

# Messenger and Visitor

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## Lord Curzon and the Buddhists

Lord Curzon, the Vice-Roy of India, has exposed himself to some apparently well-deserved criticism by his action in recognizing and appointing the High Priest of the Buddhists in Burma. A very strong agitation on the part of the missionaries there indicates that the matter will not be allowed to rest. The question was dealt with at the annual meetings of the Conference of Baptist missionaries at Bassein on Oct. 15 and 16, and also at the annual meeting of the Burma Baptist Missionary Convention, at which over four thousand native Christians were present, the following resolution was passed: "Whereas, the Government of India has hitherto steadily pursued the policy of religious neutrality, and whereas, it is reported that at a state function at Mandalay, His Excellency, the Viceroy, urged Buddhists to cling to their religion and at another state function at Aligarh urged Mohammedans to do the same thing, and whereas, His Excellency has decided to recognize a Thatanabaing for Upper Burma, bestow on him a sanad and an official seal, and deal with him for administrative purposes" although the late Earl of Dufferin and Ava, as Vice-roy of India, refused a similar request of the Buddhists of Upper Burma at the time of the annexation, on the ground that it was precluded by the avowed policy of religious neutrality of the Government of India, and "Whereas this policy is unduly and unjustly partial to one religious body by giving a state recognition to its head, Resolved, that we deplore this new policy of the present Vice-roy and urgently desire that the time-honored, avowed policy of religious neutrality be strictly adhered to by the Government of India.

## Work for Parliament.

It is said that the Government expects the approaching session of Parliament to be a short one. But this is a matter which the Government does not have within its power, and the proven ability and inclination of our Parliament for protracted discussion makes it improbable that the session will be very short, and especially in view of the fact that the whole subject of the Grand Trunk Pacific Railway is to be opened up again. In addition to the usual public business which must be disposed of, a very considerable amount of private legislation will be presented. Notices has already been given of some sixty or seventy items. Among these are the following: The Pontiac & Interprovincial Railway for power to build from the terminus of the Ottawa, Northern & Western to Ferguson's Point, in Pontiac, and thence across the Ottawa to the C. P. R., between Petawawa and Chalk river, and also a branch from a point opposite Chappleau to Desjardinsville, opposite Pembroke; also to build tramways and to use the government bridge at Chappleau for such purposes; The Canadian Northern Railway for power to acquire or lease the Northern Extension Railway; The Brantford & Hamilton Railway for power to connect these cities; The Guelph and Goderich Railway, for power to connect these places; The Nova Scotia Permanent Benefit Building Society and Savings Fund for an extension of its provincial charter so that it can do business anywhere in the Maritime Provinces.

Some remarks of Mr. Justice Grant-Drink and Crime. ham of England in reference to the fruits of the liquor business called forth from the Croydon Licensed Victuallers' Society a resolution in which Judge Grantham's remarks were characterized as "a vile aspersion upon persons engaged in a lawful and respectable trade." To this resolution Justice Grantham made a reply in the course of which he said: "I have lately been brought face to face for weeks with the conduct of publicans in the carrying on of their business which has resulted in the most heart-breaking crimes that it is possible to imagine,—husbands murdering their wives, wives their husbands, fathers their sons, friends, their own best friends—all through the maddening influence of excessive drinking. Twelve murders, thirteen attempts at murder, and wounding without number that were likely to have ended in murder, as far as the conduct of the criminal was concerned, have been mine and my brother judges' daily fare for the last four weeks on one circuit, and

in almost every case, as appeared in evidence, drink was the cause—drink served by publicans, and not at clubs, and drink proved to have been served in the public-house where the man was openly drunk. These are the men whose conduct I complained of, and these are the men whom the Croydon publicans consider are carrying on a lawful and respectable trade, and on whose behalf they speak of my strictures as being 'vile aspersions.' Among sensible people those who assist a trade to eliminate its worst characters are looked upon as its best friends and not its worst enemies. If the trade will not help those who are endeavoring to stop this fearful amount of crime caused by public-house drunkenness, its members must not be surprised if measures are introduced which will of necessity affect the good and bad alike."

## The War

In the Far East events have followed the course expected. The war which was imminent between Russia and Japan when we last referred to the subject has become actual. Hostilities were opened on the night of the 8th inst. by an attack by means of torpedo boats on the Russian fleet at Port Arthur. The attack appears to have taken the Russians by surprise, and it resulted in very considerable damage to their fleet. Two of the largest Russian battleships and a cruiser were seriously damaged and were beached at the mouth of the harbor in such a position, it is reported, as to prevent the passage of large vessels. The following day the Russian fleet and the forts at Port Arthur were bombarded by Japanese warships and some further damage inflicted. It is further reported that a first class Russian armored cruiser and a torpedo gun vessel were destroyed by the Japanese at Chemulpo. A despatch from Tokio to London gives a summary of the losses sustained by Russia during the first twenty-four hours of the war as follows:

- 1—Battle-ship Retvizan, torpedoed and beached at Port Arthur.
- 2—Battleship Caesarovitch, torpedoed and beached at Port Arthur.
- 3—Battleship Poltava, hole below waterline, at Port Arthur.
- 4—Armoured cruiser Boyarin, disabled by Japanese fire at Port Arthur.
- 5—Cruiser Palada, torpedoed at Port Arthur and beached.
- 6—Cruiser Novik, hole below waterline at Port Arthur.
- 7—Cruiser Askeld, hole below waterline, at Port Arthur.
- 8—Cruiser Diana, hole below waterline, at Port Arthur.
- 9—First-class armored cruiser Variag, destroyed at Chemulpo, Korea.
- 10—Torpedo gun vessel Korietz, destroyed at Chemulpo, Korea.
- 11—Gunboat Mandjo, said to have been seized by the Japanese at Nagasaki, Japan.

The same despatch reports that three Russian transports conveying about 1,000 troops were captured by Japanese war vessels off the coast of Korea. It is evident that Japan was fully prepared and ready to take full advantage of her opportunity as soon as negotiations were broken off. The Japanese fleet engaged in the attack on Port Arthur is said to have consisted of seventeen armored vessels and was under the command of Vice Admiral Togo. A despatch to St. Petersburg from the Russian Viceroy Alexieff, after the bombardment of Port Arthur, reports the Russian losses as two naval officers and 51 men wounded, nine men killed, and on the coast batteries one man killed and three wounded. It also reports one battleship and three cruisers were much damaged.

During the past few days there has been a flood of despatches from European capitals and the Far East, assuming to give information respecting the progress of the war but really adding very little to our knowledge of the situation. From all accounts it would appear that the seriousness of the damage inflicted by the Japanese upon the Russian fleet at Port Arthur was not exaggerated in the previous despatches. It also appears that at Chemulpo three Russian war vessels were destroyed instead of two as previously reported. It has been reported that the Russian Baltic fleet has been ordered to the East. A later despatch, however, says that the Russian Admiralty stamps this story as nonsense, alleging that the Baltic fleet is ice-bound at Kronstadt. Two Japanese merchant steamers

were shelled and one of them sunk by Russian war vessels, between Sakato and Ontaru. This is officially confirmed from Tokio and the event is said to have excited strong feeling on the part of Japan. The Japanese have considerable forces in Korea and have occupied the capital. Their attempts to land forces in Manchuria have apparently not been crowned with great success. It is reported that of 600 Japanese soldiers landed at Taliu-Wen 410 were captured by the Cossacks and the remainder escaped to their ships. It is now reported that 12,000 Japanese troops were landed at Dove Bay where they were met by a Russian force which drove them back.

## The Baltimore

### Fire.

The fire which swept the business section of Baltimore on Sunday, the 7th inst. was in its destruction of property one of the most disastrous in the history of the United States. Some estimates place the loss far in excess of even the great Chicago fire of 1872. The burned district is said to be fully two miles square—two miles square of utter desolation. Scores and scores of buildings which were palatial, modern and so-called fire-proof have been turned into shapeless masses of blackened debris. The fire burned out every wholesale house of note in the city, swept along through the Baltimore and Fayette streets section through prominent office buildings, banks and brokerage offices and Stock Exchange in the financial section, then went on through the wholesale and export trade sections, centering about Exchange Place. It finally brought up at the Falls where it invaded the lumber district. The property loss is of course very large. A Baltimore paper estimates it at from \$75,000,000 to \$100,000,000, which is probably a conservative estimate. The loss of life in connection with the fire is happily very small.

## Another Railway

### Wreck.

The serious wreck on the Intercolonial Railway noted in these columns last week has been followed by one still more serious on the Canadian Pacific. The latter occurred on Tuesday of last week near Arnprior, and about sixty miles west of Ottawa. The disaster was caused by the collision of two express trains, known as the C. P. R. "Soo" trains, one running east and the other west. According to the instructions the trains were to cross at Sand Point station, but the west bound train which reached that point first failed to remain there, and a mile farther west the two trains came together with terrific force, with the result that fourteen persons—six trainmen and four passengers—were killed, and some thirty others more or less seriously injured. According to the reported statement of Conductor Nidd of the west bound train the responsibility for the disaster rests with him and with his engineer, John Dudley. Conductor Nidd had received his orders at Ottawa and knew that he was to cross the east bound train at Sand Point which is a small station where the trains do not usually stop. He did not forget his orders, but seems to have trusted to his engineer, and in the dark of the early morning the train slipped by without his knowing it. How Engineer Dudley, who escaped from the wreck with somewhat serious injuries, came to disregard his orders is not explained. Both men are said to be greatly distressed over the result of their failure to carry out the orders placed in their hands. It is of course easy to make a mistake of this kind, but when the consequences involved are so terrible, mistakes are unpardonable. It is hardly a comforting reflection for the railway traveller how much depends for the safety of life and limb on the constant alertness and vigilance of a few fallible minds.

## Political

Eight by-elections for the Dominion House take place on Tuesday of this week. One of them is in St. John city, to fill the vacancy made by the resignation of Hon. A. G. Blair. The Government candidate is Hon. H. A. McKeown, who is opposed in the Conservative interest by J. W. Daniel, M. D. In West Queens, P. E. I. Horace Hazard is the Government candidate, and A. A. McLean Conservative. There are also four elections in Quebec Province and two in Ontario. The Quebec constituencies are St. James, Montreal, St. Hayacinthe, Hochelaga, and Montmagny. The Ontario constituencies are East Lambton and East Bruce. All these constituencies, except the two in Ontario, gave liberal majorities at the last election.

**First of All.**

SUBSTANCE OF SERMON, PREACHED BY REV. L. D. MORSE, AT THE OPENING OF HIS MINISTRY IN WOLFFVILLE, JAN. 17TH, 1904.

"I delivered unto you first of all . . . how that Christ died for our sins." 1 Cor. 15:3

More conspicuous than Blomidou, is to us, shooting abruptly into the sky, there towered above the apostle, on his approach to his new field of labor, a rugged colossal citadel of solid rock. He knew that at its base, surged the swarming population of the busy, motley, wealthy, leuciscent city of the two seas, the gate of the Peloponnesus. —Corinth, politically and commercially, "The eye of Greece." For many a league, as the messenger of grace was journeying hither, he could behold this lofty cone shining in the sun; and it was the first spire of the city to greet his sight. Rising nearly half a mile above the level of the sea and the classic shore, its summit affords one of the grandest and most celebrated views in the world. The sublimest portion of the magnificent prospect is neither Salamis nor the Athenian Acropolis nor snowy Parnassus; but a trembling stranger entering the gates of the city at our feet, aglow with love like an angel from heaven, announcing to the vile inhabitants the startling tidings that the Son of God has become a member of their race and died for their sins. Behold the man sent from God laying the foundation and "Other foundation can no man lay." "All other ground is sinking sand." Nobody can read Denny's masterly book on "The Death of Christ" without being impressed afresh with these familiar but striking words, "I delivered unto you, 'First of All,' how that Christ died for our sins."

"First of All." Well begun is half done. Putting first things first is half the battle. Paul begins at the beginning. He builds from the bottom. A mechanic once asked his nine-year old son how he would commence to build a house. The boy replied that he would, first of all, put in the windows. But this wise master builder, like an architect who understood his business, first of all, laid the foundation. On this solid bottom are built all attainment and achievement in the Christian life, just as in this church building, the windows and galleries, the pulpit, the people, the steeple and even the weather-vane upon the top of the steeple all rest their weight upon the foundation.

This man of God did not appear upon the scene as some great orator, the charm of whose eloquence would disenchant licentious Corinth from her foul iniquities. Who has not felt the magic might of both music and eloquence? Our melodious poet has ascribed to sacred song even the potency to conquer the corruption of sin:

For if such holy-song  
Inwrap our fancy long,  
Time will run back and fetch the age of gold,  
And speckled Vanity  
Will sicken soon and die,  
And leprous Sin will melt from earthly mould;  
And Hell itself will pass away.

But this student of human nature knew there was a leprosy fastened upon that population, as upon all the race that would never melt nor pass away beneath the spell of any melody or rhetoric, however holy or angelic. "I came not with any surpassing skill of eloquence." His hope for the regeneration of Corinth did not rest in his conscious ability to win the laurel wreath in a match with the best orators of Greece. Even if this new arrival should tower above Demosthenes as far as you lofty crag over-tops the Jewish synagogue he would still be merely unto them, "As a very lovely song of one that had a pleasant voice and could play well on an instrument." For they (would) hear his words and do them not. Therefore he did not come saying or thinking, Behold a greater than Demosthenes is here. The source of his high hope for this rank spot was in a fount which their eye had not seen nor their ear heard nor their loftiest imagination ever framed.

He did not arrive laden with some few and sublime system of philosophy, which had in itself the might to raise Corinth from the mire. I came not unto you with some superior wisdom, the rare quality of which was able to effect your redemption. Paul was indeed a theologian. He did have a rich and profound philosophy of Christianity, but the efficacy was not in the excellency of the philosophy. "Knowledge is power," but there is no knowledge either from beneath nor above which has in itself the might so save from the meshes of sin. There is no philosophy, however sublime or celestial that has intrinsic puissance to convert the shrine of painted and deified, lust into an habitation for Jehovah. God's ambassador did not stride into the streets of that bad town expecting redemption in Corinth because a greater than Socrates or Plato had alighted there. He did not stand himself up side of them at all.

He did not come as some great magnetic personality, almost almighty, having in himself the mystic force to draw the mad multitude back to their senses and their God. A young man tall and lithe, came down one time from the hall of learning to a lowly country village to preach during his vacation. He came blooming and steaming with self sufficiency. He wrote a friend that he found the village in a very bad state, but he intended to make it a different place before he left. He seemed possessed with the happy confidence that he himself, by dint of his right arm and stout heart, his trained mind and silver tongue, would be well able to drive out the devil and all his works. But

when our apostle found himself in the midst of all this mighty wickedness, he was overwhelmed with a sense of insufficiency. Amid those sons of Belial, "flowing with insolence and wine," he trod "in weakness and fear and much trembling." He became prostrated with a consciousness of utter helplessness. "O, my God, I have no might against this great company . . . but my eyes are upon thee." "The battle is the Lord's." He died and rose again. He sank in quivering strengthlessness at the feet of him who had sent him, and arose like a giant refreshed, glorifying in his own infirmities that the power of Christ might rest upon him. With shining face he met the suicidal crowds, gave utterance to the message which he was sent to deliver and found it winged with the powers of the world to come. In the forefront of his advance upon that stronghold was neither the conquering might of oratory, philosophy, nor magnetic personality, but a message—a message from the Eternal and with the Eternal at its back. Only a message.

Not first of all, a reformer nor an iconoclast, but a messenger. He did not begin the campaign by opening fire upon their false religion, their idolatry and adultery, lifting up his voice like a trumpet. He was a reformer indeed and his gospel wrought unprecedented reformation; but a volley of reform was not his first shot nor their heinousness his first target. It was not, first of all, a flash of lightning to smash their idols and a crash of thunder to arouse them to arise in their might and do what they ought to do and stop doing what they ought not to do. His first word was the cross. He came not with mere directions what to do and what not to do; but with good news of something that had been already done for them by another. He stood there before the ungodly for whom Christ died, saying, "Fear not! Behold I bring you glad tidings of great joy." The first sound of the gospel in Corinth was not "Do" nor "Stop doing," but "Done!" The subject of the preacher's first verbs was not "You" nor "I," but "He." I delivered unto you first of all . . . how that Christ died for our sins.

It was not, first of all, the ethics of Jesus that he taught. If this had been his theme he would, indeed, have brought them something as far above anything they had ever heard before as the blue Grecian sky was above their city slums. No less a teacher than the same, learned, fair-minded Marcus Dods declares that to go from Plato to the gospel of John is to pass from darkness to light. Moreover the teachings of Jesus on the duties of life would have been pre-eminently practical, not dealing with hair-splitting metaphysics, as if life were all in cloudland or dreamland, nor divorcing life and religion as if a man might be very vile and yet very religious. Furthermore the moral teachings of the Nazarene could be couched in childlike language, and through his abounding illustrations meant for the common people, made intelligible to the meanest capacity. But no! These sublime ethics were not in the front rank of the apostle's advance upon the powers of darkness there. What blessing do you bring to a man when you tell him he can be saved by doing a certain thing which he cannot possibly do? Such a message would be mockery and not gospel. As well promise the Ethiopian if he will change his skin, or the leopard his spots, that they shall become, for hith, shining archangels in glory. If the ethics of Jesus be all Paul had to preach in Corinth, he might as well go back to Tarsus. If Jesus be only a teacher of morals, the greatest teacher beneath the stars, he is nothing to me. If he has nothing for me beyond the Sermon on the Mount, I must die in my sins. No matter how correct, clear, comprehensive and divine the teachings may be, if Jesus has sent Paul merely to tell the Corinthians what to do and what not to do, he is nothing to them. They cannot do it. They must die in their sins. He might as well have told them to stand at the base of their statue of Venus and leap two thousand feet in the air to the top of their Acrocorinthus in order to be saved, as bid them bound from their deep debauchery to the height of the Sermon on the Mount. If Jesus be only a teacher, he is not a Saviour.

Nor was it the example of Christ that he presented, first of all. He could bring to them, and did bring to them in its proper place, the only perfect model of a human life ever lived on earth. This pattern would have been a new power in that city. Example is mightier than precept. Nevertheless if the example of Jesus, however inspiring, be all he has to offer, he is no Saviour for me. He has not come down low enough to meet the depth of my need. If Paul had announced, "O, ye Corinthians! Here is your pattern! Be like him, and you shall live," he might as well have bidden them leap into the Saronic Gulf and swim the Aegean and Mediterranean Seas to the land of Canaan, in order to be saved. He did not bring them a model something for them to copy in their native strength and resolution; but just a costly something for them to receive in their poverty and guilt.

It was nothing at all, first of all, for them to do or not to do, to be or not to be, to become or to leave off. His sermon was "not good advice but good news." It was glad tidings of great joy to those who had who had no money nor might nor merit. The figure in the foreground was not any one of themselves nor himself but another. Nor was the foremost theme concerning some divine operation the

Saviour would perform within them, creating within them clean hearts, and making them new creatures, although these would follow in order. The truth that came as the foundation of everything was not about something to be done in them at all, but something done outside of them, outside their city, outside their country, far away from their shores, across the great sea, in another land. "Christ died for our sins." Again, it was not something that the Saviour was going to do for them in the future; but something he had already done and would never do again. Some fifteen years or more ago, it had been done, once for all, one for all. It was a finished work, the great coming event which had cast its shadow before through all the preceding history of redemption and which should tower over the wrecks of time through all the generations yet to come.

He wrote to them, afterwards, what he preached to them now. "Him who knew no sin, he made to be sin for us." If I were a murderer, sentenced to die for my crime, and my brother, out of great love to me, comes forward and dies in my place, this innocent man dies like a murderer for me. The term grates on our ears; for we like our sins and even the sufferings of our substitute expressed in euphemistic terms. Sin is the large, energetic term that covers all specific crimes. When it is written that he was made sin for us, it means that he was made a malefactor for the malefactor, a robber for the robber, a curse for us all to redeem us from our curse. Who is this, arrested like a felon at midnight, bound, buffeted, flogged, spit upon, crowned with thorns as the arch impostor and hooted through the streets to the place of skulls to be executed as a monstrous enemy of the race, sunk by the weight of his crimes, below the level of humanity? He is my substitute. He is made that for me. To our modern ears, it would seem insulting to the Lord of glory and humiliating to ourselves to put in plain English the shame and anguish to of the cross. No human tongue has ever yet expressed the awful depth to which he stooped when he was made sin and a curse for us.

Lo, here I fall, my Saviour!  
'Tis I deserve thy place."

All Paul's Christian life and character were built on this foundation. This salvation free as the air to him was yet the costliest gift of heaven. He considered himself and all that was within him "bought with a price" and was no longer his own. Unceasingly, reverently, penitently luxuriating in thoughts of that inimitable, illuminable love, all the current of his being turned to Christ. When he viewed one dying for all, so in that him, their penal dying was done, their crimes were expiated, it set his heart on fire; it made him a flaming seraph. "The love of Christ constraineth us; because we thus judge that one died for all!" The apostle was charged with preaching antinomianism.—"Continue in sin that grace may abound." One fine day, when we were preaching these glad tidings ten thousand miles from here, on the corner of the street in a village named Reddinilly Agrabaramu, suddenly in the middle of the sermon, the head man in the village sprang to his feet, and shouted in fierce mockery, "O, sinners come! Come on! Sin all you like! Be not afraid! God will forgive! No matter how much you sin, God will forgive!" But who, that has not tried it, shall say what effect the hearty reception of this free salvation will have upon a sinner? "My ways are not your ways, saith the Lord; for as the heavens are higher than the earth, so are my ways higher than your ways." What effect did its full reception have upon the chief exponent of this gospel for the ungodly? Did he continue in sin that grace might abound? To ask the question is to answer, with overwhelming might! Let his whole life answer, and let presumption stop its mouth. "The love of Christ constraineth us." It is the word that is used for one being seized with a fever. The love of Christ seized him. It held him. It possessed him. It monopolized him. It transfigured him. It lifted him and bare him on eagle's wings to the utmost bounds of the known world. Henceforth all he did was done out of love for Christ. That love was shed abroad in his heart. It was no longer he that liveth; but Christ that liveth within him. But he paid nothing for his salvation either in the beginning, the middle or the end. He had nothing to pay. Jesus paid it all. It came to him free and set him free. It is the same yesterday, to day and forever. It is glad tidings to those who have nothing to pay. It is "not good advice but good news." A very precious piece of property that shines, in the celestial light of earliest recollection, was a crossbow made for me by my father. Great was the sport it afforded in those halcyon days. A cousin came down to visit me and he fell in love with my crossbow and arrow. He wanted to buy it. My father gave me permission to give it away, but forbade me selling it. If I gave it to my cousin, he would make me another; but if I sold it, he would not. But my visitor would not take it as a gift. He wanted to buy it. So we sat down to fight it out, with our older brothers for seconds. He wanted to buy it and I wanted to give it. He was trying to keep the price up as high as possible and I was trying to get it down as low as possible. With my brother's help the figure got down to five cents. The other side contested the ground every fraction of an inch, but we forced them down to four cents, three cents, two cents, one cent, half a cent, for it was in the days when we had half

cents. Flushed with all this success, I made one last effort and urged him to come down to a quarter of a cent; but they all laughed at me and said there was no such thing as a quarter of a cent. Whereupon the bargain was closed, the crossbow and arrow were passed over to him and he paid down the half cent. This was so near to nothing that I reported the transaction to my father with full expectation of his approval; but to my dismay, with unyielding severity he replied, that giving was giving and selling was selling. He held that the crossbow had not been given away at all, but sold, and he could not make me a new one. And no new bow has he made for me from that day to this. Salvation is free. Though the most precious thing in the universe and the costliest gift of the God of all grace, it is offered only as a gift. Only those may have it who are willing to take it as a gift. If your pride says you must pay at least half of a quarter of a cent for it then God says you must do without it. "For God as soon would abdicate his own as stoop from heaven to sell the proud a throne." "Blessed are the poor." The gospel is for the poor. It is for those who have no money, no might, no merit. It is for the man with a crushing debt who has "nothing to pay." "The Spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the poor." Every soul that enters the pearly gates will sing, "Jesus paid it all! All to him I owe!" There will be no one there from the human family who ever paid the smallest dust of the balance for his redemption. Whoever is not willing to owe all to Christ must remain in the outer darkness. That great multitude which no man can number, arrayed in white robes and with palms in their hands, that starry host out of all nations and kindreds and people and tongues who shall serve him day and night in his temple, that glorious throng who shall hunger no more neither thirst any more, whom the Lamb shall lead unto living fountains of water and from whose eyes the God of grace shall wipe away all tears,—these all, all without any exception, are they who have washed their robes and made them white in the blood of the Lamb; all join the new song and make melody unto him who was rich and for their sakes became poor that they through his poverty might become rich. They make the eternal mansions ring and shake the everlasting hills, with their sweet halelujahs unto him who loved them and loved them from their sins by his blood.

