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# Messenger and Visitor

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## The Plague in India.

It will probably surprise most readers to learn that, after six years of endeavor to get rid of the plague in India, the disease is now more widely prevalent than ever it has been before. We have heard less of the ravages of the plague of late than we did a few years ago, but this, it appears, is not due to any diminution of the virulence of the disease or of the extent to which it prevails, but rather to the fact that the plague has become a commonplace thing in India and its ravages are accordingly not so much as formerly made the subject of news despatches. Mr. Edward Cotes, writing from Simla to the *Toronto Globe* under date of Oct. 4, 1903, quotes from official reports showing that more than a million and a half of persons have died of the plague in India since the epidemic began, and that for the past three years the death rate from this cause has been rapidly increasing. The figures given are as follows:

Year	Deaths	Year	Deaths
1896	1,700	1901	274,000
1897	56,000	1902	577,000
1898	118,000	1903, 1st 3 mos.	300,000
1899	135,000		
1900	93,000	Total	1,554,700

The real total of deaths is said to be considerably larger for great numbers of cases have either escaped notice or have been purposely concealed by the friends of the sufferers in order to avoid the inconvenience of segregation and disinfection. The contagion has spread over the entire peninsula from its original focus in Bombay. Country towns and remote villages are affected equally with the great centres of trade. It is difficult to point to any considerable place in which the contagion has been permanently eradicated after once obtaining a general hold. The returns of mortality show that people were dying a short time ago at the rate of more than four thousand a day, and that nearly six thousand a day are attacked. The effect upon the industries of the country is very great, although of course not so paralyzing as it would be in a less densely populated country than India. "Passing through the United Provinces last month," writes Mr. Cotes, "I heard of fields going out of cultivation, of villages deserted, of native subordinate officials applying to be transferred, of Europeans from the great cotton fields of Cawnpore scouring the country for men to replace those who had fled from the factories for fear of plague. I looked in Lucknow in vain for the dense crowds usually to be seen in the native quarters of this human hive of 270,000 inhabitants." The disease does its work very rapidly and in the great majority of cases with fatal results. "A few hours of dazed misery and the man is dead. The attack comes on with a suddenness that has caused it to be compared to the bite of the cobra."

## Cause and Remedy.

The plague is recognized as a dirt disease. It is "the punishment of dirt, of darkness and of over-crowding. But famine also has doubtless in many cases played a part in reducing the strength of the patient so that he is unable to withstand the force of the disease. The contagion dwells in the mud floors of the native houses. Bouts are accordingly a protection, as they come between the wearer and the infected floors. The disease cannot establish itself in open, sun-baked, wind-swept ground. Villagers who take refuge in the jungles soon find that they have no fresh cases. Europeans or Americans have in very few cases been attacked by the plague, and these few appear to be those of missionaries who have been much with the native people. The infection appears to be unable to establish itself in the comparatively clean and spacious houses in which most white people in India reside. The plague is also comparatively rare among the Mohammedans of the United Provinces. This is accounted for by the fact that the Mohammedans in that part of India shut themselves up much less than do the Hindus. Mr. Cotes thinks that Europe and America have no cause to fear the plague on their own account. The East suffers from it because of its sanitary sins. The plague is in India to stay. But it is an ill which the country is painfully learning to combat. The people are taking the measures which they have learned by experience to be effective in protecting themselves against it. If the terrible experience through which the country is passing in reference to this deadly disease shall effectively teach the people the value of cleanliness and other sanitary conditions, the visitation, terrible as it is, will not be without compensation.

## The Assouan Dam.

Everyone has heard of the Assouan Dam on the Nile, which has been called the greatest engineering feat of modern times. The great Assouan wall stretches from the right bank of the Nile to the left, a distance of a mile and a quarter. The wall is pierced by 180 sluices, through which, at certain periods of the year, the water will rush at the rate of 900,000 tons per minute. This wall will hold back 308,084,250,000 gallons of water. The pressure against each of the sluices will exceed 300 tons, and yet the machinery for their opening and shutting is so delicate that a child could let loose the rushing water of the man-made sea. It is expected that the dam will add immensely to the agricultural resources of Egypt by providing a constant supply of water for irrigation purposes, thus greatly enhancing the value of lands now under cultivation and also, it is hoped, converting hundreds of miles of arid, unproductive sand into fertile pastures. But this increase of fertility has not been secured without the sacrifice of some things which are counted valuable. The tourist and the archaeologist especially deplore the partial obliteration of the Island of Philæ, the most beautiful spot on the Nile, which the construction of the dam has involved. "When the waters in the huge artificial lake, 144 miles long, run to their highest level, the storied walls of Philæ, its world-famous Nilometer, its colonnades and Roman quays, will disappear for the first time in this 3,000 years of history." The island of Philæ was about 1,200 feet long and 450 feet broad, fringed with palms, and almost covered with ancient buildings, several of which were as fine examples of Egyptian and Roman architecture as are to be found in any part of the world. The great temple of Isis, to whom the island was sacred, was built by Ptolemy Epiphanes. The highest water level will be up to the floors of the temple. The Nilometer steps and its ancient registers of the Nile's rising will be perennially under water, and no more accessible. The lovely little temple of Hathor will be submerged. The Temple of Isis, just above the sacred stair, will be the only bit of dry ground left. The Roman arch of Diocletian's time will be no more seen. The sculptured rock of Konosso, with its stories of 4,000 years ago, can then only be viewed from a boat, and part of its inscription will be lost beneath the water. All the lovely date palms will die. But few, even among the tourists and the archaeologists, will think that the price paid too large for the gain secured by the construction of the great dam at Assouan. For Egypt will gain immeasurably, "famine will be impossible in the land, and there will be many (far more ancient) temples left in other parts of Egypt for archaeologists to study and speculate about, but nothing so beautiful for the artist as was the green Isle of Philæ."

## The Trotting Horse.

A short time ago it was announced to the world as a matter of great importance that a horse in the United States had accomplished the remarkable feat of trotting a mile in a trifle less than two minutes. The fact that this rate of speed has been attained by the trotting horse constitutes, doubtless, from the horseracer's point of view, a remarkable triumph. It indicates indeed that much can be accomplished by careful observation, judicious selection in breeding and by training, and those who have thought that the development of a horse which could trot a mile in two minutes was a great desideratum have naturally rejoiced in the triumph recorded. But it may well be asked what real advantage is it to the world to have horses that can trot a mile in two minutes or less? The modern trotting horse is not a thing of much practical value, and it is seldom a thing of beauty. It is a toy, and a very expensive toy at that. In its development so much of all that goes to make a horse really valuable as a servant of man has been sacrificed to the capacity for great speed for a short distance that the product is of comparatively little value except for racing purposes. The horse that is really needed is not an animal that can show a tremendous speed for a short distance, although lacking in strength of constitution and ability to stand hard work, but a horse that is always ready for service and which can when necessary maintain a gait of from twelve to fifteen miles an hour. The effort to produce the modern trotting horse—that is the horse of the race track—has not only had no valuable results so far as practical interests are concerned, but it has also been

attended by much that is evil and demoralizing. Racing is almost always associated with gambling and frequently also with excessive drinking. His interest in fast horses has been to many a young man the first step toward ruin. The men who support the race track and the gambling, without which the track would have small attractions for them, do not represent an interest which makes for either the material or the moral wellbeing of the country. The race track as generally conducted has a demoralizing influence upon the country, and therefore certainly should receive no encouragement directly or indirectly from our Governments and Legislatures. The proposal that the people of Nova Scotia should become partners in the racing and gambling business through the Government leasing its exhibition grounds to a company which desires to use it for such purposes is one which we feel sure will not receive favorable consideration by the Legislature of that Province.

## The Chicago Horror.

One of the most terrible catastrophes of its kind on record, attended by a loss of life which is appalling and by scenes which seem too horrible for description occurred in connection with a fire in the new Iroquois theatre of Chicago on the afternoon of Wednesday last. The fire broke out during the second act of a play which it is said was the first dramatic production in the theatre since its erection. Conflicting accounts are given of the origin of the fire, but that which seems most probable attributes it to the breaking of an electric wire near the lower part of a piece of drop scenery. The fire, once started, spread rapidly. There was an attempt to lower the asbestos curtain intended as a protection to the audience-room in case of fire on the stage, but the curtain stuck when part way down, and the effect was, with the opened doors in the front and rear of the building, to create a strong draught which carried the flames with great force into the audience room burning many persons to death, those in the front balconies suffering most severely. Soon there came an explosion which lifted the roof of the theatre from the walls and shattered the great skylights into fragments. The explosion, it is supposed, was caused by the flames coming in contact with the gas reservoirs of the theatre. As soon as it was perceived that the building was on fire a panic seized the people and there was a wild rush for the exits. The means of egress were, it appears, not so good as they might have been, but if they had been the best possible they would have been wholly insufficient under the circumstances. According to the accounts given, many of those trying to escape fell in the passages and stairways overcome by the gas fumes and were trampled to death by those who followed in the mad rush to escape. It was in the doorways leading from the first and second balconies that the greatest loss of life occurred. When the firemen entered the building the dead were found stretched in a pile leading from the head of the stairway back to a point five feet in the rear of the door. This mass in the centre of the doorway reached to within two feet of the top of the passage way. All of the corpses at this point were women and children. The fight for life which must have taken place at these two points is something that is simply beyond human power adequately to describe. Only a faint idea of its horror could be derived from the aspect of the bodies as they lay. Women on top of the masses of dead had been overtaken by death as they were crawling on their hands and knees over the bodies of those who had died before them. Bodies lay in the first and second balconies in great numbers. In some places they were piled up in the aisles three and four feet deep, where some had fallen and others had tripped over the prostrate forms and all had died where they lay, evidently suffocated by the gas. The faces of many of the dead, especially those who were found near the doorways, were disfigured beyond all possibility of recognition by the feet of those who had trampled upon them in the endeavor to escape. The scenes which the building presented when the terrible panic was over as described in the despatches are terrible to think of. There are different accounts as the number of persons in the building at the time the fire broke out. Some account say there were 1300 present, others say the number was much larger and that hundreds of persons were standing in the passage ways. The number of the dead is reported to be about 385, and the number will be increased by the death of a number who are fatally injured. The total number of casualties, including the dead, the injured and the missing is said not to fall short of one thousand.



## The Ancient and Honorable.

Ancient ruins revealed—old organizations—humanity crowned with long eventful years, like far away voices call back from the tombs of buried centuries—hands that reach out and beckon us from the shadows of a forgotten past and bid us listen to their silent messages and look reverently on the strange mysterious pictures they reveal to us.

Some of them perish of little importance—many of them in their long ago beginning evolved from the trivial need of a short lived necessity, but possessing some sympathetic chord that responded to and vibrated upon the heart of humanity, have come down to posterity as a heritage of the "Old changing Order as it yieldeth to the New."

Some of these long silent voices whisper through the mystic shadows of the dim centuries when the world was young in strange unknown tongues, or such uncouth symbols, that tell a mute message of human ambitions and desires and forge new links in the chain which binds in a common brotherhood all whom the Almighty made in his image.

In ancient Egypt, beneath the mudd-strata of the ruins of Abydos where they lie buried behind seven thousand centuries, the secrets of ten dynasties stand revealed before the world, and the highest civilization of the nineteenth century stands with uncovered head to listen reverently to their mute message. Brought forth from his sleep of centuries robed and crowned—the face and form of the mighty Malna is exposed to the view of the world—the same as when the old time wily ruler held despotic sway before Remeses—before the pyramids lifted their inscrutable faces heavenward—before the Greek or Persian or Roman—were known.

An outstretched hand from the shadowy realms of forgotten greatness to greet the present age bringing to us a mute reminder that we too must be forgotten in the fast approaching ages of the future.

In the month of October in the city of Boston from ten thousand American throats a shout of welcome rose up to "fill the hollow heaven tempestuously," as the two hundred doughty knights of the Ancient and Honorable Artillery Company of London—the oldest military organization in the British Empire—filed past in their towering bearskins—their quaint old time costumes amid the wild hurrahs of the welcoming hosts to be dined and feted, and honoured by their American cousins of the ancient and honorable company of Massachusetts.

The Ancients of London—ancient and honorable indeed—its charter dating back to 1537 of whom King Edward is at present commander, has in its membership men of the highest distinction in the empire, and kings and princes have many times been its commander.

The Massachusetts company also claims rightly the title of ancient and honorable—having been formed in 1638 when the flag of England floated over the city, before "Boston harbor grew black with unexpected tea."

In 1869 the Massachusetts company went with friendly greeting to their old world comrades across the sea. Then for the first and only time in the history of the world the streets of London echoed to the tramp of armed Americans with the stars and stripes floating hoily above them.

From the terrace of Windsor Castle Square, Victoria gave then royal welcome, and from the time of their landing on the shores of old England until the last vestige of the ship on which they embarked homeward bound, their visit was one glad ovation of courteous welcome. And now as the London Ancients returned the visit unique and wonderful were the preparations for the reception and banqueting of the veteran warriors. From city and town, from every part of the Great Republic the most distinguished men of the nation, hastened to welcome and do them honors and to receive the message of good will from the British King.

And now whatever else may be the significance of this visit which has already passed into history, these quaint pictures of a by-gone day fling their mute messages "across the vast years" and teach us—

"That the centuries that lie between are thought to close, they bind the present to the past."

This year has witnessed the passing of the venerable Roman Pontiff. Long waiting by the shore of the silent sea he has at last laid aside the triple crown and the fisherman's ring and gone to render account to a greater than he. Keen, active and alert, he watched from the windows of the Vatican the great events of the nations, and touched with his long slender finger the secret springs that controlled great issues. Whatever may have been his failings his voice rang clear and true in the interests of peace and good will. With the closing of this long, eventful life the world has seen the last of the four most notable personages of the nineteenth century.

The "Iron Chancellor" whose strong hand an empire in its grasp—Gladstone, the "The Grand Old Man" strong champion of truth and integrity—and then—the great Queen—grand central figure of the century, royal woman, throned and crowned in the hearts of her people, was borne reverently away, followed by the Princes of England's royal house, the weeping daughters of dead kings and the mourning rulers of all lands.

And now Leo, thy sun too has set, no length of years, nor oft repeated prayers shall win reprieve from the last

final summons and in the city of seven hills, the mourners trod the streets because the pontiff lay dead in the palace of the Popes. Who shall fill the places or tread in the footsteps of the illustrious dead? What horoscope shall pierce the shadows of the fast approaching years or interpret the portentous signs of this restless age.

More than ever before, grave questions—unsolved problems pregnant with incalculable results press themselves upon the serious consideration of the nations—especially is this true of Great Britain and her colonies—of this young nation—loyal daughter of her mother's house.

And now the year is old, and soon wrapped in his icy garments he must lie down with the dead years that are hidden away in the vast sercophagus of the universe—one by one the years rush past—we hear the tramp of the centuries in their onward march to mingle with the cycles of eternity—each successive age carrying out the infinite purpose of the Almighty.

But the day has fled—night and storm and darkness has fallen about the world. The stars gleam out in the murky sky—the planets roll their trackless course through the fathomless depths of space, the same as when the mighty Malna was slipped in the ancient temple of Abydos—the same as when the sons of Noah descended from the great ship that rested on the brow of Ararat, and scattered themselves over the face of the earth to increase and replenish it.

SARAH J. N. NEALY.

## The Preacher and his Theme.

BY REV. J. H. JOWETT, M. A.

"The unsearchable riches of Christ!" It suggests the figure of a man standing with uplifted hands in a posture of great amazement, before continuous revelations of immeasurable and unsearchable glory. In whatever way he turns, the splendor confronts him! It is not a single highway of enrichment. There are side ways, by-ways, turnings here and there labyrinthine paths and recesses, and all of them abounding in unsuspected jewels of grace. It is as if a miner, working away at the primary vein of ore, should continually discover equally precious veins stretching out on every side, and overwhelming him in rich embarrassment. It is as if a little child, gathering the wild sweet heather at the fringe of the road, should lift his eyes and catch sight of the purple glory of a boundless moor. "The unsearchable riches of Christ!" It is as if a man were tracking out the confines of a lake, walking its boundaries, and when the circuit was almost complete should discover that it was no lake at all, but an arm of the ocean, and that he was confronted by an immeasurable sea! "The unsearchable riches of Christ!" This sense of amazement is never absent from the apostle's life and writings. His wonder grows by what it feeds on. Today's surprise almost makes yesterday's wonder a commonplace. Again and again he checks himself, and stops the march of his argument, as the glory breathes upon him the new freshness of the morning. You know how the familiar peans run. "According to the riches of his grace!" "That he would grant you, according to the riches of his glory." God shall supply all your need according to his riches in glory by Christ Jesus." "The riches of the glory of this mystery among the Gentiles." "The same Lord over all is rich unto all that call upon him." "In everything ye are enriched by him." "The exceeding riches of his grace." His thought is overwhelmed. He is dazzled by the splendor. Speech is useless. Description is impossible. He just breaks out in awed and exultant exclamation. "O, the depth of the riches of both the wisdom and knowledge of God!" The riches are "unsearchable," untrackable, "beyond all knowledge and all thought."

OBJECTS OF APPROPRIATION.

But now, to the Apostle Paul, these "unsearchable riches" are not merely the subjects of contemplation, they are objects of appropriation. This ideal wealth is useable glory, useable for the enrichment of the race. The "unsearchable riches" fit themselves into every possible condition of human poverty and need. The ocean of grace flows about the shore of common life, with all its distresses and gaping wants, and it fills every crack and crevice to the full. That is the sublime confidence of the Apostle Paul. He stands before all the desert places in human life, the mere cinder heaps, the men and the women with burnt-out enthusiasms and affections, and he boldly proclaims their possible enrichment. He stands before sin, and proclaims that sin can be destroyed. He stands before sorrow, and proclaims that sorrow can be transmuted. He stands before the broken and perverted relationships of men, and proclaims that they can all be rectified. And all this in the strength of "the unsearchable riches of Christ!" To this man the wealth is realizable, and can be applied to the removal of all the deepest needs of men. Let us fasten our attention here for a little while in the contemplation of this man's amazing confidence in the triumphant powers of grace.

He stands before sin and proclaims its possible destruction. It is not only that he proclaims the general ministry of pardon and the general removal of sin. He finds his special delight in specializing the ministry and in proclaiming the all-sufficiency of redeeming grace in its relationship to the worst. There is about him the fearlessness

of a man who knows that his evangel is that of a redemption which cannot possibly fail. Turn to those gloomy catalogues which are found here and there in his epistles, long appalling lists of human depravity and human need, and from these estimate his glowing confidence in the powers of redeeming grace. Here is such a list: "Fornicators, idolaters, adulterers, effeminate, abusers of themselves with men, thieves, covetous drunkards, revilers, extortioners." Such were some of the foul issues upon which the saving energies of grace were to be brought. And then he adds—"And such were some of you. But we were washed!" And when the apostle uses the word "washed" he suggests more than the washing out of an old sin, he means the removal of an old affection more than the removal of a pimple, he means the perfection of the blood; more than the cancelling of guilt, he means the transformation of desire. Such was this man's belief in the saving ministry of divine grace. Do we share his confidence? Do we speak with the same unshaken assurance, or do we stagger through unbelief? Does our speech tremble with hesitancy and indecision? If we had here a company of men and women whose condition might well place them in one of the catalogues of the Apostle Paul, could we address to them an evangel of untroubled assurance, and would our tones have that savor of persuasion which would make our message believed? What could we tell them with firm and illumined convictions? Could we tell them that the cinder-heaps can be made into gardens, and that the desert can be made to rejoice and blossom as the rose? I say, should we stagger in the presence of the worst, or should we triumphantly exalt in the power of Christ's salvation?

CHARACTERISTICS OF SOUL WINNERS.

