

# Messenger and Visitor.

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{ THE CHRISTIAN VISITOR  
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**Dominion Parliament.** The present session of the Dominion Parliament is a very important one. The speech from the throne, though short, foreshadowed some important legislation. The redistribution of the seats of the House of Commons, the increasing of the poll tax on the Chinese to \$500, provision for the arbitration of labor disputes on railways are amongst the bills to be brought down. A bill providing for the appointment of a railway commission has just been introduced. The Government has also called for tenders for an improved steamship service for carrying the mail, passengers, and freight between Great Britain and Canada. This will lead to a discussion of the entire question in Parliament, and is expected to elicit much definite and valuable information. The tenders are to be for a fortnightly service of 16 knot ships, and a fortnightly service of 21 knot ships, while the tenderers are to state the amount of subsidy required. It is expected that the Canadian Pacific—Elder-Dempster Line, the Allan Line, the Dominion Line, and possibly the Grand Trunk will tender for the service. The Grand Trunk will also apply at this session for a charter to extend their line through to the Pacific Ocean. By the latest reports, the Grand Trunk, in order to be in a position to demand a subsidy, intend to extend their lines to Quebec and St. John, making these cities their summer and winter ports respectively.

**The Railway Commission.** The Railway Commission Bill introduced by Mr. Blair, which has already been referred to, provides for the appointment of three commissioners, in whom are vested a large part of the powers now exercised by the Railway Committee of the Privy Council. One of these commissioners will be a leading railway official, another a prominent lawyer, while the third will be a leading merchant. The most important duty of this commission will be the laying down of the rates that Canadian railway companies shall impose on their patrons. Companies desirous of increasing their rates will have to give ten days' notice. Then the application will come up for consideration and determination. For many years the people of Canada, especially those of the West, have complained of unjust discrimination by railways. The commission have power to hear all such complaints, and are also empowered to define what constitutes discrimination. The decisions of the railway commission are final, and no appeal is allowed, save to the Governor in Council on a point of fact. It is also their duty to enquire into the transportation question and terminal facilities of Canada.

**English Naval Stations.** Mr. Broderick wants £34,500,000 for the army next year, and Lord Selborne requires the same amount for the navy. The army estimates have never been approached except in time of war, and the navy estimates, which exceed the current year's figures by £3,250,000, have broken all records. The total national expenditure will reach £150,000,000. Premier Balfour has announced in Parliament the decision of the Admiralty to establish a new naval station at St. Margaret's Hope, on the North side of the Firth of Forth. This seems to have aroused a suspicion in Germany that Britain distrusts the ambition of that country in those waters. Russia is steadily and largely augmenting her naval strength in the Baltic, and in view of what might happen in case of a European war, the North Sea coast of Great Britain is in a singularly defenceless condition. Another project just announced, is to still further strengthen Gibraltar by

the construction of a harbor and a dock eastward of the Rock. In time of peace prepared for war. The South African trouble has taught British statesmen some valuable lessons.

**The Irish Land Question.** The Irish Land question seems at last to be in a fair way of settlement. Rack-renting by absentee landlords started the trouble and eviction of tenants in arrears added fuel to the flames. For a whole generation, the British Parliament has been endeavoring to settle the difficulty. Statutes have been passed to fix fair prices, to deal with arrears of rent and to enable the tenant to purchase his land outright and become a peasant proprietor. The agreement entered into by the conference between landlords and tenants, held recently in Dublin, was essentially a land purchase scheme. The Imperial Parliament is expected to appropriate over \$100,000,000, which is the difference between what the owners are willing to take and the tenants are willing to give. This is equivalent to an annual charge of \$7,500,000 a year or \$2,500,000 at least more than is necessary, if the land question were settled. Such a settlement seems to be cheaply purchased at \$100,000,000 cash. There will be no compulsion on those tenants who prefer to retain their holdings at a fair rental. The social, economical, and political effect of such a settlement, would be great. Many are the surmises, as to the effect it would have on "home rule," and the relations of England with the United States. Those of an optimistic mood declare that the "home rule" agitation would soon dwindle away, and Irishmen learn to regard themselves as members of the British Empire. Emigration would be checked, and those who have already gone to the United States would soon learn to think, more kindly of their fellow citizens. Others claim that the agitation for "home rule" would still go on, but all the bitterness would be removed. We are convinced that if this 'land question' can be settled, the prosperity of Ireland is assured.