### The Inspiration of the Bible.

BY E. M. SAUNDERS, D. D.

NO. 8.

On one point at least all Protestants are agreed. The Bible was intended by God for all the people. Chillingworth's much-used saying, "the Bible and the Bible alone is the religion of the Protestants," understood in a right sense, expresses a truth taught in the Scriptures, and universally advocated by all outside of some two or more communions bearing the name Christian. If God intended His word for the people as a whole and not for any class or classes, it is surely an inference which ought not to be questioned, that He has put at the disposal of the learned and unlearned alike, the means of knowing that the Bible is from God. Macaulay's statement that as the facts found in God's Word are supernatural, the illiterate who have it in their own languages, are at but a slight disadvantage in its interpretation. Put this in only a partial statement of the truth. To make this plain, it will be necessary to seek for the essential qualification for knowing that the Bible is God's Word. Let this enquiry be as follows:—

We have this volume called the Bible composed of sixty six books. If required to point to the citadel of proof, that it had a divine origin, and is not of man, to what central fact would we direct attention? What does the Bible profess to be and to do? It claims to be a revelation from God, and the one great end it seeks is the deliverance of the human race from the bondage of sin. In the coming of God to man through the Bible, which of all his great attributes does he put in the front? The answer to this question is so obvious, that argument is unnecessary. The love of God is the pioneer attribute of the Father in his mission to his children on earth. Other attributes appear, but love is the moon among the stars. "God is love." But this essential in the nature of God is not passive; it is intensely active. "God so loved the world that he gave himself for us." The urgent and efficient force in this great undertaking was love.

The prophetic declaration of the Messiah, "I delight to do thy will O my God," had its root in the love of the Messiah's heart. In the hearts of his followers there was reproduced this love in kind; but not in degree. Compelled by it, when the fulness of the time came God sent forth his son—compelled by it, Christ joyfully descended to the earth to accomplish the mission given him by the Father. This spring broke out in full tide in thousands of hearts at Pentecost. It also sprang up in the Pharisaical desert of Saul's heart near the Damascus gates. By its force he was suddenly wrenched from a system to which, from childhood, he had been bound by blind bigotry. Saul of Tarsus had been judicially cold, inflexible and relentless. But contact with the heart of the eternal Son of God, which is wonderful kind, begat in him love for God and love for his nation, which enabled him to say, "I could wish myself accused for Christ for my brethren, my

kindred according to the flesh." As in Saul's case, so with many thousands in his day and millions upon millions until the present time. The mighty force that ever went out from Jesus of Nazareth was love. The same is true of Paul this most eminent apostle. "Now abideth faith, hope, love; but the greatest of these is love."

The interpreters of the Bible are now a great army—many of them men of ability, integrity and learning; but what have some of them made of God's Word? Their views range between the cordial adoption of the Bible as the inspired Word of God, and that of unreliable human production. Here is something fresh,—up-to-date in Henry Preserved Smith's "Old Testament History." Hear him. "The patriarchs cannot be taken as individuals. If individuals, Reuben, Gad, and Judah never existed. It is plain that individuals Jacob, Isaac, Abraham cannot have been substantial reality. We have to do here with figures of the poetic or legendary imagination." This is a specimen of the historic higher criticism.

It will not do to say that men of this class are lacking in ability, learning or honesty. Grounds for judging them differently must be found. If they place the Bible on a level with the so called sacred literature of non-Christian peoples, they must not be judged as intentional deceivers. Let us assign the lack of divine love in the heart, which involves entire submission to God, trust in God, and the illumination that love brings, as the cause of this rejection of the Scriptures, as the Word of God. It may be safely asserted that divine love is essential to a correct interpretation of God's Word. Adduce the case of Nicodemus. He was in the fog in regard to the interpretation of the Old Testament's predictions of the Messiah. He enquired of Christ about it. The reply in effect was, neither you nor any other man can see or enter this kingdom concerning which you make inquiry, except ye be born again—except you get divine love into your hearts. Here the enquirer was learned, cultured and honest. Love is the force that dominates all other forces in man. By it the will is conquered. When a man wills to do Christ's will, he then learns His doctrines. But back of the will is love. By this means a man is qualified to see the character and work of Jesus, and to obey His commands. The strongest light in which man can stand is the love of God. When Christ saw the illiterate about him, illuminated by love divine, His soul experienced an ecstatic gush of gratitude. "I thank Thee O Father, that thou hast hidden these things from the wise and prudent and hast revealed them unto babes."

As a herald of Christ and Him crucified, Paul came in contact with men of letters and science. Systems of philosophy had been elaborated by men of genius and great learning; but Paul told one of the churches, located on ground where the results of keen mental insight and rational investigation were known, that he did not come to them—the Corinthians—"with excellency of speech or wisdom;" but had come dogmatically heralding in their ears and to their hearts, "Jesus Christ and Him crucified." To the philosopher of Greece, this preaching was "foolishness." The natural eye saw it not, the ear heard it not, neither did it enter the natural heart. Hence, to unconverted Greeks, His gospel was foolishness, to unconverted Jews "it was a stumbling block." But while the intellectual, natural eye, ear, and heart could not take in spiritual revelations, "God revealed them unto us by his spirit—unto those whose hearts had taken in his love. The holy spirit in the heart of love, "searches all things, yea the deep things of God." The lovers of all classes, of all degrees of attainment perceive Christ in the Bible. They have him in their hearts.

A dumb brute cannot fully interpret a man. The judge at least must be equal to the judged. It takes a man to understand and correctly judge a man. The spiritual man judges all things spiritual. Keeping in mind that it is the love of Christ that gives light to the soul, there appears an obvious and satisfactory reason why Henry Preserved Smith should condemn the Old Testament, and that Reader, Schaff and Cramp should see it as sacred history, written by men moved by the Holy Spirit.

Unless there is in the heart of the student of God's Word, love for the author of the book, there cannot be love for the book itself. We are not good interpreters of things or persons opposed or hated by us. Indeed, opposition and antagonism blind us—obscure our mental vision, pervert our reasoning powers and color our judgments. Not much confidence can be placed in the opinion of a man, who gives his belief about a neighbor whom he hates. But someone will say there is not sufficient evidence that the men who reject the Scriptures, as the word of God, are haters of God.

That is very true; but hatred is as subtle as it is dark. All are either for Christ or against him. Even believers who lapse are submerged again in darkness. "If that light that is in you be darkness, how great is that darkness." How phenomenally dense were the disciples just previous to the crucifixion, and indeed until the descent of the Holy Spirit. Peter's exposition of the Old Testament just before Pentecost, and at and after that event, were as unlike as are the interpretation of the Higher Critics of these days who, victimized by the slavery of a literal and rational interpretations give their opinions of the book and the expositions of the Hodges, the Hacketts, the Spurgeons, and the McLarens.

In a moment a clear summer sky may be overclouded. The sun disappears. As quickly will the sun of the Christian scholar's brow be darkened by intellectual pride, or any other evil which causes him to fail to recognize, as essential to a right understanding of the Scriptures, the love of God in the soul, and the Holy Spirit as light and guide. In no other way can there be found a satisfactory reason for the various conceptions of the inspiration of the Bible and the atonement by Christ. For example.—One says an inspiration that produces a higher type of literature than is found in the productions of non-Christian peoples—another an inspiration that makes the Bible the infallible Word of God. Light and darkness are the extremes found in these different interpretations. The distinguished Tholuck changed from a rationalist to a full orb'd, devout Christian on a sick bed. Then to him God's Word became another book. In similar conditions the intellectual conceptions of revelation were lost in a blaze of spiritual light in the experience of Dr. Chalmers. Indeed every man of talent and scholarship who is converted in mature years has the same experience. Saul of Tarsus is the grandest of all such outstanding illustrations.

Leathers says, "It is possible to hold the microscope so near to the object as utterly to destroy the relation of its parts, and evidently to lose sight of a large part of it. The microscope is a blessing fraught with blessings to mankind; but if our eyes were microscopic, the world, instead of being beautiful would be simply hideous. In like manner it is possible to turn the microscopic glass of scholarship on the text of Scripture to such a degree, as to utterly distort and practically misrepresent it. In his treatise on inspiration, Dr. Alvah Hovey has the following:—"Now if there is one principle in the interpretation of the Scripture which may be taken as fixed, it is this—that it was written not for scholars, but for men, for the human and not the microscopic eye. And to this I will add, that the eye of the unlearned and thoughtful reader takes in the great features of the pictures and judges them correctly."

Horatio H. Hackett, D. D., a keen Greek exegetical scholar, who has had no superior on this continent, did not use his microscopic eye in a tireless hunt for contradictions in the Gospels, the Acts, the Epistles and the Revelations, as have the higher critics of this day, who have given to the public alleged mistakes numbering 700 to be compelled afterward to admit that they had been mistaken in 500 of them; but Dr. Hackett used his microscope to flash at certain points more beauty on the character, conduct, teachings and life of Christ and his apostles. It is refreshing to turn from Henry Preserved Smith's destructive microscopic interpretation of the Old Testament to the scholarly, calm writings on the same subject by men like the late Sir J. W. D. Wilson. Young men who sat in his Bible class at Montreal came under the power of a great system of divine truth, revealed to the world through holy men of God, who spake as they were moved by the Holy Ghost—a system of truth of which Christ and Him crucified is the centre, the light and the life. A man who professes undying love for his mother and yet uses his microscope to find her faults and publish them to the world, may be suspected of deception. A scholar who declares himself a lover of the Bible, and yet displays great zeal in finding alleged errors in it, subjects himself to a strong suspicion that his love for the Word of God is not the love left for it by the Apostle Paul.

But it may be said that this magnifying of love is a tacit ignoring of the rational faculties. Not so. It is rather the illumination and truest employment of this endowment. Take for instance, the highest and strongest form of love—that of the mother for her child. By the exercise of this affection is she not raised nearer to her Creator? In the chronic blaze of this sympathy, does she not see her duty to her offspring, its claims upon her? Does she not employ her reasoning powers in so sound and forceful a manner, as to sweep out of sight all subtleties and fallacies, as she follows the lead of love in presiding over her home and in discharging her duties to her husband and to her children? Nothing more noble appears in the world than the mother, self-sacrificing like Christ, in her sphere, impelled in her manifold labors by love; and that under the direction of the soundest reasoning. Nor is she held within the sphere of her motherhood. By the mother-love in her soul, she is born out into the wide world of humanity, so that among women, none so broad so true, so grand as the mother; and she is not only not irrational, but true to the rational faculties. Her will is exercised in the electric light of maternal love.

It is true that from Celsus to Herbert Spencer, the Christian has been charged with blind fanaticism. The materialistic philosophy and all other schools unite in this charge. The charge, however, has been calmly met and disapproved by a thousand Christian scholars from Origen to Angus and Hodge; but it is still made—made by those in darkness—against those who dwell in the light of him who lights every man who comes into the world. Here reason acts in harmony with the will and the imagination, and takes into account that veritable and undying consciousness, firm and substantial in the centre of the Christian's soul. "I know that my Redeemer liveth," says Job in the twilight. "I know whom I have believed," says Paul in the daylight. When this love bursts in its full flood upon Peter at Pentecost, all the prophecies and doctrines of the Old Testament, many of which were in a nebulous, rudimentary state, stood out in his spiritual vision distinct and full. He was then, and not till then, qualified to expound the law and the prophets. The same was true of the acute, learned Paul. The Damascus vision was a personal Pentecost to him. Now he can interpret the Old Covenant. Before he was a literalist—a legalist, a higher critic—a slave to literalism and rationalism. As with the two apostles—one an impulsive, unlettered fisherman, and the other a learned, philosophic genius, so with all who come into the light after they have reached the years of maturity.

(Continued on page 5.)

## Messenger and Visitor

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### GIVE THE MINISTER YOUR SYMPATHY.

The desire for sympathy and appreciation is not an evidence of weakness. Every good man desires the sympathy of his fellowmen and that the assurance that the work which he is doing is not without value in their sight. Even the sabbon-keeper, with his seared conscience and blunted sensibilities, is not indifferent to the fact that the better part of the community regards his business as a curse to society. And on the other hand, every man who is following an honest calling, however humble, is encouraged and helped by the assurance that his work is recognized as having a value to the community and that his neighbors appreciate his honest purpose to do his work faithfully and well.

To those who occupy positions of trust and whose work is directly related to public interests the good-will and appreciation of those served should be of special interest. Under our party system of government it must be discouraging for public men to know that however faithfully they may strive to do their duty, there is always a large proportion of the public who will seek to minimize their services and to place the most unfavorable construction possible upon their acts. And the fact that there is always a large class which will uphold and applaud them, whether they do well or ill, does not afford an incentive to honest service. If our public men could know that their efforts to serve the public would be regarded on all sides with intelligent appreciation and that their acts would be condemned when, and only when, the facts justified condemnation, it could not but have its effect upon the ideals of public men and the character of the service which the country secures from its public servants. The narrow partisanship of our political life, that refuses to see anything but good in a political friend or anything but evil in a political opponent, keeps many of our best men out of public life, and upon those who enter it the effect is far from wholesome.

There is no man who needs and who deserves sympathy and honest appreciation in his work more than the Christian minister. Without giving the ministers credit for more than facts will justify, it may fairly be claimed that men do not enter the ministry out of sordid selfish motives. They are in the ministry for the sake of the Kingdom of God and the welfare of humanity. The interests which centre in the gospel of Christ and its message to mankind so far transcends in their minds all worldly interests that they have felt impelled to give themselves to the work of the Christian ministry. They are not perfect or sufficient to themselves. Like other men, they have their weaknesses and limitations. Sometimes they are strong and full of confidence in their God. But even Elijah who in the name of the Lord could contend single-handed against all the prophets of Baal had his times of deep despondency, when he was ready to believe that all his battling in the cause of Jehovah had been in vain. The men and women who occupy the pews and who hear the minister at times speaking in so confident and triumphant tones come to feel perhaps that his spiritual life is so vigorous, his faith so strong, that he needs no help which they can give. But the modern prophet has his hours of despondency when it seems as if Baal and not Jehovah were victor. This man of flesh and blood needs sympathy. He needs a word of appreciation. He needs to be assured that he is not alone in the fight, that there are other knees than his own which have not bowed to Baal, that there are other hearts hoping and praying for the day of the Lord. It is quite true of course that the minister's great source of help is divine, not human, and that he who looks to men only for help and inspiration will never be a strong and persuasive preacher of God's truth. But men can greatly help each other. Even Jesus was far from indifferent to human sympathy. The humblest member in the church can by words and act of appreciation and sympathy bring needed help to the pastor. There is no minister who has not been helped more or less by Christian sympathy. On the other hand there is perhaps no minister whose work

has been so effective as it might have been had there been on the part of the members of the church the full measure of that sympathetic co-operation which they might have given. And then, how many ministers have been starved out of the churches which they were seeking to serve—starved out sometimes literally, and sometimes by the withholding of that kindly appreciation and sympathy for lack of which the minister's heart dies within him. Is your pastor growing discouraged? Have you been starving him? Try how it will work to give him a cheer. Show your appreciation for what he has done; tell him the good things you can truthfully say about him; put your shoulders under some of his burdens; make him feel the warmth of your Christian sympathy, and above all pray for him, and expect your prayers to be answered. Far better do that than starve the minister out.

### JESUS AND THE SABBATH.

The Bible lesson which we study this week in connection with the International series brings out strongly the different attitudes of Jesus and his Pharisee critics toward the Sabbath. The Jewish rabbis had interpreted the law of the Sabbath with such microscopic literalism that an institution, ordained in wisdom and benevolence for the well-being of men, had been so hedged around with vexatious prohibitions as to make it almost a tyranny. The Pharisees, accordingly, in harmony with the rabbinical interpretations, construed the act of the disciples in plucking the ears of grain to appease their hunger as they passed through the grain fields on the Sabbath day, as a breach of the Sabbath law, and made it a ground of querulous complaints against Jesus himself. In his reply to them Jesus first shows that a more intelligent study of the Old Testament would have taught these carping critics that the Sabbath law was not intended to be applied in this casuistron fashion. Divine institutions were not ordained as a display of tyrannical power, but as an expression of wise and benevolent purpose. If human necessity demanded it, the regulations of the temple service might be dispensed without sin. Had not these learned Pharisees read of the act of David and those who were with him, when, in the extremity of hunger, they ate the shew bread which according to the letter of the law might be eaten only by the priests? Here a law of the temple was set aside in the presence of a human necessity. And again, the requirements of worship made it necessary that the priests in the temple should perform acts which, according to the rabbinical interpretation, constituted a profanation of the Sabbath. The reply of Jesus to the Pharisees evidently condemns a minute and unreasoning interpretation of the Sabbath law or of any ritualistic ordinance of the Old Testament. The interpreter should endeavor to apprehend the divine purpose in its largeness and not so to interpret a benevolent ordinance of God as to make it an instrument of tyranny and cruelty. Fundamental to all was the divine principle of mercy. It is mercy, not sacrifice, which God desires. Not ritualistic observances, but good deeds done in the spirit of love and mercy are the things which are acceptable in His sight. If the Pharisees had understood this they would not have been so quick to condemn these hungry men because they had plucked a few ears of wheat to appease their hunger on the Sabbath day. If they had really understood the spirit of the Scriptures which they assumed to interpret for others, they would have found very much in their own lives far more worthy of condemnation.

The second incident of the lesson may or may not have been connected chronologically with what precedes. The logical connection is certainly very obvious. Here our Lord is seen putting into practice the principle that acts of mercy are far more than ritualistic observances and distinctly formulating the principle that it is lawful to do good on the Sabbath day. There was indeed nothing in connection with this mode of healing of which the enemies of Jesus could lay hold. It certainly could not by any kind of casuistry be contended that for a man to stretch forth his hand on the Sabbath was unlawful, and yet probably the Pharisees, if they were present, would regard this miracle of mercy a breach of the Sabbath, just as they regarded the act of the disciples in satisfying their natural craving for food. Our Lord's words indicate that some were present who would probably be disposed to regard this act of healing as unlawful on the Sabbath day, and he shows the absurdity of such an attitude of mind in view of the fact that probably any man among them if he had a sheep fallen into a pit would be led by his interest in his property and by his sympathy for the dumb creature to lift it out on the Sabbath day. If the labor necessary to the performance of an act of mercy toward a sheep was justifiable on the Sabbath, there surely could be no law against this act of healing. Accordingly the principle is declared that it is lawful to do good on the Sabbath day.

In respect to the Sabbath, as in other matters, the teaching of Jesus is with authority. He interprets the Scriptures from his own standpoint without reference to rabbinical decisions. And he declares that the Son of man is lord also of the Sabbath. In reference to the significance of the title of the Son of man in this connection Dr. Alexander MacLaren says: "The attempt to take dignity and

authority out of the title 'Son of man' is shipwrecked on the words; for whatever more that title may imply, it is used here as implying freedom to mold and remold a divine institution. No doubt it does imply true humanity, but that alone would not give lordship over anything that God had appointed. It implies a unique humanity in which somehow all human nature is gathered up, and corresponds perfectly to the divine ideal of manhood. And such uniqueness and perfection of representative humanity standing in some relation to every single man of the race, can only be realized in one who is divine as well as human. Therefore he has power over the Sabbath as over all things, and is lord of the Sabbath, and of us, and of all men."

### Editorial Notes.

We are generally too much inclined to do only the things which are easy to do, to follow the well-beaten paths, to hug the shores. We dread the things that will make large demands on our courage and endurance. But it is not merely by doing easy things and walking in the deep-worn ruts of custom that the best that is in men is developed and they made strong for distinguished service. Perhaps if we look back over the years we shall perceive that the things which most severely tried our souls have done most for us. Let us seek to have patience and accept bravely the appointments of Providence.

The MESSENGER AND VISITOR had a pleasant call last week from President Trotter who is now engaged in promoting the Second Forward Movement Fund. For the present only those are being approached in the interest of the Fund from whom it is hoped that subscriptions of five hundred dollars and upwards may be obtained. We are sure that Dr. Trotter will not intentionally pass by anyone who would like to have their names entered in this honorable list, and if peradventure there should have been inadvertent omissions we are sure that any advances on the part of those thus slighted will not be frowned upon by the President. Dr. Trotter is at all times a most approachable person, and never more so than when one comes with a contribution for the College. The results of the canvass thus far, we are glad to learn, are on the whole encouraging. Something more than two-thirds of the \$60,000 expected to be secured in large subscriptions has now been subscribed. Besides this a number of persons have intimated their intention of becoming subscribers to the Fund, but are not just at present prepared to name the amounts of their subscriptions. Accordingly it is not possible at present to report results definitely. But Dr. Trotter is assured that the \$60,000 expected in large subscriptions will be fully subscribed.

Alluding to war in the Far East and to the reverses which Russia has suffered in the first stages of the conflict, the *Montreal Witness* very justly says: "Our sympathies are naturally with her [Japan] as our ally and as the weaker and more liberal and progressive country. All the more reason is there for taking a generous view of Russia's side of the question. Especially would we reprobate jibing at Russia in the day of her reverses, as some merry-andrews of the press are doing. Ribaldry is out of place at any time in the presence of a national calamity, and so far as we are concerned, it is so recently that we were suffering defeats, and being mocked at and maligned by a whole continent, that we should have learned not to jibe at another power in her dark hour. According to some critics Russia is already dead and done for because she has lost a boat or two. Great Britain suffered reverses at half a dozen places in the first part of the South African war, and according to the Germans especially, we were already wiped off the map. However, we continue to be in fair health, and we give 'the bear that walks like a man' credit for a little endurance and ability to take a good deal of punishment before lying down."

