Lessons for 1903.

Free!

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

Maypole Soap

10c. for Colors, 15c. for Black.

Particular People Use VIM TEA.

HOW TO END DISPUTES.

Disputes of long standing, and the inevitable bitterness which grows out of such unhealed differences, are often due, not so much to the original offence as to the difficulty of bringing the disputants together. The person who is more to blame is too proud to acknowledge his error, while the aggrieved person will make no move until the other shows some sign of penitence. And all the while time, instead of healing the sore, is making it deeper. The parties should have the noble conception of the value of reconciliation which is recorded of Aristippus and Aeschines. The two had quarrelled. Aristippus came to his opponent, and said: "Aeschines, shall we be friends?" "Yes," said the other, "with all my heart." "But, remember," said Aristippus, "that I, being older than you, do make the first motion." "Yes," said Aeschines, "and therefore I conclude that you are the worthier man; for I began the strife, and you began the peace."—North-western Christian Advocate.

WON HER HUSBAND BY PRAYER.

The late Rev. Henry Simon used to tell how once at Westminster there came into his vestry a woman whose husband was a disgraceful man, and poured out a story of sorrow and pain, chiefly for the sake of the minister's sympathy. Mr Simon listened, and then asked his visitor if she remembered the Syro-Phoenician woman and the centurion whose servant was ill. "Yes," she replied. "Well," Mr. Simon continued, "do you not think that you and I may believe for this husband of yours?" The two knelt and prayed for the man, and those who have heard Henry Simon know what that prayer would be. The following Sunday evening Mr. Simon saw the man walk into Westminster Chapel, and take a seat in a corner. He came again and again, and finally asked to be admitted into the church. Years after Dr. Davies, of Yale, first heard of Mr. Simon tell this story, the two met again. "Do you remember that incident?" the American minister asked. "Oh, yes," was the answer, "and you will be pleased to know that the man and his wife are still on the rolls of the church at Westminster."—Ex.

MEMORY.

There is a Persian story of a vizier who dedicated one apartment of his palace as a chamber of memory, in which he kept the memorials of his earlier days, before royal favor had lifted him from his lowly place to a position of honor. Every day he went for an hour away from the splendor of his palace into this humble apartment, to live again for a time amid the memorials of his happy youth. Let us keep such a chamber of memory filled with the memorials of God's goodness to us.—F. B. Meyer.

THE MASTER KNOWS.

A building was being torn down, and a laborer, who was noted among the workmen for his lack of intelligence, was set to pull at a rope attached to the top of a wall. "Do you think," a passer-by asked, "you are going to pull that thick wall down in that way?" The man continued his tugs as he replied, "It don't seem so to me, but I guess the boss knows what he is about." After an hour's pulling, the man felt a slight vibratory response to his tug, and at last the wall swayed and fell. It had been undermined, and the man who gave the order knew that, although the man who pulled the rope did not.—Ex

PERFECT TOBACCO HABIT IN STUDENTS.

Dr. Herbert Plisk, of the North-western University, believes he has gathered statistics which prove that the use of tobacco is incompatible with the use of brains. He declares that among his students scholarship is in inverse ratio to smoke, and adds:

"The students who get low marks of course say it not due to tobacco. A somewhat careful observation of facts has convinced us that it is tobacco. Last year not one of the boys who used tobacco stood in the first rank of scholarship. This has been the usual rule. One year, one of the thirty-three pupils in the first rank of scholarship, there was one user of tobacco. The largest percentage of tobacco users is found in the fifth rank of scholarship."—Chicago Record-Herald.

HOW YOUR WATCH GOES WRONG.

It is strange how little the average person can account for what seem the whims

The Great White Plague

Largely on the Increase. How to Decrease Canada's Appalling Deathrate.

"What's the use of locking the stable door after the horse is stolen?" A wise man is forehanded and locks the door first. Apply this to Consumption. What's the good of treating an incurable disease? Be forehanded, lock the Gateways—Catarrh, and thus prevent Consumption from taking hold of your system. Every sensible person knows that Catarrh is the forerunner or starting point of Consumption, and every Catarrh sufferer is very liable—not perhaps right away—but perhaps next year or afterwards, to be in the deadly grip of that dread disease.