It has always been characteristic of great soul-winners that, in the strength of the unsearchable riches of Christ, they have proclaimed the possible enrichment and ennoblement of the most debased. John Wesley appeared to take almost a pride in recounting and describing the appalling ruin and defilement of mankind, that he might then glory in the all-sufficient power of redeeming grace. "I preached at Bath. Some of the rich and great were present, to whom, as to the rest, I declared with all plainness of speech, (1) That by nature they were all children of wrath. (2) That all their natural tempers were corrupted and abominable. . . . One of my hearers, my Lord ———, stayed very impatiently until I came to the middle of my fourth head. Then, starting up, he said, 'Tis hot! 'tis very hot,' and got down-stairs as fast as he could." My Lord ——— should have stayed a little longer, for John Wesley's analysis of depravity and of human need was only and always the preface to the introduction of the glories of the unsearchable riches of Christ. My Lord ——— should have waited until Wesley got to the marrow of his text, "The Son of Man is come to see and to save that which was lost."

There was a similar sublime confidence in the preaching of Spurgeon. What a magnificent assurance breathes through these words: "The blood of Christ can wash out blasphemy, adultery, fornication, lying, slander, perjury, theft, murder. Though thou has raked in the very kennels of hell, yet if thou wilt come to Christ and ask mercy He will absolve thee from all sin." That too, I think, is quite Pauline. Henry Drummond has told us that he has sometimes listened to confessions of sin and to stories of ill-living so filthy and loathsome that he felt when he returned home that he must change his very clothes. And yet to these plague-smitten children Drummond offered with joyful confidence the robe of righteousness and the garment of salvation. We need this confident hope today. Men and women are round about us, willless, heartless, hopeless, and there is something stimulating and magnetic about a strong man's confident speech. If we proclaim the unsearchable riches of Christ, let us proclaim them with a confidence born of experiential fellowship with the Lord, and with the untroubled assurance that the crown of life can be brought to the most besotted, and the pure white robe to the most defiled.

What else does Paul find in the unsearchable riches of Christ? He finds a gracious ministry for the transfiguration of sorrow. The unsearchable riches of Christ bring most winsome light and heat into the midst of human sorrow and grief. "Our consolations also abound through Christ." Turn where you will, in the life of Paul, into his darker seasons and experiences, and you will find that the sublime and spiritual consolation is shedding its comforting rays. "We rejoice in tribulations also." Who would have expected to find the light burning there? We sorrow, yet not as others who have no hope." "Not as others!" It is sorrow with the light streaming through it! It is an April shower, mingled sunshine and rain; the hope gleams through our tears. And the light transfiguring what it touches! Even the yew tree in my garden, so sombre, and so sullen, shows another face when the sunlight falls upon it. I think I have seen the yew tree smile. Even pain shows a new face when the glory-light beams upon it. Said Frances Ridley Havergal, that exultant singing spirit, with the frail, shaking, pain-ridden body, "Everybody is so sorry for me except myself." And then she uses the praise, "I see my pain in the light of Calvary." It is the yew tree with the light upon it! Such is the ministry of the unsearchable



riches in the night time of pain. Professor Elmslie said to one of his dearest friends towards the end of his days, "What people need most is comfort." If that be true, then said the sad, tear-stricken, heavy-laden children of men will find their satisfaction only in the unsearchable riches of Christ.

PAUL'S WAY.

What further discoveries does the apostle make in the unsearchable riches of Christ? He not only confronts sin and claims that it can be destroyed, and stands before sorrow and claims that it can be transfigured, he stands amid the misunderstandings of men, amid the pervisions in the purpose order of life, the ugly twists that have been given to fellowships which were ordained to be beautiful and true, and he proclaims their possible rectification in Christ. When Paul wants to bring correcting and enriching forces into human affairs, he seeks the wealthy energy in "the unsearchable riches of Christ." He finds the ore for all ethical and social enrichments in the vast spiritual deposit. He goes into the home, and seeks the adjustment of the home relationships, and the heightening and enrichment of the marriage vow. And by what means does he seek it? By bringing Calvary's tree to the very hearthstone, the merits of the bleeding sacrifice to the enrichment of the wedded life. "Husbands, love your wives, as Christ also loved the Church and gave himself for it." He goes into the domain of labor, and seeks the resetting of the relationships of master and servant. And by what means does he seek it? By seeking the spiritual enrichment of both master and servant in a common communion with the wealth of the blessed Lord. He takes our common intimacies, our familiar contacts, the points where we meet in daily fellowship, and he seeks to transform the touch which carries an ill contagion into a touch which shall be the vehicle of contagious health. And by what means does he seek it? By bringing the Cross to the common life and letting the wealth of that transcendent sacrifice reveal the work of the individual soul. Everywhere the apostle finds in the "unsearchable riches of Christ" life's glorious ideal, and the all-sufficient dynamic by which it is to be attained. Here then, my brethren, are the "unsearchable riches" of Christ—riches of love, riches of pardon, riches of comfort, riches of health, riches for restoring the sin-scorched wastes of the soul, riches for transforming the sullenness of sorrow and pain, and riches for healthily adjusting the perverted relationships of the home, the State and the race. These riches are ours. Every soul is heir to the vast inheritance! The riches are waiting for the claimants! And some, yea, multitudes of our fellows have claimed them, and they are moving about in the humdrum ways of common life with the joyful consciousness of spiritual millionaires. One such man is described by James Smetham. He was a humble member of Smetham's Methodist class meeting. "He sold a bit of tea . . . and staggered along in June days with a tenlency to hernia, and prayed as if he had a fortune of ten thousand a year, and was the best off man in the world!" His "bit of tea" and his rapture! But with the consciousness of a spiritual millionaire! "All this," said the old woman to Bishop Burnett, as she held up a crust, "all this and Christ!" These are the folk who have inherited the promises, who have even now inherited the treasures in heaven; and "unto me who am less than the least of all saints, is this grace given, to preach these unsearchable riches of Christ."—Baptist Commonwealth.

Concerning Rights in Wool.

BY J. B. CAMPBELL.

In law and in reason the wool on sheep, belongs to the owner of the sheep. If a man owned sheep, and sold them he could not afterwards enforce a claim to the wool they might grow. It would be the same, if he lost title in any other way. The right in the wool follows the right in the sheep. The wool is an appurtenance growing out of sheep. God's people are God's sheep. They are his by creation, by preservation, by redemption, their own consent. There never was a better title to any property. This title holds the sheep and the wool. The sheep cannot hold property because they are property themselves. The wool is theirs just like their skins are theirs and their lives, by way of accommodation. The supreme title is in God, and this title holds against all comers. Our times are in his hands. Whether one of us lives a day is wholly with God. How we shall die as well as the when is with God. All efforts to answer infidels in their attacks on the ethics of the Old Testament from a mere human standpoint are puerile. When men can create life, then they may insist on the human standpoint, from which to judge God, they must allow His right to do what He will do with His own.

Not only are the sheep the absolute property of the Creator, but the goats are also, though the title runs not at all the way the same. It is nevertheless good. "The earth is the Lord's and the fulness thereof, the world and they that dwell therein." That title takes in everything. Rebellion can never overreach the divine sovereignty over all men and everything. "The commandment is exceeding broad" because the divine authority is as limitless as creation. We have made a poor study of the Book if these simple truths have not lodged themselves in our hearts. Conversion comes simply as a recognition of the divine ownership in us. It is an acceptance, on our part, of our proper relation to our Creator and Redeemer.

The greatest question in the world to-day is: Who owns the wool? Or, to drop the figure, to whom does the property, the gold, the silver, the cattle and all belong? If that is settled on the right principle, the whole question of Christian living is far advanced toward a glorious settlement. Until it is settled, nothing is settled right. Or, in other words, if we settle, our financial relations to God on the right principle, our lives are bound up with God's in such a way that we can never go far wrong.

The mightiest controversy of the ages is over "right in wool." It is or ought to be in every church in Christendom till God's right is admitted and acted on. To flinch on this fundamental doctrine is to trifle with the greatest practical question the world confronts. Let God's right to the wool of His own sheep, to say nothing of the hair of the goats—I say let God's right be settled, and we are at the opening era in the world's history. The triumphant march of God's army is slowed up, waiting for us to settle the wool question. There can be but one adjudication, and that is that whoever owns the sheep owns the wool also.

Shear the sheep? Yes, frequently and close. The pastors are the shepherds, and it is their business to feed the sheep, care for them and shear them. A shepherd who neglects to shear the sheep ought to be turned off. He is an unfaithful servant of the great Owner. Pastors need to face this question. They must face it, for the time is at hand when pastors will be judged according to their works not by their dignity or their pretenses, but by their works, and one of the works is to shear the sheep.

But the question has two sides: God's side and our side. Is it not hard on the sheep to shear them? Not at all. It is good for them every way. If sheep are not sheared, they become unhealthy. How many of God's saints are surlied with the things of this world. Their spirituality is smothered by a plethora of the things of this life. Many are sick because their lives have no outlet. Their affections are after their earthly possessions, and set on things above. One of the best things a pastor can do for his people is to induce them to give liberally to the cause. He is doing the best thing for his people when he brings them to recognize their obligations to God in financial matters.

So important is this matter in the churches and in the lives of the people, that it demands special and extremely earnest treatment. Some of the sheep must be cornered, and crowded before they will submit to the process clearly taught in God's Word, but they must be sheared.

The question takes on another practical turn. Where our treasure is, there will our hearts be also. This is Christ's word fulfilled in every life. If sheep are not sheared, they drop their wool, or the devil picks them. Alas! for the waste of God's money in the service of the world, the flesh and the devil, and this to the hurt of God's people. Sin costs more than religion. Bad habits cost far more than the most liberal giving to God's cause, if we count money, and what is more than money. Robbery to God is a horrible and undoing sin. Giving to God has wonderful power to bind the life to Him. Two sisters, daughters of a wealthy father, was converted and started out side by side in the divine life. The father died and left each a fortune. One became at once a liberal giver. The other withheld more than was meet. The first has been these many years successful, useful and happy in her simple life, giving more and more constantly, both of herself and her money. The other is withered. She spent her money for the world. In grazing on the devil's pasture the devil robbed her of her money, of health, of happiness, of usefulness, and now her life is not much but a lament. Each is reaping as she sowed.

One more thought. Money kept back from God becomes a curse to a family, often ruining them, both for time and eternity. This is the testimony of scripture and human experience. Giving liberally on the right principle is the best possible education and safeguard for a family. And the right principle is the principle of God's ownership of the sheep and the wool. Next to redemption, the greatest question in the Christian world to-day is the question of rights in wool. If God's sheep were properly sheared, they would abound in health, and countless missionaries could be sent, as torch-bearers, to every benighted region of the globe. The tears of widows and orphans could be dried, the sick cared for, pastors supported, homes illuminated by the Word of God, and the world belted with the light of truth. This wool question is a tremendous issue in the heart and lives of Christians and churches. If we settle God's right to the wool of his sheep, we settle the world's destiny.—Baptist Standard.

Snapping Bonds.

BY C. H. SPURGEON

Like Sampson, the Christian man, when he is, as he should be, is wondrously strong in snapping bonds. It may be that the attempt is made to strap the Christian down tightly with the bond of custom.

"This is the rule in the trade." This is the manner of buying and selling which is current in dealing with this kind of merchandise." The true believer will break that bond as Sampson snapped the seven green withes with which Delilah bound him. "No," he will say, "I cannot and I will not lie; neither, will I act the part of a deceiver, whatever others may do." Perhaps an attempt will be made to

entrap him into sumptuous forms of worship, glittering with show and fascinating with all manner of sweet musical sounds; and for a while his ear may be entranced, and his feet may be almost gone; but presently he remembers the words of his Master to the woman of Samaria: "God is a Spirit, and they that worship Him, must worship Him in Spirit and in truth." In an instant, away go the bonds of ritualism and Romanism, and the man is free once more.

Possibly he is bound for a time with the fetters of fear of man, which is a snare to many. He is in the presence of one of whom he is afraid; so, for a while, he holds his tongue and does not reveal his own sentiments with regard to Christ and His Cross. Or else he has the fear of losing his business; or—such fools are many in England—the greater fear of "losing caste in society." It is that fear which make slaves of half of our population—the fear of not being thought "respectable." But the true man of God very soon snags that bond, for he regards it as an honor to be accounted dishonorable for Christ's sake; he feels that, if it be vile to be a servant of the Lord Jesus Christ, he will be viler still; and that if the fact that he is a Christian will bring him into contempt, he will be willing to be in even greater contempt, for he will serve his Lord.

If you want a good specimen of a spiritual Sampson, snapping his bonds, look at Martin Luther. In that day when he rose up from Santa Scala, and would no longer go up and down those stairs on his knees in the vain hope of winning salvation by his own good works—in that moment he snapped his bonds. At the gates of Wittenberg; on that cold December day when his friends had piled together a little heap of wood, and he was blazing away right cheerily, Martin thought that nothing would make the fire burn so well as one of the Pope's bulls, so he threw it on, amidst the wondrous gaze of all the spectators of the daring deed and the hope or fear of some that he would drop dead while performing so dangerous an action. He was, by that defiance of the Pope, a real Sampson, breaking all bonds that still held him to Popery. And such freedom should all Christians be. If they were, you would not see them—as so many of them still are—fettered with absurd notions about holy days, and holy places, and priests and I know not what beside, of papistical trumpery. The true believer it Christ-breaks away from all his nonsense and error, and goes forth, even though he stands alone, and says: "The Son of God hath made me free, and I am free indeed. I might give you many other illustrations of the way in which the Christian uses God-given power, but I will simply repeat what I have already said that he is, through the grace of God, made to be a man of great strength.—Sel.

Non-Dum.

Not yet are cares laid down,  
And victory won,  
Not yet the promised crown  
For work well done!

Not yet from sin and strife  
Have freedom we  
To enter that blest life  
Unending, free!

Not yet are heart-aches o'er,  
Nor fretting tears,  
Nor disappointments sore,  
And slavish fears!

And yet our loved we see  
In glistening white  
Calling so lovingly  
To realms of light!

But soon, yea, soon shall break  
That endless dawn,  
When we in heav'n shall wake  
To bliss new-born!

REV. ADAM S. GREEN, M. A.

Truro, N. S., Dec. 11th, 1903.

The Century's Need.

Comes from the sphere of human life the cry,  
Sounding in tones as suppliant as lorn  
"Whence all the crimes by which fond hearts are torn,  
By all the many ills of nations; Why?"

Then in a voice of clear, impressive tone,  
Answer the ages now, with telling fact  
"Lacking are we in men who dare to act  
And for the right, to live, or die, alone."

God give us men, who live for truth and right,  
This is our need; the greatest need of all;  
By this we stand; or lacking this we fall;  
Thou knowest Father; guide us in thy light.

Great God of Nations, honored in the earth,  
Loved and obeyed by all who know thy love;  
Fill thou our hearts with spirit from above,  
And give us willing minds of strength and worth.

Men we would have who, daring risk their all,  
Thus to uphold thy kingdom's rule for good;  
Strong to withstand the vices Christ withstood,  
And by their consciences, to rise, or fall.

Men give us now, who count not class nor creed,  
Nor white nor black, nor rich nor poor demand;  
Thanks be to God, the world, like native land,  
Knows none who now are bound, for all are free.

Free from the bonds of Satan's vile deceit,  
Free by the grace our Saviour gives mankind;  
Free, not by laws of earth, nor rule of mind,  
But by the Word of God, our needs to meet.

Grant then Great Spirit, this our soul's request,  
Give us more manly men of Christian might,  
Noble and valiant, battling for the right,  
And in thine eyes, thou vanquished, surely blest.

RALPH PERCY SIMONSON

Wolfville, N. S., Dec. 22nd, 1903.



## Messenger and Visitor

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### A HAPPY NEW YEAR.

Since the last previous issue of this paper the line has been crossed, which, according to the calendar, separates one year from another. The third year of the new century has been completed and the fourth has been entered upon. It is a time when many are exchanging good wishes, and we heartily wish our readers one and all A HAPPY NEW YEAR! We trust this may be accepted as something more than a merely perfunctory "compliment of the season." In past years we have striven with honest purpose, according to the measure of our ability, to promote the happiness and welfare of our readers. We are encouraged by the fact that our efforts have not been without a measure of appreciation. And now again in presenting our New Year's greeting, it is with the purpose of doing what we can to implement our good wishes for those who honor us with their sympathy and support.

### MINISTERS SALARIES.

The present is regarded as an era of prosperity in Canada. We are having good times. The volume of trade and commerce has greatly expanded during the past few years, the public revenues are large, the industries of the country are prosperous, harvests have been good and the products of the farms have usually commanded quick sales at good prices. There is a steady demand for labor at good wages and no one who is able and willing to work fails to earn a living. It should be considered, however, that there is a class of persons for whom what are called good times are really the hard times. Those whose dependence for living is a fixed salary find it more difficult to make ends meet in a period of commercial activity and high prices than they do when times are dull and prices are low, for a general increase of prices means that the cost of living has advanced. It is a well recognized fact that during the past ten years the cost of living in this country has materially increased. The cost of food on the average is greater by probably not less than twenty five per cent. The cost of fuel and illuminating oil is considerably greater, while in the price of furniture, stoves and most articles of household furnishing there has been a strong upward tendency.

These facts have an important bearing upon the salaries of ministers and should be considered in that connection. It is well known that the salaries of our ministers are generally small, affording little or no margin beyond the requirements of a comfortable living, and in too many instances, it is to be feared, scarcely reaching that point. This was the case when the cost of living was comparatively low, and now that it has been so considerably increased, the problem of how to make ends meet in the household economy of the parsonage must have become still more difficult, unless, indeed, there has been a corresponding increase in the salary. In a time of general prosperity, like the present, this could in many instances very easily be managed. For many churches it would doubtless be as easy now to pay a salary of one thousand dollars as it was to pay eight hundred a few years ago, and it is doubtful if the additional two hundred dollars would do much more than cover the increased cost of living. Very likely some of our churches may have taken this matter into consideration and voted an increase of salary to their ministers, but we do not remember to have heard of any instance in which this has been done, and we feel sure that there has been no general movement in that direction. It is surely only a matter of right and justice that the minister of the gospel should share in the general prosperity of the country. But if his salary is not raised in the period of good times and higher prices, it is very evident, as we have shown, that not only does he not share in the general prosperity, but the very conditions which make the circumstances of his people easier make his more difficult.

We would like to emphasize the fact that a good and faithful minister of the gospel is worth incalculably more than all he costs, even when his salary is made fully ade-

quate to his needs. We do not suppose that among those who read the MESSENGER AND VISITOR there is to be found a Christian so lean of soul as to argue that the minister does nothing to advance the material interests of the community and therefore has no right to share in the general prosperity. Even if it were true that the minister does nothing to help material interests, that would constitute no reason why his temporal needs should not be generously supplied, seeing that he gives his time and strength to the promotion of interests of infinitely greater value. But it is a great fallacy to suppose that the minister is a mere drone in the hive and a burden to be carried by the community so far as material interests are concerned. The man who preaches the gospel with power and otherwise ministers to the spiritual life of the community thereby helps everything. Apart from the supreme spiritual interests, there is no man who so abundantly earns his living—no man whom the community, with regard to its worldly interests, could so ill afford to spare—as the minister of the gospel. Remove the minister, the church, the Sunday school and other interests of a kindred character, which the ministry of the gospel fosters, and you will lessen the value of every foot of land and every piece of property which the community possesses. On the other hand, whatever strengthens the minister and makes his work effective thereby promotes every material as well as every spiritual interest of the place. There are, we fear, many of our Baptist communities in this country which have pursued a penny-wise policy in respect to the support of the gospel, a policy which has resulted greatly to their disadvantage both temporally and spiritually. If instead of making provision for their minister so meagre that, after a year or two of service, he is practically starved out, leaving the pulpit vacant for months or years, they had, even at some sacrifice, made liberal provision for the support of the gospel, the result would have been not only to foster and develop their own spiritual life, but also to make their community more moral, more intelligent, more prosperous and every way more desirable to live in. A community never makes a greater mistake than when it concludes that it does not pay to give its minister a generous support.

### A PREACHER AND HIS MESSAGE.

The title of the Bible lesson in the International series for next Sunday is The Preaching of John the Baptist. Preaching is however always inseparable from the preacher, the force of the gospel message depends largely upon the personality of the man who delivers it. And it is worthy of remark that in the brief account which is given us of John and his work the character of the man is caused to stand out in bold relief. It may be well for us here to notice some of the outstanding characteristics of this great preacher.