Hon. David Wark who on the 19th of the present month will have completed a hundred years of life, has been a member of the Senate of Canada ever since the establishment of confederation. But the period of his public services dates far back of that. Mr. Wark is probably the oldest man now living in the British Empire—perhaps in the world—who is able to take an active part in public affairs. His mind is said still to be vigorous and his physical health good, and he expects to attend the approaching session of the Senate as he has been doing regularly since 1867. Senator Wark has so lived and so employed his talents as to win the general and high respect of his fellow citizens, in regard both to his private life and his public services. It is proposed to make the one hundredth anniversary of his birth the occasion for presenting addresses and for other demonstrations which shall fittingly testify to the great respect in which Senator Wark is held by his fellow citizens of Fredericton and by others to whom his personal worth and the value of his public services are known.

Speaking of old age and long continued service. It may be noted that it is reported of Rev. William Howe, D. D., that, "at the age of ninety-seven, he goes into Boston with great freedom, getting on and off the electric cars, going up and down elevators, climbing stairs, attending

ministers' meetings, calling upon friends, doing shopping, with all the apparent ease of a young man." Another Massachusetts veteran is Rev. Edmund Dowse, ninety-one years of age, who has been pastor at Sherborn for sixty-nine years, and who, after twenty-five years service as chaplain of the Massachusetts Senate, has resigned the chaplaincy in order, as he says, to devote all his energies to pastoral work. It is seldom indeed that usefulness extends into the ninth and tenth decades of life. Those who are thus bringing forth fruit in old age, we may be sure, belong to the class of them who have not spent the substance of their youth in riotous living.

**From Halifax.**

Work on the Twentieth Century Fund has kept Rev. H. F. Adams in the city for the last fortnight. Outside of his special business he has preached on an average about once a day. All the churches have heard him gladly. He has rendered highly appreciated service to the Rev. J. Hugh Jenner in a series of evangelistic meetings which have been well attended; and in which, beside the revival influences felt by Christians a few have moved toward a public confession of Christ.

The Tabernacle has made a decided advance. With its characteristic promptness and courage it has met the necessity for repairs on the roof and interior of its vestry at a cost of \$2,000. About \$500 of this sum was raised in the meeting at which the report of the repairs was received. Brother Millington, beside working hard and devoutly for the interests of the church, takes a deep interest in the moral and religious welfare of the city. Our civic license law does not permit hotels to have bars, nor saloons to sell by the glass or have liquor drinking on their premises. These regulations are very generally disregarded, and that with impunity. In these circumstances the city council, with but little dissent, framed amendments to be submitted to the legislature to take away all such restrictions. A mixed delegation from the W. C. T. U., the Evangelical Alliance and the Sons of Temperance met by appointment the Legislative Council. Stirring speeches were made. Mr. Millington had taken a vote of his congregation on the previous Sunday evening against the amendments, and with this mandate appeared with the delegation, and made a powerful and effective speech. The Rector of St. Paul's, Rev. F. H. Almon and others took strong ground; and it is believed the Legislature will not pass the city council's liquor law. The Tabernacle is holding special services this week—Mr. Adams is rendering assistance.

The annual meeting of the B. A. B. and Tract Society was held last week. The work for the year was large. Smallpox in Labrador kept the labor on that field confined to a comparatively limited space; but good work was done there as well as in Newfoundland. Six years of colportage work was done in the last twelve months—equal to the work of one man for six years. This put into circulation 950 copies of the Scriptures, \$1200 worth of Bibles, Testaments, Tracts and Hymn books were given away; 17,538 family visits were made and there was reading and prayer under 4282 roofs. 3760 families have been supplied with the Bible since the Society was organized.

In thirty-six years there has been sold \$726,204.47 worth of literature. The gifts have amounted to \$55,804.81, making a total of \$782,009.28. This is a great and good work for the Lord. The sudden death of the manager, Mr. Roland Mellish, during the year was referred to in fitting terms:

"He liveth long who liveth well," etc.

The twenty-ninth annual meeting of the Infants' Home was held on Monday. Whooping cough got into the Home and the death rate was high—13. It is now at an end and the Home goes on under the efficient management of the motherly Mrs. MacDonald. About 80 children had been sheltered during the year. No special difficulty is found in getting homes for the babies. Babies rescued in the early years of the home are now successful men and women in the country. This is a charity that touches the heart. It has done a good work.

The Rev. J. A. Porter is now at Jeddore.

While General Secretary Shearer of the Lord's Day's Alliance was in Halifax, a public meeting of great interest was held in Charles street Methodist church. The Hon. T. R. Black was chosen chairman.

Excellent speeches were made by Hon. John Armstrong, Rev. Mr. Shearer, Rev. W. J. Falconer and the Rev. W. J. Armitage. The importance of Sabbath observance to the welfare of the Dominion, and the success of religion was set forth with intelligence and zeal. Mr. Falconer announced that Archbishop O'Brien was heartily with them in their great mission. REPORTER.

**Boston Letter.**

The spirit of revival is indeed abroad. There is a perceptible stir among the churches. The baptismal waters are being troubled. The churches are awaking to the realization of their true evangelistic mission. The Lord further the glorious work!

There are a number Acadia pastors in Boston and vicinity. At Wollaston Heights, Quincy, is Rev. E. D. Webber,

of Acadia's class of 1881. Rev. Simeon Spidle, Acadia 1897, is bishop of the Pleasant street church in Worcester. In Brookline, Rev. A. A. Shaw of the class of 1892, leads in the Baptist work. The Beth-Eden Baptist church in Waltham has for pastor, Rev. W. H. Dyas who graduated from Acadia in 1900. Rev. A. V. Dimock, Acadia 1901, has just resigned from the pastorate of the church in Winthrop. Rev. F. A. Garratt, Acadia 1892, is spending the winter in Boston and vicinity and is engaged in preaching every Sunday. The Baptist church in Canton is led by Rev. Irad Hardy, Acadia 1899. Rev. A. C. Archibald, Acadia 1897, has just gone to Woonsocket, R. I. (not a long ride from Boston). The writer is serving the Bethany Baptist church in Roxbury district of this city.

A significant event, was the expression on many lips in view of the apparent ending of a religious quarrel which began 235 years ago. Last Sunday, Rev. George A. Gordon, D. D., pastor of the New Old South Church, Congregationalist, and Rev. James Eels, pastor of the First church, Unitarian, exchanged pulpits, thus publicly announcing that the antagonism so long carried was buried. The New Old South church was formed over 200 years ago by a secession of members from the First church. The strict adherents of each body during all the intervening years have maintained an exclusive and unfriendly attitude. These churches are wealthy neighbors in the Back Bay district, and the daily papers comment upon the social importance of the event. That surely in the presence of the underlying and tremendous significance of the movement, is incidental.

Referring to the religious meaning of this interchange the *Boston Herald* says: "It was of great religious importance from the fact that it marks an advance in religious belief and tolerance, the absence of which has hindered the growth of the various sects during the past centuries, and which augurs for the future the better realization of the Bible truths that God is the Father of all and that all men are brothers and are journeying to the same goal. . . . That neither minister belongs to the old-fashioned branch of his church, and that the members of the congregations accept without question today the broader views upon matters of theology made the exchange possible and advisable, and thus the new century sees the blotting out by the strengthening of the bond of human brotherhood, of the differences caused by the original failure properly to recognize this brotherhood of man and Fatherhood of God." Dr. Gordon, who is the recognized intellectual leader of Congregational pastors in New England, used this sentence at the opening of his address in the Unitarian church: "This is the first church of Christ in Boston. May it rise and shine forever." These are the words of the Unitarian clergyman in the Trinitarian pulpit: "We are God's sons before we are anything else; we are God's sons in spite of whatever we may be; there is the life divine within us; may we always be true to it, and let it win!"

What does Dr. Gordon mean by a Unitarian Society being a church of Christ? It is certainly not a church of Christ in any evangelical sense. What does Rev. Mr. Eels mean by the statement quoted but that all we need is elevation from below, not as Jesus Christ taught us, the new birth from above. At the close of the service in the First church, the "communion" was observed, a number coming for this purpose from the New Old South. The term "communion" in such a case is more appropriate than "Lord's Supper." It does not seem that there is much significance attached to the partaking of the emblems of the body and blood of One whose Deity is denied. If this event, heralded as so significant, means that there is a lessening in appreciation of the inestimable blessings which are ours through the sacrifice of the adorable Son of God, it seems to the writer that it is a matter of the deepest regret. Surely there are other ways in which to show our brotherliness than in being a party to the effort to dethrone our Lord and to deprive our fellowmen of the world's only Saviour. A. F. NEWCOMB.

20 Woodville St., Feb. 11, 1904.

**The Inspiration of the Bible.**

BY E. M. SAUNDERS, D. D.

(Concluded from Page 3).

This prepares the way for conceding a due regard to Christian consciousness. The humble believer of to day takes to his heart the incarnation and crucifixion of Christ, the trinity, the substitution of the innocent for the guilty, the atonement, regeneration by the holy spirit, and the doctrine of repentance and faith. These, with other doctrines, come to his soul as the fin to the water and the wing to the air. The fit is perfect. The effect is salutary and exhilarating. Fear has tormented, love perfected casts out fear. A sense of freedom abides—freedom and fellowship which stir to their greatest depths the emotional nature, set at liberty all the forces of the soul, and carry the Christian into joys and sublimities hitherto unknown. Being thus exercised, he finds the company of others. They too, he learns, have had this phenomenal transformation and these ecstatic, sublime joys. With all these possessions and experiences in common, a brotherhood results, a brotherhood that ignores color, races, rank, poverty, riches, ignorance and learning. The enquiry goes beyond the circle of acquaintances and it is learned that similar conditions have produced similar results over the whole world.

Back and back the enquiry goes; and in the midst of endless distractions, the same experiences have been known all the way back to the days of the apostles. The histories in the Acts and the New Testament Epistles unfold the same consciousness of the Messiahship, the incarnation the sacrifice of the Son of God, the coming of the Holy Ghost, regeneration, brotherhood, fatherhood, and of the souls filled with all the fullness of God.

With this brotherhood begun and matured by experience known to be common in this day in all parts of the world, known to be found all along the blood stained pathway of the Christian religion, back to the days of the fathers and the apostles—to the days of Christ and the saints of the Old Covenant, the Christian is beyond the power of mere intellectualism, mere scholarship, which would unsettle and overthrow this faith, built upon the Bible as the Word of God, upon the foundation of the apostles and prophets—Jesus Christ himself, being the chief corner stone.

Rationalists will go through their spectacular performances, professing to ascertain the value and inspiration of the Bible, will compare it with ancient literatures, take it apart and examine it in its detached portions, ignoring the spiritual and exalting the intellectual, and after having gone through with their literary pyrotechnics will, in the most patronizing way, announce their conclusions. To them there seems to be no value in the incarnation, the sacrifice, the atonement, the regeneration, the brotherhood, the fellowship of believers with one another and with their Saviour, in determining the inspiration of the Bible. They have found out that it is a higher class of sacred literature, equal and perhaps in advance of the literature found to be the productions of other ancient peoples. Every Christian possessing the full love of Christ in his heart, knows the Bible is God's Word, and loves it as the mother knows and loves her child.

**Day of Prayer for Colleges.**

Sunday, Feb. 17th, was observed as a special Day of Prayer for our educational institutions, and for the colleges the world over. The new pastor, Rev. L. D. Morse assisted by Dr. Keirstead and Dr. Boggs conducted the morning service in the old historic church, believed to be oldest in the Dominion. A very earnest and fervent communication from the absent President, Dr. Trotter, was read, producing a deep effect upon the assembled hearers.

The President invoked the Divine Blessing on the Institutions, asking for an interest in the prayers of all and expressing his great regret at being unable to be present.

Dr. Boggs offered a brief and hearty invocation, praying that the students and all the people might cultivate a high standard of thought and action, living noble spiritual lives, in accordance with the teachings of the Saviour of mankind.

As also by Miss Archer of Acadia Seminary was well rendered, followed by the pastor's address, in which he beautifully portrayed the character of Christ dwelling upon his youthful experiences and holding up the Saviour as the greatest and best example to the young, as the model for the word, which he had come to redeem and save. The preacher took his text from Luke 2nd chap. and 49th verse, and gave to his hearers a very deep and earnest sermon especially interesting and helpful to the student body and much appreciated by all.

Dr. Keirstead extended the right hand of fellowship to the new pastor, to Mrs. Morse and to their daughter, receiving them most cordially, and speaking at length of the grandness of the privilege of being members of the great church of God on earth. The new choir lately organized by the Director of Music at the Seminary, rendered appropriate hymns. A marked improvement in the congregational singing is already noted, and under the direction of Mr. Maximo, the up-to-date chorister, the improvement in our singing service will doubtless continue. At the close of the service the Lord's Supper was administered, the auditorium being nearly full of members who stayed to observe the ordinance.

In the evening the Prayer Service was held in College Hall, Dr. Keirstead presiding and the speakers being Rev. Mr. Johnson of the Methodist church, Rev. Mr. DeWolfe of the Seminary, Rev. Hudson Kempton, (one of our successful ministers from Acadia,) and Dr. Boggs, (our veteran missionary leader from India.)

Mr. Johnson pointed out the necessity for educated men and women, but strongly impressed upon the large audience the greater necessity for Christian educationists and for reverent scholarship.

Rev. Mr. Morse offered prayer, asking for God's blessing on the Institution, that the spirit of revival might be made more manifest and that many might be led to the knowledge of our Redeemer.

Principal DeWolfe spoke briefly, pointing out clearly the importance of students finding salvation before going out from their classes into the world of materialism and sin. He held up Jesus and Moses as the greatest benefactors of mankind and called upon the young people to follow their example, to give their lives first to Christ and then go forward in the life-work for which they were being fitted during these student years.

Rev. Mr. Kempton referred to his college days at Acadia, to the varied careers of his associates, pointing out the cause of success or failure, and holding up Christ as the great example for all.

He had come from his church on the banks of the Mississippi, thousands of miles away, and he heartily joined with those who were praying for the good of our educational institutions.

Dr. Boggs gave a very impressive description of former revivals at Acadia showing how the grace of God had turned men from secular aims to the great spiritual ministry and earnestly calling upon the students to cultivate high ideals, and noble Christian characters. He hoped to meet them some day in India in the Master's work.

Dr. Boggs is always heard with the most affectionate feeling and profound interest, and we hope he had long continue to be in our midst, before returning to the distant field where he has done such valiant work for God and his fellowmen. The closing prayer and benediction were by Rev. Dr. Sawyer who we all hope may long be spared to continue his great work at Acadia. R. S.

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

### Fitted to a Minister.

"Those dear, ridiculous children," said grandmother aloud to hers in the twilight, "what are they laughing at now?"

"Nothing at all," a voice answered, unexpectedly, "simply nothing. They are too foolish for me to associate with. I have come off here to you for a little wisdom."

"Come, in, then and let us see whether you can be satisfied."

Cy sat down on the floor at her feet, and leaned his head against her chair.

"I am in great luck, grandmother," he said, "Mr. Gilbert is going to give me a job in his office every Saturday afternoon. It will add beautifully to my stock of pennies, and each one of those pennies stand for just that much Latin and Greek, you know."

"Why, this is good news indeed," said grandmother, "I am delighted."

"Yes, it's fine," said Cy, "but grandmother, dear," he broke off suddenly, "there are so many saving clauses in this world."

His grandmother laid her soft old hand on his chopped curls, and beside the sympathy of the touch, there was a little unspoken homily on patience, too. Grandmother's are often unspoken.

"You see," said Cy, "there are my club boys. I hate to give them up. And, moreover, there is nobody to give them up to; I can't think of a son who will take them."

"Surely, somebody will."

"I don't know who it is. Nobody likes to give up Saturday afternoon, and then my beloved boys are not popular any way, any day."

As they talked it over, it did seem to be a difficult matter to find a successor.

"Have you thought of Glover Thorne?" asked grandmother at last.

"Glover?" said Cy in sharp remonstrance. "O, no, grandmother, not Glover."

"Why not?"

"Why, because the boys are so rough and unruly, and outspoken, and Glover is so sensitive. I never have even asked him to sing to them, for fear they might say something to hurt him. They do not understand about styles being golden."

"By Glover," urged the old lady, "I believe that you are not fair to your boys. They have hearts. And it will do them good to feel that they have. It will do Glover good, too; the dear fellow must not be overlooked."

"Well," said Cy, "very doubtfully. If you think so. And there is nobody else."

In the house across the street, a note from the light-haired daughter which had come to Mrs. Charlton's ears, made Glover Thorne sign.

His day they are over there always, he thought enviously, and how busy they are. It must be so, satisfactory to have so much to do, and such worth while things.

He threw down his book impatiently, and picking up the crutches that lay beside him, limped across the room to the window, where he could see the lights that twinkled bravely from the opposite house.

"Oh, why am I made so useless," he asked himself bitterly. "I meant to work. I would have been glad to do all I could, and I knew that I could do more than many can. But now, he paused, now that is all finished. I must be a burden till I die. God grant that it may not be long."

He bowed his head on his folded arms, and the thoughts which came thick and fast were not happy thoughts, nor good ones. He was still in the same place when Cy knocked at his door.

"Well," said grandmother, questioningly, when Cy got home again.

"It was just as I thought it would be," said Cy. "He won't do it. O, he scouted the idea. Poor Glover!"

"Yes, poor boy. My heart aches for him."

Glover was pretty fond of Cy's grandmother. The next morning he stopped a moment at the gate to speak to her.

"I suppose you sent Cy last night. I suppose," there was defiance in his tone, "you thought it was very wrong in me not to take his boys for him."

"I thought," said the old lady gently, that it was not brave."

The color flushed hot into Glover's face.

"Brave?" he cried, with a reproach that was almost fierce.

"You have been wonderfully uncomplaining, dear boy," said Mrs. Charlton. "Not one winning word have you spoken. And we have all admired and loved you for it."

"O, if it had only been death!" muttered Glover, half under his breath.

"But it wasn't death," was the quick reply. "It was life. And it must be high and good, and beautiful, and worth living. There is a truer courage—forgive if I say it—than the courage that endures. There is the courage that takes up the broken threads again, and weaves them still into the divine pattern."

As Glover walked home, his mind was full of uncertainty. He had so prided himself upon the stoical fortitude with which he had borne his misfortune. Had he been a coward after all?

"A coward and a shirk! These things above all others, which I despise the most. Well, if it is true, and I can't see it in any other way now, I must change. I will."

It was a nervous moment for both of them, when Cy and Glover walked into the boys' club room on the next Saturday afternoon. An abrupt hush fell over the babel of voices which they had heard on the stairs outside, and a score or two of inquisitive faces stared unblushingly at the stranger. Cy trembled. These reckless, impudent street boys, what might they not do?

They had gone but a few steps beyond the threshold when Glover's crutch caught in something, and was dragged from under him. He would have fallen if a boy here had not caught him, while another picked up the crutch, and quietly put it back into his hand.

"Thank you," said Glover, adding involuntarily to the boy who had held him, "how strong you are!"

He was the biggest and roughest of the crowd, ringleader in all their mischief. His little sharp eyes twinkling from under a shock of tangled hair, caught the wistful look in Glover's face, and somewhere beneath his ragged jacket, the heart which grandmother believed in, softened pitifully.

"You're welcome," he muttered. "It would ha' been too bad to hurt yourself first off."

And Cy said jubilantly to himself:

"The dear old lady was right, bless her. Even slim Jenkins has some feelings."

Grandmother had said: "Let Glover sing for them," and so now without much preface Cy established him at the organ and the boys gathered around ready to be as severely critical of the "new gent" as the most learned faculty of musicians could have been.

Glover had a beautiful voice, and an endless repertory. He did not sing his best at first; it had been so long since he had sung at all, but resolutely banishing all regretful memories he set himself to please his audience. And he succeeded. The boys drew nearer and nearer. Sometimes they shrieked with laughter, sometimes they were very quiet. Then Glover suggested choruses, and they sang them with a will. Neither he nor they could believe it when Cy told them that the hour for closing had come.

"I don't know when I have had such a good time!" said Glover, and he meant it with all his heart.

That speech clinched the matter. Cy need have no further fear as to the boys' loyalty to their new manager.

A week or two later, the boy whom they called Slim Jenkins stopped behind the others to speak to Glover.

"Don't you," he said awkwardly, "you wouldn't feel like coming to see Natty sometimes?"

"Natty?" said Glover, "who is he?"

"A boy that I know. He lives on our street."

"Why doesn't he come to the club?"

"He can't come," he said, "Slim Jenkins stared fixedly out of the window, as he explained, "He can't walk very much."

"Would he like me to come?" said Glover.

"I couldn't tell you. He's queer, poor chap, kind of hard to please and fretty about such things. Nobody couldn't possibly say if he'd take a notion to you or no, but if you wouldn't mind trying it—"

Glover wanted a moment. Then he said:

"Yes, I will go."

He went the next day. He had to climb two flights of stairs to reach the right number, and it was hard work for him.

"Come in," a voice cried shrilly, in answer to his knock.

Glover pushed open the door, and found himself in a small, bare room in the presence of a boy, whose shrunken figure made him look like a child of ten, and whose face was "the face of Methusalem," as his visitor thought.

"How are you," said Glover, "are you Natty?"

"Of course," was the sharp answer. "I know you. Slim said you would come. Shut the door and don't make a draught."

Glover did as he was bid, and then ventured to take a chair near to his host.

"Slim said you were coming," Natty repeated. "He invited you, I suppose. Slim wants me to be converted. He isn't particular about being so himself but he's got the idea that I must. He thinks I'm poorly, and going to die, maybe, and that I ought to swallow religion along with the other medicine."

"It has done me more good than all the rest," said Glover, "and I have taken a great deal of medicine."

He was conscious while he said it, that it was not a natural thing for him to say. He disliked any such illusion.

Natty looked at him with his burning and unhealthy eyes, and for an instant neither of them spoke.

"Tell me what it is?" said Natty.

Glover told him as well as he could. But when he had finished and rose to go, he had the uncomfortable feeling

that his visit had been a failure.

"Good-by," he said, holding out his hand.

Natty shook it listlessly.

"Good-bye."

When Glover had shut the door behind him, he heard his name called loudly, and looking in, Natty beckoned him back to his side.

"Say, would you come again?" he whispered eagerly. "I wish you would. I never asked any of the others. I acted very ugly with most of them; Slim was awfully ashamed of me. But I'd like you to come. You know about the pain, and the long, lonesome nights, and the tired days. You know all about them, don't you?"

Glover nodded.

"That's why I want you. I guess the others meant kindness, too. But I couldn't listen to them. They weren't like me. You are, you know."

Glover went straight to Mrs. Charlton, and told her how things had gone. She was full of interest and sympathy.

"Mrs. Charlton," said Glover at last, "do you think it may be possible that it really helps us to help people more, when we are like them? I mean that perhaps pain and weakness are meant—are sent to draw us nearer to souls that need us?"

"Dear boy," answered the old lady in tender haste, "who was it that, when he would come close to the heart of a suffering world, himself took our infirmities, and bore our sicknesses."—Sally Campbell, in N. Y. Observer.

### How Marjorie Found Fairyland.

"I know it's just stories," said Marjorie to herself, firmly, as she closed her book, "but I wish things like that did happen. I wish a funny fairy godmother would take me away to a beautiful palace, or a mysterious white bird would fly before me to an enchanted forest or something."

Marjorie had been reading in the meadow, and leaned back against the oak tree to think about it. Just then the saucy wind snatched her hat and sent it careering through the air at a great rate. At first she did not move, but as hat sailed on and on a sudden hope took possession of her. Suppose the wind was carrying her hat to fairyland. In that case, all that was necessary was to follow it.