The way Catarrh develops into Consumption is very simple. During the day or waking part of one's life, the Catarrhal mucus which forms in the nose and throat is hawked up and spit out. During sleep this is beyond one's control and very frequently small particles are inhaled into the Bronchial Tubes and Lungs, thus effecting these organs—RESULT—Consumption.

Reader, if you have Catarrh, even in its mildest form, don't wait until it gets too late, take it in time, remember "A stitch in time saves nine." Remember that Consumption—The Great White Plague of Canada—is largely on the increase in the Dominion. Take every precaution not to be numbered among its victims.

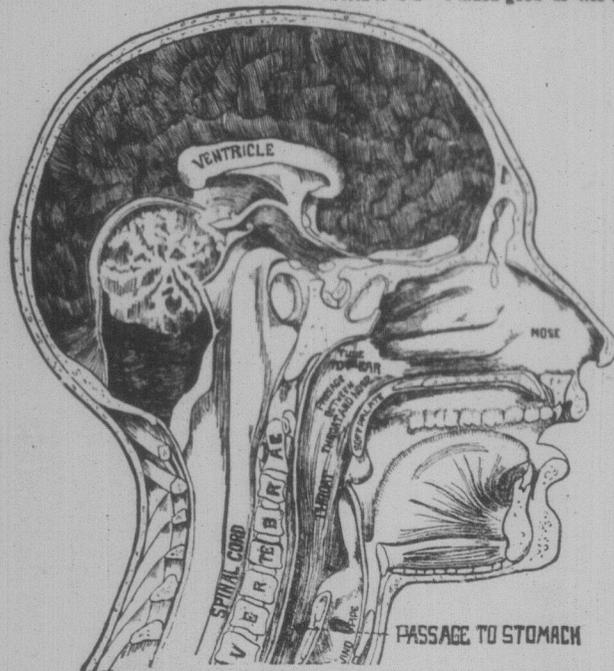
Should you be one of the lucky and escape Consumption, then what a trial and annoyance you are to your friends. How they loathe and abhor you when you are forced to hawk and clear your throat of the Catarrhal mucus; and how much greater object of disgust you are to your friends on account of that bad breath which you undoubtedly have to a greater or lesser degree. Perhaps you don't know it, because your friends are probably kindly people, and don't want to hurt

your sensitive feelings by telling you of the sickening, disgusting bad smell which comes from your nose and throat.

If you are wise, and show good judgment enough to decide to have your Catarrh attended to right away, then the next question to determine is what treatment is best to use. Avoid the numerous, inferior or worthless nostrums so freely advertised in many papers. Send out a man of well-known reputation, whose integrity, straightforwardness and honesty of purpose can't be questioned—whose aim and object in the world is to do as much good as lies in his power to his fellow men—whose greatest happiness is derived from benefiting his fellow human beings. Such a man Catarrh Specialist Sproule has tried to prove himself to be. His twenty years' work in the United States of America and Canada have made his worth known to a vast number; and some of his cured patients can be found in almost every village and hamlet all over the North American Continent.

The erroneous idea that Catarrh can't be cured is believed by many Canadians. This belief is fostered by the statements of ignorant physicians, also due to the fact of people trying worthless and inferior patent medicines, with no lasting benefit. If you are one of this unfortunate class, don't get discouraged. Keep up hope; just write Catarrh Specialist Sproule for proof that he can cure, after several treatments have been tried to no avail. He will only be too glad to send you absolute proof, free of all charge; how different his course of treatment is from any other.

how vastly superior, how lasting and effectual are his cures. He will examine your case with the greatest care and will tell you what you are to do. He will gladly give you the most valuable



The Passage to the Head in which Catarrh Starts, which so often goes down on the lungs and develops into the Great White Plague—Consumption.

MEDICAL ADVICE FREE.

Some people have Catarrh and don't know it. Many others don't know the symptoms, which are given below:

SYMPTOMS OF CATARRH OF THE BRONCHIAL TUBES

These symptoms if neglected will inevitably run into consumption.