He was evidently a man who felt himself called to a special service and who consecrated his powers unreservedly to his work. He was first and last a preacher of God's truth, and to that work he devoted all his energies. No other business was permitted to claim a part of his time and strength. One may not say that every preacher is in duty bound to follow in this respect the example of John the Baptist, but if a man possesses the qualifications which justify him in making the preaching of the truth the great business of his life his work is likely to count for more if he keeps that purpose steadily in view and suffers nothing to draw him aside from his ministry in spiritual things.

Another characteristic to be remarked in John is his rugged simplicity. His raiment, his food, his whole manner of life showed that wealth, ease, luxury had no power over him. The vision he had seen of the coming Lord and the coming kingdom had so filled and controlled him that the things which men for the most part so eagerly seek after had no power over his imagination. This doubtless was a characteristic essential to the great preacher's success. Dr. Alexander McLaren has well said: "The man who is to preach repentance with power must be clear of all suspicion of hankering after silken raiment and living delicately."

Two other traits are prominent in John the Baptist—traits which every preacher of the truth needs to possess. These are courage and humility. His was a courage which could denounce the hypocrisy of the Pharisee and the Sadducee and which could look the adulterous Herod in the eye and say to him—Thou hast sinned. But much as we admire the courage that could so sternly denounce iniquity though clothed in the robes of respectability and authority, we admire still more the humility which prostrates itself before the Man of Nazareth. It is here, in his loyal recognition of Jesus as Son of God and his willingness to decrease that his Lord may increase, that the great prophet is seen at his greatest.

John was a preacher of Repentance. "Repent for the kingdom of heaven is at hand" was the substance of his message. But the preacher of repentance is necessarily also a preacher of righteousness. Men needed to repent because they had been living a life of sin. The paths needed to be made straight because the people had been walking in crooked paths. The preacher of repentance is also a preacher of mercy, for it were but a bitter mockery to call upon men to repent if to their repentant confessions there could be no answer but that of stern justice. John's preaching was with power, because of his assurance of the reality of things as yet unseen. He felt in his prophetic soul the ap-

proach of him from whom nothing could be hidden and before whom all shams and hypocrisies would stand revealed. He plainly saw and he sternly declared that salvation was not by profession or heredity. The puritanic Pharisee and the learned Sadducee must not think that they could take the kingdom of heaven under their patronizing care. For them, as for others, the door into the kingdom was that of repentance and amendment of life, and they must understand that it was within the power of God out of the most unpromising material to raise up children to Abraham.

The day of the great prophet of the wilderness is past. The way of salvation is clearer now, and the least in the kingdom of heaven is greater than John. But the day for the preacher of repentance is not passed. This age has its sins that need to be forsaken, its crooked paths that need to be made straight, its multitudes that need to be aroused to the appreciation of the supreme importance of spiritual things, its Pharisees, its Sadducees and its Herods who need to be reproved concerning their hypocrisies and iniquities. And, perhaps more than anything else, the world has need to-day of preachers of repentance—real prophets of the Lord, not such as demand to be clothed in soft raiment and to live delicately, but men under so profound conviction of the supreme importance of the things which belong to the kingdom of God and so possessed by his Spirit that they shall be as voices crying in the wilderness and in such tones that men will not be able to shut their ears to their words. It is as true to-day as it was in John's day that the axe lieth at root of the trees, that One is coming whose fan is in his hand and who will thoroughly separate the chaff from the wheat. It is as true now as then that there is an essential difference between wheat and chaff and that their destinies are as different as their characters.

### Editorial Notes.

"In any town in which there are two Baptist churches," says *The Watchman*, "certain unique duties of fellowship and co-operation rest upon the two congregations. A single cloud of envy or suspicion should never be allowed to arise between them. It is vain to talk about the closer co-operation of all Christians, if those of the same faith and order are alienated." These remarks will, we suppose, apply with equal force in the case of communities in which there are more than two Baptist churches. It certainly does seem that the relations between neighboring churches of the same faith and order should be much more intimate and cordial than is usually the case. We have heard it remarked that in a certain town the relations between the different Baptist churches are not more cordial than those which exist between the churches of different denominations. There ought not to be ground for such a statement.

—The British army authorities report a marked deterioration in the classes from which the recruits come, and experts declare that the main cause of the deterioration is the use of cigarettes. General Lyttleton commanding the British forces in South Africa declares the majority of recruits sent out to be physically immature and of a low standard of intelligence. One officer says they will require three years of good feeding before they will be capable of a good day's work, and another thinks they have never done a day's work in their lives and do not intend to if the can help it. Dr. Farquaharson, who is an experienced student of the situation, quotes a leading authority on public health—Prof. Caskin—in the declaration that juvenile smoking is the principal cause of deterioration. The professor gives the following formidable list of symptoms produced by the habit: Chronic hoarseness, lack of appetite, dyspepsia, pallor from impaired blood, formation of rapid and intermittent pulse pain in the region of the heart, difficulty in breathing and disinclination to partake of healthy athletic exercise.

—It is evident that the effectiveness of the prohibitory liquor law in Maine depends very largely upon the character of the officials whose duty it is to see that the law is enforced. In Portland where, under the late Sheriff Pearson, the law was enforced with great vigor, there is now, it is said, under a Democrat sheriff, a great change, a number of dealers being permitted to carry on their business under certain regulations and liquor being freely obtainable even on Sundays. In Bangor, on the contrary, where for many years the saloons were wide open, the law is being enforced with comparative strictness. Six liquor dealers are in prison serving sentences of six months each, imposed by the court that adjourned last week, while like sentences are suspended over about one hundred others, to be enforced in the event of their ever again engaging in the liquor business in Maine. A score have fled from the city and dare not come back, knowing that jail awaits them, and from all classes of liquor law violators the county of Penobscot collected at the August term of court \$12,000 in fines, making, with the \$32,000 collected last February, when the present enforcement wave set in, the sum total of \$44,000 for the year.

—The despatches in reference to the situation in the Far East continue to be of a conflicting character, but it must be said that on the whole the outlook for peace has not grown more hopeful. The despatches from Paris, and still more those from Berlin, generally predict a peaceful out-



come of the negotiations between Russia and Japan, but the failure so far of Russia to reply to Japan's proposals and her strenuous activity in preparation for war cause these optimistic predictions to be received with distrust. It is suspected that Russia is seeking to delay as long as possible her reply to Japan in order to secure time for preparation for the war which, according to the latest despatches, is regarded in Tokio as inevitable. If war should break out, it is impossible for anyone to predict with any degree of certainty what the end would be. It might be a war between Russia and Japan alone, and it might involve other powers. If any power should join forces with Russia, Great Britain would be bound by the terms of her alliance with Japan to come to her ally's help. This possibility of complications adds materially to the gravity of the present situation.

—The thought of the terrible tragedy which occurred last week in Chicago must, we should suppose, for some time to come detract considerably from the enjoyment of those who frequent crowded theatres. The Iroquois theatre was a new building in the construction of which, it is said, particular attention had been paid to the conditions necessary for safety, and it was believed to be by far the safest theatre in the city. And yet by the starting of a fire on the stage the building was at once turned into a death-trap in which nearly 600 persons lost their lives in the space of half an hour. With the machinery that is used on the modern stage, fire is not unlikely to occur, and unless there is means available of promptly shutting off the stage from the audience room, the occurrence of a fire on the stage is likely to be followed by a panic in the theatre. The Iroquois theatre was furnished with an asbestos curtain, but when an attempt was made to lower it, the curtain stuck when part way down owing, it is said, to its having been caught by a wire connected with the stage machinery. If the curtain had worked as intended it would probably have prevented the great loss of life which occurred in the audience room, but it would probably have caused the death of many of those connected with the theatrical company who were on the stage.

—The visit of Dr. and Mrs. Boggs to St. John last week was highly appreciated. On the afternoon of Wednesday they were present at a missionary meeting held in the Germain St. Baptist church under the auspices of the Missionary Aid Societies of the City and Fairville, and delivered interesting addresses. In the evening in the same church Dr. Boggs gave a descriptive lecture on India, illustrated by stereopticon views. The lecture was both instructive and entertaining and was heard with deep interest. Dr. and Mrs. Boggs were also present at the New Year's Conference meeting of the church Friday morning, and their addresses contributed much to the interest of the meeting. On Sunday morning Dr. Boggs preached for Pastor Burnett at Leinster Street, and in the evening for Pastor Roach at Main Street. Some thirty years ago Dr. Boggs was pastor of the Main St. church, then known as the Portland church. The years have wrought some changes in the preacher and still more marked changes in the church and congregation, but doubtless, the same gospel was preached and enjoyed in Main St. last Sunday evening as when the then comparatively youthful preacher ministered there thirty years ago. We are all glad to see Dr. Boggs so strong in spirit and also in the enjoyment of excellent physical health.

### Wolfville Notes.

Since the retirement from the pastorate, in September last, of the Rev. H. R. Hatch to accept a professorship in Colby College, the pulpit has been supplied by a number of ministers who have kindly come to the assistance of the church. Among these brethren have been Rev. A. J. Archibald, of Digby, Rev. H. P. Whidden, of St. John, Rev. R. O. Morse, of Chester, Rev. D. E. Hatt, of Canard, Rev. J. D. Spidell of Gaspereau, Rev. Dr. Boggs and others. The Rev. S. W. Cummings of Upland, Pennsylvania, preached with much acceptance during a brief visit to the town where he has many friends. The congregations have been pleased with the services of the ministers named, who have certainly given evidence of ability and devotion.

The church and the College greatly enjoyed the ministry of Rev. D. A. Steele, D. D., of Amherst during the two weeks of his stay among us. Dr. Steele conducted the Chapel service in the College for about a week and led the Wednesday evening prayer meeting in College chapel. In all his sermons and addresses Dr. Steele combined depth of thought and knowledge of the Scriptures with an aptness and beauty of expression, and a power of spiritual illumination that made his words very precious and potent. The people of the town and the students of the institutions were delighted with Dr. Steele's ministrations. Rev. H. F. Adams has preached very strong missionary sermons on last two Sundays.

The church is awaiting the coming of Rev. L. D. Morse with hopefulness of spirit. O that times of refreshing might come from the presence of the Lord!

The annual business meeting of the church on the 31st ult. showed the several departments of the church's work to be in a fairly prosperous condition. There is a small surplus in the year's financial report. Mr. C. R. H. Starr

has been compelled by business engagements to resign his office as Superintendent of the Sunday School. His place is filled by Dr. Barss. The deacons are: Dr. L. E. Wortman, Professor E. W. Sawyer, William A. Chipman, Dr. A. J. McKenna, G. M. Peck, C. W. Roscoe and C. S. Fitch. Professor A. E. Coldwell is clerk. So the old church goes on with its work. In October last it completed one hundred and twenty-five years of its history, and still it has the dew of its youth.

On 29th inst, Rev. Dr. Sawyer entertained the members of the Faculty at his home. At their request he gave a lecture on The Philosophy of Herbert Spencer which was freely discussed by all the professors. It is reported to have been a most stimulating and delightful meeting. Dr. Sawyer's power of analysis and his gift of statement make him singularly able as an interpreter of metaphysical subjects. The note of thanks proposed by Dr. Trotter, seconded by Dr. R. V. Jones, was cordially passed—all the more cordially, perhaps, because it was in part an expression of "favours yet to come" inasmuch as Dr. Sawyer has almost promised to conduct some further discussions of philosophical themes.

Deacon William A. Chipman and Mrs. Chipman have gone to California where they will remain during the winter with the hope that the health of their son Jack may be improved by the climate of the Pacific,—a hope in which their friends most heartily share.

Rev. T. A. Higgins, D. D., Pastor emeritus of the Wolfville church, resides at his home here. His health is good, although of course advancing years find him with less vigor than in years past. He misses the fellowship of his brothers, the late Dr. D. F. Higgins and the late William J. Higgins. He also misses the cheer that personal touch with his brethren in the ministry gave him in days of active service. But he has much to say of the goodness of the Lord.

Word comes back to us from time to time of the good work Acadia graduates are doing abroad. For instance a late Chicago paper gives marked recognition to the lectures and writings of Miss Annie M. MacLean, Ph. D., who is making a special study of questions of Sociology. Miss MacLean is a graduate of Acadia. Her father, the late Rev. J. A. MacLean, was pastor of Hansport church at the time of his death.

### Our Baptist Churches on Prince Edward Island.

All the Baptist churches on Prince Edward Island, with one exception, Tyne Valley, are now supplied with pastors. We have in all thirty-three (33) churches, grouped into twelve fields or ministered to by twelve pastors. It is true many of these fields should be further divided, that some of our pastors might concentrate their efforts more on the growing centres. But this is the present arrangement and the manner of supply: Spurr at Pownal, Brown at North River, Clark at Tryon, Calder at Summerside, Gardiner at East Point, Nowland at Durd is, White at Charlottetown, Davidson at Montague, Webb at O'Leary, Crandall at Murray River, Belyea at Cavendish,—also Baker and Linkletter as evangelists, and Raymond as Interdenominational S. S. Secretary,—which gives us fourteen (14) Baptist ministers now engaged in active work in this Province surrounded by the sea. We need another pastor at Tyne Valley, and hope a good man will soon put in an appearance for that church. It has been some time since so many of the Island churches have been supplied with pastors at the same time. By the blessing of God we should do good work for the Master this winter, and we hope the MESSENGER AND VISITOR will have occasion to chronicle an advance step in our work here. There is always room for advance work in all our churches but our cause on the Island has not been making the progress of late years that we would wish to see. Of late two new churches have been dedicated to the service of God, one at East Point, and the other at Georgetown. We trust this is a sign of better days in store for both of these churches, and as an answer to the Christian faith and zeal that have prompted these good people in erecting to the glory of God these handsome places for his worship, that many souls may be born into the kingdom.

Baptists are not a numerically large people on this Island, but we believe God has appointed us a mission here, and by his grace we will strive to carry it out. The improved state of the markets of late has done much for the farmers on this "million acre farm." You will get as much for and pay as much for, beef, butter, cheese, eggs, lamb, fish, chickens, etc. in the Charlottetown market as in any market in the Maritime Provinces. The outlook for our farmers were never so prosperous as to day. With the much improved means of travel on the Island, and still in progress, as in the opening of the Murray river R. R. and Hillsboro bridge which when complete will cost over a million dollars, and along with the improved communication with the mainland, our farmers and merchants are fully abreast to the age, as all this give a market, just at hand. Changes in the method of farming are rapidly taking place. The day will soon be past when a man will need all out

doors for a farm. This is the lesson that is being learned, that a small farm well worked will produce better cash results than a large one half gone to seed. Let the farmer who today spreads himself over a two hundred (200) acre farm, divide up with his sons and there will be farms enough for all, and our young men will have no need to cut wood and draw water for genial old Uncle Sam, but will be kings on their own fifty acre farms on this Island home, the best farming soil out of doors on the round earth.

But what has all this to do with the growth and increase of Baptist Churches? Much in every way, for without good markets our young men and women must go abroad. And what we have mentioned is one practical way of widening the opportunity at home. With the temporal growth in all these matters there comes the prospect for increased growth in things Spiritual. This is our wish and prayer and hope. Not alone for our own churches, but for all the Christian Churches in the province and the world, that God in all these things may be glorified.

Charlottetown, P. E. I.

G. R. WHITE.

### O Lord Revive Thy Work.

HABAKKUK 3:2.

Dear Editor,—I should like to say a few words through the columns of the M. and V. upon the subject that is so important to every Christian and that brings such blessing to the cause of our Divine Lord. I suppose there is no words more appropriate than the words in the prayer of Habakkuk, O Lord revive Thy Work. There are two thoughts in this prayer that must be plain to every believer. First, the prophet felt the great need of God's work being revived, and he realized that none but the Almighty God was able to revive his work in the midst of the people. Those thoughts are just as true to day as they were when uttered by the inspired prophet of Jehováh. If the church of our Lord and Master is to have a revival that will bring lasting blessings to the church, and glory to the Lord it can only come as the result of faithful pleading at the throne of grace, for the outpouring of the spirit upon the people. And this is what is needed by the people of God and the pastor who they wait upon him with this prayer upon their lips which the prophet uttered. God who is faithful to his promises will send answers of peace. How painful to see those who have professed faith in the Lord and Saviour after only a few months turning away from him, and oh how painful to those who have the welfare of Zion at heart, not only painful but how injurious to the cause of the Saviour. My the time speedily dawn upon the people of God, when they shall awaken to this all-important matter of calling upon him for the outpouring of his spirit. And is not this just when too many of God's people fail to day. How many who profess to be Christians hardly ever pray at all. And oh how few plead at the throne of grace for the salvation of the lost, and how formal and dead many of our prayers are. If we will call upon God with the prayer of the prophet upon our lips and welling up from our hearts, we may assuredly believe that he will answer us. Then shall the church which he has purchased with his blood have a revival that will be genuine in its effects and lasting. Oh, is it impossible that the faith of many of those who have professed to be followers of Christ has grown so weak that they are not able to confide in the promises of the Omnipotent Jehováh. Let us listen to his word, And it shall come to pass that before they call I will answer and while they are yet speaking I will hear, Isaiah 65:24. May the churches of Christ go forward relying upon the faith which God imparts and uttering the prayer of the prophet. Then there will be no need of calling an evangelist but the people of God will see his mighty working in their minds. May the Master speedily hasten the time when those churches that have become dead as it were shall be awakened by the Spirit of God, and his goings forth that have been from everlasting will be felt in the midst of the people. May he who walked among the seven golden candlesticks shed abroad the beams of his holy light to lighten the darkness and to bring those that are bound out of the prison his use, then there will be a glorious work of grace done in the hearts of men that the powers of the world or the powers of darkness cannot overthrow, then shall both pastor and people rejoice in seeing sinners turning from sin to the Lord and Saviour. When this prayer is uttered from hearts filled with love to our Lord and Saviour and with believing faith, he who has promised to fulfil all his promises will be found faithful to his word. Then shall many of the churches that are now dead be revived again, and there shall be removed from many a poor minister's heart the discouragements which he has to meet with, many that have only been members of the church of Christ for a few months but are never found in his courts praising him. Many churches that have had revivals that seemed only to be born with the coming of the evangelist and seemed to die when the evangelist has taken his departure, will receive such an uplifting that will enable both pastor and people to rejoice together. The great need of many of our churches is not the evangelist, but that the people supplicate the throne of grace for the outpouring of the Spirit of the Master. It is the writer's opinion there are times in the spiritual life of many of our churches when the coming of an evangelist would be an injury instead of a good. When the church is not walking in love and fellowship it would be better if the evangelist should visit a church and find it in this condition to try and get matters straightened out, and get those already in the church walking as they should, then all hindrances would be removed from those who should be led by the Spirit to unite with the church. May we all labor and pray for more thorough work in our churches, and pray for more of the Spirit of the blessed Master in the midst of his people. May every believer offer up the prayer that was offered by the prophet, O Lord revive thy work.