It really did seem as if the hat were bewitched. It would settle on the ground and lie until Marjorie almost reached it, and then it was up and away again. Across the field, across the road, and down the lane it went, and at last it waked suddenly over the high fence that shut in the little cottage that she had often seen. With a beating heart, she climbed up and looked over. There was no one in sight but a little lame girl sitting in her chair under the big elm tree.

"Please," said Marjorie, "may I come and get my hat?"

"Oh, yes," said the lame girl, smiling brightly. "I would get it for you if I could."

But Marjorie did not see the bright smile or the wistful look that followed. She got her hat quickly and went out. She felt cross and disappointed because no adventure had been found by following the runaway hat. She went straight home and told her mother about it.

"Of course, I didn't expect to get to fairyland," Marjorie concluded, "but I thought that something might happen besides just common, every day things."

"Still, you might have got to fairyland if you had known how," said Marjorie's mother, "and, better, yet you might have taken some one with you."

"What do you mean?" cried Marjorie.

"That little lame girl—her name is Laura Randall—has just moved here," replied Marjorie's mother. "She doesn't know anyone; her parents are poor, and she has few books or games. If a girl of her own age would visit her, think how perfectly happy she might be made by a little attention and sharing of treasures!"

"I see, mamma," said Marjorie; and half an hour later she was ready to start on a visit to Laura. Now Marjorie never did things by halves, and she had her brother's little wagon piled full of things out of which to construct her fairyland. She went down the lane to the cottage; looked over the fence again, and said: "May I come in, please?"

Again the little lame girl smiled, and Marjorie drew her little wagon in through the gate.

"I've come to stay with you this afternoon, if I may," said Marjorie. "We will read my story books and have some fun, and after a while we will have a little picnic. My brother Harold is coming to help us eat. He's good at eating up everything that's left; and, besides, he's a jolly boy—just as much fun as a girl."

With this introduction, Marjorie began unpacking her wares.

"We'll play I'm a peddler, and you're a lady," Marjorie said. "Please, madam, may I come in and show you my goods?"

"Yes," said Laura, "if you're a nice, polite peddler, and take off your hat and scrape your shoes at the door."

Laura bought all the books at fabulous prices, and seemed so eager to read them that Marjorie declared that she

## \* The Young People \*

EDITOR A. T. DYKEMAN.

All articles for this department should be sent to Rev. A. T. Dykeman, Fairville, N. B., and must be in his hands one week at least before the date of publication.

**Officers.**

President, Rev. H. H. Roach, St. John, N. B.  
Sec., Treas., Rev. G. A. Lawson, Bass River, N. S.

**Notice**

A GRAND RALLY.

There will be a meeting of the Maritime B. Y. P. U. Executive Committee on Tuesday, March 1st, in the Main St. Baptist Church St. John, N. B., at 2:30 p. m. In the evening, at 7:30, there will be a Mass Meeting for which an interesting programme is being prepared. A full meeting of the Executive is requested.

By order of the President,  
G. A. LAWSON, Secy. Treas.

Bass River, N. S., Feb. 3rd, 1907.

**Receipts From Pledges.**

Middleton, \$13.00.  
Germain St., \$15.00.

NOTE.—Treasurer Lawson wishes us to say he is ready for more.

**Daily Bible Readings.**

Monday. The Fourth Commandment. Exodus 20: 1-11.  
Tuesday. Not for Pleasure Seeking. Isaiah 58: 13-14.  
Wednesday. The Impotent Man Healed. John 5: 1-9.  
Thursday. A Sabbath Psalm. Psalm 92: 1-5.  
Friday. The Sabbath for Man. Matt 12: 1-8.  
Saturday. Paul Preaching and Baptizing. Acts 16: 11-15.  
Sunday. Delighting in God's House. Psalm 122: 1-9.

**Prayer Meeting Topic.—February 21.**

Some Good Ways of Using the Sabbath. Mark 1: 21-34.  
This topic is timely. Remember the Sabbath day to keep it holy," is a precept, the forcible meaning of which seems to be but lightly regarded by many in this day.

With the young people of our churches largely rests the responsibility of retaining the restfulness and peace of our Christian Sabbath; and at the same time of using the day to the glory of God. With such things as Sunday visiting, (the curse of many a church and Christian home,) excursion parties, or mere pleasure seeking of any sort we should have absolutely nothing to do. A good example set in this regard will greatly help to influence others in the right direction. Among the many good ways of using the Sabbath we suggest the following:—

I. MORNING.—Begin the day aright by rising early. Do not waste the rosy hours of Sabbath morn in sleepy laziness. Respect God in the matter of time as much as you do your employer. As it begins to dawn toward the first day of the week, rise and enter the portals of God's temple of divine truth. Spend half an hour with your Bible, and another in meditation and prayer. This will set the glad joy of salvation pulsing merrily through every fibre of your body. It will prove a genuine tonic to your soul. It will prepare you for a day of glad service for Christ. If you have time to spare take a morning walk, if the day be fit. Admire the beauties of the world of nature. See God in them. Let them speak to you his message of love, and wisdom and perfection.

Attend the morning service. Go early. Have a prayer in your heart for your pastor, and a sunshiny welcome for every friend and stranger you meet. Take a friend with you, an unsaved friend if possible. The man the Saviour blessed on the Sabbath day at Capernaum was a man with an unclean spirit. No doubt many thought the man was out of place in the synagogue but had he not been there that morning he would not have been cleansed.

Do not criticise the sermon, feed on it. Remember there are more poor listeners than there are poor sermons. Your pastor's sermon should be God's message to you. Return home with your heart full of it.

II. AFTERNOON.—The morning has been yours for getting help, the Afternoon is yours for helping others. Look out for the opportunity of doing some practical Christian service. In no place in America have young people better opportunities for Christian work than here in the Maritime Provinces.

First, the Sunday School affords a good field of effort. Attend, and add to its interest in every way possible. Do not fail to prepare the lesson even if you are not a teacher. You will enjoy it better as a scholar, and besides you may have the opportunity of teaching and if prepared you will have the blessed privilege of emulating the Master of whom we read that, "on the Sabbath day he entered into the synagogue and taught."

Second, many of our young people live in towns by the sea whose harbors are frequented by large vessels, schooners

fishing craft, etc. What better mission work could be desired than to take a few of all the members of your Union if possible, and go on board one of these vessels and hold a soul-stirring gospel service. On leaving distribute among them some reading matter, tracts, etc. The seamen will appreciate it.

Do not say if these men want to attend church it is an easy matter for them to do so while in port. That's just the difficulty, the majority do not want to attend church, but they need the gospel and this is an opportunity to give it to them. Third.—Many of our unions are on fields where the pastor has several preaching stations. Why not gladden his heart occasionally by asking the privilege of going out and conducting the afternoon service for him while he takes a much needed rest preparatory to the long drive and the evening service. It will do you good and please him better than a doation.

And then every church has her sick and shut ins, who always welcome a sunny face on Sabbath afternoon. Visit them, take them flowers, talk to them of the good things of the morning sermon. Read a chapter, sing and pray with them. The memory of your visit will be a benediction to them for the whole week.

III. EVENING.—The evening service should be a season of quiet peaceful rest after a well spent day. As you listen to your pastor's earnest presentation of the gospel, pray that it may reach the hearts of the unsaved about you. The evening is the reaping period of the day. Help some anxious soul if you can. Give your testimony for Christ in the after-meeting. Then as you turn from the sanctuary let your heart go winged with prayer to God.

Yarmouth, N. S. N. C. NEWCOMBE.

**Illustrative Gatherings.**

(Selected by the Editor.)

THE SABBATH.—The Sabbath.  
It is not too much to say that without the Sunday the Church of Christ could not as a visible Society exist on earth. Dr. MacLeod.

The Sabbath is God's special present to the working man and one of its chief objects is to prolong his life and preserve efficient his working tone. Dr. Blake.

As we keep or break the Sabbath day we nobly save or meanly lose the last best hope by which man rises. Tynan.

A world without a Sabbath would be like a man without a smile, like a summer without flowers, and like a homestead without a garden. Beecher.

Hail the day, which He who made the heavens,  
Earth, and their armies, sanctified and blessed,  
Perpetual memory of the Maker's rest!

Hail to the day, when He, by whom was given  
New life to man, the tomb's under-riven,  
Arose! That day His Church doth still confess.

At once Creation's and Redemption's feast,  
Sign of a world called forth, a world forgiven.  
Bishop Mant.

A Syrian Convert was ordered by his employer to work on Sunday, but he refused. "But" said the employer "does not your Master say that "if a man has an ox or an ass that falls into a pit on the Sabbath day, he may pull it out?" "Yes" answered the Convert "but if the ass has a habit of falling into the same pit every Sabbath day, then the man should either fill up the pit, or sell that ass."

**A New B. Y. P. U. Rally Song.**

BY REV. E. H. SWEET, CALIFORNIA.

Tune.—Hold the Fort.

Here we meet the spirit guiding,  
And with sweet accord,  
In the Saviour's love confiding  
Bless and praise the Lord.

Chorus.—Loyalty to Christ "forever,  
And his praise prolong,  
This shall be our chief endeavor,  
This shall be our song.

Night is past, and day is breaking,  
Oh the glorious sight;  
"Rise from death from sleep awaking  
Christ shall give thee light."

Light and youth and hope possessing,  
We, his footsteps trace,  
O the fullness of his blessing,  
And his matchless grace!

Hear, O hear the Master calling,  
Calling us to-day—  
"Rescue souls from woe appalling,  
Work and watch and pray."

Cold prayers are as arrows without heads, as swords without edges, as birds without wings, they pierce not, they cut not, they fly not up to heaven. Cold prayers always freeze before they reach heaven. Rev. Thomas Brooks.

Prayer must accompany the study of the Scriptures, which, without it, will be but a sealed volume, and with it will be found our guide to the sure knowledge of the will of God, full of comfort in every difficulty and perplexity. Lord Lindsay.

would leave them there until every one had been read through. Then they made a comical scrapbook, cutting out all the pictures of people and animals and fitting new heads and bodies together, and what funny effects were produced!

Harold was on hand to take his share in the picnic; and as the sun was setting he and Marjorie said "Good by!" with many promises to come again.

"I had a beautiful time to day," said Marjorie to her mother after returning home.

"Yes," said her mother, "the way to fairyland is very easy; you just enter the little gate of kindness and go straight on."—Zelia Margaret Waters in Sunday School Times.

### How the Chipmunk got the Black Stripe on His Back.

As everybody knows, the chipmunk has a black stripe running up and down his back.

According to the red Indians he did not have any black stripe on him at all originally. They say that he got the one he now wears in the following manner:

The animals used to meet once a year to elect a leader, and, once upon a time, the porcupine was chosen for that position.

The first thing the porcupine did was to call a great council of all the animals. Then he placed before them the following question: "Shall we have day all the time or night all the time?"

It was a very important matter, and the animals began to debate it earnestly. The bear said he wanted night all the time, for then he could sleep, and sleep was much the most pleasant thing he knew of.

But the little chipmunk said: "No, I want night part of the time and day part of the time, for then we can have a time to sleep and a time to gather nuts and hop around among the trees."

The big bear and the little chipmunk got into a violent discussion over the question, and the other animals became silent and left the two to argue it out.

It was night while they were debating, and when they had got out of breath arguing, they began to sing.

"Night is best; night is best. We must have darkness!" sang the big bear.

"Day is best; day is best. We must have light!" sang the little chipmunk.

"Night is best; night is best. We must have darkness!" growled the bear in a deep, thunder tone.

"Light will come. We must have light. Day will come," piped the little chipmunk in his shrill voice.

And, just as he was singing the day began to dawn and the light of morning to illumine the world.

Then the bear and the other big animals on his side of the question saw that the little chipmunk was prevailing, and set up an angry chorus, so that the chipmunk was afraid and ran for his hole in a neighboring tree.

The bear and his followers ran after him, and just as the chipmunk was diving into his hole, the big bear reached out his paw to catch him. But the chipmunk was so quick that the paw of the bear only grazed his back, and he got into his hole safely.

But you see to this day in the black stripe on the back of the chipmunk where the paw of the bear who loved darkness just grazed the fur of the little fellow who loved the light.—The American Boy.

### The Old Woodshed.

BY SUSAN TEAL PERRY.

When the sunset hour has come,  
And I rest in my big chair,  
The children gather round me,  
Pat my cheeks and smooth my hair;  
Climb up on my knee and ask,  
In their ways so sweet and coy;  
"Grandpa, please to tell about  
When you were a little boy."

Then I say: "What shall I tell,  
Stories of the summer days,  
Of the winter with its sports,  
Or about the old school ways?  
But somehow they're sure to say,  
"Tell of Patty, please, and Ned,  
And the fun they used to have  
Playing in the old woodshed."

I tell them the same stories  
I have told them oft before,  
Yet they never seem to tire,  
And when twilight hour is o'er  
They go with happy faces  
And kind good-bye words to play,  
While I still linger thinking  
Of those times long passed away.

Fain would I turn and journey  
Back to the dear old home place,  
Hear father's kindly counsel,  
See my loving mother's face,  
And be once again a boy,  
With sweet Patty, and with Ned,  
Playing as we used to play,  
Out in the old woodshed.

—Selected.

## 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 Bobbili, its missionaries, outstations, helpers and schools—that all who have heard of Christ may believe in him and confess him before men. For our Mission Bands and their leaders.



**A Domestic Scene.**

In this country, where the major portion of the population boast of but a single room to call home, one wonders how the women find anything to do. True, those who do not work as coolies have much spare time; but in every home there is a certain amount of domestic work to be done. Like everything else, it is performed in a very crude way and is, therefore, the most interesting to us. The picture gives an idea of part of woman's work in the Hindu home. But let us say just here, lest you get a wrong idea, that the women in the picture are not on the verandah of a typical native house. The Hindu has not yet come to realize the advantage of ventilation, so such things as doors fitted with lattices are left for the dwellings of the Durai (white man). By far the greater number of houses consist of a round mud wall, less than the height of the average man, with a cone-shaped roof of thatch, which projects over the wall. One opening, and one alone, serves as door and is the only means of ventilation, as well. This is all the accommodation a good sized family has for storing its goods and chattels, eating, sleeping, cooking and living. No, not all the accommodation, perhaps, for where house room is so limited, the people take advantage of the open air to quite an extent sit, eat, sleep and cook there.

But to return to the picture. The woman sitting on the floor is, probably, preparing masala or curry powder. On that flat, smooth stone with the stone roller, she crushes the seeds and other ingredients into the finest of powder. Making curry powder is not very agreeable work; the various essentials are so hot that one used to it, is almost choked on going into a room where this process is going on. In that stone and roller you see our spice mill; very good work it does for us, too. I just ran into one of the Christian's homes and found the housewife crushing red peppers between two stones. She said she was preparing some red pepper chain for Mrs. Gullison, hoping it would break up a severe cold. Rice and green grain are thus made into a powder, water being sprinkled on the grain during the process to form a paste, and used instead of soap. A little oil is rubbed on the body first of all, and then it is well rubbed with the flour paste. A bath of this kind is not an every day occurrence. As yet, the use of soap is limited in this land.

The dustpan, by the woman's side is the handiwork of the basket maker; it is woven of bamboo splints. It is a most useful article. Not only does it serve the purpose of a dustpan, but often of a market basket, as well, and, above all, it is necessary for cleaning rice, and other grain. Winnowing seems to be a very staple process, but just try it if you think there is no skill involved. These people are, however, to the manner born. The little child has its tiny basket and sitting in the street often fancies the dust is rice and imitates its mother cleaning grain.

The second woman is busy with her mortar and pestle. She is likely pounding the rice for the morning meal a

second time that it may be very white. After the paddy has been harvested, the grain threshed, and winnowed, it then must be husked. For this purpose the floor or verandah of each house is usually fitted with a flat stone having a tiny well hollowed out of the centre. Into and around this well the brown grain is poured until there is a goodly heap. A number of women, usually two, four or six, grasp heavy wooden pestles, such as you see in the picture, and take their places around the pile of grain. Then the pounding begins. Each woman in her turn drives the end of her pestle into the little well and with a very rhythmic movement the work goes on. After each stroke the pestle is caught with the other hand. But do not imagine it takes as long to do all this as it has for me to tell you of it. It is done very quickly, and no one gets out of turn. Here, again, is something which looks easier than it really is. At short intervals the women push the grain into the centre with their feet, but there is no pause in the pounding. After this first pounding, the rice is shaken in these dust pans until separated from the chaff, and then it is put into a wooden mortar (see picture) and again pounded. After a second cleaning it is white and ready for cooking.

By the wall stands the broom. It is simply a bunch of a certain kind of straw tied with a bit of string or fibre. Many a person manages to eke out a scanty living by gathering these straws, making them into brooms, and selling them at the rate of six for a cent. Fortunately they do not last long, so there is a large demand for them.

The block of wood with the piece of sharpened iron fastened to it is the knife, and the only one really necessary to the household. With it the meat is cut, fish cleaned, onions and garlics peeled, vegetables and fruit pared. We frequently see a low stool fitted with such a knife and the housewife sits astride the stool while she uses the knife.

Close by the knife is half a coconut. By its side a scraper. The white meat is scraped from the nut and a very little water poured over it, it is then well squeezed and the milk used in curry and other dishes. Coconut milk is an excellent, though rather rich substitute for cow's milk for tea and porridge. When on tour we have been glad that the coconut is always available, for cow's milk is not always procurable. I much prefer the milk of this fruit to buffalo milk, the usual alternative when cow's milk cannot be obtained. The shell of the coconut is put to a variety of uses. A stick run through it turns it into a dipper, while a bit of the shell of a small nut is thus transformed into a spoon.

Those shallow dishes are made of clay. They are by no means expensive, but do good service in cooking. They are used for boiling rice, making curry, frying fish, in fact for almost everything cooked in the ordinary home.

In this preparing food for her family and in caring for her house, the woman in ordinary circumstances finds her chief employment. If very poor (and there are so many very poor in India), cooly work claims her first attention, and her house and the care of her children (what they receive) are secondary things. If belonging to a well-to-do family, she has servants to do her work for her and thus has more leisure still. And how is this leisure spent? India is but beginning to realize that education is beneficial to woman as to man, therefore the vast majority of women today cannot read and cannot sew—and there is nothing for her to do but spend her time in sleep, in gossip, yes, and oh so often, in quarrelling. Not infrequently is some of her time given to nursing her wrath and pain because of a beating administered (deservedly or otherwise) by her husband.

Oh the lives of the women in this land! how miserably dark they are! She may be unconscious of the darkness, ignorant of the fact that she might be happier, but the darkness exists nevertheless. So very different are their lives from ours! And what has made this difference? The gospel of Jesus Christ. And in so far as it is reaching India's women, it is beginning its work of transformation in their lives. If we could but thoroughly realize how much we owe to the gospel there would not be so much wonder that so many women are ready to spend and be spent for the uplifting of their sisters in heathen lands; the wonder would be that there are not more ready to go to them or to sacrifice for them. Oh, my sisters, we are indeed debtors to the women of India!

#### Windsor, N. S.

Our W. M. A. society is holding on its way. Our meetings are interesting and instructive, and are fairly well attended, but it is still with us the burning question, "How shall we interest those who still remain uninterested?" Shame! that any should stand aloof and wait for someone to interest them in what is their duty as redeemed souls; to say nothing of the blessed privilege of being "Co-laborers with Christ."

Our annual thank offering service was held on the evening before Thanksgiving; and was a very enjoyable meeting indeed. Our pastor, Rev. G. R. White presided and gave an instructive and inspiring address on Thanksgiving. Rev. G. P. Raymond was present and assisted in the exercises, reading Psalm 103rd and offering prayer. Two very touching missionary selections were read by Misses Sutherland

## Scrofula

What is commonly inherited is not scrofula but the scrofulous disposition.

This is generally and chiefly indicated by cutaneous eruptions; sometimes by paleness, nervousness and general debility.

The disease afflicted Mrs. K. T. Snyder, Union St., Troy, Ohio, when she was eighteen years old, manifesting itself by a bunch in her neck, which caused great pain, was lanced, and became a running sore.

It afflicted the daughter of Mrs. J. H. Jones, Parker City, Ind., when 13 years old, and developed so rapidly that when she was 18 she had eleven running sores on her neck and about her ears.

These sufferers were not benefited by professional treatment, but, as they voluntarily say, were completely cured by

## Hood's Sarsaparilla

This peculiar medicine positively corrects the scrofulous disposition and radically and permanently cures the disease.

and Scott. The choir added their quota to the interest of the meeting by rendering suitable selections from time to time. The offering amounted to \$23 for F. M.

Again on Jan. 27th we held a public missionary meeting at which a programme of more than ordinary interest was furnished by our programme committee. "Objections to missions" answered was the subject, and so successfully and thoroughly was this done that we do not expect to be met with any of those time worn excuses at least for a while. A very soul-stirring reading was given by Mrs. White. The choir rendered suitable selections and a very instructive hour was spent. Collection amounted to \$5 for F. M. Two of our non-resident members have lately remembered us very kindly, each sending \$5 to renew their membership in the "Home" Society. Needless to say we are greatly encouraged by their thoughtfulness. SECRETARY.

Carleton W. M. A. S. held a very interesting and successful meeting on Feb. 2nd. In the afternoon a prayer service was held in which a large number joined. At six o'clock a social and tea were much enjoyed. Although the evening was very cold and stormy the vestry was well filled. Mrs. B. N. Nobles presided. Mrs. Allaby read the Scriptures and the pastor offered prayer. A paper on the history of our Telugu Mission was read by Mrs. E. L. Strange followed by an address on the Telugu people by Mrs. E. C. Young.

A most enjoyable and interesting address on China was given by Mrs. J. J. Gullison. Several songs were beautifully sung by the children under the direction of Mrs. J. Richards and Miss Mullin. Mrs. Manning showed a large number of India curios and explained their uses. An offering was taken and a most enjoyable meeting closed with prayer.

#### Berwick, N. S.

We would like the readers of the MESSENGER AND VISITOR to know that our Aid Society is still in existence, and we feel sure is doing better work than ever before. There are three societies in connection with the Berwick church, as it is impossible for all the members to meet in one locality. Sargent and Weston branches united with us in observing Crusade Day in October.

The vestry was made as cosy and parlor-like as possible and tastefully decorated with flowers, which were given to the visitors on their departure. Each sister provided tea for two and invited a friend, not a member, to be her guest. Mrs. L. D. Morse gave a "round table talk" on India. As the sisters were free in asking questions, much desired information was received. Mrs. P. R. Foster spoke very earnestly in the interests of Home Missions. After the meeting closed a very pleasant hour was spent in social intercourse over the lunch baskets, hot tea and cocoa being served. We were encouraged by the addition of several new members. January 10th we held an annual Thank-offering service, which was enjoyed by all. The leading feature of the meeting was an address by Mrs. L. D. Morse on our Savata Mission. Notwithstanding the severe weather the attendance was good and the thank offering given will permit us to make another life member in our society. At our January meeting three new members were added to our ranks for which we rejoice and pray that God will use our feeble efforts to advance his kingdom. SECRETARY.

## Foreign Mission Board.

NOTES BY THE SECRETARY.