- Have you a cough?
- Are you losing flesh?
- Do you cough at night?
- Have you pain in side?
- Do you take cold easily?
- Is your appetite variable?
- Have you stitches in side?
- Do you cough until you gag?
- Do you raise frothy material?
- Do you cough on going to bed?
- Do you cough in the morning?
- Are you low spirited at times?
- Do you spit up yellow matter?
- Is your cough short and hacking?
- Do you spit up little cheesy lumps?
- Is there a tickling behind the palate?
- Do you feel you are growing weaker?
- Is there a burning pain in the throat?
- Have you pain behind the breastbone?
- Do you cough worse night or morning?
- Do you sit up at night to breathe?

Answer the questions, yes or no, write your name and address plainly on the dotted lines, cut out and send to Dr. Sproule, B. A., English Specialist (Ex duate Dublin University and formerly Surgeon British Royal Navy) 7 to 13 D'ane St. Boston. He will help you free.

SYMPTOMS OF CATARRH OF THE HEAD AND THROAT

This most prevalent form of catarrh, results from neglected colds.

- Do you spit up slime?
- Are your eyes watery?
- Does your nose seem full?
- Does your nose discharge?
- Do you sneeze a good deal?
- Do crusts form in the nose?
- Do you have pain across the eyes?
- Does your breath smell offensive?
- Is your hearing beginning to fail?
- Are you losing your sense of smell?
- Do you hawk up phlegm in the morning?
- Are there buzzing noises in your ears?
- Do you have pains across the front of your head?
- Do you feel drooping in back part of throat?

If you have some of the above symptoms your disease is Catarrh of the Head and Throat

NAME.....

ADDRESS.....

and caprices of his watch, said a watchmaker to the writer the other day, and yet in the majority of cases they are due to very simple causes.

For instance, the going of most watches varies according to the temperature at which they are kept. Consequently, if you wear a watch next to your body during the day, and at night put it on a cold marble mantelpiece, or, in fact, anywhere in a cold room, the watch is sure either to gain or lose. Cold causes contraction of the metals composing the balance-wheel and its parts, and the watch consequently gains. When the parts expand under the

heat of the body, the pivots, bearings, etc., etc. tighten up and the watch loses.

Of course, this is not the case with watches having a compensating balance—that is, one made of different metals that both expand and contract under the influence of cold, so that the expansion of the one counteracts the contraction of the other.

Getting the steel parts of one's watch magnetized is another frequent cause of trouble; while changing the position of a watch, such as putting it down horizontally, is also apt to affect its action.

It is well known that a watch will stop for some unexplained reason and go on again if it is given a slight jolt. The same trouble may not recur for years. This is due to the delicate hairspring catching either in the hair-spring stud or in the regulator pins. The cause is a sudden jump or quick movement, which gives a jolt to the balance-wheel and hairspring, and thus renders the catching possible. The jolt must come at a par revolution of the balance-wheel, otherwise the spring will not catch, and so the odds against this happening are very great.—London 'Tit-bits.'

This and That

WHERE HIS ORDERS WERE FROM.

A raw recruit in the cavalry, named Murphy, was given one of the worst buckers in the whole troop to ride.

"Now, my men," said the sergeant, addressing them, "no one is allowed to dismount without orders from a superior officer. Remember that."

Tim was no sooner in the saddle than he was hurled head over heels through the air, and came down so hard that the breath was almost knocked out of him.

"Murphy," shouted the sergeant, when he discovered the man spread out on the ground, "you dismounted."

"I did."

"Did you have orders?"

"I did."

"From headquarters, I suppose," with a sneer.

"No, from hindquarters"—Ex.

HOW NANNIE GAVE.

Nannie had a bright silver dollar given her. She asked her father to change it into dimes.

"What is that for, dear?" he asked.

"So that I can get the Lord's part out of it."

When she got it into smaller coins she laid one out of the ten.

"There," she said, "I will keep that until Sunday."

When Sunday came she went to the offering-box in the church vestibule and dropped in two dimes.

"Why," said her father, when he heard the last one jingle in, "I thought you gave one-tenth to the Lord?"

"I said one-tenth belongs to him and I cannot give him what is his own. So, if I give him anything, I have given him what is mine"—Ex.

ONLY A SLIGHT COLD.

Yet it May Lead to Consumption and an Early Grave

If your blood is poor or watery, a touch of cold or influenza will settle in your lungs, and the slight cough of today may turn to the racking consumptive's cough of tomorrow.