W. E. C.



## ❀ ❀ The Story Page ❀ ❀

### Contrast

KINDNESS VERSUS THOUGHTLESSNESS

Dear young people—I will tell you a story which is true in substance. In the suburbs of the beautiful city of San Francisco lived James Winterbottom, store keeper, and William West, machinist. The former, (with his good wife), was an exemplary Christian, the latter cared but little for such things. The children of each family, naturally received their impressions largely from their surroundings. The two eldest sons of each—James, Jr., and Wm., Jr., were much in each other's society, and always good friends, yet differed much in their characters, as might be expected. Willie was always ready for a bit of fun, even though at the expense of some other person; whilst Jimmie was of a more sober turn of mind. An event soon occurred which showed the real character of each lad, also the influence of one person over another. I will give it for your benefit:

By passing to the "red school house" on Willow Street corner, the boys had to pass some city works. An elderly man was hard at work in a ditch (which was wet and muddy) in his bare feet—he had left his shoes and socks just around a curve in the road. Said Willie, "Let's put gravel in the toes of the old man's shoes; he'll be in the bushes, and see the fun when he rams his feet into them." "No, no," said Jimmie, "but I will suggest what will be still greater fun, if you will promise to do as I do." "Agreed," said Willie. "Now you and I each received a dollar bill this morning to spend as we wished. I will put mine rolled up into a lump, in one toe, and you put yours in the other." "Good," said Willie, "and it will be better than sand." This will be to the old man, what the Nova Scotia down Easters call "sand"—(cash). Now here comes in the real fun. The boys had not long to wait in hiding, for it was next noon. The job finished, Mr. Nichols appeared, pulled on his socks, then stuck his toe into the right shoe, it touched lump number 1. On removing the shoe, lo! and behold! out came a crumpled dollar bill. The poor workman bent on one knee and thanked the Great Giver for this gift, which he needed for extra medicine for his sick wife. He then pulled on shoe number 2, when his toe came in contact with wad number 2. Said he, "who knows but the good Lord has put another bill in that—double what I asked for in prayer." Well to make a long story short, out came bill number 2. Then Mr. Nichols dropped on both knees and expressed his thanks over and over again and went home happy. The boys quietly slipped away, and the receiver never knew who had been the means of bestowing this double gift, but may chance to read this account of kindness.

"Now," said Jimmie, "Ain't this better fun than the gravel would be." Willie learned a lesson that day which he never forgot.

Thus you see, my young friends, how one well-inclined boy may influence another boy to do a kind act instead of an unkind one. The same of course is true, of you girls. Devise ways and means to add joy to the needy, as well as your special friends and this will please your "Uncle James."

PER G.

### Addie's New Window Curtains.

BY HILDA RICHMOND

"What color would you have, Margaret?" asked Addie, as she showed her cousin her new room. "You see this room is really the poorest in the house, but I told mamma I thought that with heavy curtains to shut out those horrid stables and old houses back there, it would do for me, as I am in my room so little. You know we have extra lessons this year that keep us after school and in the morning I am up here very little."

"I hardly know what to advise you, Addie," said the young lady. "It certainly was unselfish to take the poorest room and if you object to the view it should be shut out at once. Won't it make it rather dark in here if you use heavy curtains?"

"Yes, I suppose it will, but I'd rather have no sunlight if I have to look out at dirty children and stables. You have no idea, Margaret, how trashy the people are back there. Why, the children just run wild."

"Maybe the mothers are too busy to watch them," suggested Margaret, who was older and knew more of the ways of poor people than her fifteen-year-old cousin.

"Well, anyway, there is no excuse for dirt. It makes me angry whenever I see those dirty, forlorn youngsters playing in the alley, so I'll put up heavy enough curtains to shut out the sight. I have thought of old blue tapestry or white swiss closely gathered on rods at the top and bottom of the window."

"Let me select your curtains for you," said Margaret, suddenly. "If you are not pleased with them you can easily change, but I think you will like my color. I wanted to bring you something for your room, but you have it completely furnished, so I'd like to buy the curtains."

"I'll be pleased with any color but green," said Addie, when they had talked it over many times. "I just hate

green and it wouldn't harmonize with a single thing in the room."

"Your new curtains came today and Margaret arranged them," said Mrs. Locke when Addie came home from school one gloomy evening. "She is up in your room now and is very anxious to see how you will like them. If I were you, dear, I should not change them, even if they are not entirely satisfactory."

"I am sure they will be all right, for Margaret has such good taste and I told her I liked all colors but green," said Addie, rushing upstairs to the big room that had two windows looking out upon the rear of crowded tenement houses and unlovely stables.

"Am I color blind?" thought Addie, as a vision of green met her eyes. Surely Margaret would not buy the very thing she had warned her against! No, she was not mistaken. In the fading twilight thick green curtains really shaded the wide windows, and, worse than all, they seemed to be spotted with red and white. "No wonder mamma urged me not to say I am disappointed, but I will say it. What in the world could Margaret have been thinking of?"

With a quick turn Margaret turned on the light and Addie uttered a cry of delight. The green curtain was a mass of beautiful plants and vines arranged on shelves in the windows, shutting out the stables and squalid homes completely. And they were dotted with red and white, too. Blossoms and buds were everywhere, and the perfume from the fragrant leaves and flowers made the air summerlike, though snow lay on the ground outside.

"Oh, Margaret, how could you think of such a beautiful thing to do?" cried Addie in delight. "And I told you I hated green! I will confess that when I caught the first glimpse of the curtains from the hall I felt like crying. You will forgive me, won't you?"

"Then you are not anxious for any other color?" asked Margaret with a smile. "Do the curtains harmonize with the furniture?"

"You must forget my silly speeches," said Addie turning red. "I'll have flowers for the table and parlor all winter."

"The more you pick the more you have," said Margaret. "The florist said these plants are easily cared for and I knew you had very little time, so I asked him to select that kind."

In spite of her many lessons Addie always found time to care for her tiny garden and many were the blossoms that found their way from the curtains to sick chambers and dining tables. It seemed that the scarlet geraniums were determined to do their best and the plants were gay with bright flowers from the evening that Addie mistook them for red spots on the green curtains till she planted them out for the summer.

One day as she moved her pets to wash the windows and pick off the dead leaves she noticed a woman weeping on the back steps of the most miserable tenement in the whole forlorn row, as if her heart would break. Two dirty children looked on in wondering surprise, and a sympathetic neighbor seemed to be trying to comfort her.

"How thankful I am that all that filth and trash are hidden from our sight," thought Addie. Mr. Locke had built a high board fence that screened the lower windows and Addie's room was the only one from which a view of the alley could be obtained. Since the vines had run riot over her window, Addie had not been annoyed by the ragged children, so this was the first glimpse she had had for weeks of the misery that had once been her especial aversion. "What can that woman be crying about?"

The front door of the woman's rooms was the back door of the tenement, and presently Addie saw, as she carefully polished her windows, a man climb the rickety stairs with a tiny coffin under his arm. "Poor woman," she said aloud. "I wonder if she feels as bad about her baby dying as we did when little Frank went away to Heaven." She sat wiping away the tears with the wet cloth she had been cleaning the glass with, as the poor woman across the way wailed wildly. "I'm going right down to tell mamma. She'll know what to do."

But Mrs. Locke was away from home and Addie impetuously ran to the tenement house herself. Up the old stairs she sped and stole softly into the poor, shabby room. There the neighbors were tenderly putting a tiny form into the little coffin while the sorrowful mother stood looking on in anguish. Addie saw at a glance the coarse dark dress on the little form and the lack of flowers about the plain casket before she turned and silently left the place.

Once down stairs she hurried home again and found her mother just coming back from a shopping tour. "Oh, mamma," she sobbed, "there's a little dead baby in one of those old houses back there, and they haven't any dress for it but a dark calico one. Mayn't I have one of little Frank's to take over and won't you go along to see the poor woman?"

"Where, Addie?" asked Mrs. Locke, with quick tears springing to her eyes. "Perhaps they wouldn't want you to offer them anything."

"But, mamma, they are so poor and they haven't a single flower. I'm going to cut all I have on my curtains and

take them right over. I think the funeral will be pretty soon."

So Mrs. Locke with the dainty garments that had belonged to her darling, went back to her unfortunate neighbors and the poor woman was relieved to see her dear child robed in spotless white garments by the tender hands. Mrs. Locke had just finished her task when Addie came breathlessly into the room with her hands full of blossoms. Together they arranged them around the little cold form, and rejoiced to see the softened look come into the face of the distressed woman as she bent over the coffin.

"What minister are you to have?" inquired Mrs. Locke, "and when is the funeral to be?"

"We don't know any minister," sobbed the woman. "We ain't never been to church since we lived here."

"If you like, I will ask Mr. Howe from our church to come," said Mrs. Locke, slipping an arm around the mother. "He will be glad to do it."

"Oh, I would be so happy if you would. It don't seem right to lay little Freddy in the cold ground without a prayer or something. I was raised different, but it don't seem to be any use to try where you're poor. Nobody cares, anyhow."

"Yes, we do care, though we are so busy it often appears we forget those who have heavier burdens than ours," said Mrs. Locke quickly. "I will send over some clothes for the children, too."

So the minister from the church the Lockes attended, comforted the stricken father and mother, and little Freddy was not buried without prayer and song. Addie and some of her friends softly sang as the tiny casket was closed forever, and though their hearts were sad, the parents realized that Christian people were bearing their baby to the tomb instead of the rough funeral they had dreaded.

"I'll have to have a gate cut through the back fence if you make so many visits to those poor people back there," said Mr. Locke, as he watched his wife coming in one evening from the tenement block.

"I wish you would, John. It looks as if we wanted to shut out all sight and sound of those unfortunate men and women and I want to remember that they are my brothers and sisters. Many of them do much better than I could if I were in like circumstances."

"Addie seems to be much interested in them, too. She had persuaded a number of the children to go to Sabbath school and I heard her say some of the young ladies of the church are interested in starting a vacation school next summer for the little tots. I think our church is waking up to a realization of its great opportunities in the missionary line."

"Yes, and just think what a little thing started all this. Addie happened to be cleaning her windows and saw poor Mrs. Lake crying about the baby. Have you noticed that the vines and plants have disappeared from Addie's windows?"

"They have!" said Mr. Locke in great surprise. "I thought the child was very proud of her green curtains."

"She was until she discovered that all this time they had been blinding her eyes to the work she might be doing. She wrote Margaret last week and told her the curtains had been banished for all time from those windows. She will have a shelf of low-growing plants there yet, but nothing to obstruct the view. The others will go to the garden her little proteges are making in our back yard that they call the "Beauty Spot." Isn't that an original name for a flower garden?"

"Very," laughed Mr. Locke, and then he grew thoughtful. "I wonder, Mary, if some of us have not been hanging up curtains to shut out misery and poverty, when we ought to be helping and relieving it?"

"I am afraid so, John. I have been praying lately for strength to do as our tender-hearted little Addie has done—remove the curtains no matter what the view is, and I think I am letting in the sunlight by degrees at least."

"Bless her heart!" said the father, softly. "I hear her singing up there now she is happier for it: I hope and pray she may ever find joy in doing God's work as she does now."

"Amen," said Mrs. Locke, with happy tears in her eyes. —The United Presbyterian.

### Why Johnny Didn't Smoke.

We were walking up and down the long platform of the railway station at New London one bright spring morning, and enjoyed the fresh breeze that blew in from the Sound while we waited for the Vermont Central train to take us on to the northward.

There were other strollers besides ourselves, and we particularly noticed a handsome, dainty young athlete for his scrupulous neatness, his quiet demeanor, and his firm, erect carriage.

Presently he was accosted by a half dozen jolly young fellows, who were surprised and delighted at seeing him there. They plied him with hasty, cordial, boyish ques-



tions: "Where have you been?" "What have you been doing?" "How are you getting on?"

We dropped down on a settee near by, amused at the merry, lively chat. Presently someone offered our athlete a cigar.

"Thank you, no," he said. "I have given up smoking." And then he added, laughing a little, and showing a set of very white teeth: "The fact is, when I reached home there seemed to be no place for me to smoke, and I was under the necessity of giving up the habit."

"How was that, John?"

"Well, you see, I was glad enough to get home again, and after supper I went into the library and lay down on the sofa in front of the open fire, and, lighting a cigar, prepared for a smoke. Pretty soon ma came in. Not my own mother; she died when I was a little thing; but this one, ever since my father married her, has made a pretty and pleasant home for me. As she walked along I heard the soft rustle of her dress, and then I heard her sniff, sniff, and presently she said: 'I fancied I smelled smoke.' I held up my cigar, and confessed I had been smoking a little off and on, for some time."

"Oh, is that so?" she said gently. "Well, Johnny, I don't know that it is surprising, but please do not let me see you smoking on the street or when we are out anywhere. I don't think I could bear that." And I said: "Certainly not, ma. You can depend on me." But I threw my cigar in the fire, having lost my enjoyment of it somehow, although she did not scold.

"Pretty soon my father came in, and he said, directly: 'Ma tells me you have learned to smoke, my boy. Well, I suppose I ought to be surprised that you didn't learn sooner, but don't let me see you smoking around the house.' And I said, 'Certainly not, sir,' and was glad he had taken it so pleasantly.

"Before the evening was half over, my Uncle Tom, who is my father's partner in business, strolled over for a little chat, and as he took a seat and looked me over in a way he had, as if he were taking an account of stock, ma said, in her soft voice: 'Johnny has a new accomplishment since he went away. He has learned to smoke.'

"Dear me! is that so?" exclaimed Uncle Tom. "Well, why boys will persist in burning up their hard earnings is a mystery to me; but you won't let me see you smoking about the factory, I hope. I shouldn't enjoy seeing my nephew and bookkeeper and prospective partner about the works with a pipe or cigar in his mouth."

"Uncle Tom is a great go-to-meeting man. One evening he asked me to go with him, and as I had no excuse to offer I went. There was a collection, and Uncle Tom said to me: 'I used to use tobacco and beer, but since I left it off I have put what money I save in that way into the Lord's work, and it gives me more pleasure than I ever got from smoke or drink.'

"I will do that too, sir," I said. "I will follow so excellent an example for a year, and then if I am no poorer, I will keep it up as long as I live." So I began saving my dimes. I had to go to church to put them in the box, of course, and in that way I became interested in the religion I heard preached, and concluded that I needed it as much as any one. So, boys, I am a Christian and a church member, and I feel as if I had been getting on quite a little."

"I like your speaking out and telling us about it," said the jolliest young fellow of them all. "It gives me faith to believe that you have got hold of something worth having."

"All aboard for the North!" shouted Conductor Doane. And the next minute we were moving rapidly away leaving the group still talking.—Mrs. Annie Preston, in Onward.

### A Zealous Attendant.

Mildred's papa was pastor of a village church, and Mildred's playmate was Speaker, a big dog just outgrowing puppyhood and its pranks. One Sabbath morning Mildred showed symptoms of measles and mamma said: "No going to church to-day." Later Mildred went to the woodhouse to condole with Speaker, imprisoned there to prevent his church attendance.

"Poor, shut-up Speaker," said Mildred, "I'll make believe send you to church." So, with much trouble, she arrayed him in one of her outgrown dresses. Through the full sleeves Speaker's fore legs were forced, the waist safety-pinned across his shaggy chest, and a little sunbonnet tied under his chin.

"Now, Speaker, I'll just peek out, but you musn't go," said Mildred, unfastening the door.

Speaker's paws went against it with force; open it went in spite of Mildred, and up the street dashed Speaker. In the midst of hymn-reading there was a rush of pink gingham up the church aisle, a bombardment of the pastor's knees by clumsy, ruffle-encircled paws.

Then Speaker sat on the platform and surveyed the congregation from the shade of the pink poke bonnet. No "make-believe" for Speaker. He was really there.—The Congregationalist.

Any subscriber sending a new subscription with a renewal will receive the two papers for one year to separate addresses for \$2.50.

## 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.

### Officer.

President, Rev. H. H. Roach, St. John, N. B.  
Sec'y.-Treasurer, Rev. G. A. Lawson, Bass River, N. S.

### Our Missionary's Salary.

PLEDGES.	
Main St.	\$25.00.
Windsor,	40.00.
Woodstock,	25.00.
Germain St.,	25.00.
Springhill,	25.00.
Middleton,	50.00.
Rev. J. W. Manning,	25.00.

NOTE. Send your remittances to Sec. Treasurer through your regular church Treasurer.

### A Query.

What are the associational secretaries doing in the matter of organization? We give herewith the names of these responsible officers:

NEW BRUNSWICK.	
Western Association—	Rev. J. H. McDonald.
Southern " "	Rev. W. Camp.
Eastern " "	Rev. J. W. Brown.
NOVA SCOTIA.	
Western Association—	Rev. E. L. Dakin.
Central " "	Rev. J. A. Huntley.
Eastern " "	Rev. E. L. Steeves.
P. E. ISLAND—J. K. Ross.	

### Daily Bible Readings

Monday—Two Kinds of Repentance. 2 Cor. 7: 8-11.  
Tuesday—Prayer and Turning. 2 Chron. 6: 36-39.  
Wednesday—The Penitent Prodigal. Luke 15: 17-21.  
Thursday—Unworthy Yet Trusting. Psalm 130: 1-8.  
Friday—"What Shall We Do?" Acts 2: 37-43.  
Saturday—God's Call to Repentance. Ezekiel 18: 30-32.  
Sunday—Willing and Obedient. Isaiah 1: 16-20.

### Prayer Meeting Topic.—January 10.

Some Tests of Repentance.—Luke 3: 8-14. Ps 51: 1-17.  
Repentance is turning from what we are in ourselves to what we become in Christ. The reception of the gospel produces a change. Those to whom John the Baptist preached were so changed that they could no longer continue to live as they had been living. The elements of the old life could not satisfy them, for the life-principle of the Son of God was already working within them and seeking expression according to "the law of the Spirit of life in Christ Jesus." (Rom. 8: 2.) Hence, they eagerly asked, "What shall we do?" Genuine repentance leads to thought and action. This makes it possible for us to try, or test, repentance and to discover whether it be true or false.

#### REPENTANCE IS NOT SELF-CENTERED.

It does not call attention to itself. It does not cause a man to ask, "Am I sorry enough for my sin?" "Have I mourned long enough over my wretched condition?" or, "Will the Lord accept me as his child unless I continue to cry mightily unto him with tears?"

Repentance is not a tread-mill of sorrow which keeps a man moving in the same plane grinding out the same old grit of lamentation and woe day after day.

#### REPENTANCE AND FAITH ARE INSEPARABLE.

The two graces are united in such a way that the removal of the one destroys the power of the other.

Water which is composed of hydrogen and oxygen has in it the power to quench thirst and preserve life; but when one element is removed, or improperly related to the other, the material is no longer water and it fails to do its work. Repentance and faith must work unitedly in order to satisfy the needs of the soul. The burden of the Lord's message as he preached on the shores of Galilee was, Repent ye, and believe the gospel, (Mark 1: 15)

#### REPENTANCE FINDS EXPRESSION IN PRAYER.

The Psalmist's sincere acknowledgement of guilt, his earnest plea for pardon and his unreserved surrender to God for service as expressed in Psalm 51: 1-17, is a clear testimony to the fact true repentance finds expression in prayer. The publican's prayer is another notable example of this fact (Luke 18: 13, 14).

Prayer is a "well of Salvation" from which the true penitent can draw the "living water" to satisfy the needs of the soul. It is the privilege of every Christian to "take every thing to God in prayer."

#### REPENTANCE LEADS TO OBEDIENCE.

The cry of every truly penitent soul is, "Lord what wilt thou have me to do?" (Acts 9: 6)

Our hope for the evangelization of the nations of the

earth is that repentance, produced by the Holy Spirit, shall find expression in acts of obedience to God.

"The Great Commission" given by Jesus (Matt. 28: 19) is not merely a command to make disciples by teaching them. The ordinance of baptism stands as a testimony to the fact that the teaching is effective.

We are not only to "make disciples" but also to "baptize" them. The commission embodies in itself the assurance of success. Those who repent and believe the gospel are to obey the command (Acts 8: 12), but the irresponsible and the unconverted have no right to the ordinance. God never intended that any one should be baptized against his will.

The same principle obtains in every act of obedience. It is only the penitent, trustful soul who can render service that is acceptable to God and profitable to men. Repentance that does not lead to such obedience is worse than useless.

#### REPENTANCE HONORS GOD.

When the love and service of God satisfies the aspirations of the soul we have conclusive evidence of true repentance. The Israelites professed to be penitent and grateful to God (Ex. 4: 31), but they proved their insincerity by clamoring for the flesh pots of Egypt (Ex. 16: 3; Num. 11: 5).

In striking contrast to this we have the example of Jesus (John 4: 34) and of the Apostle Paul (1 Cor. 8: 13). Is God's love and service more to us than the leeks, onions and garlic of worldly pleasures? If so, we have "repentance to salvation not to be repented of" (2 Cor. 7: 10)

W. M. SMALLMAN.

### Illustrative Gatherings.

(Selected by the Editor.)

THEME.—Repentance.