The many friends of our Foreign Mission work will learn with deep regret that the health of Mr. Gullison has become so impaired that the Missionary Conference has recommended that he take his furlough this year. Miss Newcome, therefore will remain at her post in Binlipitum for another year. The Board has concurred in the above recommendation. It is hoped that a return to his native land will speedily restore to our brother Gullison that health which is so essential to vigorous work. He has the fullest sympathy of the Board in this time of trouble and will have a warm welcome from all our churches. Let us all pray most earnestly that the return of Brethren Corey and Gullison may prove an inspiration and blessing to the work and the workers, at home and abroad.

It will be a matter of the deepest interest to all who are engaged in Foreign Mission work to read what is being done by our Presbyterian brethren in Canada. Comment by the secretary is unnecessary. What the Presbyterians have done has been advocated by him, both in public and private for some years. The time will soon come when churches and individuals, Sunday schools and B. Y. P. U's will have their own workers in the Foreign field or unite in the support of a worker. May the Lord hasten the good day.

**"GREEN SICKNESS"**

The unhealthy complexion of green sickness is changed to the rosy blush of good health by Scott's Emulsion.

Green sickness is one of the forms of blood disease found in young women. The change from girlhood to womanhood often upsets the nervous system, weakens digestion and throws the blood-making organs out of gear.

Scott's Emulsion puts new heart into pale girls. It tones up the nervous and digestive system, and feeds the blood. It is a natural tonic.

Remember that 30 per cent. of these cases go on into consumption unless prevented. Scott's Emulsion prevents consumption.

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**Notices.**

**Our Twentieth Century Fund \$50,000**

Foreign Missions, India, \$25,000; Home Missions, Maritime, \$10,000; North West Mission, \$5,000; Grand Ligne Missions \$5,000; British Columbia Missions, \$2,000; Treasurer for Nova Scotia,

REV. J. H. BARRS, Wolfville, N. S.

Treasurer for New Brunswick and P. E. Island,

REV. J. W. MANNING, St. John, N. B.

Field Secretary,

REV. H. F. ADAMS, Wolfville, N. S.

Will all subscribers sending money to Treasurers, kindly write the INITIALS and names they wrote on their pledges, also the county they live in. This will save much time.

Will all pastors and other persons holding pledges of churches, please send them to the Field Secretary, retaining a list of such for their own use.

There will be a meeting of the Executive Committee of the Maritime B. Y. P. U. in Main St. Baptist church, St. John N. B. on Monday Feb. 29th, at 2.30 p. m. Mass meeting in the evening at 6.00. See B. Y. P. U. column next week. G. A. LAWSON, Sec'y Treas. Bass River, Feb. 1904.

The semi-annual missionary conference of the Eastern N. B. Association will meet at Hillsboro on March 1-2. A programme of great interest is being prepared. Rev. M. B. Parent, M. D. of Grand Ligne, Dr. Manning, Pastors Hutchinson, Robinson, Kierstead, Supt. McIntyre and others will address the meetings. The sessions will open on Tuesday, Mar. 1, at 2.30 with a conference for prayer and praise led by Pastor McNeill. A large delegation is expected. J. B. GA NONG.

The next meeting of the Prince Edward Island Baptist Quarterly Conference will be held at the Knutsford branch of the Spring field church, Prince county, on Monday, Feb. 29th and Tuesday Mar. 1st. Delegates coming by train will stop at O'Leary Station. JOSIAH WEBB, Sec'y.

**ANNAPOLIS COUNTY BAPTIST CONFERENCE AT MILFORD.**

Feb 22-23, 1904.

**PROGRAM.**

Monday Evening.

7.30 Praise Services.

"The Lord's Day." Rev. I. W. Porter.

Temperance. Rev. J. H. Balcom.

Tuesday Morning.

9.30 Devotional Services.

Business and Reports from churches.

"The Church and the Kingdom." Rev. Ward Fisher.

Address by Home Miss'y Rev. M. W. Brown.

Tuesday Afternoon.

2.30 Devotional Services.

The Development of Church Benevolences

Address. Rev. H. H. Saunders. Rev. H. G. Colpitts.

Address Rev. W. L. Archibald.

Tuesday Evening.

7.30 Praise Service.

Address by Rev. M. W. Brown.

Evangelistic Service. Rev. R. B. Kinley.

Benediction.

Brethren coming to Conference will purchase one first class ticket and ask for Standard certificate. The customary benefits will be accorded us by the D. A. R. Mr. A. D. Thomas, stage-driver from Annapolis, to Medford has agreed to specially reduced rates for round trip. Come, brethren, this little church needs your help. Pray for an opening of the windows of Heaven, and a baptism of the Holy Spirit, The Milford people, though few will regard it a privilege to entertain a large delegation.

E. LEROY DAKIN, Sec'y.

**Home Missions.**

Reports presented to the Board at its regular meeting on the 9th inst., were quite encouraging.

In this province there are but four of our H. M. churches without pastors. Arrangements have been made to have two of these supplied from the college.

Pastors for the other two are in sight, and it is hoped that they will very soon be at work.

Tyne Valley is the only pastorless field on P. E. I. This is a most satisfactory state of things as compared with last year, and together with the special work being done this year is making an unusually large demand on the resources of the Board.

From regular sources of income (Den Funds and W. B. M. U.) we have received \$180.17 less than had been received at this date last year.

The great need is more money for the work. The Board has pleasure in acknowledging a donation of \$1 from Mr. and Mrs. Albert Oaks of New Albion.

E. J. GRANT,

Cor. Secy. H. M. B. N. S. & P. E. I.

**LUNenburg COUNTY BAPTIST QUARTERLY MEETING**

This meeting was held at Pleasantville, December 28, 29.

After a devotional service led by Rev. S. March, the introductory evening sermon was preached by Pastor Freeman from 1. Cor. 1:18.

In the after-meeting led by Pastor Smith a godly number took part in prayer and testimony. The pastor's conference on Tuesday morning gave an opportunity of listening to Pastor Smith as he presented some helpful and inspiring thoughts from his recent travel. Then followed Pastor Bleakney with the outline of his Xmas sermon which was approved by all present. The remainder of the forenoon was devoted to a forceful address by Pastor Freeman on "Why should a Christian attend the Prayer Meeting" and the reasons given were heartily endorsed in the discussion which followed.

At 2 p. m., business was transacted and reported from the churches represented. Encouraging features were reported from the churches, although there were no additions to the membership rolls. At Lapland a church costing \$1500, nearly all of which has been paid, was completed and dedicated. At New Germany station a new house of worship has been proposed. Also at New Ross, their new house is favorably progressing.

The meeting decided by a unanimous vote to hand over the collections raised during the year at our Quarterly gatherings to the people at New Germany Station in aid of their proposed new house of worship. Rev. S. March was asked by the meeting to draw up resolutions expressing regret for the removal from the county of Bros. Webb and Bezanson, our appreciation of the service rendered by them in our quarterly meetings, and our earnest prayer that God may bless them and theirs in their new field of labor.

The W. M. A. S. then held a session led by Mrs. C. R. Freeman.

In the evening after devotional service led by Bro. Geo. Parker, an inspiring sermon was delivered by Pastor Smith, and an after-meeting led by Pastor Freeman Geo. A. Parker, Sec'y (pro. tem.)

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

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

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

**COLCHESTER COUNTY DISTRICT MEETING**

At Debert, Feb. 22nd and 23rd. Delegates please send names to D. A. Carter, Church Clerk.

Monday evening: Devotional meeting Sermon by Pastor Green.

Tuesday: 9 a. m. Prayermeeting by President; 10. a. m. Business, Reports from churches, &c.

11. a. m. A Paper, "Attitudes toward the Holy Spirit," by Pastor Hutchins. (Discussion.)

2. p. m. Prayermeeting by Pastor Jenkins.

2.30 p. m. A Paper "How can we make the Prayermeeting the better accomplish its mission in the life of the church," by Pastor McLean. (Discussion.)

3. p. m. A Paper "Encouragement to S. Schools Workers," by Pastor Baird (Discussion.)

3.30 p. m. M. M. Aid Society Meeting.

7.30 p. m. Address, "Christian Benevolence," by Pastor Lawson; Address, "The Educational Value of Foreign Missions," by Pastor Smallman.

On behalf of Committee.

**Our Year Book.**

Our long delayed Year Book will soon be in the hands of its waiting readers. The Index and a final "Note from the Editor" were sent to the printer at Amherst on the 4th inst.

The "Note" will in some measure account for the lateness of the publication. Whatever those may think who have looked with impatience, week after week, for some sign of its appearance, the editor has done his best to have the book finished as early as possible.

How it came about that the printing was done at Amherst again instead of at Fredericton or some place near, will be seen from the above mentioned editorial statement. The causes of delay, as set forth in that statement, were not satisfactory to the printer, Mr. Claude Black, and on the 10th inst. I received a letter from him, claiming that I had not done him justice. By the very next mail the same afternoon, I sent him an amended form of the "Note" to which I thought he would not object. Under date of the 11th he informs me that he could not wait for my answer, and had struck off, on the previous evening, the last pages of the book, without the amendments.

He purposes mailing (I presume with the Year Book) a circular letter giving the dates of receiving copy and dates of sending and receiving "proofs." After I have seen this it may become necessary for me to make further explanations through the MESSANGER AND VISITOR. HERBERT C. CREED, Fredericton, N. B., Feb. 12.

**PUTTING BABY ASLEEP.**

If Baby is restless or sleepless do not give it "soothing" medicines to make it sleep. These medicines always contain opiates, and you are merely drugging the little one into temporary insensibility—in fact you are placing its life in peril. Restlessness and sleeplessness is usually the result of some trouble of the stomach or bowels, and if this is removed the child will sleep naturally, and awake bright and healthy. Baby's Own Tablets cure all stomach and bowel troubles and the mother has a solemn assurance that the medicine contains no opiate or harmful drug. Mrs. Louis Reville, Gawas, Ont. says:—"My baby suffered from colic, cried a great deal and was very sleepless. After giving him Baby's Own Tablets the trouble disappeared and through giving him an occasional Tablet since he has always been healthy, and is now a strong rugged child." No mother should ever be without the Tablets in the house." You can get Baby's Own Tablets from any dealer in medicine, or if you write to The Dr. Williams Medicine Co., Brockville, Ont. the Tablets will be sent by mail at 25 cents a box.

**A TEACHER AND HER PUPIL.**

A western teacher, instructing a class in composition, addressed her pupils as follows: "Do not at tempt any flights of fancy; be yourselves and write what is in you." The next day a bright pupil handed in the following: "We should not attempt any flites of fancy, rite what is in you. In me there is my stomach, lungs, heart, liver, two apples, one piece of mince pie, three sticks of candy, a hull lot of peanuts, and my dinner."—Enid (Okla.) 'Eagle.'

**Wine of Tar Honey and Wild Cherry**

A Lubricant to the Throat. A Tonic to the Vocal Chords.

The Baird Co., Ltd. Gentlemen.—Your TAR, HONEY AND WILD CHERRY is one of the best cough remedies we sell. Our customers are all well satisfied with it.

E. HARMER

Norton Sta., N. B.

**Society**

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To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 35c. and 3c. for postage.

These are the very best cards and are never sold under 50 to 75c by other firms.

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Wedding Invitations, Announcements, a Specialty.

**THE BISHOP'S RETORT**

Rear-Admiral Charles S. Cotton, who has been entertained abroad with singular splendour and heartiness, sat one evening at a dinner party beside the Bishop of Durham, a clergyman noted for his wit. Near the bishop there was a millionaire manufacturer, a stout man, with a loud, coarse laugh, who ate and drank a good deal, and who cracked every little while a stupid joke.

One of the man's jokes was levelled at the brilliant Bishop of Durham, whom he did not know from Adam. It was enough for him that the bishop's garb was clerical. He was a parson; here, therefore, a chance to poke a little fun at the parson's trade.

"I have three sons," he began in a loud tone, nudging his neighbor and winking toward the bishop, "three fine lads. They are in trade. I have always said that if ever I had a stupid son I'd make a parson of him."

The millionaire roared out a discordant laugh and the Bishop of Durham said to him with a quiet smile:

"Your father thought differently from you eh?"—St. Paul 'Dispatch.'

**THE DUKE AND THE MILKMAN.**

King Edward's brother-in-law, the Duke of Argyle, is a most unassuming personage in private life. In town he is rather fond of strolling round the quiet streets on Sunday mornings when all good cockneys are still in bed. Sometimes he exchanges a word with the matutinal milkman. Once however, when he made some enquiries from one of the fraternity about a house that was to let his self esteem was rudely disturbed. "Who's the owner?" was the unexpected reply. "I dunno really, but he's a big swell, and it ain't likely he'd let to the likes o' you or me, old pal." The duke took the insinuation of equality quite philosophically, but it spite of his air of simplicity he has a full share of the pride of the Campbells and a considerable opinion of the noble head of the family as well.—London Tatler.

Askem—"How do you know that he is always a friend indeed?" Knutt—"Because I've never found him when he wasn't in need."—Baltimore American.

**EXPOSURE**

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

**Painkiller**

and the danger can be averted. It has no equal as a preventive and cure for Colds, Sore Throat, Quinsy and Rheumatism. Always keep it handy.

**HAD OVER 500 BOILS.**

This may seem an exaggeration to you, BUT IT IS TRUE.

All sufferers from Bad Blood should read about this miraculous cure by

**BURDOCK BLOOD BITTERS.**

CURED IN 1885.

Mr. David P. Mott wrote us from Spring Valley, Ont., in 1885. He said:—I suffered from impure blood and had over 500 boils, but since taking BURDOCK BLOOD BITTERS I am entirely cured, and can recommend it to any person troubled with bad blood.

CONFIRMED IN 1901.

Mr. Mott writes us from 62 Broad St., Utica, N.Y., under date of Dec. 31st, 1901. He says:—Some time ago I received a letter from your firm, saying that some years ago you received a testimonial from me, stating that I had over 500 boils. Yes, sir, I had, and I must say that I have never had the re-appearance of one since I took the course of your BURDOCK BLOOD BITTERS. I thank God that I have had good health ever since, for I was a great sufferer. I wish B.B.B. a world of success, which it surely deserves.

For sale at all druggists or dealers.

THE T. MILBURN CO., LIMITED,  
TORONTO, ONT.

The

Maritime Business College,  
Halifax, N. S.

Admits students at any time during the term without examination. It is the only institution in the Maritime Provinces owned and conducted by Chartered Accountants. This is a guarantee of good work. Send for free Syllabus at once to proprietors.

KAULBACH & SCHURMAN.

**ALLEN'S  
LUNG BALSAM**  
Cures  
Deep-seated Colds,  
Coughs, Croup, Bron-  
chitis. LARGE BOTTLES \$1.99  
MEDIUM SIZE TRIAL SIZE 25c

**CANADIAN  
PACIFIC**  
Tourist Cars

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From Montreal.

Every TUESDAY and SATURDAY from  
NORTH BAY.

NO CHANGE OF CARS  
MONTREAL TO VANCOUVER,  
TRAVERSING THE GREAT  
CANADIAN NORTH WEST  
The Finest Mountain Scenery on the Continent.  
LOWEST RATES APPLY.

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World's Fair, St. Louis

Opens May 1st, Closes December 1st, 1904.

G. B. FOSTER,  
D. P. A., C. P. E., ST. JOHN, N. B.

## \* The Home \*

**HOW GIRLS CAN HELP THEIR MOTHERS.**

Every girl, if she be not thoroughly selfish, is anxious to lift some of the burden of household management from her mother's shoulders on to her own; but, unfortunately, many girls wait to be asked to do things instead of being constantly on the lookout for little duties which they are capable of doing.

If you would be of any real use in the home you must be quick to notice what is wanted—the room that needs dusting, the flowers that need rearranging, the curtain which has lost a ring, and is therefore drooping. And then you must not only be willing to do what is needed, but willing to do it pleasantly, without making people feel that you are being martyred.

It is almost useless to take up any household duties unless you do them regularly. If you do a thing one day and not the next, you can never be depended on, and if some one else has to be constantly reminding you of and supervising your work it probably gives that person more trouble than doing it herself would cause.

Have a definite day and a definite time for all you do. The flower vases will need attention every other day, the silver must be cleaned once a week, and there should be one day kept for mending and putting away household linen. Begin too, directly after breakfast and keep on steadily till your work is done.

If you begin by sitting down "just for a minute" with a book, or think you will "just arrange the trimming" on your new hat, the morning will be half gone before you know where you are.

A girl who has brothers may spare her mother all those tiresome little jobs which boys are always requesting to have done for them, if she will only do them kindly. But a boy will not come and ask his sister to repair frayed out buttonholes and to make him paste for his photograph album, if she snaps and says he is always bothering. It is not easy work, but it is quite possible for the daughter at home to make sunshine.—Philadelphia Ledger.

**THE SCIENCE OF MEALS.**

It would be safe to prophesy that every woman will at some time have to wrestle with the perplexing problems concerning the saucepan and the kettle, for no matter where her career takes her, she must be fed. Until lately housekeepers planned their meals with a careless disregard to the chemical properties of foods and the combinations of meats and vegetables secured at their tables were the more or less happy result of economy, convenience or custom. With them it was a question as to whether there were turnips or cabbage in the vegetable cellar and not a matter of nitrogen or fats which were needed to supplement the steak and potatoes. The girl of to-day is being educated to study this question of starches, fats and sugars, that each meal may contain the nutrition most needed by the family. Study of the chemical properties of foods is one feature of the cooking classes established in the last few years, and even mothers who can themselves cook realize that there are a great many things in connection with the art which they are not qualified to teach their daughters, because they have never learned themselves. One may be able to make an excellent loaf of bread, without much knowing much about the constituents of the "stuff of life." The girl of the cooking school will not make the worse bread because she understands the science as well as the art of it.—Ex.

**BE TIDY.**

Robert J. Burdette wrote the following characteristic introduction of the chapter on neatness in William P. Pearce's "Stepping-Stones to Manhood."

You can make yourself look an inch taller by a neat well-fitting dress. You can actually make yourself taller by an erect, manly carriage. Slovenliness is contagious. It communicates itself from the dress to the character. The boy who slouches and

slumps in figure and gait is dangerously apt to slump morally. The dust and grim on your clothes is liable to get into your brain. The dirt under your finger-nails is likely to get into your thoughts. Grease spots down the front of your coat will destroy self-respect almost as quickly as a habit of lying. Tidiness is one of the cheapest luxuries in the world. It is also one of the most comfortable. When you know, when you are "dead sure" that you are just right—"perfectly correct"—from hat to shoe tie, the king of England couldn't stare you out of countenance; he couldn't embarrass you and he wouldn't if he could.

**THE NUTRITIOUS BEAN.**

Beans should enter largely into the winter diet. They contain 84 per cent of nutritive matter, and wheat only 74 per cent. Bran soup, bean porridge and baked beans will be sweet and appetizing for several days in cold weather. Do not add milk to soup or porridge until reheated for the table. Cold "baked beans" are an excellent supper dish for those whose work is in the open air. We give the preference to the kidney bean.—Ex.

**SOUP.**

Soak a teacupful of dry beans over night putting soda in the water the size of a pea. Boil very tender in fresh water, drain, rub through a colander, add a pint of water. Season with two tablespoonsful of butter, salt, pepper and a very little finely cut parsley; simmer an hour, and serve with bread sticks.—Ex.

**PORRIDGE.**

Put a quart of beans into cold water and leave over night; boil tender in plenty of water, drain, and pass through a colander. Add good stock from fresh or salt meat to make the porridge of the right consistency. In the absence of stock, use the water in which the beans were cooked, with a generous piece of butter or a slice or two of fat pickled pork may be chopped fine and boiled with the beans. Serve with hot crisped crackers.—Ex.

**BRETONE.**

Soak a pound of kidney beans four hours and boil three hours in salted water. Chop an onion, let brown in a tablespoon of butter, add the beans, stir well; put in two tablespoonsful of butter, and sprinkle over the top some chopped parsley.—Ex.

**THE VALUE OF CHARCOAL.**

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

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

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

Charcoal sweetens the breath after eating onions and other odorous vegetables. Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

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

All druggists sell charcoal in one form or another, but probably the best charcoal and most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal and other harmless antiseptic tablet form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

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

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

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

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

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

**WHY ARE THE GRADUATES OF**

Fredericton Business College

Better trained than those of most other schools? BECAUSE, unlike most business college men, the principal had had nearly TEN years practical office experience before going into business college work.

Send for free catalogue. Address,

**W. J. Osborne,**  
Fredericton, N. B.

**The D.D. Emulsion**  
Trademark.  
Extensively used in Hospitals.  
The most palatable Emulsion made.  
Very easy to digest.  
Gives strength to the body.  
Increases the weight largely.  
The best Remedy for General Debility,  
La Grippe, Anaemia, Consumption.

**Don't Chide the Children.**

Don't scold the little ones if the bed is wet in the morning. It isn't the child's fault. It is suffering from a weakness of the kidneys and bladder, and weak kidneys need strengthening—that's all. You can't afford to risk delay. Neglect may entail a lifetime of suffering and misery.

**DOAN'S KIDNEY PILLS**

strengthen the kidneys and bladder, then all trouble is at an end.

Mrs. E. Kidner, a London, Ont., mother, living at 499 Gray St., says:

"My little daughter, six years old, has had weak kidneys since birth. Last February I got a box of Doan's Kidney Pills at Strong's drug store. Since taking them she has had no more kidney trouble of any kind. I gladly make this statement because of the benefit my child has received from this medicine."

**BEWARE**

Of the Fact that

**White Wave**

disinfects your clothes

and prevents disease.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

First Quarter, 904.

JANUARY TO MARCH.

EXPLANATORY.

Lesson X.—March 6.—Jesus Calms the Storm.—Mark 4: 35-41.

I. CROSSING THE SEA.—Vs. 35, 36, 37. AND THE SAME DAY OF WHICH JESUS HAD SPOKEN THE EIGHT PARABLES BY THE SEASIDE, WHILE SITTING IN THE FISHING BOAT, PROBABLY OWNED BY ONE OF HIS DISCIPLES, AS IS IMPLIED BY WHAT FOLLOWS. WHEN THE EVEN WAS COME. THE FIRST EVENING BETWEEN THREE AND SIX O'CLOCK. BEFORE SUNSET. LET US PASS (GO) OVER UNTO THE OTHER SIDE. Spoken to the twelve who are part of them in, and out part around, the boat, or going in and out according to circumstances. The object seems to have been to escape from the crowd because Jesus was utterly wearied by his long days work with the multitudes. His sleep during the storm confirm this view.

36. AND WHEN THEY HAD SENT AWAY (rather, as in the R. V., "leaving") THE MULTITUDE, ESCAPING FROM THEM BECAUSE THEY PRESSED SO EAGERLY ABOUT HIM FOR MORE OF HIS TEACHING. THEY TOOK HIM EVEN AS HE WAS IN THE SHIP (boat). That is, without any change of clothing, or in the same boat in which he had been teaching. AND THERE WERE ALSO WITH HIM OTHER LITTLE SHIPS. This fact is added to show that even seaward escape was difficult. Some of the people got into boats to be nearer the speaker.

II. THE STORM.—V. 37. AND THERE AROSE A GREAT STORM OF WIND. The Greek designates a furious storm, a hurricane. Matthew uses seis nos, "a shaking," as an earthquake, such a commotion of the marine elements as corresponds to an earthquake. Dr. W. M. Thompson says that on a certain occasion in his experience, "The sun had scarcely set when the wind began to rush down toward the lake; and it continued all night long with constantly increasing violence, so that when we reached the shore the next morning, the face of the lake was like a huge boiling caldron. The wind howled down every wady from the northeast and east with such a fury that no efforts of rowers could have brought a boat to shore at any point along the coast. AND THE WAVES BEAT INTO THE SHIP, SO THAT IT WAS NOW FLEET. Rather as in the R. V., "filling," was becoming full of water, and likely to be swamped in the middle of the lake.