Weak lungs are caused by weak blood; weak blood is an open invitation for consumption to lay upon you the hand of death.

Stop that cough by enriching your blood and strengthening your lungs with Dr. Williams' Pink Pills. They make new, rich, red blood; they add resisting power to the lungs. They have saved hundreds from a consumptive's grave.

Here is a positive proof that Dr. Williams' Pink Pills cure where other medicines fail. Mrs. Katie Henry, Charlottetown, P. E. I., says:—"Some months ago I got caught in a rain storm, and the wetting was followed by a cold. At first I paid but little attention to it, but as the cold clung to me and finally developed into a hacking cough, I became alarmed and consulted a doctor, who gave me a bottle of medicine. Unfortunately, it did not help me, and I began to grow pale, lost in weight and my appetite completely left me. I was now regularly under the care of the doctor, who told me my lungs were affected, and that I was threatened with consumption. The doctor's treatment did not seem to benefit me in the least. I steadily grew weaker, and finally was compelled to stay in bed. At this time a friend urged me to try Dr. Williams' Pink Pills, and even brought me three boxes before I consented to take them. I have reason now to bless my friend's persistence, because I felt better before all the pills were gone, and I gladly continued the treatment, and was soon able to be out of bed and take a walk each day. I am now in the best of health, and weigh ten pounds more than I did before I took sick. I feel that I owe my life to Dr. Williams' Pink Pills, and hope my experience will benefit some other sufferer.

All diseases which come from poor blood or weak nerves can be driven from the system by the use of Dr. Williams' Pink Pills, which may be had from any dealer in medicine, or will be sent post paid at 50c. per box, or six boxes for \$2.50, by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont. Remember that substitutes and medicines said to be "just as good" do not cure.

THE FATHER'S LESSON.

A little lad sat in his own high chair, Blue were his eyes and golden his hair; But the sunny smile had flown from his face, And an ugly frown had taken its place.

The table was laden with dainty food, But nothing could tempt his naughty mood; His tumbler sparkled with water clear, While that of his father was filled with beer.

There lay the grievance; and soon he said (With a saucy toss of his curly head)— "I mean to grow up as fast as I can, And I'll always drink beer when I'm a man!"

But the mother's cheek grew blanched with fear, And she glanced from her boy to the glass of beer; Till now it had only a beverage been, But her eyes were opened, and lurking within

She saw the germs of folly and crime, Rapidly rising 'neath the touch of time; Hiding all trace of a once good name, Revelling in a drunkard's shame.

She glanced at her husband; his face was sad,

The wilful words of this little lad Had reached his heart, and he stopped to think—

"O God! am I tempting my boy to drink?"

"In me it awakens no craving for more, And stronger spirits I loathe and abhor; But my son may be tempted, though I be strong,

And through my example he may go wrong.

"Please God, he shall never be able to say—

I began to love it when, day by day, I saw my father his tumbler fill, And knew that in him it worked no ill."

Then meeting the anxious gaze of his wife—

"Will you join me," he said, "in a pledge for life?

For the sake of our child, and because it is right

To shield his life from drink's curse and blight."

So the pledge was signed, and that lurking fear

Vanished for aye with the glass of beer; And the boy grew up to make them blest, And took for his motto, "Water is best."

—The League Journal

HOME MEASUREMENTS.

Sister measured my grin one day; Took the ruler and me; Counted the inches all the way,— One and two and three.

"Oh, you're a Cheshire cat," said she, Father said, "That's no sin." Then he nodded and smiled at me,— Smiled at my three-inch grin.

Brother suggested I ought to begin Trying to trim it down.

Mother said "Better three-inch grin Than a little half-inch frown!"

—St. Nicholas.

"IN CARE OF."