Real repentance consists in the heart being broken for sin and from sin. Nevins.

Repentance begins in the humiliation of the heart, and ends in the reformation of life. Mason.

You cannot repent too soon, because you know not how soon it may be too late. Quarles.

Reply not to me with a fool born jest;

Presume not, that I am the thing I was;

For heaven doth know, so shall the world perceive

That I have turned away my former self.

So will I those that kept me company. Shakespeare.

If we put off repentance another day we have a day more to repent and a day less to repent it in. Mason.

The cry of the penitent soul, "Have mercy on me," is more acceptable to Jesus, than the chant of angels, the melody of golden harps swept by seraphic fingers or the loud swelling anthem of heaven, though it be as the voice of many waters. Anon.

A Roman gentleman who had squandered a great estate applied to Tiberius for relief in his poverty, but was dismissed with the answer "you are risen too late." Such will be the fate of the unrepentant. Anon.

On bended knees replete with godly grief,

See where the mourner kneels to seek relief,

No "God I thank Thee" freezes on his tongue;

For works of merit that to Him belong;

Deep in his soul conviction's ploughshare rings,

And to the surface his corruption brings;

He loathes himself, in lowest dust he lies,

And all abused "Unclean, unclean" he cries,

From his full heart pours forth the gushing plea,

"God of the lost be merciful to me!"

The light of life descends in heavenly rays,

And angels shout, and sing, "Behold he prays."

—W. Holmes.

There is one case of death-bed repentance recorded—the penitent thief—that no one should despair; and only one that no one should presume. —St. Augustine.

### The Turning Point.

BY RUSSELL CONWELL.

I once met a man who had been a wanderer and a vagabond around the earth, but had just returned to his native land. I went up with him to where his home used to be in Westfield. He had lived there forty-three years before and now there was scarcely anyone who knew him. We crossed a little bridge over a canal and he said, "This looks familiar." Then he added, "This is a new bridge, but I wish they had left the old bridge here; for the night I ran away from home I stopped on this bridge and put my elbows on the rail, and looked down into the water. And, as I watched the running water, I questioned whether I should go onward or back. It was a struggle which seemed to fill me with pain," he said; "and, with my bundle on my back, I leaned there and asked, 'Shall I go back to my parents or shall I go to sea? Shall I become a wanderer away from home or shall I return to my father and mother and ask their forgiveness and live in quietness in Westfield?'" He decided to be a wanderer and go, and turned away to wander all his years a wretched vagabond upon the seas, or a drunkard in foreign lands.

When he returned there was no home there anymore, and no mother there. When he was ready to do her a kindness she was gone beyond his reach, and there was no father's voice to caution or encourage him. He had decided for the wrong at this great turning point of his life. Many another soul has been brought to such a turning point.



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 JANUARY

For Palenokah and outstations. That the Spirit's power may accompany the preaching of the word. For the Home Mission fields of our Provinces that many may be won for Christ.

A post card from Miss Clark says: "Dear and Have just reached the last stage of my journey and telephoned Chicago for a carriage to meet me. So glad to be near the end of my journey. Living greetings to all the friends. Praise the Lord for His loving, tender care."

A very interesting union meeting of the W. M. A. S. of St. John was held in German St. church on the 31st of Dec. The afternoon meeting was addressed by Mrs. W. B. Boggs, Mrs. W. S. Cox and others. A social and tea was held in the parlors of the parsonage—near one hundred ladies were present—and every one felt that these gatherings do much to increase the interest in missions and unite the Christian sisters of the different churches more closely together. In the evening Dr. Boggs gave an illustrated lecture with limelight views of India and its people. The pictures were good, the speaker most pleasing and interesting and the large audience were much delighted and profited.

Notes from Cape Breton.

Crusade Day has been very well observed and with good results. Bethany Society had one on Nov. 4th, altho' not so successful as last year, the thank offering amounted to \$21.40.

Pitt St. observed Nov. 6th. It was splendidly attended and the interest good.

Wednesday, Dec. 4th, Miss Harrington by invitation visited Glace Bay Aid Society and was very much delighted with their Crusade preparation. A large number was present and the President gave such an earnest address. Simple refreshments were served at the close and every one seemed so pleased and sociable. There are many strangers in the place and one object was to help them get acquainted with each other. The offering was about \$20.00. In the evening, which was the regular night for prayer, the pastor held a public missionary meeting which must result in much good. The duty of every Christian to help in mission work was made very clear and clinched at each step of the argument by Scripture texts previously distributed to some of those present. A good work is being done in Cape Breton by our devoted sisters Miss Harrington and Miss Lewis. The W. B. M. U. has much to be thankful for that two such faithful, willing workers are standing by this corner of the vineyard.

Elephantiasis.

When first landing in India I was shocked by nothing more than by the many cases of deformity, often of the most appalling and repulsive character. It seemed almost impossible to turn to the right or to the left without being confronted by some horrible monstrosity. Wherever we went, whether to the native bazaar or to a fine public building, we were followed by some unfortunate who use their deformity as a means of gaining a livelihood. In fact, begging is such a profession in this land that persons of rather a speculative turn of mind are known to have these poor creatures in their employ. Day after day they frequent the more public places and cry their particular calamity to the passers-by, giving all alms obtained to their employer for which they receive at least sufficient to keep them from starving.

And what is the cause of all this disease and deformity? To a large extent it is due to the carelessness of the people and the unsanitary conditions which exist. In this land, where, because of its tropical location, and dense population, diseases naturally rapidly develop making the utmost caution necessary, the people, as a rule, utterly disregard the laws of health and sanitation.

Not long since I went to an evangelistic school in the male quarter of a village. As I passed through the hamlet, I found the air most sickening and my handkerchief was brought into use to prevent my inhaling more of the offensive odor than was positively unavoidable. The cause was revealed when I came upon a group of men and women busy dividing the carcass of an animal amongst themselves. I learned it had not been slaughtered, but had died; and my organ of smell led me to conclude that death had done its work some time before. These people were getting that meat to cook and eat!

To meet the people going to market is frequently my lot

as I go to and from Polipilly. I have often met from fifty to a hundred women each with a large basket of fish on her head. It does not require very acute olfactory nerves to scent these fish afar off. The first time I went to market I went with Mr. and Mrs. Morse. Immediately we appeared, to our surprise, there was a great commotion in the fish bazaar, baskets were hastily seized and their contents left behind, in many instances, in the haste the fish-mongers made to leave that place. On enquiry we found that the Government frequently sends inspectors to these markets to prohibit the sale of improperly cured fish and we were mistaken for such officers. Is it any wonder that diseases of all kinds, even the most loathsome, abound in this land?

In the picture we see a victim of a malady called elephantiasis, very prevalent in this country. It is said to be caused principally by drinking impure water, which thing certainly many of the people do. The water which we drink is brought from one of the very best wells the town affords; it is then filtered through a filter which is renewed once a month; it is next boiled in a tin vessel used solely for that purpose and finally poured into earthen jars fitted with covers. Not so particular are the natives; and many are almost credibly careless. It may tax your powers of belief somewhat, but here is a case which came under my own notice. One day when travelling toward Viziangram, I saw a man scrubbing his buffaloes in a small tank by the roadside. The water, always muddy in appearance, was not improved by the bathing of the dusty animals, however the man who was so kind to his beasts, having finished scrubbing them, remained in the same spot and drank of that foul water! Frequently have I seen my-rickshia coolies leave the bandy when passing one of these wayside tanks, run knee-deep into the water, wash the dust from their bodies first and then without moving a single step drink of the same water! Is not the wonder that as a result of such absolute disregard of cleanliness, there is so little disease rather than so much?

Elephantiasis begins with the swelling of the leg and foot which gradually increases—until sometimes the limb gets to be the size shown in the picture. It must be very painful, especially in its later stages when it ulcerates and finally causes death. A glance at the left leg will show that the disease has begun its work in that also, as indicated by the swollen appearance of the top of the foot.

During my first year in the country, among the beggars who came weekly to be fed outside the gate, was a young man afflicted with both leprosy and elephantiasis and the combination of these two loathsome diseases made him most repulsive; and yet, how he excites our pity.

Yes, India teems with disease and deformity and your missionaries have to see much, very much of it. We sometimes think it is well that we are capable of becoming accustomed to so much, for otherwise it would seem that our hearts must break with the misery by which we are surrounded, and upon which we almost constantly look. Often and often as I go through these towns and villages and see at nearly every step something that naturally repels me and then contrast it with the home-land (I am not forgetting that sin abounds even there) I say, "Blessed is the nation whose God is the Lord." But who hath made us to differ? Why is it that you and I, to-day, are not in the hovel of one of these poor creatures in priest-ridden, plague-ravaged, famine-devastated, India? How much owest thou thy Lord for the privileges of birth in a land flooded with gospel light? Will you not carefully consider this question in the presence of Him who has given you much and who will require much from you?

Amounts Received by W. B. M. U. Treasurer.

FROM DEC. 14TH TO DEC. 30TH.

Havelock, Tidings, 25c; Alexandra, F. M., \$4. H. M., \$3. Tidings, 25c; Truro, 1st church, F. M., \$20.14, H. M., \$13.97; Yarmouth, Tidings, 25c; Windsor, Reports, 50c; Wolfville, F. M., \$14, H. M., \$7, mite boxes, Chicacole Hospital, \$29; Yarmouth, Temple Church, Tidings, 25c; Reports 75c; Albert, F. M., \$9, H. M., \$10; Berwick, Mrs. J. L. M. Young to constitute herself a life member, F. M., \$25, Osborne, F. M., \$4.05, Tidings 25c; Reports, 10c; Lakeville and Parrsboro, Tidings, 25c; Torbrook, F. M., \$6, H. M., \$5; North River, F. M., \$3.50, H. M., \$3, Reports 50c; Aylesford, F. M., \$11, Chelsea, Mass, Mrs. Wm Bentley, F. M., \$10, H. M., \$5, G. L. M., \$5; Summerville, F. M., \$8.36, H. M., \$5.25, Tidings, 25c, Reports, 15c; New Tusket, F. M., \$12.76, Chelsea, F. M., \$5; Doaktown, F. M., \$10; Halifax, 1st Church, F. M., \$20, H. M., \$10; Argyle Head, F. M., \$1, H. M., \$1; Harper's Brook, towards Miss Clarke's salary, \$10, H. M., \$6; Middle Sackville, F. M., \$8, H. M., \$8; Nictaux, F. M., \$15.78, H. M., \$2.52; Windsor, F. M., \$7; Riverglade, F. M., \$8.

Mrs. Mary Smith, Treas. W. B. M. U.

Amherst, P. O. Box 513.

Subscribers will please examine labels on paper showing date to which subscription is paid and if in arrears, please remember that we are in need of the money. If any error, do not fail to advise office at once.

Eczema

It is also called Salt Rheum.

Sometimes Scrofula.

It comes in patches that burn, ite, ooze, dry and scale, over and over again.

It sometimes becomes chronic, covers the whole body, causing intense suffering, loss of sleep, and general debility.

It broke out with its peculiar itching on the arms of Mrs. Ida E. Ward, Cove Point, Md., and all over the body of Mrs. Geo. W. Thompson, Sayville, N. Y.; troubled Mrs. F. J. Christian, Mahopac Falls, N. Y., six years, and J. R. Richardson, Jr., Cuthbert, Ga., fifteen years.

These sufferers testify, like many others, that they were speedily and permanently cured by

Hood's Sarsaparilla

which always removes the cause of eczema, by thoroughly cleansing the blood, and builds up the whole system.

20th Century Fund.

Havelock, Owens Keith, \$1; Harvey (Mr and Mrs Calkins, \$1.75; Walter Downey, \$2.50)—\$4.25; Prince William, John Crudson, \$1; Kingsclear, (G S Barker, \$1, Mrs R B Hartt, \$1, G B Kilburn, \$2.50, G A Hammond, \$3, Harriet Kelly, \$3, Mrs Ed Elliott, \$2)—\$12.50; Macnaquac (Mrs A E Kilburn, \$3, John Kilburn, \$4)—\$7; Salisbury, H W Crandall, \$2; Sackville, (Silas W Copp, \$1, Mrs Louisa Ford, \$1, Mr and Mrs H Palmer, \$2, Henry Harper \$4)—\$8; St. Andrews and, E Jennie Bleakney, \$5; Hillsboro (Mrs Beatty, \$1, Jas. A. Steeves, \$3)—\$4; Point de Bute, (Alfred Tingly, \$2, Mrs Victor Dixon \$1)—\$3; New Maryland, (Mrs D D Nason, \$1, Helen B Nason, 50c; Mrs. John E Morgan, \$1, Gertie Nason 25c)—\$2.75; Cambridge (Mrs W H White \$4, Jennie Straight \$1)—\$5; St. Martins Mrs M L Cochran, \$2.50; Dorchester, Mrs C B Record \$5; Springfield, (Jos Scribner 1, D W Spragg \$1, Lizzie Summerville \$2, Lee Spragg \$1, Sarah Neal \$1, Mrs A Spragg \$1, Mr J Cowan \$1, Mrs. Ab Hatfield \$1, Isa Kierstead \$1, Wm Field \$2, W T Perkins \$2)—\$14; St. George, Mrs Walter Messonett \$1; Jacksonville S S \$3.34; Johnston 1st, Isaac T Hetherington \$2; Main St, Mrs Geo R Johnston \$1; Florenceville, D W Estey \$2; Newcastle Chas M Larkin \$1; Jemseg, Chas J Colwell, \$1; Hopewell, (Mrs L P Williams, \$4, Mr and Mrs S S Calhoun, \$2)—\$6; Germain St, Will C Brown, \$2; Lower Cambridge, (Chas MacAlpine, \$1, Harly P Chase, \$1)—\$2; Andover, Mr and Mrs E W Sisson, \$3; Surry (Alfred Warnock, \$1, John Cartwright, \$1, Harry Steves, \$1)—\$3. Total \$104.34.

PRINCE EDWARD ISLAND.

Bedeque, Herbert Leard, \$2. Total, \$106.34.

Dec. 16, 1903. J. W. MANNING, Treas.

At one of the sessions of the Western New Brunswick Association held in Marsville in June last a resolution was adopted pledging five hundred new subscribers to the MESSENGER & VISITOR, during the approaching association year. Brethren Cahill, Jacksonville; Freeman, Centreville; Smith, Florenceville and Demmings, Andover have made efforts toward securing the hoped for additions and we expect to hear from them again as well as from other pastors within the bounds of the Association.

A number of our subscribers are manifesting their interest in the paper by sending the name of a new subscriber with their own renewal subscription, securing the two papers for \$2.50.

Man.

Man is a most wonderfully constructed being (truly "most fearfully and wonderfully made"); the grandest and best of God's creation on earth, and evidently intended by the Creator, to reflect His Glory on earth, yet as a writer puts it—"Man has no inherent life"; Though made of the highest type of life, but derives his life and light from the one source of life and light—the great fountain head." Schaff says "Divine life and light flows from Jesus," etc. The polished diamond, as it sends forth its brilliancy depends on God's light for its sparkling rays, so with man, he can reflect God's light but cannot produce it. The light—God's gift—is eternal life. When this light and life come into the soul, all is light, indeed, then the human reflects the Divine, and here is seen man's highest attained excellence and beauty, as in the sparkling gem.

May each reader strive to possess and reflect this Divine light until the darkest parts of this sin cursed world see and enjoy it as we in Christian lands now do or may do. "For the earth shall be filled with the glory of the Lord, as the waters cover the sea." G.

We must amalgamate with our boldness the loveliness of Jesus' disposition. Let courage be the brass, let love be the gold. Let us mix the two together; so shall we produce a rich Corinthian metal, fit to be manufactured in the beautiful gates of the temple.—Sol.



**SCOTT'S EMULSION**

is for babies and children who are thin and pale when they ought to be fat and ruddy; for men and women who are weak and delicate when they ought to be strong and hearty—for all who are not getting proper nourishment from their food.

Poor blood, thin body, open the door for disease. Scott's Emulsion bars the way. Makes the blood richer, produces healthy flesh and above all provides nourishment.

Avoid these so-called wines, cordials and extracts of cod liver oil that are prepared for the taste only, contain none of the value of cod liver oil and which contain a large percentage of alcohol.

Scott's Emulsion has been the reliable cod liver oil preparation for over a quarter of a century.

We'll send you a sample free upon request.  
SCOTT & BOWNE, Toronto, Ontario.

**Notices.**

**Our Twentieth century Fund \$50,000.**

Foreign Missions, India, \$25,000; Home Missions, Maritime, \$10,000; North West Missions, \$8,000; Grand Ligne Missions \$5,000; British Columbia Missions, \$2,000; Treasurer for Nova Scotia,

REV. J. H. BARSS,  
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, D. V., a meeting of the Board of Governors of Acadia University in the College Library, on Tuesday, the 12th of January, at 10.30 a. m. A full attendance is desired.

S. B. KEMPTON, Sec'y. Board.  
Dec. 30, 1903.

The next session of the Queens County Quarterly Meeting will convene with the First Cambridge Baptist church, McDonald's Corner, beginning Friday evening, Jan. 8th, 1904, and continuing Saturday and the Sabbath. The programme will be arranged at the Quarterly Meeting of the committee.

J. COOMBS, Sec'y.

Dec. 20th, 1903.

**Personal.**

Rev. George Taylor desires his friends to note that his present address is 20 Victoria Road, Halifax, N. S.

Rev. C. N. Barton closes his work at Debec, Jan. 3rd, and removes to Meductic, York Co., having accepted a call to the pastorate of the Benton and Canterbury churches.

Rev. D. L. Parker, son of Rev. D. O. Parker, formerly of Wolfville, N. S., has accepted a call to the Emmanuel Baptist church of Sacramento, Cal. Mr. Parker comes to Sacraments from Madera, Cal. where he has had a successful pastorate.

Rev. P. J. Stackhouse entered upon the work of his sacred pastorate with the Tabernacle church, St. John, on Sunday last. Mr. Stackhouse's many friends in St. John, are glad to welcome him back and see him looking so well. All will unite in wishing him abundant success in his work.

Pastor Cohoe of the Brussels Street Church returned from Toronto last week with his bride. The MESSENGER AND VISITOR desires to extend its hearty congratulations and good wishes.

Mrs. Kelly, wife of Rev. E. W. Kelly, who had for some time past been residing with friends in the United States, has lately left for Burma, in order to rejoin her husband in Mandalay.

**SAMPLES OF CHOICE GRAIN FOR THE IMPROVEMENT OF SEED.**

To the Editor of The MESSENGER AND VISITOR.

DEAR SIR,—

By instruction of the Hon. Minister of Agriculture another distribution will be made this season of samples of the most productive sorts of grain to Canadian farmers for the improvement of seed. The stock for distribution is of the very best and has been secured mainly from the excellent crops recently had at the branch Experimental Farm at Indian Head in the North-west Territories. The distribution this spring will consist of samples of oats, spring wheat, barley, Indian corn and potatoes. The quantities of oats, wheat and barley to be sent this year will be 4 lbs. of oats and 5 lbs. of wheat or barley, sufficient to sow one twentieth of an acre. The samples of Indian corn and potatoes will weigh 3 lbs. as heretofore. Every farmer may apply, but only one sample can be sent to each applicant, hence if an individual receives a sample of oats he cannot also receive one of wheat, barley or potatoes, and applications for more than one sample for one household cannot be entertained. These samples will be sent free of charge through the mail.

Applications should be addressed to the Director of Experimental Farms, Ottawa, and may be sent in any time before the 1st of March, after which the lists will be closed, so that all the samples asked for may be sent out in good time for sowing. Parties writing should mention the sort of variety they would prefer, and should the available stock of the kind asked for be exhausted, some other good sort will be sent in its place.

WM. SAUNDERS,  
Director Experimental Farms.  
OTTAWA, December 15, 1903.