III. JESUS AS SLEEPS IN THE STORM.—V. 38. AND HE (HIMSELF) WAS IN THE HINDER PART (STERN) OF THE SHIP ASLEEP ON A PILLOW, (the cushion). "The coarse leather cushion on the stern for the steersman." "Our Lord's work for the day was done; the navigation belonged to others and he took the opportunity for repose." He must have been very weary. Here he shows his human nature, as his stilling the tempest displayed his divine nature. The two elements together make a perfect Saviour.

IV. THE DISCIPLES IN FEAR AWAKE THE MASTER.—V. 38. AND THEY AWAKE HIM. This shows that they had some faith in him, although it was weaker than it should have been. MASTER, CAREST THOU NOT THAT WE PERISH? He seemed to be indifferent; he took no part in managing the vessel; he was oblivious to their danger and their struggles against the storm; but it was the calmness of knowledge and power.

V. JESUS STILLS THE STORM.—Vs. 39, 40.

FOUND AT 70.

The Power of Food.

An Illinois lady who never knew what health was until she reached her 70th year presents an unusually convincing case of the power of proper food. She says:

"I am 74 years old, this fall and I never had good health that I can remember since I was a child until I commenced to use Grape-Nuts four years ago.

"From the very first I could feel a vast improvement and now in four years I have gained so that I do all my own work, and I feel I cannot say too much in favor of Grape-Nuts and what this grand food has done for me as old as I am.

"I have recommended Grape-Nuts to several and they all have been benefited by it." Name given by Postum Co., Battle Creek, Mich.

The power of proper food (which means food that the stomach will digest and at the same time yields the all-necessary nutriment) is almost unlimited and that's the reason 10 days' trial of Grape-Nuts often works a wonder.

Look for the famous little book, "The Road to Wellville" in each package.

39. AND HE AROSE (awoke) from his sleep AND REBUKED THE WIND. As a master rebukes his slaves for disobedience. "Observe the poetic parallelism of this verse: wind and sea separately addressed, and the corresponding effects separately specified: 'The wind calmed sea.' 'Heal, be silent, be still.' Greek, he muzzled, like an ox. The same word that Christ used to the demon (Mark 1: 25). The tense expressed the idea, 'Be still and continue so.' Peace, he still are probably the very words that Christ used. AND THE WIND CEASED. Greek, grew weary, tired of its fruitless struggle. "A beautiful and picturesque word. The sea sank to rest as if exhausted by its own heaving." AND THERE WAS A GREAT CALM. "No after swell such as is commonly seen for hours after a storm." "The stopping of the wind might have been thought an accidental coincidence, for these sudden storms cease as suddenly as they arise. But it always requires time for the sea to subside." Hence, the proof of the divine power that dwelt in Jesus.

40. WHY ARE YE SO FEARFUL? HOW IS IT THAT YE HAVE NO FAITH. BETTER IS IT FOR YE TO HAVE NO FAITH? Have you not yet learned to trust me, after all my teachings, and if the miracles you have seen me do? Have you not yet learned the lesson of trust after so many lessons in my school? They had some faith, but sadly needed to pray, "Lord, increase our faith." Jesus was doubtless looking forward to the time, less that a year and a half distant, when they would be exposed to more terrible tempests and darkness and a stormier sea, as the storms of persecution fell upon them, while he was in the hands of his enemies' crucifixion, and afterwards unseen in the heavens, as just now he had been asleep in the tempest on Galilee. It was high time they had learned the lesson of faith.

VI. THE EFFECT ON DISCIPLES AND SAILORS.—Vs. 41. AND THEY "AND THE MEN" (Matthew) implying that there were others than the disciples in the boat FEARED EXCEEDINGLY IN THE PRESENCE OF SUCH A STUPENDOUS POWER. It was a new revelation to them of the power of Jesus, far more awe-inspiring than the curing of disease, or casting out demons. The disciples felt conscious that hitherto they had known little of the Lord. They knew little yet. They had only got glimpses into something within, that seemed to be transcendent in glory and illimitable in resources. THAT EVEN THE WIND AND THE SEA. These mighty, wild, seemingly lawless elements, not given to obeying, OBEY. "Singular, the wind and sea thought of separately.

ENTHUSIASM.

What a force it is! What a fire! What a glow it has! How great its electric power. Enthusiasm! Give man this, and he will conquer worlds, will shake the stars, will connect hemispheres, will amaze genius, and aid in the making and crowning of kings! Where, without it, he will be but as a volcano that is spent, a piece of mechanism that is rusty, a so-many inches-to-the-yard sort of fell-w, whose optics vision ends with the three feet of his yard stick!

The foundation-faggot of all great action, it tapers, pyramidal, to an arc of extreme radiance, which, beacon-like, illuminates all that it comes in contact with. Take away enthusiasm, and you take away one of the greatest and most intense features in the whole cosmogony of nature. Its very spark has in it the future of a conflagration, a something luminous that will outburn everything. It is a liquid sun! Napoleon had it, Alexander had it, Caesar had it, and it was from its lightness that their ambitions were achieved.

What great poem has been penned, effectively without it? What canvas has been covered successfully without it? What stone has been chipped into sympathy without it? What psalm has been sung feelingly without it? Enthusiasm! the enthusiasm of song, the enthusiasm of music, the enthusiasm of painting, the enthusiasm of discovery—these are the notches in the great record-book of time—these the key notes: that swell, and well in the deep organs of men's hearts—forever! Professor Harris Buckford.

A FEAREFUL WASTE.

The Temperance Cause says: In the United States we have an estimated army of 125,000,000 inebriates, with as many others coming up to reinforce them. Two-thirds of the crimes committed are attributed to liquor drinking. Intemperance causes a great waste in manhood, happiness, usefulness, and money-making capacity. All the national, state, county, and municipal revenues from the saloon are \$14,000,487 a year; the annual cost of the business in courts, jails, reformatories, police supervision, poorhouses, loss of labor—to say nothing of shortened life, poor work, ill health, and other wreckage—is \$2,678,504,804, the cost of the traffic being nearly twenty times what it brings to us."

THE BITTER END OF THE BROAD WAY.

Those who enter into the ways of sin seldom think of the end. They do not look ahead. They are content to know that the present is according to their desire. "Whatever a man soweth, that shall he also reap," is a law never considered by the wicked. They do not believe it. They hope to do evil and reap good. They flatter themselves that they can wrong others and benefit themselves. Had the prodigal known when he left his father's house that the way he had chosen would end in a far country where he would be forsaken by his companions and surrounded by swine and tormented by hunger, would he have yielded to the temptation? If the young man taking his first glass of strong drink believed that the path in which he is planting his erong feet will surely end in the wreck of his body, mind, and life, would he not dash the sparkling beverage from his lips and say to the tempter, "Get thee behind me?" Wine is a mocker, and strong drink is raging, and whoso is deceived thereby is not wise. "I die like a fool," said a great statesman who lay dying of a wound received in a duel. The broad way always ends in shame. It may not be the end of the drunkard or th duelist, but it is bitter nevertheless. There is no peace, no hope, no joy, no comfort in the end of this way. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.—Christian Advocate.

Young Lawyer—"It will be quite useless to try to break Old Jones's will, don't you think so?" Old Lawyer—"Useless? Not at all. The relatives will get lots of experience and we will get some fat fees."—Pluck.

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall. It was the universal spring and fall "blood purifier," tonic, and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than the crude sulphur.

In recent years research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small, chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver, the excretory organs and purifies, and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.



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

USED FOR EIGHT YEARS.

I have used DR. WOOD'S NORWAY PINE SYRUP for every cold I have had for the past eight years, with wonderful success. I never see a friend with a cough or cold but that I recommend it—M. M. Ellsworth, Jacksonville, N.B.

PRICE 25 CENTS.

You are the Man

If you are a total abstainer, and in good health, who can obtain specially good terms and rates from the MANUFACTURERS LIFE INSURANCE COMPANY. This Company is the only one in Canada which offers abstainers better terms than non-abstainers. It does this on all plans; but make special enquiries about the Abstainers' Guaranteed Investment Plan. It combines all the best points of insurance. Write for further information, rates, etc.

THE E. R. MACHUM CO., Ltd St. John, N. B.

Agents Wanted.

McSHANE'S BELLS

are ringing evidences of sterling worth. Over 30,000 ringing round the world. McSHANE BELL FOUNDRY, Baltimore, Md., U. S. A.

For 1904

Your patronage of

Woodill's German Baking Powder

is respectfully solicited. You will find every satisfaction in using it. Remember this as a record of high on to half a century

36

Years Old



And not done growing yet. Last year was our banner year, the best of the 36.

1904, so far, is still better than 1903, and we are trying hard to merit continued growth.

Students can order at any time.

S. KERR & SON,

Oddle Crows' Hall.

GUARANTEED CURE OF DYSPEPSIA OR INDIGESTION IS FOUND IN K.D.G. REFUND GIVEN IF NOT CURED IN 10 DAYS.

## From the Churches.

### DENOMINATIONAL FUNDS.

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

The Treasurer for New Brunswick is Rev. J. W. Manning, D. D., St. John, N. B., and the Treasurer for P. E. Island is Mr. A. W. Stearns, Charlottetown.

All contributions from churches and individuals in New Brunswick should be sent to Dr. Manning; and all such contributions P. E. Island to Mr. Stearns.

LIVERPOOL, N. S.—Rev. W. B. Crowell, of Vergennes, Vermont, has accepted a call to the pastorate of the Liverpool Baptist Church and will begin his ministry with the church Sunday, Feb. 21st. Respectfully,  
GILBERT KEMPTON, Clerk.

CLARENCE, N. S.—The church at this place has been enjoying a season of refreshing. Four weeks of services resulted in the revival of many, the returns of a goodly number, and the conversion of several, others of whom have been received for baptism, with others to follow. We are praying that the whole church may be revived.

H. H. SAUNDERS,

Paradise, Feb. 10, 1904.

AMHERST, N. S.—On Sunday the 7th inst the pastor gave the hand of fellowship to six persons, five of whom he had recently baptized. The work is moving on pleasantly. Pastor Bates has been preaching a series of sermons from Hab. 3: "O Lord revive thy work. The topics discussed have been 1. Need of a Revival. 2. Hindrances to a Revival. 3. Preparation for a Revival. 4. Cost of a Revival. 5. Benefits of a Revival. One more sermon will close the series.

IMMANUEL CHURCH, TRURO.—Baptized a young lady, a member of the Bible class of the Normal school, on the 7th. Another candidate is awaiting baptism. Two members of the D. class made public confession of Christ in our meetings, just before the expiration of their term of study, and will be baptized in their home churches shortly. Several of the children of the Sunday school have taken a stand for Christ, and their helpful testimonies are heard in our meetings. These last named are the first fruits of Decision Day.

M. A. MACLEAN,

GUYSBORO, N. S.—Special meetings have been in progress in this church for one week. Tokens of God's approval are evident. Several have manifested concern of soul regarding their standing before God, and some have experienced his forgiving mercy. One very promising young man will be baptized D. V. on Lord's Day, 7th inst. His reply to the question why he wished to be baptized was the exact scriptural one: "for the answer of a good conscience toward God." He, with deacon Spurgeon Horton and wife, who came by letter from the church at Queensport, will be received into membership immediately. These will bring real strength to the little company of earnest workers here. The meetings will continue indefinitely.

CANSO, N. S.—The Canso church held its roll call and annual business meeting on Feb. 3rd. There was a good attendance and a beautiful spirit of confidence and hopefulness pervaded the meeting. The financial report showed that, in addition to meeting all bills, a third instalment of \$600.00 had been raised toward the church debt, making it reasonably certain that the balance of the debt, \$2,000.00 will be raised within another year. A pleasing feature of the Sunday School reports was that in both the main school and Home Department more money had been given to outside benevolence than had been spent at home. Mayor E. C. Whiteman is the efficient superintendent of main school and under his wise and energetic leadership steady progress is constantly made. Mr. H. A. Rice ably superintends the Home Department.  
O. N. CHIPMAN.

LOWER GRANVILLE, N. S.—The people at Mariners section, Lower Granville have been repairing their old church and have it now completed. The new plastering and painting makes the old church look as good as new. It is now ready for the coming pastor. Old deacon Anthony came very near losing his home, the shop had by with all its contents was consumed by fire, loss about \$300. On Tuesday evening of this week they invited their retiring pastor down to Sister Luke Covets for a surprise party which pro-

ved to be a genuine donation party, old and young filled the capacious rooms of the old home and at the close of a very enjoyable evening we were presented with the neat little sum of almost \$40.00 for which we extend our hearty thanks.

T. A. BLACKADAR.

MIRA, HOMEVILLE, AND LOUISBURG.—Having spent nine months on this field a brief report will not be out of place, although nothing has occurred of a particularly striking character. Mira the mother church is the direct result of the self denying labors of those missionary fathers whose memory is rapidly becoming only a name. About 1838 they came and preached what was then in that locality a new doctrine—the second birth. Quite a number felt its power and a Baptist church was organized, that has maintained its existence to the present day and has in its membership to-day a number of active and intelligent members, and I believe the largest comparative number of young members to be found in any of our churches. It is an inspiration to meet in prayer-meeting week after week, all the young people who have made profession in recent years, and know that they are taking hold actually of all church work. Although the membership of the church is only 46 it has a Woman's Mission aid, a Mission Band and a B. Y. P. U. all of which as well as the Sunday School are well sustained. Homeville was constituted a separate church in 1876, and has been a much stronger church than it is at present. Its proximity to Glace Bay and the ambition of its young people has led not only to their removal but to the removal of whole families. Almost one-half of the membership has thus removed. There are still left some standard bearers who amid such discouragement keep the banner aloft hoping and praying that the children now growing up will at an early age take their place in the church and keep the altar glowing. Here too there is a W. M. A. S. and Mission Band, doing good work in their respective spheres. Louisburg is one of our youngest as well as one of our weakest churches. Organized with a membership of 13 at a time when a boom that did not materialize was anticipated. The expectations of its organizers have not been realized. By the death of one member and the removal of two families it has been weakened. Its future depends on the future of Louisburg, that at the present is not specially bright. On the 26th the members of Mira and Homeville, with friends from Morien and Glace Bay visited the parsonage and placed the Pastor on the sunny side by a donation of \$75 for the membership, a large offering for which the pastor is deeply grateful.

F. BEATTIE.

### GOOD RESULTS.

Are Sure to Follow the Use of Dr. Williams Pink Pills—They Never Fail When used for Blood and Nerve Troubles.

The reputation held by Dr. Williams Pink Pills not only in Canada but throughout the whole world is one that cannot be equalled by any other medicine. No other medicine in the world is so extensively used as Dr. Williams Pink Pills and this extensive use is due solely to the merit of the medicine. These pills are not a common purging medicine; they are a scientific blood builder and nerve restorer. Every dose helps create, new, rich, red blood, and this new blood reaches the root of the disease and drives it from the system. That is the whole secret of the success of this remarkable medicine. Thousands and thousands testify to the value of these pills among them being Mrs. Robert Gibbs, Petit Lameque, N. B., who says: "I wish to thank you for the good results obtained from the use of Dr. Williams Pink Pills. I suffered from kidney trouble and the pains in the back were sometimes hard to bear. I used in all six boxes of the pills and the trouble has entirely disappeared. I would strongly advise other sufferers to use your pills without delay."

Dr. Williams Pink Pills cure all blood and nerve troubles such as, rheumatism, neuralgia, anaemia, partial paralysis, indigestion, palpitation of the heart and many others. Sold by all medicine dealers or direct from the Dr. Williams Medicine Co., Brockville Ont. at 50 cents a box or six boxes for \$2.50.

Manchester, Robertson, Allison, Limited.

St. John, N. B.

## February Clothing Sale!

Every February M. R. A. Ltd. hold a Grand Disposal of Men's, Youth's and Boy's Clothing, on which occasions prices are cut down greatly. Hundreds in various parts of the province wait for these annuals to buy their Suits, Trousers etc.

### Men's Suits | Boys' Suits | Youths' Suits

In Navy Blues, Blacks and all popular colors and patterns. \$5.00 to \$12.00.

Sailor, Norfolk, Two Piece and Three-Piece all cloths. \$5.00 to \$6.00

Navy, Black and other colors, All cloths, \$6.30 to \$8.50.

## Absolutely New Goods!

Which is a revolution in Clothing Sales.

Manchester Robertson Allison, Limited.

St. John, N. B.

There is nothing nicer this time

of the year than a cup  
of good Cocoa.

# BENS DORP'S

There are  
many Cocoas you  
may use, but if you want  
to get the nicest, get Bensdorp's.

### Hants Co. Baptist Convention.

Met with the Hantsport Church Feb. 7th and 8th. The weather being rainy the delegation was small. The first session opened Monday at 10.30 a. m. with prayer service led by pastor Parker, after which, Treas. Wall being absent, he was called as vice president to preside over the convention.

Reports from churches showed good work being done in the county. Pastor Quick reported five baptized during quarter others to follow soon.

Afternoon session Devotional service led by Bro. W. H. Carey which was much enjoyed. Pastor Cornwall then gave a short address to parents from Genesis 18: 18-19, showing that the exaltation of the nation depended on Christian training in the home. An interesting discussion of the subject followed.

Mr. Nalder was next called to the platform, and gave us an interesting address on Luke 5:5 deeply suggestive of better obedience and greater trust in God. Many earnest prayers by the sisters followed.

Evening session, Devotional service led by Dea John Nalder of Windsor, many earnest prayers ascended for God's blessing on the session. Pastor M. C. Higgins followed with a gospel service from 11 Kings 18-19, showing the blessedness of confidence in Christ. In the after service led by Pastor Quick a goodly number took part.

Tuesday morning session opened with a prayer service led by Bro. Leonard Masters although few were present a great realization of God's presence was felt.

Pastor Parker followed with a short address on the student ministry relating to the churches in the County. Pastors Parker, Higgins, and Cornwall were appointed a committee to visit different churches in the county, urge them to obtain as far as possible permanent pastors.

Pastor Quick followed with a concise and practical address on "Foreign Missions" from text "Go ye, etc." Resolved that we as a convention urge our churches to do their

best in carefully observing Foreign Mission Day Mar. 29th.

Also resolved that whereas the British and Foreign Bible Society are observing March 6. We also join with them in the observance and ask that our pastors on that day preach sermons particularly commending the Scriptures.

Afternoon session Devotional service led by Bro. Walley which was greatly enjoyed.

Next followed a synopsis on "Soul Winning." Why win souls. Pastor M. C. Higgins, who should be soul winners, and whom should we win? Pastor S. N. Cornwall, a general discussion followed on when we should win souls, participated in by a goodly number.

Among them was Pastor Moore of the Methodist church.

Following this was a Gospel address to the young by Pastor Parker which was intensely interesting and helpful to both old and young.

Evening session was given to evangelical service in which Pastor Parker preached with his usual fervor and power.

S. H. Cornwall, Sec.

### Donations.

During January the congregations of Jacksonville and Jacksonville made their annual visit at the parsonage and there left in material things about \$70.00 and in sympathy help very much more. On this field we are now on our fourth year. May this kind people be blessed and the divine word produce much fruit.  
JOSEPH A. CASHILL  
Jacksonville, Car. Co. N. B. Feb. 12.

WANTED—SEVERAL INDUSTRIOUS PERSONS in each state to travel for house established eleven years and with a large capital, to call upon merchants and agents for successful and profitable line. Permanent engagement. Weekly cash salary of \$24 and all traveling expenses and hotel bills advanced in cash each week. Experience not essential. Mention reference and enclose self-addressed envelope. THE NATIONAL, 332 Dearborn St., Chicago.

MARRIAGES.

FANNING-STEWART.—In Amherst, N. S., Feb. 8th, by pastor Welcome E. tesB, Ed-ward O. Fanning of Pugwash, and I. la O. Stewart of Amherst.

WALLACE-BURRELL.—At Clementsport Annapolis County, N. S., on February 7th, by Rev. Ward Fisher, Mr. Maurice Wallace of Mills Village, Queens County, to Miss Etta Blanche Burrell of Clementsport.

MACKENZIE-GROVER.—At Canso, N. S., Feb. 9th, by Rev. O. N. Chipman, Charles William MacKenzie and Annie Glenora Grover, all of Canso.

SMITH-SMITH.—At the residence of the bride, Clear View, Car. Co., N. B., on Feb. 10th 1904, by Rev. C. Stirling, Zechariah Smith to Ida, widow of the late James Smith, both of Clear View, Car. Co., N. B.

FRANCIS-LOWE.—At Poor's Asylum, Queens co., by Rev. S. Langille, William Francis of Liverpool, to Lina Lowe of South Brookfield, Queens co., N. S.

DURLING-TAYLOR.—At the Baptist parsonage, Annapolis Royal, by Rev. E. LeRoy Dakin, on Jan. 24th, Lillian Durling of Bridgetown, to James Taylor, of Torbrook.

HOLMAN-VAUGHAN.—At the residence of the bride's parents, Feb. 3, by Pastor M. B. Whitman, E. W. W. Holman to Susie Irene, daughter of Geo. Vaughan, all of Goffe River Lun. Co.

SANGSTER-LUDINGTON.—At New Harbor, Guys. Co., N. S., Feb. 3, by Rev. Geo. L. Bishop, Geo. E. Sangster and Minnie L. Ludington, both of New Harbor.

FANNING-SPONAGAL.—At Coddles Harbor, Guys. Co., N. S., Feb. 10, by Rev. Geo. L. Bishop, William A. Fanning, of Drum Head, Guys. Co., N. S., to Essie L. Sponagal, of Coddle's Harbor.

CROPLEY-MITCHELL.—At Port Lorne, Nova Scotia, February 19, 1904, by Pastor R. B. Kinley, Charles Cropely, of Port Lorne to Sabra Mitchell, of Hampton, N. S.

DEATHS.

SPIDLE.—At Foster Settlement, Jan. 27th Amos Spidle, aged 31.

RAFUSE.—At Foster Settlement, Feb. 1st, Moody Rafuse, aged 27.

SABEAN.—At Port Lorne, N. S., after four days' illness with pneumonia, Mrs. Jacob Sabean, aged 34 years. She leaves a sorrowing husband and twelve motherless children to mourn her untimely death. She died trusting in Jesus.

LENT.—At Deep Brook, Annapolis County, N. S., after a brief illness, Mr. John Lent, in the 37th year of his age, leaving a widowed mother and one brother to mourn their loss.

MAREAW.—At Mill Village, Queens co., N. S., January 26th, Lucretia, widow of the late William Mareaw, aged 92 years. She leaves 5 sons, 4 daughters, a large number of grand, great and great-great grandchildren to mourn their loss. May the Lord sustain the bereaved.

LUNN.—At Upper Wicklow, Car. Co., on Jan. 23rd, 1904, Sarah J. Lunn, aged 64 years leaving a husband, 5 daughters, and 8 sons to mourn their loss. Funeral services took place at Methodist Church, Summerfield, which was conducted by Rev. C. Stirling, Interment at Knoxford Baptist Burying ground.

MOORE.—At Paradise, Annap. Co., N. S., Feb. 4th, Sister Harriet Moore aged 68 years. Her husband died two months ago, and they who had spent 52 years together in married life, were not long separated by death. Our sister was a member of the Paradise church and ever walked faithfully. Death came as a pleasant messenger, to relieve from pain and weakness. Her hope was in Christ.