A young girl friend, visiting her aunt, came to me the other day inquiring how she should abbreviate, "in care of," in addressing her letter. How comforting, thought I, whether at home or far away, to be "in care of" some friend! And are not all God's children in His care? His servants, the holy angels, are ready to do His bidding, watching by day and by night; "for He shall give His angels charge over thee, to keep thee in all thy ways." Did ever queen have such royal attendants? "In care of God." Let us say it over and over, turning to His holy word with prayer, find that from Genesis to Revelation those who trust in Him need never have a fear. "In care of." We see it in every leaf on the tree, on every blade of grass. His smile rests upon every flower that blooms. When the sun beats too heavily upon his weary ones, look up and He will spread the shadow of His wings over you. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." When the waves would go over us, we find shelter in the Rock. When the ship would go down, He stilleth the waves, whispering: "Peace! Be still!" In temptation He putteth this song in our hearts: "I am with thee, to deliver thee." In trouble, how quickly the door swings open! "I will be with him in trouble. I will deliver him and honor him." Every assurance is in this—"in care of" God.—Selected.

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Make Weak Hearts Strong. Make Shaky Nerves Firm.

They are a Sure Cure for Nervousness, Sleeplessness, Loss of Energy, Brain Fag, After Effects of La Grippe, Palpitation of the Heart, Anæmia, General Debility and all troubles arising from a run down system.

They regulate the heart's action and invigorate the nerves.

This is what they have done for others! They will do the same for you.

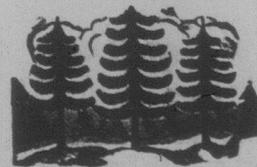
GREAT RELIEF.

I have taken Milburn's Heart and Nerve Pills for palpitation of the heart and shattered nerves, and for both troubles have found great relief.—Mrs. W. Ackert, Ingersoll, Ont.

FEELS SPLENDID NOW.

Before taking Milburn's Heart and Nerve Pills I was all run down, could not sleep at night and was terribly troubled with my heart. Since taking them I feel splendid. I sleep well at night and my heart does not trouble me at all. They have done me a world of good.—Jas. L. McLeod, Hartsville, P. E. I.

DR. WOOD'S



NORWAY PINE SYRUP

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

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

Price 25 cents a bottle.

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While it has long been recognized as one of the best, it is now taking its place as the

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For bruises, burns, cuts and abrasions on the skin it is unexcelled. It removes the excess, aids the healing process, and acts as a thorough disinfectant, killing the bacteria which enter the wound.

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The most palatable Emulsion made
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Gives strength to the body
Increases the weight largely
The best Remedy for
General Debility,
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Is a Pure, Hard, Solid Soap.
Economical in wearing qualities.
Most satisfactory in results
Gives the whitest clothes,
soft and sweet.
You make the best bargain in
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SURPRISE.

CONSUMPTION
Prevented and Cured.
Four marvelous free remedies for all
sufferers reading this paper. New
cure for Tuberculosis, Consump-
tion, Weak Lungs, Catarrh,
and a rundown system.
FREE.

Do you cough?
Do your lungs pain you?
Is your throat sore and inflamed?
Do you spit up phlegm?
Does your head ache?
Is your appetite bad?
Are your lungs delicate?
Are you losing flesh?
Are you pale and thin?
Do you lack stamina?
These symptoms are proof that you
have in your body the seeds of the most
dangerous malady that has ever des-
troyed the earth—consumption.
You are invited to test what this system will do for
you, if you are sick, by writing for a
FREE TRIAL TREATMENT
and the Four Free Preparations will be forwarded you
at once, with complete directions for use.
The Slocum System is a positive cure for Consump-
tion, that most insidious disease, and for all Lung
Troubles and Disorders, complicated by Loss of
Flesh, Coughs, Catarrh, Asthma, Bronchitis and
Heart Troubles.
Simply write to the F. A. Slocum Chemical
Company, Limited, 129 King Street West, Toronto,
giving post office and express address, and the free
medicine (the Slocum Cure) will be promptly sent.
Persons in Canada seeing Slocum's free offer in
American papers will please send for samples to
Toronto. Mention this paper.

News Summary
The Right Rev. Dr. Randall Davidson
was enthroned as Archbishop of Canter-
bury.
The steamer Cedric, the largest vessel in
the world, sailed from Liverpool to New
York.
Briak skirmishing continues in the Is-
land of Luzon between Filipinos and the
constabulary.
Honduras and other republics are in-
volved in disputes which may lead to a
general war in Central America.
A rebellion in the southern part Ma-
dagascar was suppressed by the French
troops after hard fighting.
It is reported the Austrian reserves have
been warned to hold themselves in readi-
ness for active service.
The Earl of Dudley, Lord-Lieutenant
of Ireland, made an optimistic speech in
reference to the future of that country.
King Edward, London, received Wil-
liam Marconi, Feb. 13, at Buckingham
Palace.