**Help One Another.**

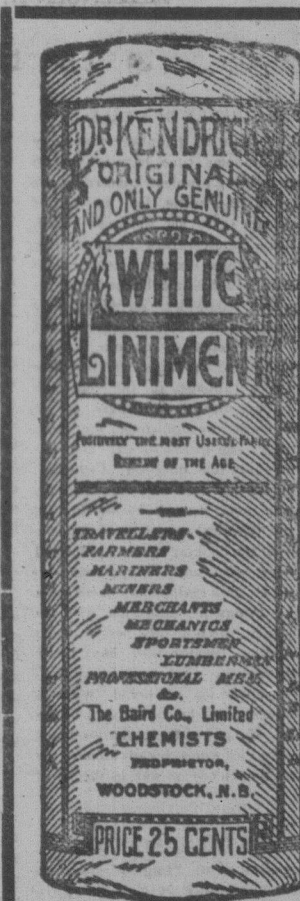
AN INTERESTING CHAT WITH REV. R. HATCHETT.

He Asserts People Should Speak Plainly When Their Words Will Benefit Others. From the Recorder, Brookville, Ont.

Rev. R. Hatchett, general agent of the African Methodist Church in Canada, spent several days in Brockville recently in the interest of the church work. Talking with a reporter he said he always liked to visit Brockville, because he found so many of its citizens in hearty sympathy with the church work here presents. "And besides, said Mr. Hatchett, I have what may be called a sentimental reason for liking Brockville. It is the home of a medicine that has done me much good and has done much good to other members of my family. I refer to Dr. Williams' Pink Pills." "Would you mind," asked the reporter, "giving your experience with Dr. Williams' Pink Pills?" "Not at all," said Mr. Hatchett, "I always say a good word for this medicine whenever the opportunity offers. I know some people object to speaking in public about medicines they use, but I think this is a narrow view to take. When one finds something really good and really helpful in relieving human ills, it seems to me it is a duty we owe to other sufferers to put them in way of obtaining new health. You can say from me therefore that I think Dr. Williams' Pink Pills a very superior medicine—I know of no other so good. My work as you may judge, is by no means light I have to travel a great deal in the interest of the church work, and it is no wonder that often I find myself much run down, and afflicted almost with a general prostration. It is on occasions of this kind that I resort to Dr. Williams' Pink Pills, and I can say in all sincerity that they never failed me. The pills have also been used in my family, and among my friends, and the results have always been satisfactory. You may just say from me that I think those who are afflicted with any ills for which this medicine is recommended will make no mistake in giving Dr. Williams' Pink Pills a trial."

The Rev. Mr. Hatchett's home is in Hamilton, Ont. where he is known to most of the citizens and greatly esteemed by those who know him.

"How did he get his title of Colonel Did he ever live in Kentucky, or was he on some Governor's staff once?" "No, he once had a half interest in a race horse."—Chicago Record Herald.



**Use**

UPPER MAGAGUADVIC, N. B.  
THE BAIRD CO., LTD.,  
DEAR SIRS,—For seven years I was troubled with a sore foot. I was to the head doctors of the Boston Hospital, also to several other doctors, but they could do nothing to cure it. I tried everything I could think of, and was just about giving up when I thought I would try KENDRICK'S LINIMENT. I had not used quite one bottle before my foot was entirely well. He recommends it highly to everybody.  
Wishing you every success with the medicine, I remain,  
Yours truly,  
CORRA MAY WILSON.

**Kendrick's**

I have been troubled for a number of years with Rheumatic Pains in my knees. KENDRICK'S LINIMENT made a complete cure and I can highly recommend it.  
MRS. T. LEDWELL,  
Georgetown, P. E. I.

**Liniment**

**LITERARY NOTE**

"Some Grave Missionary Problems," form the fitting subject for the opening article in the January number of The Missionary Review of the World. Dr. Pierson points out the lions in the way, but is by no means discouraged by them. They demand attention that they be overcome. A striking article is contributed by Dr. Walter Laidlaw, on "The Redemption of the City," which shows the great work to be done and the need for cooperation among Christian churches. It is an article which every pastor ought to read. The story of the work of the Great British Bible Society is impressively told and illustrated, and there are numerous articles giving the outlook in Japan, China, Italy and India. This number also contains Dr. Leonard's valuable statistical tables for 1904. Published monthly by Funk and Wagnall's Company, 30 Layette Place, New York 2.50 a year.

A list of seventeen additional members of Joseph Chamberlain's tariff commission was issued on Tuesday, including representatives of colonial interests, and it was announced that Sir Robert Herbert, formerly under secretary of state for the colonies, and at one time agent general for Tasmania, has accepted the chairmanship of the commission.

Sir Benjamin Baker, who built the Nile dam, has just given out some new figures concerning the dam and its consequences. During the critical periods for the crops—March to June—the supply of water for irrigation was doubled by the dam. The irrigation of rice, prohibited in previous years, was allowed, and the increase in value of land now converted to irrigation is calculated at over \$25,000,000.

The postmaster general has directed that the minimum salary of postmasters be raised from \$10 to \$25 per year, and that the salaries of all those who are paid on a percentage of revenue be increased by 10 per cent on the amount which they would receive under the scale hitherto in operation. The commission paid for the transaction of money order and saving bank business has also been increased by the same percentage. The remuneration for the transaction of postal note business has been doubled. The allowance for rent of offices has been put on a more equitable basis. Hitherto no compensation whatever for the room occupied in post office work has been given until the business of the office showed a revenue of \$800 a year, rent allowance now begins when a revenue of an office reaches \$100 a year. The amount allowed for a \$100 office is \$5 per year, and increases of \$5 a year are allowed for every additional \$100 until a revenue of \$800 is reached.

**A Gift Worth Giving and a Present Worth Having**

The best holiday gifts are useful gifts, and one of the most useful is the New and Enlarged Edition of WEBSTER'S INTERNATIONAL DICTIONARY of English, Biography, Geography, Etymology, Etc. Useful, Reliable, Attractive. Lasting. The New Edition contains 25,000 New Words New Gazetteer of the World New Biographical Dictionary 6280 Pages, 6000 Illustrations, Rich Bindings. Why Not Give Some One This Useful Christmas Present? FREE—"A Test in Pronunciation." Instructive and entertaining for the whole family. Illustrated pamphlet also free. G. & C. MERRIAM CO., Publishers, Springfield, Mass., U. S. A.



**If you have not patronized Woodill's German Baking Powder**

In the past, YOU ARE SOLICITED to do so in the COMING YEAR, which with this joyous season it is hoped will be to you a HAPPY NEW YEAR.

The department of Trade and Commerce is in receipt of a communication from a large importing firm in Wellington, New Zealand, in which they state the new tariff bill which has just been passed by the New Zealand government giving a preference to British or colonial goods, will affect to a very large extent their importations heretofore received from the United States, and it will necessitate their relinquishing or transferring much of their business both to England and to Canada. They are now anxious to hear from Canadian manufacturers especially of office specialties and printing paper.



**HEAD BACK LEGS ACHE**  
 Ache all over. Throat sore, Eyes and Nose running, slight cough with chills; this is La Grippe  
**Painkiller**  
 taken in hot water, sweetened, before going to bed, will break it up if taken in time.  
 There is only one Painkiller. "PERRY DAVIS"

**Eating Became a Dread.**

**HOW MANY PEOPLE ARE ALMOST AFRAID TO SIT DOWN TO THEIR MEALS?**  
**YOU MAY BE ONE OF THEM. IF YOU ARE, THERE IS A CURE FOR YOU.**

**BURDOCK BLOOD BITTERS**

**CURES INDIGESTION, DYSPEPSIA, BELIOUSNESS, SORE, WEAK AND ALL STOMACH TROUBLES.**

Mr. J. G. Clunis, Barney's River, N.S., tells of what this wonderful remedy has done for him:—It is with gratitude that I can testify to the wonderful curative powers of B.B.B. I was so badly troubled with indigestion that whatever I ate caused me so much torture that eating became a dread to me. I tried numerous physicians, but their medicines seemed to make me worse. I thought I would try B.B.B., so got a bottle, and after taking a few doses felt a lot better. By the time I had taken the last of two bottles I was as well as ever, and have had no return of the trouble since. I recommend your medicine to the highest degree. B.B.B. is for sale at all dealers.

The winter term at the  
**Maritime Business College,**  
 Halifax, N.S.,  
 will open January 4, 1904.

Cost of Tuition:  
 1 month \$10.00  
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 Free Calendar on Application.  
**KAULBACH & SCHURMAN,**  
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**The Surest Remedy is**  
**Allen's Lung Balsam**  
 It never fails to cure a SIMPLE COLD, HEAVY COLD, and all BRONCHIAL TROUBLES.  
 Large Bottles \$1.00. Medium Size 50c.  
 Small or Trial Size 25c.  
 Endorsed by all who have tried it.

**CANADIAN PACIFIC PUBLICATIONS.**

"The New Highway to the Orient."  
 "Westward to the Far East."  
 "Fishing and Shooting in Canada."  
 "Time Table with Notes."  
 "Around the World."  
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 "Quebec—Summer and Winter."  
 "Montreal—The Canadian Metropolis."  
 "Houseboating on the Kootenay."  
 "Across Canada to Australia."  
 "Banks and the Lakes in the Clouds."  
 "The Yoho Valley and Great Glacier."  
 "The Challenge of the Rockies."  
 "Western Canada."  
 "British Columbia."  
 "Tourist Cars."  
**WORLD'S FAIR, ST. LOUIS, APR. 30TH TO DEC. 1ST, 1904.**  
 Write for descriptive matter, rates, etc., to  
**C. B. FOSTER,**  
 D. P. A., C. P. R., ST. JOHN, N. B.

**The Home**

**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 recently, housekeepers planned their meals with a careless disregard to the chemical properties of foods and the combinations of meats and vegetables served 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 cabbages 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 knowing much about the constituents of the 'staff of life.' The girl of the cooking schools will not make the worse bread because she understands the science as well as the art of it.

**DIET AND THE COMPLEXION.**

The criticisms of an "English lady," on the personal appearance of Canadian girls, which caused some wild indignation on the part of the criticised and considerable comment from various quarters, may have at least some good effect in making girls stop to think if there may not be just a little truth in the assertion that their complexions, which "English lady" very frankly points out leave much to be desired, are the worse for too much sweets. How many girls stop to consider the important bearing which the manner in which they stand, sit or walk has upon the prettiness of their figures? Good wholesome, suitable food is an essential foundation to good looks, and the girl who makes a point of only eating nutritious, digestible food, in judicious quantities, will do much toward retaining her good health and improving her claims to beauty.

On the other hand, the girl who gratifies every taste, and indulges in such things as sweetmeats and pastry simply because she likes them, irrespective of whether they do her any harm, or not, cannot hope to gain in beauty. Then, again, if the figure is to be improved, care must be taken that the body is properly poised at all times. Twice the work can be accomplished with the minimum of fatigue if the body be held in harmonious poise in all occupations of life, whether sitting over a typewriter, a writing desk, sewing or a book. All bending of the body when leaning over work or sitting at a desk should come from the hips, not from the waist. It is the curving of the spine, and treating the waist as if a joint were there, which causes round and aching backs. To walk properly, too, with the head erect and shoulders squared, strengthens the body and gives tone to the nerves.

It is essential, too, that strict attention should be paid to the ventilation of the bedroom. It is little use in a girl learning to walk, sit, breathe and eat properly, if she sleeps in a close bedroom every night. She must breathe good, pure air while sleeping as well as during the daytime, and thus obtain real beauty sleep.—Witness.

**BEHIND THE VEIL.**

A writer who lives in Paris, and is quite an authority on fashion in dress, says that veils are supposed to be quite out of fashion. It is hard to imagine how the Parisian women who 'do' their faces up so frankly can afford to dispense with the softening influence of the veil. On the other hand, it is very difficult to wear a veil gracefully with the large picture hat that have recently been

in vogue. But the shade thrown by a large hat is an excellent substitute for the glamour lent by a veil. No one knew this better than the old English painters. One cannot imagine a Romney, a Sir Joshua Reynolds or a Gainsborough with a veil on. Nor can any one imagine anything more melting than the soft veil of shadow that Romney in particular knew how to throw over a fair face hidden away under a large hat. Veils are undoubtedly trying to the eyes and in many cases irritating to an injurious extent. A story is told of a celebrated oculist of the present day who invited a friend to walk out and see a fine mansion he had just built. As they came upon it the oculist turned to his friend and remarked, "That house was build with dotted veils." Plain gauze veils are not particularly injurious, and they serve the purpose of keeping the hat and the hair in compact and tidy shape.

**GRILLED NUTS.**

Boil two cupfuls of granulated sugar with a half cupful of water till it hairs. Add two cupfuls of blanched and dried almonds and filberts mixed, and stir till the sugar grains and clings to the nuts. When well coated and before they get into a mass, turn them out and separate any that have stuck together.—California Ladies' Magazine.

**TOMATO AND BEEF SOUP.**

Stew the contents of a two pound can of tomatoes for half an hour with a medium sized onion sliced, an outside stalk of celery diced, three sprigs of parsley, a dozen pepper corns, six cloves and bay leaf; press through a sieve using a wooden spoon to force the pulp through; return to the kettle with a pint of beef stock; season with salt and lay in a tureen two pimentos (olives stuffed with tiny red peppers) and two one inch square dice of thin fried bread for each plate. Another delicious tomato soup omits the beef stock, adds a thickening of one-tablespoonful of flour; dilutes with water to the constituency of thin cream, and lays two thin disks cut from an orange for each plate or cup in which it is to be served, in the tureen before pouring in the boiling soup. Leave on all the rind, but remove any seeds.

The latest wrinkle in roasting turkeys and chickens is to omit the dressing altogether, merely laying two stalks of celery in the cavity and sewing shut. It is said that this renders the flesh sweeter, as the dressing absorbs so much of the juices. Personally, I prefer delicious dressing, which is to me the best part of the bird.

A dark calico bag or case to cover the ironing board when not in use was one of the practical presents received by a young housekeeper last Christmas. It was something she had not thought of making for herself, but its usefulness was apparent at first sight. It is a nuisance to remove the ironing sheet every time the board is put aside, but unless this is done, or the board covered, the sheet becomes soiled and damaged.

**AN OPEN LETTER TO MOTHERS.**

"I cannot praise Baby's Own Tablets too highly," writes Mrs. James S. Beach, Campbell's Bay, Que. "From the time my baby was born he was troubled with pains in the stomach and bowels and a rash on his skin that made him restless day and night. I got nothing to help him until I gave him Baby's Own Tablets, and under their use the trouble soon disappeared, and all my friends are now praising my baby he looks so healthy and well. I give him an occasional Tablet, and they keep him well. I can heartily recommend the Tablets to any mother who has a young baby."

Thousands of others mothers praise this medicine just as warmly, and keep it on hand in case of emergency. The tablets cure all the minor ills of little ones; they act gently and speedily, and are absolutely safe. Sold by all druggists or sent post paid at 25 cents a box by writing The Dr. Williams' Medicine Co., Brookville, Ont.

**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.

**This School Has Been the Making of Me"**

Is what a young man who has just graduated from  
**Fredericton Business College,**  
 Remarked to the Principal, as he said good bye before leaving for Toronto to accept a position in that city. It can do the same for you. Send for catalogue.  
**W J. Osborne,**  
 Fredericton, N. B.

**"The D.L." Emulsion**  
 Trade-mark.  
 Prevents Emaciation  
 Increases the Weight  
 Builds up Solid Flesh  
 Sweet and Palatable as Cream  
 Does not Derange Digestion.  
 A POSITIVE CURE FOR  
 Nervous Exhaustion,  
 La Grippe, Anaemia,  
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 Pulmonary Diseases.

**Troubled with Kidney Trouble for Six Months.**

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

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

**DOAN'S KIDNEY PILLS**  
 TAKEN AT THE FIRST SIGN OF BACKACHE WILL SAVE YOU YEARS OF MISERY. Mrs. William H. Banks, Torbrook Mines, N.S., tells the public about the great qualities of Doan's Kidney Pills in the following words:—I was troubled with kidney trouble for six months, and had such terrible pains across my kidneys all the time that I could hardly get around. After taking one box of Doan's Kidney Pills I began to feel better, and by the time I had taken three boxes I was completely cured.  
 Price 50c. per box, or 3 boxes for \$1.25; all dealers or The Doan Kidney Pill Co., Toronto, Ont.

**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, 1904.

JANUARY TO MARCH.

Lesson IV.—January 24. Jesus Rejected at Nazareth.—Luke 4:16-30.

GOLDEN TEXT.

He came unto his own and his own received him not.—John 1:11.

EXPLANATORY.

Subject: A Gospel Sermon by Jesus, and its Sequel.

THE PREACHER.—V. 15. A man who had been brought up in Nazareth from the time he was two or three years old, and was a familiar figure in the town. Of a good, but not prominent family, a carpenter and cabinet-maker whose handiwork was, doubtless, in many of their houses, and who had often taken part in their synagogue services. Something more than a year before this time, he had left Nazareth, was baptized by John, and tempted in the wilderness, and entered upon his work in Judea. Here he labored for a year, with an occasional visit to Galilee with a few disciples.

THE PLACE.—In Galilee. At the close of his year in Judea Jesus began his great work in Galilee, the most fertile and populous portion of Palestine; full of trees, orchards, gardens, grain fields, olive groves, and vineyards; abounding in business activities, manufactories, fisheries, and exports of olive oil and fruits. Being in closer contact with the outer world, the great Roman highways between the Euphrates region and Egypt and Italy passing through it, and farther away from the narrowing influences of the scribes and Pharisees, Galilee was more open to new truths and more receptive than was Judea.

In Nazareth (v. 16). After a few weeks in Galilee, Jesus came to Nazareth. According to Stapfer, Nazareth was a town of not over 2,000 inhabitants, but our consul, Selah Merrill, in accordance with Josephus, regards it as a city of 15,000 to 20,000.

In the Synagogue. AND, AS HIS CUSTOM WAS. All his life long Jesus regularly attended the Jewish church. He went into the synagogue, the old familiar place where he had worshipped, and where he had been to school. The synagogue took the place of our modern church, usually a square room, with a platform and pulpit for preaching at one end, behind which was the ark containing the rolls or books. The reading-desk was on a platform in the centre. The arrangement can be seen in the modern orthodox synagogues of the Jews. The women were within a latticed partition. On the Sabbath day, showing how Jesus kept the Sabbath.

THE AUDIENCE.—Most of the faces Jesus looked upon, as he stood by the reading-desk with the roll in his hands, must have been familiar; his teachers, the elders of the church, his schoolmates, the men he had worked with, his neighbors and acquaintances, and many rougher men who had often seen his familiar figure in the streets, but had no desire for intimate association with one so thoughtful, so pure, whose very presence was a reproof to vice and folly.

### KNOWS NOW.

Doctor Was Fooled by His Own Case for a Time.

It's easy to understand how ordinary people get fooled by coffee when doctors themselves sometimes forget the facts.

A physician speaks of his own experience: "I had used coffee for years and really did not exactly believe it was injuring me although I had palpitation of the heart every day.

"Finally one day a severe and almost fatal attack of heart trouble frightened me and I gave up both tea and coffee, using Postum instead and since that time I have had absolutely no heart palpitation except on one or two occasions which caused severe irritation and proved to me I must let it alone.

"When we began using Postum it seemed weak—that was because we did not make it according to directions—but now we put a little bit of butter in the pot when boiling and allow the Postum to boil fifteen minutes which gives it the proper rich flavor and the deep brown color.

"I have advised a great many of my friends and patients to leave off coffee and drink Postum, in fact I daily give this advice." Name given by Postum Co., Battle Creek, Mich.

Many thousands of physicians use Postum in place of tea in their own homes and prescribe it to patients. "There's a reason."

A remarkable little book "The Road to Wellville" can be found in each pkg.

THE TEXT.—Vs. 16, 17, 18. AND (HE) STOOD UP FOR TO READ. Jesus had, doubtless, as one who had gained distinction in other parts of the country, been invited to conduct the services. The reading was always done standing. Jesus went up into the reading-desk and stood waiting for the roll.