BARRETT.—At her home in Newton Center, Mass, Jan. 20th, after a short illness, Mary Davies, wife of George Alonzo Barrett, formerly of Sackville, Halifax County, Nova Scotia. Her husband and two young daughters while under the shadow of this great bereavement are comforted by the memory of her devoted and unselfish Christian life,—a legacy most precious also to her parents, sisters and brother in their widely separated homes.

SILLERS.—At Hodron, Pictou Co., Lexie Sillers, widow of the late deacon William Sillers, died Feb. 1st, aged 78 years. Sister Sillers will be missed both in the church and the community. The sick-room was made bright by her presence, the needy were never turned from her door, and when permitted, she was in her place in the church. She regularly contributed to the support of her church and the denomination. The sons and daughters mourn the loss of a loving mother.

CARR.—At St. Martins on Feb. 8th, Deacon Charles Carr of paralysis, aged 71 years. Our beloved brother was baptized in 1867 by the Rev. James Austin Smith, and elected deacon in 1868. He was a consistent and useful member of the church, and served well in that important office to which he was chosen though for nine months, owing to failing health, he has not been able to attend many services, yet he will be sadly missed from our church circle as well as in his home and among his neighbors. He leaves a widow, one son, and three daughters to mourn their loss.

CHESTNUT.—On Jan. 30th at her home in Sussex, Mrs. Charles Chestnut passed to her rest, aged 83 years. Mrs. Chestnut was a charter member of the Sussex Baptist Church. In 1871 she with ten others united to sustain the worship of God in this place. She has lived a consistent Christian life, maintaining her fellowship with the Church all them years. She leaves an aged husband, two sons and two daughters to mourn her loss. A memorial service was held in the Baptist Church Feb. 7th. The pastor preaching from II Cor. 5:1.

ROGERS.—At the home of his son, A. E. Rogers, M. D., 143 Washington st., Dorchester District, Boston, Julius Bramford Rogers, aged 75 years. The early life of Mr. Rogers was in Pugwash, Cum. co., N. S., where he became a member of the Baptist church. Removing later to Boston he became identified with the Baptist Church in East Boston from which he never transferred his name. The funeral services were conducted by the pastor of Pethany church Roxbury district, Boston, Rev. A. F. Newcomb.

HENNIGAR.—At Chester Grant, Jan. 21, Stanley Gordon, third son of Ephraim and Amanda Hennigar, 18 years. Sorrow for the first time has thus entered this home and the family have sustained a great loss. Stanley was a bright boy in the bloom of health until a fortnight previous to his death. The parents and brothers and sisters have for their comfort in this trial the testimony of their loved one that he is in the presence of the Lord for whom he was waiting. May God's grace richly sustain this dear family in their severe affliction.

WHITMAN.—Bro. Thomas S. Whitman, the main stay of the Annapolis Royal Baptist church, spiritually and financially, died suddenly at his home on Saturday morning, Feb. 6th. Bro. Whitman gave \$1200 toward the building of the church here and has ever since been its most liberal supporter. A man of sterling worth, of a strong, wholesome Christian character, charitable, hospitable, spiritually minded. The world is certainly better for his having lived. His death is a great loss to church and community, but what is our loss to his gain? He rests from his labors, but being dead, yet speaketh.

DUNN.—At Inglisville, N. S., Feb. 8th., of heart failure Deacon Albe t Dunn aged 75 years. Brother Dunn united with the church 55 years ago being baptized at New Albany by Rev. Jas. Parks. For 40 years he has been Supt. of Sunday school and has worthily filled the office of Deacon, for about the same period. Brother Dunn had a large interest in the extension of the Master's kingdom. A widow and three daughters survive. The only son, Rev. N. B. Dunn died several years ago at Pleasant Valley, N. S. The funeral services were conducted by Pastor W. L. Archibald assisted by Rev. Jos. Gaetz, of Lawrence town N. S.

BROWN.—The beloved wife of Mr. Henry Brown passed to her eternal rest in the eighty fifth year of her age. Our sister was married about sixty years ago. She experienced conversion when but a child, and was baptized into fellowship of the household of God. During these many years she lived a quiet and peaceful Christian life. Deceased leaves an aged and feeble husband who will soon follow her to the land of rest. She also leaves two sons and two daughters in connection with many friends who mourn their loss. May the dear Saviour comfort and support the mourners in this their time of separation.

ATKINSON.—On Sunday the 7th inst., a memorial service in honor of our beloved Deacon Amos Atkinson was held in the Maccan Baptist meeting house. Brother Amos fell asleep in his doorway on Thursday preceding, while engaged in preparing fuel. He had been gradually growing weaker. At prayers in the morning he was much affected and seemed to have a premonition of his departure. He dropped like ripe fruit into his mother's lap. Notwithstanding the inclement weather, a large concourse of people attended the interment services. Pastor Steele, a lifelong friend, preached on the death of Stephen whom in some respects, Mr. Atkinson resembled. The little church, to which he gave his heart and strength, mourn the removal of so good a man, an "Israelite indeed." He leaves a

widow and one surviving daughter, the wife of Rev. F. D. Davidson, of P. E. Island. HUTCHINSON.—On Tuesday, Jan. 19th., a cloud of gloom spread over Morristown, N. S. occasioned by the death of one of its most highly respected citizens, William A. Hutchinson. Though Brother Hutchinson's health had been failing rapidly so that no hope of his recovery was entertained, yet when the end actually came the news was none the less saddening. Brother Hutchinson was a prominent business man, having been associated with his brother, J. W. Hutchinson, in the manufacturing business so well known throughout the Kings and Annapolis valleys. Early last fall our brother withdrew from his business relations and started for the Pacific coast, thinking a change of climate would benefit his health, but after a few weeks spent with friends in Boston, he thought it best to return to his home. In Brother Hutchinson's death the Morristown branch of the Aylesford church has sustained a heavy loss. Though but thirty one years of age at his death, he had been a member of the church for seventeen years and during all those years had taken a deep interest in all that pertained to the church's welfare. Two beautiful chandeliers now hang in the church building at Morristown, Mr. Hutchinson's dying gift to the church. He also remembered his Sunday School teacher, Deacon F. F. Beals by the gift of a handsome Bible; his pastor, Rev. A. S. Lewis, by a security worth \$100, to be used in taking a Theological course; and the work of Foreign Missions by a cheque for \$100. The funeral took place on the following Thursday, his remains being laid in the cemetery at Morristown beside his wife, who had preceded him by some four or five years. To his widowed mother and three brothers the sympathy of the community goes out.

EATON.—Mrs. Minnie B. DeWolfe, wife of Rev. J. T. Eaton entered into rest on Thursday evening, Feb. 4th, 1904 at her home in Weymouth, Digby county, N. S., aged 63 years, after three years of general debility caused by an attack of La Grippe. The deceased was a daughter of the late Thomas DeWolfe of Halifax, General Manager of the registration department of the Postal service. A brother and two sisters survive her. Charles DeWolfe of St. Lambert's, Mrs. Geo. Owen of Providence and Mrs. M. G. DeWolfe of Kentville at whose home funeral services were conducted on Sunday, Feb 7th by the Rev. C. H. Day, the burial taking place at the "Oaks." Mrs. Eaton's was a beautiful life and with its strong Christian sensitiveness that was marked by an earnest devotion to the Lord Jesus Christ. Her trust was simple, her faith strong and to her there was great power in prayer, for she prevailed with God. To her the Divine presence was a splendid reality and intensified more than to some perhaps on account of her five years' stay in Burma. It was a great disappointment to her when she found her health would not allow her to work for the Karens and no day of her after life but she would have gladly gone back and sat at their feet in service. She felt herself closely allied to all Denominational work, but the F. M. Board with its responsibilities and golden opportunities held her sympathies and her prayers to her dying moment. She was not only strength and solace to her husband who trusted her and was safe, but his companion, sympathiser and helper in all his master's work and this wherever he labored during the twenty-seven years of their married life. It was her desire and ambition to create a love and enthusiasm for missions and she never seemed so happy as when she was leading a mission and society or enthusing a mission band with a love for Christ and the Heathen. Many will find it difficult to forget her appeals or rid themselves of the conviction that her soul was in her work for Jesus and Jesus in her work. She was converted at the age of ten years and baptized by Elder Knapp and later became the subject of such a deep experience of the truth of God as took from her all fear of death and doubt about eternal things. She knew God and no power of earth or Hell could make her afraid. She reached out her hand and Jesus took it in His loving grasp. She had no sympathy with those who could leave the old paths for new ones in which were only the husks of the world. The bread of heaven satisfied her. When she could no longer read she would take the New Testament in her hands press it to her lips and say "Blessed Book" and with great fervor add "My Jesus." She claimed him with all her heart as her dearest and best beloved and he abode with her. Here was indeed a beautiful life and when it was closing she said to her husband "I have tried to make this life so there would not be much change." His testimony is grandly succeeded and no shadow of gloom ever entered her sick room. Oh! that every Christian was ambitious to make this world Heaven. Her work on earth is ended. She has entered the Paradise of God.

Save your Horse

FELLOWS' LEEMING'S ESSENCE

IT CURES Spavins, Ringbones, Curbs, Splints, Sprains, Bruises, Slips, Swellings and Stiff Joints on Horses. Recommended by prominent Horsemen throughout the country.

PRICE FIFTY CENTS. T. B. BARKER & SONS, LTD ST. JOHN, N. B., Sole Props.

Dyspepsia cured

Mrs. Joseph Spicer, of Canada Creek, N. S., under date Aug. 1st, 1903, writes that for some time she was troubled with a gnawing feeling in stomach and became very miserable. By the use of two and a half bottles of

Invigorating Syrup

She was completely cured and has had no return of the trouble in the last seven years. A bottle or two of Gates' Invigorating Syrup may be reasonably supposed to cure you also, if you are suffering from DYSPEPSIA or INDIGESTION. Ask your Druggist if it or write direct to us. You do not want and cannot find a better remedy.

Sold everywhere. Only 50c. C. Gates, Son & Co. MIDDLETON, N. S.

NOTICE OF SALE.

TO the Executors administrators and assigns of Edward Willis and James A. S. Mott respectively and all others whom it shall or may concern.

NOTICE is hereby given that under and by virtue of a power of sale contained in a certain Indenture of mortgage bearing date the twentieth day of June in the year of our Lord one thousand eight hundred and seventy nine, and made between the said Edward Willis of the City of Saint John in the Province of New Brunswick and Dominion of Canada, Newspaper Publisher, and Sarah his wife, and the said James A. S. Mott of the same place, Newspaper Publisher, and Maria E. his wife of the one part, and Robert Norrie Merritt of Morristown, in the state of New Jersey in the United States of America, Clerk in Holy Orders, Thomas Gray Meritt of the City of Saint John aforesaid, Barrister at Law, and David P. Merritt of F. Gray Harcourt in the Province of Ontario in the Dominion aforesaid, Clerk in Holy Orders, Executors and Trustees of and under the last Will and Testament of Thomas Merritt late of the said City of Saint John Esquire deceased of the one part and registered in the office of the Registrar of Deeds in and or the City and County of Saint John in Book T, Number 7, of Record, pages 181, 182, 183, 184, 185 and 186 on the tenth day of June A. D. 1878, there will, for the purpose of satisfying the moneys secured thereby, default having been made in the payment thereof, be sold at public auction on Saturday, the second day of April A. D. 1904 at the hour of 12 o'clock in the forenoon, at Chamber's Corner so called on Prince William Street, in the said City of Saint John in said City and County "all that certain lot, piece and parcel of land situate "in Queen's Ward in the City of Saint John "fronting thirty feet more or less on the East side of Canterbury Street and extending "eastwardly preserving the same width of "thirty feet, sixty-two feet more or less and "situated on land owned formerly by John L. "Beasly fronting on Queen's Street and bounded "southwardly by lands owned by the late "Henry Heulgar and northwardly by land "owned by the late William Trigg Peters being the lot of land and premises heretofore "conveyed to the said Edward Willis and "James A. S. Mott by George W. Fenety by Indenture bearing date the twelfth day of September in the year of our Lord one thousand eight hundred and seventy six, and whereon "the building known as the "Morning News" "Office now stands" together with the buildings and improvements privileges and appurtenances to the said lands belonging or in any way accreting thereunto.

Dated the twenty-first day of December A. D. 1903. T. G. MERRITT, D. P. MERRITT, Surviving Executors and Trustees under the will of Thomas Merritt. EARLE HELLIER & CAMPBELL, Solicitors for mortgages.

THERE IS NOTHING LIKE K.D.C. FOR NERVOUS DYSPEPSIA HEADACHE, DEPRESSION OF SPIRITS, ETC. FREDERICK K. D. C. Write for them. K.D.C. 114, West...

WIM TEA quality explains WIM TEA success

**INTS FOR A CHRISTIAN HOME.**

- 1 We may be quite sure that our will is likely to be crossed during the day, so let us prepare for it.
- 2 Every person in the house has an evil nature, as well as ourselves, and therefore we are not to expect too much.
- 3 Look upon each member of the family as one for whom Christ died.
- 4 If inclined to give an angry answer, let us lift up our heart in prayer.
- 5 If, from sickness, pain or infirmity, we feel irritable, let us keep a strict watch over ourselves.
- 6 Observe when others are suffering, and drop a word of kindness.
- 7 Watch for little opportunities of pleasing, and put little annoyances out of the way.
- 8 Take a cheerful view of everything, and encourage hope.
- 9 Speak kindly to dependents and servants and praise them when you can.—Christian Standard.

**THE SENTRY AND THE SIGN.**

Mr. Booker T. Washington, the great-hearted Christian leader of the negroes of America, who has done so much to bring the men of his race to Christ, recently said that until the negro has learned to bottle up his vanity he will be useless in any confidential capacity.

To illustrate his point he told a story.

During the American Civil War, General Sherman had been informed that the soldiers of a negro regiment in his command were very lax when on sentry duty, and showed a fondness for passing doubtful persons through the lines just to indulge their power. To ascertain if this were so, he muffled himself one night in a cloak and tried to get past a black sentry. After the "Who goes there?" the "A friend," and the "Advance, friend and give the countersign," had been exchanged Sherman replied:

"No sah!" was the polite but firm response.

"Well, no sah!"

"No sah!" Sherman next tried.

"No sah!" said the negro determinedly. Then he added: "Now see heah! You can go in the whole joggery; but Massa Sherman he done say that nobody can get past me without sayin' 'Cambridge!'"—Commonwealth.

**A NICKEL FOR THE LORD.**

Yesterday he wore a rose on the lapel of his coat, and when the plate was passed he gave a nickel to the Lord. He had several bills in his pocket, and sundry change, perhaps a dollar's worth, but he hunted about, and finding this poor little nickle, he laid it on the plate to aid the church militant in its fight against the world, the flesh, and the devil. His silk hat was beneath the seat, and his gloves and cane were beside it, and the nickle was on the plate—a whole nickle.

On Saturday afternoon he had a gin rickey at the Queen's, and his friend had had a fancy drink, while the cash register stamped twenty-five cents on the slip the boy presented him. Feeling off a bill he handed it to the lad and gave him a nickle tip when he brought back the change.

A nickle for the Lord and a nickle for the waiter!

And the man had his shoes polished on Saturday afternoon, and handed out a dime without a murmur. He had a shave, and paid fifteen cents with equal alacrity. He took a box of candies home to his wife, and paid forty cents for them, and the box was tied with a dainty ribbon. Yes and he also gave a nickle to the Lord.

Who is the Lord?

Who is he? Why, the man worships him as Creator of the universe, the one who put the stars in order, and by whose immutable decree the heavens stand. Yes, he does, and he dropped a nickle in to support the church militant?

And what is the church militant?

The church militant is the church that represents upon earth the church triumph of the Great God the man gave "the nickle to."

And the man knew he was but an atom in space, and he knew that the Almighty was without limitations, and knowing this he put his hand in his pocket and picked out a nickle and gave it to the Lord.

And the Lord, being gracious and slow to anger, and knowing our frame, did not slay the man for the meanness of his offering, but gives him this day his daily bread.

But the nickle was ashamed if the man wasn't.

The nickle hid beneath a quarter that was given by a woman who washes for a living.—Charles F. Raymond, in Toronto Star.

**MISUSES OF THE BIBLE.**

For centuries this book has been misunderstood by its friends and misused by its enemies. Men have gone to it, tree of life, not for food, and for the leaves that feed heart, hurts, but to hack and hew. The Bible is an orchard; its flowers have been fed to war horses and its boughs split into spear shafts. The Bible is a mine, its silver has been run into bullets and its gold wrought into sword handles. The Bible is a spring of water; its guardians have fought over it, roiling the water so that the people could not drink. Philosophers have taken texts full of sweetness and comfort and hurled them as men hurl stones. Dogmatists have turned this storehouse of meries into an arsenal of war, as the Turks hoisted their cannon into the Acropolis. Strange that simulaeas and ignorance should try to teach the dove eaglehood or train the lamb to strike like a lion! Into what wars and stratagies have men carried this book? How have men used its materials for building up barricades between themselves and their fellows. All these misuses have their reason. Great forces are liable to great perversions. Commerce is through tides and trade winds, but what waltz the wise captain into the harbor, will hurl the foolish one upon the rocks. The energies of this book, therefore, invite misuse and enmity. For this reason, the Bible has never had a fair chance in the world. No generation knows what its principles will do for our race, for no generation has ever tried it. But it is no book to be fought over. It is a book of conduct, and disposition and character.—Rev. Dr. N. D. Hills.

**CAESAR ON BOARD.**

It is related of Julius Caesar that in the course of one of his eastern campaigns he had occasion to cross a perilous strait. A sudden storm arose, and it seemed as though the frail craft must perish. The pilot was for turning back, but with that confidence in his destiny which never failed him and brought him safe through a thousand perils, the hero exclaim ed:

"On, good sir! Be bold, and fear nothing! You have Cae-ar and Caesar's fortunes on board!"

And, if we have Christ on board, are we not safe in the roughest storm? With Christ on board we may laugh at the winds and the waves, and set them at defiance.—Ex.



Another club woman, Mrs. Haule, of Edgerton, Wis., tells how she was cured of irregularities and uterine trouble, terrible pains and backache, by the use of Lydia E. Pinkham's Vegetable Compound.

"DEAR MRS. PINKHAM:—A while ago my health began to fail because of female troubles. The doctor did not help me. I remembered that my mother had used Lydia E. Pinkham's Vegetable Compound on many occasions for irregularities and uterine troubles, and I felt sure that it could not harm me at any rate to give it a trial.

"I was certainly glad to find that within a week I felt much better. The terrible pains in the back and elsewhere were beginning to cease, and at the time of menstruation I did not have nearly as serious a time as heretofore, so I continued its use for two months, and at the end of that time I was like a new woman. I really have never felt better in my life, have not had any sick headache since, and weigh ten pounds more than I ever did, so I enthusiastically recommend your medicine."—Mrs. MAY HAULE, Edgerton, Wis., Pres. Household Economics Club.—\$5000 forfeit if original of above letter proving genuineness cannot be produced.

Life Insurance. Absolute Security  
**Queen Insurance Co.**  
 Ins. Co. of North America.  
**JARVIS & WHITTA, ER.**  
 General Agents,  
 74 Prince William St., St. John, N. B.

**Heart Palpitated.**  
**FAINT AND DIZZY SPELLS.**  
**FELT WEAK AND NERVOUS.**

**COULD SCARCELY EAT.**  
**TWO BOXES OF**  
**MILBURN'S**  
**HEART and NERVE**  
**PILLS**

Cured Mrs. Edmond Brown, Inwood, Ont., when she had almost given up hope of ever getting well again.

She writes: "I was so run down that I was not able to do my work, was short of breath, had a sour stomach every night and could scarcely eat. My heart palpitated, I had faint and dizzy spells and felt weak and nervous all the time. My husband got me a box of Milburn's Heart and Nerve Pills but I told him it was no use, that I had given up hope of ever being cured. He however persuaded me to take them and before I had used half the box I began to feel better. Two boxes made a new woman of me and I have been well and have been able to do my work ever since."

Milburn's Heart and Nerve Pills are 50 cts. box, or 3 for \$1.25. All dealers or  
**THE T. MILBURN CO., Limited,**  
 TORONTO, ONT.



**SURPRISE**  
**SOAP**  
 is a Pure, Hard, Solid Soap.  
 Economical in wearing qualities.  
 Most satisfactory in results.  
 Gives the whitest clothes, clean and sweet.  
 You make the best bargain in soap when you buy  
**SURPRISE.**

**SNOW & CO.,**  
 Limited  
 Undertakers and Embalmers,  
 90 Argyle St.,  
 Halifax.

**Your Wife**  
 may think you are simply throwing away your money by paying Life Insurance premiums, but she will understand that you have a good reason if you should shuffle off this mortal coil and leave her penniless for a few thousand dollars to

**The Mutual Life**  
**OF CANADA**  
 1 BOREHAM, Manager for Nova Scotia  
 Halifax, N. S.

**INTERCOLONIAL RAILWAY**

On and after SUNDAY, Oct. 11, 1903 trains will run daily (Sunday excepted) as follows:

**TRAINS LEAVE ST. JOHN.**

6—Mixed for Moncton	6.30
2—Exp. for Halifax, the Sydneys and Campbellton	7.00
4—Express for Point du Chene	13.15
26—Express for Point du Chene, Halifax and Pictou	12.15
8—Express for Sussex	17.10
14—Express for Quebec and Montreal	18.00
10—Express for Halifax and Sydney	23.25

**TRAINS ARRIVE AT ST. JOHN.**

9—Express from Halifax and Sydney	6.30
7—Express from Sussex	9.00
33—Express from Montreal and Quebec	13.50
5—Mixed from Moncton	15.20
3—Express from Point du Chene	16.50
25—Express from Halifax Pictou and Campbellton	17.40
1—Express from Halifax	18.40
24—Express from Moncton (Sunday only)	24.35

All trains run by Atlantic Standard Time 24.00 o'clock is midnight.  
 D. POTTINGER, ager.  
 General Man.  
 Moncton, N. B., Oct. 9, 1903.  
**CITY TICKET OFFICE.**  
 7 KING STREET, ST. JOHN, N. B.  
 Telephone 1053  
 GEO. CARVILL, C. T. A.

**Piles Cured Without Pain.**

**in the Privacy of Your Own Home.**  
 The free trial package which we send to all who write will give instant relief and start you toward a perfect cure. After you have tried that, you can get a full sized pack.



**Mrs. Maud Summers Cured of Piles by Pyramid Pile Cure After All Remedies and Doctors Had Failed.**

age from any druggist for 50 cents. Frequently one package cures. It is applied in the privacy of the home. Call for the Pyramid Pile Cure and nothing else. All druggists have it, for it has cured so many cases of piles, and relieved so much suffering and is so popular a remedy that no druggist can afford to be without it.

The healing process begins immediately with the first application and continues rapidly till the sufferer is perfectly cured. The pain ceases at once and you go about your duties without further inconvenience.

This is much more sensible than being cut and tortured with a knife. It is much more satisfactory than a humiliating examination by a physician. It is much cheaper than paying a big doctor's bill for an operation. It is a certain safe and painless cure for piles.

Write Pyramid Drug Co., Marshall, Mich., for free trial package, which will be sent in plain wrapper. After that is used, you can get full-sized package from us or any druggist for 50 cents.