The Canadian military tournament and
spring horse show is fixed for April 29, 30,
May and 1 and 2, in Toronto armories.
Anthracite coal, which has been selling
at Lawrence, Mass., the past two weeks at
\$10, will be reduced by all dealers in that
city tomorrow morning to \$8.50.
Lord Salisbury will make his first
speech since he retired from the Premier-
ship at a banquet to be given in London
on March 3.
Sir Oliver Mowat is in a precarious state
of health, due to a fall sustained about
five weeks ago. The shock left him very
weak. He will not be able to open the
coming session of the legislature.
The United States revenue cutter Semi-
nole, which is on her way to the Bay of
Islands to cut out a number of ice bound
American fishing schooners, at St. John's
Nfld., is still unable to enter the Gulf of
St. Lawrence, the condition are most un-
promising.

There is a report that Edward Blake
Ottawa, will be the Canadian Commis-
sioner on the Alaska Boundary arbitration.
The likelihood, however, is that Blake
will be counsel on the case and not com-
missioner. So far nothing definite has
been done.
The House of Representatives, Havana,
Feb. 12, unanimously approved the report
of its committee in favor of issuing a loan
of \$35,000,000 for the payment of the
troops, for advancing agriculture and for
meeting legal debts of the revolution.
Judge Davidson, on Saturday, rendered
judgment holding that Jews could not de-
mand education of their children in either
Protestant or Roman Catholic schools, un-
less they were as property holders paying
taxes in support of the schools of either
creed. Those who were merely tenants, as
most of the Jews are, have no rights.

Andrew Carnegie upon hearing of Ger-
many's action in demanding a cash pay-
ment of \$1,718,000 bolivars instead of the
£5,500 promised her, sent the following
message to Mr. Brown, dated Feb. 12: "I
shall be glad to hand you over at once
£360,000 to meet the German demand, if
Venezuela desires it."

A special Gazette issued in Victoria is
calling the British Columbia legislature to
meet for transaction of business on March
12. Important questions to come up in-
clude the financial and other relations of
the province to the dominion, re-enact-
ment of laws against importation of
Asiatics, and land subsidies to a trans-
continental railway.

Home Missions.
Will our missionary pastors see to it that
their reports for the quarter are sent in, in
time for Board meeting, March 3, and also
that churches review their applications for
aid for next six months filling in blank
forms carefully that Board's information
may be as complete as possible.
B. N. NOBLE, Secy.
St. John, West, Feb. 13.

Notice.
Notice is hereby given, application will
be made to the Legislature of New Brun-
swick, at its next session for an Act to in-
corporate the Maritime Christian Mission-
ary Society. Objects: The promotion of
Christian Missions in Canada and other
countries.
W. A. BARNES,
Secretary Annual Meeting.
St. John, N. B., Feb. 13^h, 1903.

FREE GIFT

An eminent specialist, well known in all sections of North America, who has written
some of the most valuable medical books of the present day, has decided to give away,
absolutely free of charge, a limited number of one of his best publications. This
book, which represents the study of many years, is one of the best works ever gotten
out by its author. No pains or expense were spared to make it all that he desired,
and he now presents it, as a free gift to humanity, to all who desire it.
The book deals with indigestion and enters fully into its causes and its cure. To
any one who has any form of stomach trouble this book will prove valuable beyond
words. In fact, it was written expressly for all Dyspepsia sufferers, to guide them
back to health. Every page is full of profitable information. From beginning to end
it is bright, readable and—best of all—helpful. Years of medical and scientific re-
search give its statements authority and weight. A heart keenly sensitive to the
sufferings of mankind lends sympathy and friendliness to every line.

You Can Receive A Helpful Book Free of Cost

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

Send For It At Once

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

Write your name and ad-
dress plainly on the dotted
lines, cut out and send to Dr.
Sproule, B. A., English Special-
ist (Graduate Dublin Univ-
ersity, Ireland, formerly Sur-
geon British Royal Navy Ser-
vice) 7 to 13 Doane St., Boston.

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ADDRESS.....

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goodness of the glutinous portions of the choicest
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