17. THERE WAS DELIVERED UNTO HIM (brought by the attendant from the case where the rolls were kept) THE BOOK (or roll) OF THE PROPHET ESAIAS, Isaiah. In Hebrew. The Bible was necessarily divided into quite a number of volumes or rolls. HE FOUND THE PLACE. He selected it as the most fitting for his purpose, or, possibly, it came in the order of the cycle of lessons, though it is not certain that there was any such cycle in those days. WHERE IT WAS WRITTEN (Isa. 61:1, 2). The words are a free reproduction of the Septuagint, the Greek translation at that time in common use.

INTRODUCTION.—V. 18. THE SPIRIT OF THE LORD. Jehovah, the eternal, Almighty God. IS UPON ME. There was no resistance, or perversion, or prejudice in the nature of Jesus which would mar in any way the Spirit working through him. We always have to consider the personal equation in every human being, even when guided by the Spirit. BECAUSE HE HATH ANOINTED ME. Set apart, divinely appointed, as kings and priests were by the ceremony of anointing.

I. JESUS BRINGS GOOD NEWS TO THE POOR. ABUNDANT SUPPLIES FOR EVERY NEED.—(V. 18.) TO PREACH THE GOSPEL, the good tidings, good news. Our word "gospel" is a compound of "good," or "good," and "spell," story, tidings, news. TO THE POOR. "In Scriptural language the poor represent all who are destitute of good necessary to their perfection and happiness, especially those who feel their want and are disconsolate.

II. GOSPEL OF COMFORT, RELIEF, AND A NOBLER LIFE FOR THE BROKEN HEARTED.—(V. 18.) TO HEAL THE BROKEN HEARTED. Overwhelmed with sorrow for their sins, or their losses and sufferings. These Christ came to heal. For them he wrought many miracles. He cared for and sympathized with them in bodily sufferings and at the same time led them to higher things. And Jesus is doing the same to-day.

III. THE GOSPEL OF DELIVERANCE TO CAPTIVES.—(V. 18.) TO PREACH (a different word from preach in the first part of the verse), to herald, to proclaim aloud to all. DELIVERANCE TO THE CAPTIVES. Literally, those conquered by the spear-point, prisoners of war. "Compare Isa. 42:7; 'To bring out captives from the prison, and those who sit in darkness from the house of restraint.' The allusion is to Israel, both as captive exiles and as prisoners of Satan in spiritual bondage."

IV. THE GOSPEL OF LIGHT.—(V. 18.) RECOVERING OF SIGHT TO THE BLIND. There are three sorts of blindness.

1. Blindness of the body—an example of the darkness of sorrow and trouble abounding in the world.

2. Mental blindness—ignorance, low idea, narrow outlook, failure to know what is wisest and best for this life.

3. Moral blindness—ignorance of God, of righteousness, of heaven, of the possibilities of the soul, of highest hopes and joys of true life.

V. THE GOSPEL OF LIGHT.—(V. 18.) TO SET AT LIBERTY THEM THAT ARE BRUISED. These words come from another part of Isaiah (58:6); but belong to the prophet's words, and are a part of the longer passage which Jesus doubtless read, of which the words recorded by Luke are the real text of Jesus' discourse. Bruised refers to those "who are shattered in fortune, and broken in spirit." The gospel is the good tidings of the liberty which is the portion of the children of God.

VI. THE WORLD WIDE WELCOME.—Vs. 19-21. TO PREACH (herald, the same as the second preach in v. 18) THE ACCEPTABLE YEAR OF THE LORD. The year or era in which God has been pleased, for the best of reasons, to bring these blessings to the people. God's chosen opportunity had come. The allusion is, no doubt, to the great year of jubilee, every fiftieth year (Lev. 25:8-17). This was the great year of the Jews, full of unnumbered blessings. The Jewish captives were all set free.

20. AND HE CLOSED THE BOOK. By rolling up the roll. AND . . . GAVE IT . . . TO THE MINISTER. The attendant. AND SAT DOWN. "The habitual position of a Jewish teacher." So that his sitting down was the signal that he was about to speak.

21. THIS DAY IS THIS SCRIPTURE FULFILLED. This prophecy was originally spoken to the exiles in Babylon. They were poor, oppressed, broken-hearted, away from home, blind to the goodness and promises of God. Then the prophets came with glorious promises and invitations: visions of hope, of a new kingdom, of a prosperous nation, of a time when "Gentiles should come to their light and kings to the brightness of their rising," "when the waste places should break forth into joy, and sing together."

Now Jesus says, "These prophecies, fulfilled in a measure to your fathers, are now to have their fuller, larger, and more glorious fulfillment. I myself am the Messiah, through

whom these promises shall be realized. The year of jubilee has come. This verse expresses the substance of what Jesus said to audience before him.

HOW THE SERMON WAS RECEIVED.—Vs. 22-30. First: By Some it was Welcomed with Joy. 22. ALL BARE . . . WITNESS. There was a general agreement as to the GRACIOUS WORDS (literally, the words of grace) of Jesus. His promises were beautiful; the visions he presented were entrancing; his application of the Scriptures most comforting. To some these feelings were, doubtless, sincere and deep. The words of grace found lodgment in their hearts.

Second: By the Many it was Rejected. The impression was like the sunset glow on the sea, that soon fades away and leaves no trace behind. They immediately saw the difficulty of believing that Jesus was the Messiah, and inquired, IS NOT THIS JOSEPH'S SON? "Just as a single sentence is given as a summary of his discourse, so a single question is given as a summary of their skepticism."

25. YE WILL SURELY SAY. For he saw the taunt in their hearts, even if it had not been murmured among themselves. PHYSICIAN, HEAL THYSELF. Do for yourself what you have promised to others. Show in your own person the powers and glories you say belong to the Messiah, and you can do it by working here and now such miracles as we have heard done in CAPERNAUM.

24. AND HE SAID. This statement between two utterances of Christ imply a space of time between them. He proceeds to tell them that his conduct in this case was exactly in accordance with that of the prophets whom they revered, in the fact that they were not accepted by their own countrymen.

NO PROPHET IS ACCEPTED IN HIS OWN COUNTRY. A general truth, the statement of a common experience. No matter what Jesus should do there, they would not accept him. Greatness is often an invisible quality, manifested on special occasions, and hence, not realized in ordinary circumstances.

28. AND ALL THEY IN THE SYNAGOGUE . . . WERE FILLED WITH WRATH. The tense (aorist) implies a sudden outburst. The implication that they were not worthy of having miracles done for them, the assumption of conscious superiority was "the climax of all that was intolerable to them as coming from a fellow-townsmen whom they wish to rank among themselves; and at these words their long-suppressed fury burst into a flame. The speaker was no longer interrupted by a murmur of disapprobation, but by a roar of wrath."

29. AND ROSE UP, irreverently breaking up the service. AND THRUST HIM WITH VIOLENCE. They were a furious mob. UNTO THE BROW OF THE HILL. "Nazareth spreads itself out upon the eastern face of a mountain, where there is a perpendicular wall of rock from forty to fifty feet high." MIGHT CAST HIM DOWN HEADLONG. "Compare the Tarpeian rock at Rome, from which the Roman mob cast unpopular persons."

30. BUT HE PASSING THROUGH THE MIDST OF THEM. Alford thinks this was miraculous. Many others think it is not, but that, as Godet says, "he passed through the group of these infuriated people with a majesty which overawed them." "It seems at times that the divinity within Jesus shone forth with awe-producing power" (John 18:6; 10:39; 8:59).

### DO YOU CARE?

When you hear some one say, "I don't care what church a person belongs to just so he is a Christian," look out for that man. He is insincere or else of no account to his church. If he loved his church home—as he should, he would as lief say of one of his own children, "I don't care what family that child belongs to, just so it is white." I find it is bad practice to argue with neighbors over the yard fence; but it is a good thing to keep your chickens at home. They scratch and misbehave till the neighbors complain.

If they stray too much the neighbors claim them." I had three neighbors who fell out and did not speak for fourteen years over one gadabout hen, and that hen was not worth killing. In fact, it would have been happiness in those homes and dollars in the pockets of the men if some bad boy had killed the old hen with his bean shooter. She got to gadding to one house, laid a few eggs and raised a big cackle, but before she got to setting she imagined that the other hens were pecking at her and left for another flock. Being of a suspicious unsettled temperament, she was satisfied nowhere and running everywhere.—O. E. Moffet.

## 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 F. 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.

## You are the Man

If you are a total abstainer, and in good health, you 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.

Church Bells in China or Stately, None so satisfactory as McShane's McShane's Bell Foundry, Baltimore, Md., U. S. A.

## Gates' Acadian Liniment.

reaches the homes of the Maritime Provinces Thousands of people keep a bottle ready for immediate use in case of accidents, to break up colds by taking a few drops in hot water, to allay the effects of Quinsy and Diphtheria, etc.

FISHERMEN all around our coasts are using it for application to cuts and bruises when their hands get sore from working in salt.

LUMBERMEN regard it as unequalled and everywhere use it for their horses and cattle in camp.

ATHLETES find it the best rub-down as it thoroughly invigorates the skin.

In short, wherever its effects have been sought after, the result has been most satisfactory.

Now add YOUR experience to that of the rest.

Price, 25 cents.

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## To Housekeepers!

# Woodill's

German baking Powder.

## DO YOU USE IT?

A GUARANTEED CURE For DYSPEPSIA OR MONEY IS FOUND IN K.D.C. DR. MONEY REFUNDED



From the Churches.

DENOMINATIONAL FUNDS.

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

The Treasurer for New Brunswick is REV. J. W. MARSH, D. D., St. John, N. B., and the Treasurer for P. E. Island is M. A. W. STERN, CHARLOTTETOWN.

All contributions from churches and individuals in New Brunswick should be sent to DR. MANNING; and all such contributions P. E. Island to M. STERN.

YARMOUTH, N. S.—Rev. Chas. W. Rose now of Newton Mass., accepted Dec. 14th, 1903, the very unanimous call to the pastorate of the First Yarmouth church and will enter upon his work here next summer. Rev. Howard Whidden is now with us, we hope for the winter. The Church is indebted to Revs. King, Archibald, Porter, Spidel, Wallace, Manning and others for regular pulpit supply. CHURCH CLERK.

Yarmouth, N. S. Dec. 18, 1903.

NORTH RIVER, P. E. ISLAND—I have just closed an extended evangelistic campaign with Bro. H. Spurr. Eighteen were baptized and the churches much quickened in the deepening of spiritual life. The pastor expects to receive, at least, as many more before spring, as a result of the special services, together with his own faithful efforts. I am now assisting the energetic pastor of the North River church with encouraging prospects. A. F. BAKER.

HOPWELL, N. B.—A very pleasant surprise awaited us at Albert on Thursday evening, Dec. 24th. The people had gathered for Conference meeting. A suspicious looking bundle was noticed in the front pew of the church. Just before the opening of the service Conductor Downing of the S. & H. Railway stepped forward and with a few friendly words presented us with a very nice sleigh robe. It was a complete surprise, and expressed genuine good will. The Lord bless these kind people. At the Cape a kind friend reminded us on Xmas in such a way as to win the hearty thanks of the whole family. J. W. BROWN.

Dec. 28.

HILLEDALE, HAMPSHIRE, N. B.—We have just begun our ninth year with this church and still believe Hilledale and Fairfield are a paradise for a pastor. We are surrounded by a pastor who is kind, true and helpful, consecrated men of God. I deeply regret the removal of Bro. Shaw from Hampton; may the Lord's richest blessing rest on him in his new field. Bro. Townsend of St. Martins is doing a noble work there for Christ, yet has he found time on more than one occasion to reach us a helping hand. Recently he held a week's special services at Taberville; Bro. Ficht was with me two evenings and was much appreciated. Eighteen asked for prayers, four confessed Christ. Christmas night we gave our annual church entertainment, not a giddy, godless programme, but such as becometh the redeemed of the Lord. The building was filled to overflow; Catholics and Protestants alike listened attentively and appreciatively to the good news of glad tidings, said, read and sung. The programme was fully up to our best. At the close Deacon W. Fowler, in behalf of the church, presented the pastor with a purse, which with offerings sent from absent ones makes a donation of \$95.45, \$91 was cash; there was no trash. R. M. BYRON.

WESTCHESTER STATION.—The brethren here are encouraged by the coming of Rev. H. S. Shaw from Hampton to settle as pastor. They have given him a warm reception and made the parsonage quite comfortable. On Monday, 28th December, a very pleasant reunion was held in the meeting-house. Delegates from Westchester Mountain and Millvale, together with several ministerial brethren, helped to give interest to the occasion. Rev. W. E. Bates preached a real timely sermon helpful to our faith and encouraging to our hope. Bro. Estabrook from Springhill, in a brotherly fashion welcomed his old friend to the church and churches in this county; Rev. T. M. Young the new pastor at Parrsboro, gave an address replete with good advice to the church. Bro. Steele was chairman. We all felt that this recognition of a pastor is a fitting start on a new departure and tends to break up that abuse of our independence which some-

times seems like isolation. Nothing but good can come from such services. DIX.

NEWCASTLE, NORTHUMBERLAND CO., N. B.—In September a unanimous call came to me from Newcastle to become their pastor again. The outlook was somewhat discouraging, but feeling that it was a call of God we took our departure from Advocate Oct. 1st in sorrow by breaking ties that had been formed by the kindness of the people of Advocate and other parts of the field. During our three month's stay in Newcastle the people have been very kind in making our stay comfortable. Their houses were opened to us while our house was undergoing repairs, and every effort put forth to make us feel at home. But at last we are in our new home, which has been thoroughly remodelled and fitted up with all the modern improvements at a cost of about eight hundred dollars, of which a large percentage has already been paid. We cannot report so favorably in the spiritual department, but we believe that this work and the many tokens of kindness are but the evidences of hearts that are being warmed toward God, and we are looking and praying for the time when God will give us His Spirit and souls shall be borne into the kingdom. We also take this opportunity of expressing our gratitude to God and His people for the many expressions of love and to the brother who has kindly done us his horse and sleigh for the winter months. O. F. STEVENS.

O. F. STEVENS.

Dedication and Organization.

It will be good news to the Baptists of the Maritime Provinces and elsewhere to know that on Sunday, December 20th, a Baptist church building was dedicated to the worship of God and that a Baptist church was organized in the rapidly growing town of Sydney Mines. The dedication service took place at 11 a. m. The sermon by the Rev. G. P. Raymond of Charlottetown, P. E. I., was much appreciated by the large congregation. The subject was worship, his text, Psal. 145, I was glad when they said unto me let us go into the House of the Lord. Revs. J. D. Spidell and T. B. Layton were present and assisted in the dedication service. The North Sydney Baptists closed their church and encouraged us by their presence and financial help.

In the afternoon the church was organized, Rev. G. P. Raymond was chosen moderator, and Rev. J. D. Spidell, clerk. The minutes read showed that twenty persons have been dismissed from Calvary Baptist church, North Sydney, to join the new church and fourteen others, six from Scotland, two from Boston and six from other parts of the Maritime Provinces had received letters from their home churches, thus making a net membership of 34. Other Baptists in town will join us as soon as their letters arrive. Prayer was offered for the church by Rev. J. D. Spidell followed with an appropriate sermon on courage.

In the evening another inspiring service was held, Rev. A. J. Vincent of Sydney was the speaker. The sermon was a strong one, subject, The secret of a powerful church. Following the sermon Revs. D. MacMillan and H. McKinnon (Pres.) B. J. Porter, (Meth.) and Mr. A. E. Munns, general secretary of the Y. M. C. A. gave brief congratulatory addresses, thus bringing the day's services to a fitting close.

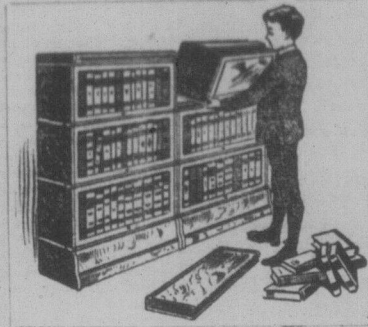
The offering or the Building Fund amounted \$117.00. The building, including the furniture cost \$2200.00. It is neat in appearance, convenient, and centrally located. We have paid \$1800.00 on the building. Brethren of the churches do not forget us and do not forget your promises made to me at the last convention, either that you would give personally or have a collection taken in your churches. Honor your word and help us now and God will bless you. Money invested here will be well invested. There is not a more promising or more encouraging field in the Maritime Provinces. ARTHUR H. WHITMAN.

Acknowledgment.

Would you kindly permit me to acknowledge the kindness of the church and friends at Cookville and Harper's Brook, who on the ninth ult. came to our house bringing precious gifts to the amount of \$31. The people are very thoughtful and kind to their pastor at all times, which makes it a pleasure to labor among them. Although a small church they are a people of great hearts and good will. May the Lord abundantly bless them. Midgic Station, N. B. C. S. STERN.

Globe-Wernicke "Elastic" Bookcases.

A SYSTEM OF UNITS.



The above is but one of several interior views showing the variety of arrangement to which the "Elastic Bookcases" are adapted. Other views, sent with catalogue, show them in various artistic arrangements in library, parlor, den, hall, etc. The "Elastic" Bookcase is the original and only perfect sectional case made. The doors are non-binding, dust-proof, operate on roller bearings, and positively cannot get out of order. The base units are furnished either with or without drawers. Ask for catalogue.

Manchester Robertson Allison, Limited.

St. John, N. B.

Baptist Periodicals

SIZE INCREASED  
PRICES REDUCED

The quarterlies are greatly improved and enlarged. The Senior is 48 pages, and finely illustrated. The Advanced is also enlarged and illustrated. Important changes have been made in the Teacher and Superintendent. The prices of some of the illustrated papers are reduced and their contents and appearance greatly bettered. Note especially OUR NEW PERIODICAL, Our Story Quarterly, for beginners. Send for samples.

MONTHLIES		LESSON LEAFLETS	
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Young Reader (monthly)	2 "	6 "	6 "
			(The above prices are all for clubs of five or more.)
Good Work (monthly)	15 cents per year!		In clubs of ten or more, 10 cents per year!

American Baptist Publication Society  
NEW ENGLAND HOUSE, 256 and 258 Washington Street, Boston, Mass.

A good habit to cultivate this year

**BENS DORP'S**

is the habit of using Bendsdorp's Cocoa.

Don't argue with dirt  
Use **Pearline**







HOW TO MEASURE SERMONS.

The late Dr. Parker once said: "It is a popular error to mistake that length is the only dimension of a sermon."

A man said to a minister: "Your sermons are too short."

Said the minister: "If you will practice all I preach you will find them quite long enough."

A sentence may be a sermon. You may measure sermons as you measure stars; not by their apparent bigness or littleness, but by the light they send through space. If a sermon reaches high enough, and penetrates keenly enough, it does not much matter about its length.

THROUGH PAIN TO PRAYER.

Pain often drives a man to prayer. The door that shuts him out from the world shuts him in to reflection, and, finally, into the ark of safety.

"There it is," said a young man, as he pointed to a diseased limb, which was eating away his life: "and a precious limb it has been to me. It took me away from a career of folly. It brought me to myself, and to this room of trial, where I have found Christ, I think it has brought me a great way on the road to heaven."

It was the testimony of a Christian who had lost his eyesight, after a long confinement in a dark room. "I could never see Jesus until I became blind."

PROFANE SWEARING.

While a sin of awful magnitude in the

eyes of both God and man, the sin of profane swearing is one of the most unprofitable and senseless known to us. It has ever been a matter of surprise with all reformed swearers why they ever swore. We can easily understand what profit a man will have by lying. A lie may sometimes do him a good turn, though he may have heavy interest to pay in eternity for his deceit. Stealing may have a profit after its own kind. Drinking will certainly yield at least a passing pleasure. Bait biting may gratify the restless passion of malvolence. Forging may meet the tax which Satan ever levies from those who step within the hidden lines of his empire. But, pray, what does swearing yield? It is a nondescript in speech, an anomaly protruding itself upon us most lawlessly as we listen to the speech of senseless men. Give it a place in our books of rhetoric and elocution, and how shall we classify it? It is not a metaphor, hyperbole, irony, or ridicule. These are holy things. If it pertains to rehortic, it is rehortic of the pit-pleasing to Satan, corrupting to self, and polluting to society. It is the empty froth of thoughtless speech, that marks out the perverted heart as the slime on the path marks out the course of the reptile. Not sense, and scarcely deserving the name of nonsense, it is only senseless and profitless wickedness. Swearer, answer us: What is the profit or sense of profane swearing?—From a sermon preached by the Rev. G. Strachan, in Till country, Scotland, about 1862.