**This and That**

**SHATTERED DIGNITY.**

The crude humor that makes the small boy want to throw a stone at a silk hat on a man bristling with dignity is not to be disposed of as a mere ill-conceived prank of youth. There is deep in most people a spring of unsubduable humor that leaps gleefully when conscious dignity gets a fair tumble. That is why, for all the solemnity of the place, the soberist charity and the best-bred propriety in the world could not prevent a titter at a little face that happened once in a church in Brooklyn.

A gentleman and his wife, who were offended at something the preacher said, gravely rose and stalked towards the door, with their heads held high in assertive disdain. The wife followed the husband.

Unfortunately, when they were half-way down the aisle, the husband dropped his glove, and stooped to pick it up. Fate, the humorist, determined that the wife should keep her head so high that she did not see her husband stoop. She went sailing on and doubled over him in riotous confusion.

The congregation held its breath and kept its composure. The two recovered themselves and went on. Hoping to escape quickly, they turned to what looked like a side door. The husband pulled it open with an impressive swing. Before he could close it, he tumbled the window-pole, a long duster and a step-ladder. The congregation could hold its mirth no longer, and man and wife fled to the real exit in undignified haste, amid a general and pervasive snicker.—Ex.

Husband—“What! A hundred dollars for an opera cloak? Why, it is perfectly ridiculous, my dear.” Wife—“Yes, I know it is; but you said you couldn't afford an expensive one.”—Chicago Daily News.

**CONVICTED BY HIS OWN FOLLY.**

Dr. Washington Gladden was once discussing Christian evidence with a number,

**THE OLD PLEA.**

He “Didn't Know It Was Loaded.”

The coffee drinker seldom realizes that coffee contains the drug Caffeine, a serious poison to the heart and nerves thereby causing many other forms of disease noticeably dyspepsia.

“I was a lover of coffee and used it for many years and did not realize the bad effects I was suffering from its use.

“At first I was troubled with indigestion but did not attribute the trouble to the use of coffee but thought it arose from other causes. With these attacks I had sick headache, nausea and vomiting. Finally my stomach was in such a condition I could scarcely retain any food.

“I consulted a physician; was told all my troubles came from indigestion but was not informed what caused the indigestion, so I kept on with the coffee and kept on with the troubles too and my case continued to grow worse from year to year until it developed into chronic diarrhea, nausea and severe attacks of vomiting so I could keep nothing on my stomach and became a mere shadow reduced from 159 to 128 pounds.

“A specialist informed me I had a severe case of catarrh of the stomach which had got so bad that he could do nothing for me and I became convinced my days were numbered.

“Then I chanced to see an article setting forth the good qualities of Postum and explaining how coffee injures people so, I concluded to give Postum a trial. I soon saw the good effects—my headaches were less frequent, nausea, vomiting only came at long intervals and I was soon a changed man, feeling much better.

“Then I thought I could stand coffee again but as soon as I tried it my old troubles returned and I again turned to Postum. Would you believe it I did this three times before I had sense enough to quit coffee for good and keep on with Postum; the result is I am now a well man with no more headaches, sick stomach or vomiting and have already gained back 147 pounds.” Name given by Postum Co., Battle Creek, Mich.

Look in each pkg. for the famous little book, “The Road to Wellville.”

of students.

The students, as is sometimes the way with young men, manifested a lack of faith. They were not ashamed of this lack either; they seemed, on the contrary, to be proud of it.

“I,” said a lad of eighteen years, a fresh man—“I am an agnostic.” He spoke pompously, his hands in his pockets. He regarded narrowly the effect on Dr. Gladden of his bold words.

“You are an agnostic?” said they clergyman.

“I am an agnostic.” “What is an agnostic?” Dr. Gladden asked. “Tell me, won't you, just what meaning you attribute to that word?”

The lad swaggered about the room. He still kept his hands in his pockets. “An agnostic,” he said, frowning—“why, an agnostic is—ah—a fellow—a fellow who isn't sure of anything.”

“How does it happen, then,” asked the clergyman—“that you're sure you're an agnostic?”—Ex.

**READABLE PARAGRAPHS.**

When the English tongue we speak Why is break not rhyme with 'freak?' Will you tell me why it's true We say 'sew,' but likewise 'few'; And the maker of a verse Cannot cap his 'horse' with worse? 'Beard' sounds not the same as 'heard,' 'Cord' is different from word; 'Cow' is cow, but 'low' is 'low'; 'Shoe' is never rhymed with 'foe.' Think of 'hose' and 'dose' and 'lose,' And of 'goose'—and yet of 'chose.' Think of 'comb' and 'tomb' and 'boom.' 'Doll' and 'roll,' and 'home' and 'some.' And since 'pay' is rhymed with 'say,' Why not 'paid' with 'said,' I pray? We have 'blood' and 'food' and 'good'; 'Mould' is not pronounced like 'could.' Wherefore 'done,' but 'gone' and 'lone?' Is their any reason known? And, in short, it seems to me Sound and letters disagree.—Bangler's Magazine.

Lever's Y-Z (Wise Head) Disinfectant Soap Powder dusted in the bath, softens the water and disinfects.

**HAD FOLLOWED DIRECTIONS**

A little black boy sat on the soap box which served as a front step to the tumble-down shanty. His skin was more than black. Here and there it looked as though it had been varnished. His fingers clung together when he attempted to open his hands, and films of silky sweetness was spun about him as he threw back his head and opened his mouth in epicurean ecstasy. ‘Household Words’ explains his bappy condition:

‘Goodness, law!’ exclaimed the old mammy, who came suddenly round the corner. ‘What you sitting ter clean yo’ up. Ef you ain’ went an’ molassed yo’ self from head to foot!’ ‘Dat ain’ laves, mammy.’ ‘What’s de use o’ me trying ter make yo’ spectable, I’d like to know? I wash yo’, an’ I dress yo’, an’ den I tells yo’ ter go an’ use the comb, didn’t I?’ ‘Yes’m. An’ I look aroun’ an’ all de comb I could fin’ was dis yer honeycomb. But done use dat, mammy, I sho’ly did.’—Ex.

She—“Your dog was trying to bite me, sir!” He (raising his hat)—“Yes, madam; he has a sweet tooth!”—Ex.

Doctor—“And you have been suffering from insomnia, eh?” Maginnis—“Thot Oi hev. Sometimes it wor so bad Oi couldn’t shlaape for it.”—Ex.

“Did you hear that there was a skeleton in Smith’s family?” asked Jones. “You don’t say so!” exclaimed his wife. “Where?” “Inside of Smith,” replied Jones.—Ex.

Dear Sirs,—I was for seven years a sufferer from Bronchial trouble, and would be so hoarse at times that I could scarcely speak above a whisper. I got no relief from anything till I tried your MINARD’S HONEY BALSAM. Two bottles gave relief and six bottles made many a complete cure. I would heartily recommend it for anyone suffering from throat or lung trouble.

J. F. VANBUSKIRK.

Fredricton.



**Start Right To-day**

and you will find the world very much brighter to-morrow. A good complexion—the bloom of perfect health—bright eyes, clear brain—these are within the reach of all who take care of their digestive organs. Take a teaspoonful of

**Abbey's Effervescent Salt**

in a glass of water every morning and you will find that blotches and eruptions will give place to clear clean skin. Throw away the powder puff and rouge-pot—they are counterfeits of nature. Abbey's will cure constipation, the enemy of a clear complexion.

At all Druggists 25c. and 60c.

**Poison—**

In the Blood brings Humors and Boils, Salt Rheum, Eczema and Scrofula,

**WEAVER'S SYRUP**

Will cure them permanently by purifying the

**Blood.**

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

**HOMESTEAD REGULATIONS**

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 3 and 26, which has not been homesteaded or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section of 160 acres, more or less.

**ENTRY.**

Entry may be made personally at the local land office for the district in which the land to be taken is situate, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situate, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

**HOMESTEAD DUTIES.**

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans:

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent, counter-signed in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same township, or an adjoining or cornering township.

A settler who avails himself of the provisions of clauses (2) (3) or (4) must cultivate thirty acres of his homestead, or substitute twenty head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

**APPLICATION FOR PATENT**

should be made at the end of the three years before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa, of his intention to do so.

**INFORMATION.**

Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the Northwest Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Lands Agents in Manitoba or the Northwest Territories.

**JAMES A. SMART,**

Deputy Minister of the Interior, M. B.—in addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private farms in Western Canada.

**INDIGESTION CONQUERED BY K.D.C.**

RESTORES THE STOMACH

**Amherst Boot & Shoe Co. Ltd.**  
Amherst, N. S.

Authorized Capital,	\$500,000.00
Paid up Capital,	\$160,000.00
Output, 1902,	\$600,000.00

For thirty eight years AMHERST and SHOES have been SYNONYMOUS. Our goods make trade and keep it.

**Headquarters of "OLD RELIABLES."**

Six Carlons Rubber Footwear just put in our warehouses at Amherst and Halifax. Write us and let us supply your wants or direct one of our travellers to call on you.

AMHERST BOOT & SHOE CO. LTD.

**Collection Envelopes for Churches**  
Supplied at \$1.50 per thousand  
Express prepaid, discount  
larger orders.

**PATERSON & Co.,**  
107 Germain St., St. John, N. B.

**The Baird Company's**  
**Wine of Tar**  
**Honey and**  
**Wild Cherry**

**A Lubricant to the Throat.**  
**A Tonic to the Vocal Chords.**

The Baird Co., Ltd., Gentlemen, —  
 YOUR WINE OF TAR, HONEY AND WILD  
 CHERRY gives excellent satisfaction, and  
 we can highly recommend it to every-  
 body for coughs and colds.  
 W. E. THOMSON.  
 Rothesay, N. B.

**Fire Insurance**  
 effected on Dwellings, Furniture, Stocks and  
 other insurable property.  
 W. H. WHITE,  
 General Agent,  
 No. 3 King St.  
 Office phone 651. House 1060.

**O. J. Mcully, M. D., M. R. S., London**  
 Practise limited to  
**EYE, EAR, NOSE AND THROAT**  
 Office of late Dr. J. H. Morrison.  
 163 Germain St.

**Personal.**  
 Rev. F. Letloy Dakin has resigned the  
 pastorate of the church at Annapolis, N. S., to  
 accept a call to the pastorate of the Imma-  
 nuel church, Victoria C. B. Mr. Dakin's resi-  
 gment takes effect the last of the present  
 month, and he expects to enter upon his  
 work in Victoria April 1st.

A note from one of our professors at Aca-  
 dia, alluding to the continued illness of  
 Dr. D. M. Welton, expresses regret at the fact  
 and says: "It is twenty years since Dr. Wil-  
 ton left Acadia, but he is remembered and  
 loved by friends of the college throughout  
 the Provinces."

Rev. Byron N. Hatfield who has lately  
 completed a successful pastorate at Mystic,  
 Conn., has accepted a call to the pastorate  
 of the Williamsburgh Baptist Church,  
 Brooklyn, N. Y. Mr. Hatfield was formerly of  
 Nova Scotia.

Mr. F. W. Pattison a son of Rev. T. Har-  
 wood Pattison of Rochester Theological  
 Seminary and member of the senior class of  
 Acadia college, was on Thursday last sum-  
 moned to return home on account of the  
 critical illness of his father.

**Literary Notes.**  
 Rev. C. W. Townsend of St. Martins, N. B.,  
 is contributing to "Living Truth" of New  
 York, a series of sermon studies under the  
 general title "A Few Notes from David's  
 Harp," or "The excellencies and effects of  
 the Word of God as set forth in the nineteenth  
 Psalm." The first of the series has just ap-  
 peared in the February number.

The World Almanac and Encyclopedia  
 and Official Guide to the St. Louis Exposition  
 contain a great amount of information,  
 especially in reference to United States sub-  
 jects, which is very convenient to have with  
 in easy reach. It is published by the Press  
 Publishing Company, Pulitzer Building, New  
 York. Price 25 cents by mail 35 cents.

A sensation has been caused at Brockville,  
 Ont., by the news that James A. Hutchinson  
 a leading barrister of the town, has given  
 himself up to the authorities and is the self-  
 confessed embezzler of the funds of clients to  
 the extent of thirty or forty thousand  
 dollars. The money was in speculating on  
 the stock market.

**SOUR STOMACH, FLATU-  
 LENCY, HEARTBURN,  
 AND ALL OTHER FORMS OF  
 DYSPEPSIA**  
 SURELY  
**K. D. C. THE MIGHTY CURE**

**NEWS SUMMARY.**

The Dominion Coal Company has closed  
 down the international colliery at Bridge-  
 port. About 300 men are out of employ-  
 ment.

The latest estimate from Baltimore is  
 that 140 acres of business buildings, rep-  
 resenting property to the approximate value of  
 \$125,000,000, was destroyed.

The duke of Portland's picture gallery is  
 236 feet long, and covers more than a  
 quarter of an acre. It is the finest private  
 gallery in the world.

Fully 15 men were killed and 25 injured  
 as the result of the head-on collision between  
 east and west-bound Soo trains of the C. P.  
 R. in western Ontario on Tuesday.

The house in Calais where smallpox exists  
 is being rigidly quarantined. In St. Stephen  
 notice has been posted requiring everybody  
 to be vaccinated who has not been so treated  
 within four years past.

The Dominion government has received a  
 cable from London in regard to the desire of  
 Germany to re-open the question of trade  
 relations with Canada. This is owing to the  
 surtax on German imports into Canada.

After being frozen solidly to the ways for  
 two weeks the Standard Oil Company's big  
 steels barge, with a carrying capacity of  
 1,800,000 gallons of oil, was launched Friday  
 at Shooter's Island, N. Y.

Strecan Briggs, a brakeman on the Inter-  
 colonial, was killed near Meadowville,  
 Cumberland, Wednesday. He was working  
 on the train when he slipped and fell, the  
 wheels passing over his body. He belonged  
 to Pictou.

An Omaha, Neb., despatch states: The  
 Rock Island Railroad Friday issued instruc-  
 tions to restore the southbound grain trains  
 to the Gulf, but to leave in effect the low rates  
 eastward. This will have a tendency to  
 check the flow of grain to the Gulf and  
 again send it to New York for export.

The town of Sidney Mines, C. B., where  
 the works of the Nova Scotia Steele and  
 Coal Co. are located, has been considering  
 for some time a change of name, and the  
 Town Council Wednesday night on the  
 casting vote of the Mayor decided to ask the  
 local legislature to pass an act changing the  
 name to Stapleburg, the German word for  
 Steele city.

Miss Lena Demann and Mrs. Viola Wiken-  
 ing, of Cold Springs, Ind., captured an eagle  
 one day last week after a fierce fight.  
 Armed with pitchforks they attacked the  
 eagle in a fence corner, where it was devour-  
 ing a large turkey. The eagle got its talons  
 fast in Miss Demann's clothes, and, being  
 unable to extricate itself, Mrs. Wikenine  
 plunged the fork into the eagle and killed it.  
 The bird measured six feet six inches  
 from tip to tip.

The board of railway commissioners for  
 Canada met in Ottawa on Tuesday. Mr.  
 Blair, in opening the proceedings, said the  
 commission's powers were comprehensive,  
 and, he felt sure it would neither jeopardize  
 the interests of the railways nor of the  
 public. He referred to the lack of experience  
 on the part of the commissioners, and asked  
 for the lenient forbearance of the public. He  
 announced that the big slate of business  
 could not be cleared until the commission  
 was properly equipped.

As a result of articles published in the  
 Star and La Patrie, Montreal, of Saturday,  
 warrants were taken out by Hon. Raymond  
 Prefontaine, minister of marine and fisheries,  
 for the arrest of Hugh Graham, proprietor of  
 the Star, and I. J. Tarte, managing director  
 of La Patrie. In addition to the criminal  
 action, Mr. Prefontaine entered a civil action  
 against the Star for \$10,000, and against  
 La Patrie for \$5,000. Messrs. Graham and  
 Tarte both pleaded not guilty to the charges  
 of criminal libel and were released on  
 personal cognizance.

At Moncton Tuesday a convention of  
 leading Acadians from different parts of the  
 maritime provinces was held to consider  
 the question of French text books in the  
 public schools. A series of resolutions were  
 passed by the convention to the effect that  
 in purely French districts it is better that  
 children be educated for the first few years  
 in the mother tongue in order to prepare  
 them better to learn English. To this end  
 special French text books should be  
 adopted instead of teaching from the  
 imperial books as at present. A resolution  
 was adopted expressing appreciation of the  
 appointment of two French inspectors  
 within the last few years. The  
 opinion was expressed that teachers  
 generally should receive larger salaries.  
 A committee was appointed to present the  
 views of the convention to the Board of  
 Education, Judge Landry, P. J. Veniot,  
 Inspector Herbert, Inspector Poucet, Dr. E. T.  
 Gaudet are the committee.

**DISCOMFORT AFTER EATING**

December 4, 1903.

People who suffer after eating, feeling  
 oppressed with a sensation of stiffness  
 and heaviness, and who frequently find  
 the food both to distend and painfully  
 hang like a heavy weight at the pit of the  
 stomach, or who have Constipation, In-  
 ward Piles, Fulness of the Blood in the  
 Head, Acidity of the Stomach, Nausea,  
 Heartburn, Headache, Disgust of Food,  
 Gaseous Eructations, Sinking or Flutter-  
 ing of the Heart, Choking or suffocating  
 Sensations when in a lying posture, Dizzi-  
 ness on rising suddenly, Dots or Webs  
 before the Sight, Fever and Dull Pain in  
 the Head, Deficiency of Perspiration,  
 Yellowness of the Skin and Eyes, Pain in  
 the Side, Chest, Limbs and Sudden Flashes  
 of Heat, should use a few doses of

Radway & Co., New York.

Gentlemen—In regard to "Radway's  
 Pills," I wish to say, that I have never  
 found any remedy that can equal them.

For the past two years I was suffering  
 from nervous dyspepsia and constipation.  
 After eating I would have a sensation of  
 heaviness in the stomach, feel like vomit-  
 ing, pain and dizziness in the head, and  
 then I would become nervous. I tried  
 everything that was recommended to me.  
 My physician told me I had chronic con-  
 stipation and a sour stomach. He could  
 relieve me somewhat, but still did not cure  
 me. I was almost in despair. At last a  
 friend persuaded me to try "Radway's  
 Pills," which I did. And I am glad to say,  
 that they not only relieved me, but  
 positively cured me. Even after taking  
 them only a few days, a regularity of the  
 bowels was established, and the dyspep-  
 tic symptoms have already disappeared.  
 Now I feel like a new person.

May God bless you and your wonderful  
 remedy. I remain,

Yours for health,

B. S. TREXLER,  
 Allentown, Pa.



Which will quickly free the system of all  
 the above named disorders.

**RADWAYS PILLS**

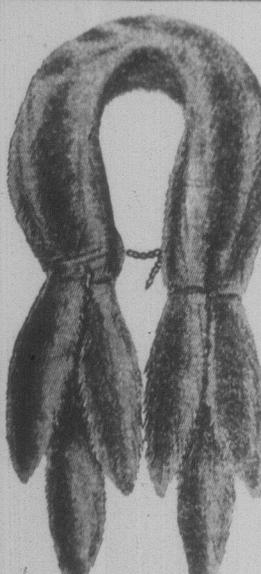
All purely vegetable, mild and reliable. Cause perfect digestion, complete absorp-  
 tion and healthful regularity.

For the Cure of all Disorders of the Stomach, Bowels, Kidneys, Bladder, Ner-  
 vous Diseases, Piles, Sick Headache and all disorders of the Liver.

Price, 25 cents per box. Sold by all druggists, or sent by mail on receipt of  
 price.

RADWAY & CO., 7 ST. HELEN STREET, MONTREAL.

**FREE!**  
 Ladies and Girls, You  
 Can Earn This  
**Handsome Fur Scarf**  
 In a Few Minutes



By selling at once, each, only one of our large  
 beautiful packages of fresh sweet Pea Seeds, the  
 best in Canada. Every package handsomely decora-  
 ted in 12 colors and carrying 10 of the finest, richest  
 and most fragrant varieties in every imaginable color.  
 Our Sweet Pea Packages are positive the largest, the  
 best and the most beautiful ever sold for 10c.

**SEND NO MONEY**  
 We trust you. Simply write us that you would like  
 to earn this beautiful Fur Scarf and we will mail you  
 at once, postpaid, the 10 large packages of Sweet Pea  
 Seeds, also 20 Certificates, each worth 10c, one of  
 which is to be given away free with every package.  
 When sold, return the money and we will immediately  
 send you absolutely free this

**HANDSOME FUR SCARF**

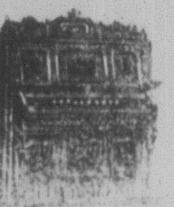
Over 40 inches long, 12 inches wide, made from selected  
 full-furred skins, with a good felt, black, hair, the  
 very latest style. It is fully equal in appearance to  
 any \$20.00 Fur Scarf.

THE PRIZE SCARF, Middlesex St., N.B., writes: "I received  
 the 10c. of seeds in a beautiful package. The seeds were  
 large & when sown I received 100 seeds. The same kind  
 of a Fur Scarf would cost \$10.00 or more."

Miss GRAM, South Shore St., N.B., writes: "I write  
 to you, to say I have sent you my money and I am  
 glad to say I have received the Fur Scarf and  
 that I could not get one like it for less than \$10.00."

Ladies and Girls, don't miss this grand chance to get a  
 Handsome Fur Scarf for only a few minutes work, but  
 send your name and address today and be the  
 first in your locality to have one. **THE  
 PRIZE SCARF CO., DIST. 89 TORONTO**

**To Intending Purchasers**



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

**"THOMAS"**

for that instrument will fill the requirements.

**JAMES A. GATES & CO.**  
 MANUFACTURERS AGENTS.  
 541-1/2 St. John St. N. S.

**COLUMBIA GRAPHOPHONE**  
**FREE**



It plays every kind of  
 instrumental music,  
 sings every class of  
 songs, tells you all  
 kinds of funny stories.

**SEND NO MONEY,** but your name  
 and address plainly written and we will  
 mail you postpaid, 3 or 4 large beautiful  
 packages of fresh sweet Pea seeds to sell  
 at 10c. each. (A certificate worth 50c.  
 free to each purchaser.) Every package  
 is handsomely decorated in 12 colors and  
 contains 10 of the finest, prettiest and  
 most fragrant varieties in every imagin-  
 able color. They sell like hot  
 cakes. When sold, return the money  
 and we will immediately send you this  
 Columbia Graphophone exactly as illus-  
 trated, with spring motor, large metal  
 arm, flying horn, all handsomely  
 finished, gold trimmed and nickel plated.  
 Write us back to Old Virginia, My Old  
 Dixie, The Holy City, H. M. Sweet Home, etc., etc.  
 You are going back to Old Virginia, My Old  
 Dixie, The Holy City, H. M. Sweet Home, etc., etc.  
 You are going back to Old Virginia, My Old  
 Dixie, The Holy City, H. M. Sweet Home, etc., etc.  
 You are going back to Old Virginia, My Old  
 Dixie, The Holy City, H. M. Sweet Home, etc., etc.  
 You are going back to Old Virginia, My Old  
 Dixie, The Holy City, H. M. Sweet Home, etc., etc.

**It Plays Itself**

Write for set of today sure. **Price Seed Co., Dept. 11, Toronto**

**Red Rose Tea is Good Tea.**