Starving With Plenty to Eat.

That's What Thousands with Poor Digestions Are Doing Every Day.

DON'T BE ONE OF THEM.



They have no appetite or if they do have an appetite and eat what the require it does them no good because the stomach does not digest it and the fermenting mass of food becomes a source of disease, of headaches, sleeplessness, languor and the thousand and one symptoms of disordered digestion.

Stuart's Dyspepsia Tablets promptly relieve and cure all forms of indigestion. They have done it in thousands of cases and will do it in yours. The reason is simple. They digest the food whether the stomach works or not and that's the whole secret.

Mr. Thomas Seale, Mayfield, Cal., says: "Have used and recommended Stuart's Tablets because there is nothing like them to keep the stomach right."

Mr. E. H. Davis of Hampton, Va., says: "I doctored five years for dyspepsia, but in two months I got more benefit from Stuart's Dyspepsia Tablets than in five years of the doctor's treatment."

Mrs. E. M. Faith of Byrd's Creek, Wis., says: "I have taken all the tablets I got of you and they have done their work well in my case, for I feel like a different person altogether. I don't doubt if I had not got them I should have been at rest by this time."

Phil Brooks, Detroit, Mich., says: "Your dyspepsia cure has worked wonders in my case. I suffered for years from dyspepsia, but am now entirely cured and enjoy life as I never have before. I gladly recommend them."

Mrs. G. H. Crotley, 538 Washington St., Hoboken, N. J., writes: "Stuart's Tablets just filled the bill for children, as well as for older folks. I've had the best luck with them. My three year old girl takes them as readily as candy I have only to say 'tablets' and she runs for them."

Miss I. E. Dively, 4627 Plummer St., Pittsburg, Pa., writes: "I wish everyone to know how grateful I am for Stuart's Dyspepsia Tablets. I suffered for a long time and did not know what ailed me. I lost flesh right along until one day I noticed an advertisement of these tablets and immediately bought a 50 cent box at the drug store. I am only on the second box and am gaining in flesh and colour. I have at last found something that has reached my ailment."

At all druggists 50 cents a box. A little book on "Stomach Troubles" may be had free by addressing F. A. Stuart Co., Marshall, Mich.

Advertisement for Surprise Soap. Features an illustration of hands holding a bar of soap labeled 'SURPRISE'. Text includes 'SAVES THE HANDS', 'PURE, HARD SOAP', and 'St. Croix Soap Mfg. Co. ST. STEPHEN, N. B.'

Advertisement for Fire Insurance. Text: 'Fire Insurance. Absolute Security Queen Insurance Co. Ins. o. of North America. JARVIS & WHITTAKER, General Agents. 74 Prince William St., St. John, N. B.'

Advertisement for O. J. Mcully, M. D., M. R. S., S. Lon lon. Text: 'O. J. Mcully, M. D., M. R. S., S. Lon lon Practise limited to F.V.E. EAR, NOSE AND THROAT. Office of late Dr. J. H. Morrison. 163. Germain St.'

Advertisement for Deranged Nerves and Weak Spells. Text: 'Deranged Nerves AND Weak Spells. Mr. R. H. Sampson's, Sydney, N.S., Advice to all Sufferers from Nerve Trouble is "GET A BOX OF MILBURN'S HEART AND NERVE PILLS." He says: "I have been ailing for about a year from deranged nerves, and very often weak spells would come over me and be so bad that I sometimes thought I would be unable to survive them. I have been treated by doctors and have taken numerous preparations but none of them helped me in the least. I finally got a box of Milburn's Heart and Nerve Pills. Before taking them I did not feel able to do any work, but now I can work as well as ever, thanks to one box of your pills. They have made a new man of me, and my advice to any person troubled as I was, is to get a box of Milburn's Heart and Nerve Pills." Price 50 cts. per box, or 3 for \$1.25, all dealers, or THE T. MILBURN CO., Limited, TORONTO, ONT.'

Advertisement for Our New Term Begins. Text: 'Our New Term Begins Monday, January 4th. The year now closing has been our Record Year. For this we thank our patrons, and will strive earnestly to deserve that 1904 will be even more successful. We hold the right for exclusive use in New Brunswick of the latest, and only up-to-date Actual Business Practice. Send for Catalogue.'

Advertisement for St. John Business College. Text: 'THE ST. JOHN BUSINESS COLLEGE. S. Kerr & Son Oddfellows' Hall'

Advertisement for The Mutual Life of Canada. Text: 'Your Wife may think you are simply throwing your money by paying Life Insurance premiums, but she will understand that you have a good deal if you so out. shuffle off this mortal coil and leave her penniless for a few thousand dollars to The Mutual Life OF CANADA. F. F. BOREHAM, Manager for Nova Scotia. Halifax, N. S.'

Advertisement for Canadian Baptist Hymnals. Text: 'Canadian Baptist Hymnals. We can supply these in five different bindings. Send for price list. A. & W. MacKINLAY. 135 and 137 Granville st., Halifax, N. S.'

Advertisement for Fire Insurance. Text: '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.'

Advertisement for Intercolonial Railway. Text: '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 7-Exp. for Halifax, the Sydneys and Campbellton 7.00 4-Express for Point du Chene, 13.15 16-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 6.20 7-Express from Sussex 9.00 13-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 81-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.'

Advertisement for K.D.C. Text: 'THERE IS NOTHING LIKE K.D.C. FOR NERVOUS DYSPEPSIA HEADACHE, DEPRESSION OF SPIRITS, etc. FREE SAMPLES K.D.C. AND PILLS. Write for them. 25¢ PER BOX. LIT. SECTION U.S. and have them sent.'



**This and That**

**WHY EDISON STOPPED SUNDAY WORK.**

Until quite recently it was Mr. Edison's practice to work in his laboratory on Sundays, owing to the fact that several of his inventions required immediate attention. But he has suspended that practice, from a motive that would do credit to any father.

An interesting episode occurred in his laboratory one Sunday morning. Mrs. Edison and her son came down on their way to the Baptist church. The boy went into the building with his father, and began his usual experiments.

You must not work on Sunday, Teddy," said Mr. Edison, laying a hand on the child's head.

"You work yourself Sunday," was the youngster's prompt response, as he busily poured some green fluid out of a bottle into a tall jar. But he remembered that his mother had often disapproved of his father's Sunday labors.

Mr. and Mrs. Edison looked at each other significantly. The father immediately gave up his Sunday work.

**THE CZAR AS A BLIND COW.**

The following fable, dealing with the fall of M. De Witte, the Russian finance minister, is related in a recent brochure entitled "A Glance at the Secrets of Russian Policy," published at Vienna; "The Czar dreamed the following singular dream. He saw three cows, one fat, one lean, and one blind. The next day he sent for the Metropolitan Paladus, and begged him to explain the dream, but the Metropolitan declined. The Czar then sent for Father John of Kronstadt and made the same request to him. Father John stroked his long curly hair with his hand, and made reply in the following words: "Your Majesty, I understand your dream in this way. The fat cow is the finance minister, the lean one is the Russian people . . . and the blind one—" "Don't be afraid; go on," said the Czar. "The blind cow is Your Majesty!"—St. James' Gazette."

**THE GIRL IN BLUE.**

The lady of 50, going to her work at 7 o'clock, was being bumped against the side of a car. Each jolt seemed to increase the woe-begoness of her expression, as she thought of the day when she didn't have to struggle for a livelihood. The dapper

**DOCTOR'S SHIFT.**

Now Gets Along Without It.

A physician says: "Until last fall I used to eat meat for my breakfast and suffered with indigestion until the meat had passed from my stomach.

"Last fall I began the use of Grape-Nuts for breakfast and very soon found I could do without meat, for my body got all the nourishment from the Grape-Nuts and since then I have not had any indigestion and am feeling better and have increased in weight.

"Since finding the benefits I derived from Grape-Nuts I have prescribed the food for all my patients suffering from indigestion or over-feeding and also for those recovering from disease where I want a food easy to take and certain to digest and that will not overtax the stomach.

"I always find the results I look for when I prescribe Grape-Nuts. For ethical reasons please omit my name." Name given by mail by Postum Co., Battle Creek, Mich.

The reason for the wonderful amount of nutriment and the easy digestion of Grape-Nuts is not hard to find.

In the first place, the starchy part of the wheat and barley goes through various processes of cooking, to perfectly change the starch into Dextrose or Post Sugar, in which state it is ready to be easily absorbed by the blood. The little part in the wheat and barley which Nature can make use for rebuilding brain and nerve centres are retained in this remarkable food, and thus the human body is supplied with the powerful strength producers so easily notice after one has Grape-Nuts each day for a week or ten days. "There's a reason."

Get little book "The Road to Wellville" in the pkg.

young man sat directly in front of her, looked straight ahead, as though not seeing her.

Then the girl in blue came in, clear-eyed, smiling, the glow of health and beauty in her cheeks, the admiration of all the passengers.

The young man jumped up, grinned and motioned her to his seat.

"Thank you, very much," she said, smiling her prettiest, "and if you don't mind I will let this lady have it.

The elderly lady sat down, while the young man sneaked to the back platform.

**WITHOUT A DOUBT.**

A young minister had gone to the home of his boyhood to preach, and, of course, the villagers were full of curiosity to hear him.

At the close of the service one of the deacons engaged the young preacher's wife in conversation.

"It was a strange coincidence, said he, "that your husband's text was the one from which his father preached his last sermon in the pulpit."

"Indeed!" said the lady. "Well, that was strange. I hope, she continued, "it wasn't the same sermon.

"Oh, no," said the deacon, in a deprecatory manner, "his father was a dreadful smart man, and a powerful preacher!"

**BETTER WAGES FOR ABSTAINERS.**

Some time ago Mr. Andrew Carnegie, the great millionaire, added ten percent to the wages of the employees on his Scottish estate on condition that they became total abstainers.

Speaking of his remarkable offer, Mr. Carnegie said:

Men are not required to be total abstainers but all who are can obtain from me a gift equal to ten percent of their wages, with my best wishes, upon stating that they have abstained for a year. I consider total abstainers worth ten per cent more than others, especially if coachmen, yachtsmen, or men in charge of machinery. Indeed, I prefer them for all situations."

In view of Mr. Carnegie's great experience in the industrial world, this opinion is of nestimable value.

**COBBLING FOR EXPENSES.**

William Carey, the earnest and self-sacrificing pioneer of missions in India, was a shoemaker in Leicester, or rather, as he himself put it, "a cobbler in Leicester."

While cobbling shoes in his little room by day, he used, in the evenings, to go about from village to village preaching the gospel, for his soul was filled to overflowing with the love of God. One day, in the midst of these itinerant preachings, a friend came in to his room, where he was stitching away, and, with a very serious face began to remonstrate with him:

"Mr. Carey, I want to speak to you very seriously."

"Well," said Carey, "what is it?"

The friend replied: "It is this—by your going about so much, preaching as you are doing, you are neglecting your business. If you only attended to your business now, you would be all right, and soon get on, and prosper; but, as it is, you are simply ruining yourself by neglecting your business."

"Neglecting my business?" said Carey, looking at him steadily. "My business, don't you know, is to extend the kingdom of God! I am only cobbling shoes to pay expenses."

**A NEWSPAPER STORY.**

Sir John Robinson used to tell this story. When Lord Mayor was Governor General of India, a gentlemen whom he slightly knew entered Sir John's sanctum at the London Daily News office, and, after telling him that he was about to visit India, asked him if he might telegraph to the newspaper any news of importance that came to his knowledge. Sir John said that he could if it were really of importance, and that it was also important that it should be sent at once. "What would you call important?" asked the gentleman.

"Well," said Sir John, "if the Governor General was assassinated, and you were by I should call that important." When Lord Mayo was assassinated this gentleman was close by, and at once telegraphed the news which was first announced in this country in the columns of the "Daily News."

**PICKFORD & BLACK STEAMERS**

are the best way to go to the BRITISH WEST INDIES on a winter cruise.

The Advantages are:

- 1st Clean and Comfortable Ships.
- 2nd—Very Good Food.
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- 6th—Pleasant Companions, always assured.

**Ogilvie's Royal Household Flour**

is made in such a way that housekeepers can make pastry with it as well as bread, and the quality of both will be much better than from any other flour.

Nothing just like it has ever been made in Canada

The Ogilvie Flour Mills Co., Limited.

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

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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 Carloads 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.

**FREE!**

Ladies and Girls,  
You Can Earn This

**Handsome Fur Scarf**

In a Few Minutes

SEND your name and address, and we will mail you post paid 8 large beautifully-colored pictures 16 x 20 inches, named "The Angel's Whisper," "The Family Record," and "Simply to Thy Cross I Cling," to sell at 25c. each. We also give a 50c. certificate free to each purchaser. These pictures are handsomely finished in 12 colors, and could not be bought in any store for less than 50c. each. Every one you sell them to will buy one or more. When sold send us the money, and we will send you this

**HANDSOME FUR SCARF**

Over 40 inches long, 5 inches wide, made from selected full-furred skins with six fine full black tails, the very latest style. We know you will be more than pleased with it. Miss J. Bookers, Rossenberg, Can., said: "I write to thank you for the handsome fur scarf. It is just beautiful. I could not buy one like it in our store for \$5.00." The regular price in all fur stores is \$3.00, and they fully equal in appearance any \$5.00 Fur Scarf. We could not think of giving them for so little, were it not that we had a great number made specially for us during the summer when the furriers were not busy. Ladies and girls, take advantage of this chance and write for the pictures today. We guarantee to treat you right, and will allow you to keep out money to pay your postage, so that your Fur Scarf will not cost you one cent. Address THE COLONIAL ART CO., Dep. 52 Toronto.



**Save your Horse**

BY USING  
**FELLOWS' LEEMING'S ESSENCE.**

IT CURES  
Spavins, Kingbones,  
Curbs, Splints, Sprains,  
Bruises, Sips, 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 Proprs.



**HOMESTEAD REGULATIONS**

Any even-numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 8 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 16 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 situated; 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 situated, 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 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.  
N. 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 firms in Western Canada.

**NEWS SUMMARY.**

The post office department has issued a notice that half cent stamps can only be used for newspaper purposes.

Complete returns give Dunlop, conservative, 602 majority in North Renfrew. Liberals will enter a protest on the ground of bribery.

A boat containing a man passed down the river and over the Horseshoe Falls, Niagara, on Monday. The identity of the occupant of the boat is not known.

T. J. Nosse, Japanese consul general for Canada, says: Japan, though appreciating the action of so many Canadians volunteering their services in case war is declared, cannot accept such offers.

The people of the United States eat \$150,000,000 worth of candy every year now, six times as much as satisfied them twenty years ago. Uncle Sam's sweet tooth is growing fully as fast as his wisdom tooth.

John Boyd, night track matchman at Tunnel station, Sarnia, shot and killed his wife on Monday, then took his own life. He leaves a family of five children, three quite young. No cause for the act is assigned.

Over one hundred Turks were arrested at Saffonica, Turkey, on Thursday on suspicion of complicity in a plot to massacre Christians. The arrests are continuing. Quantities of arms and explosives have been seized.

St. Louis is said to be the fur centre of the world. In that city from \$2,000,000 to \$3,500,000 worth of furs are handled annually, and 350,000 non-residents depend on the sales. The rarest specimens are found among the pelts there.

A cable has been received announcing that Andrew Pattullo, M. L. A., Woodstock, Ont., committed suicide in London, England. Pattullo was having a tour for the benefit of his health, and was speaking for Chamberlain in England.

The contest between St. Pierre and Miquelon for a representative to the French chamber of deputies resulted in the re-election of H. Legasse by a small majority over M. Fromont, who, it is understood, is in favor of the annexation of the colony to the United States.

It is practically settled that the next Dominion exhibition will be held at Winnipeg in July or August next. Hon. Clifford Sifton, minister of interior has been interesting himself in the matter, and has induced his colleagues to consent to a vote of \$50,000 for the purpose.

The Ontario government railway commission has awarded a contract for 6,000 tons of steel rails for the Temiskaming and Northern Ontario Railway to a Sheffield, Eng., firm at a higher price than quoted by the United States Steel Corporation, to encourage preferential trade.

Last year there were three times as many books printed in Germany as there were in the United States, but in the United States there were three times as many papers printed as there were in Germany. Moreover, there were more books printed in France, and also in Italy, than in the United States.

Although Andrew Carnegie formerly lived in Pittsburg and has donated several million dollars toward the advancement of education there, he does not own a dollar's worth of property in that city. He once bought a lot on an out-of-the-way thoroughfare, but he gave it away to a charitable institution.

Paris witnessed on Tuesday the successful operation of a trackless train. The train was composed of a motor carriage similar to an ordinary automobile and five cars. The discovery consists in the transmission of sufficient motive power from the carriage to move each car. It was found that all the cars tracked exactly with the motor.

Baron Kunö Freiherr von Fitz, a member of the German nobility, about twenty-six years old, is employed on a "scraper" in the locomotive department of the Michigan Central Railroad, at Jackson Junction, Mich. He is connected with the railway department of the German government as a special apprentice to learn what he can of American methods of railroading.

The result of the election in North Renfrew Ont. which went Conservative by a majority of six hundred and the death of Mr. Pufitzer member for Woodstock, leaves Premier Ross with the narrow majority of two in a house of a hundred members a majority quite too small, it would seem to insure a satisfactory administration of affairs. The legislature is called to meet Jan. 14th. There is much speculation as to the course the government will pursue.

**DISCOMFORT AFTERTREATING**

December 4, 1903.

People who suffer after eating, feeling oppressed with a sensation of stuffiness 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, Inward Piles, Fulness of the Blood in the Head, Acidity of the Stomach, Nausea, Heartburn, Headache, Disgust of Food, Gaseous Eructations, Sinking or Fluttering of the Heart, Choking or suffocating Sensations when in a lying posture, Dizziness 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's Pills**

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

Radway & Co., New York.  
Gentleman—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 vomiting, 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 constipation 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 dyspeptic 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.

**RADWAY'S PILLS**

All purely vegetable, mild and reliable. Cause perfect digestion, complete absorption and healthful regularity.

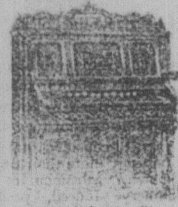
For the Cure of all Disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Piles, Sick Headache and all disorders of the Liver.

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

**RADWAY & CO., 7 St. HELEN STREET, MONTREAL.**

**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.**  
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Middleton, N. S.

**Write for the Report**

Of Captain W. B. Porter, a gentleman of wide experience in South and Central American affairs, who, as a stockholder and as the representative chosen by a regular vote of the other stockholders in

**The Obispo Rubber Plantation Co.**

TUXTEPEC, OAXACA, MEXICO.

with Mr. L. A. Amnden, Assistant City Engineer of Ashtabula, Ohio, has just completed the second annual inspection of the property, and returned deeply convinced of its great future.

In conclusion, I can say that the Obispo property is conservatively managed, that cultivated rubber in my opinion is an assured fact, and that I believe the investors in the Obispo have an exceptionally good proposition that will pay out as well as estimated. Very truly,  
March 30, 1903. **W. B. PORTER.**

I fully concur in the above report—**LEWIS A. AMSDEN.**

Although two years old, this investment has paid shareholders a guarantee of but five per annum, profit and interest amounting to 17% within two years, and is one of the safest investments within the scope of the person of moderate means. Shares are \$100 each, and may be purchased at the very easy rate of

**\$5.00 PER MONTH**

drawing interest from the moment the first payment is made, and meaning a competency for life within a few years to those who invest now. Write to-day for prospectus, Captain Porter's report and complete information, together with particulars of a **FREE TRIP TO OAXACA**, for personal examination before investing, at our expense, where the amount of the proposed subscription will warrant it, the offer being open to syndicates of buyers as well as individuals.

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