**Reforms in Russia.** The Czar has issued a decree providing for freedom of religion throughout his dominion, the abolition of forced labor, and the establishing of some degree of local self-government. Although the Jewish faith is not specifically mentioned in the Czar's decree, it is generally believed it is included. The decree is considered the most significant act of State since the emancipation of the serfs. The public hail it as the proclamation of a new era, opening bright prospects of the early improvement of Russian internal administration. It is difficult to calculate the immense advantage of these reforms to the people of a country which has for centuries been governed by a despot, and who have been debarred from all those religious, political, and social liberties which a Canadian regards as his birthright.

**Mr. Chamberlain.** Mr. Chamberlain has just returned from his triumphant tour of South Africa, and has been received in England with great enthusiasm. The tour has been spoken of as one of the greatest achievements in British statesmanship. Everywhere in South Africa Mr. Chamberlain has been received with enthusiasm, and nowhere greater than at Pretoria and Johannesburg. He has given public testimony of the good feeling shown by representative burghers. It has been definitely agreed that the war contribution of the new colonies shall be \$150,000,000, to be paid in three annual instalments, the first of which the miners propose to pay at once. The loan guaranteed by England for repro-

ductive purposes, chiefly the purchase and retention of railways, amounts to \$175,000,000. The question of labor for the mines is not yet settled. The miners wish to import Chinese, claiming that they cannot afford to pay whites, while the blacks refuse to work. It is rumored that Mr. Chamberlain had agreed to the importation of Chinese labor; but to this rumor he gave an emphatic denial, and pointed out the urgent necessity of bringing the black population into industrial life. How this is to be done is one of the hardest problems of the English statesmen.

**Panama Canal.** The once famous Nicaragua Canal scheme seems to have been relegated to the background for good, and the United States is about to reap the benefits of the millions squandered on the old Panama Canal. The United States treaty, with Columbia, on the construction of the Panama Canal was signed, January 21, by Secretary Hay. The approval of the treaty, by the legislative bodies of the two nations, will mark the achievement of another great event in the history of the world. By the terms of the treaty Columbia is to receive \$10,000,000 down (the original offer of the United States was \$7,000,000) and an annual payment of a quarter of a million dollars beginning nine years hence. This annuity is a compromise between the hundred thousand that the United States offered to pay and the six hundred thousand that Columbia asked. But the annuity is not subject to any increase hereafter, as was the amount fixed in the original proposition. This money will be a great help to Columbia in her present impoverished condition. The United States is to have a renewable lease for a hundred years of a strip of territory, extending three miles on each side of the canal. The titular sovereignty of Columbia, over this strip is fully recognized, and she is to have the right of free transit of troops through it.

**The Nickel Industry.** The Dominion of Canada is the greatest nickel producing country in the world, and the Canadian Consolidated Copper Co., at Sudbury, may be said to practically control all the nickel in the world today. Nickel itself has only come into prominence during the past decade. New uses have been discovered for it, and especially has it been applied by the Pennsylvania Railway Company upon steel rails, with the result that whereas the best steel rails had demanded renewal after a few years' service, the application of nickel seems to make them practically indestructible, while at the same time minimizing the operation of the law of contraction and expansion to a very considerable degree. Moreover, while there is extra cost involved in thus using nickel upon steel rails, this will be more than counterbalanced by the added duration of the rail. Of course nickel is applied to the armor of ships which it renders hard and capable of withstanding the most severe shocks, and as a matter of fact the British Admiralty is the best of customers for our Canadian nickel, although it is also sold for this and other purposes elsewhere. The Canadian product before it is finished is worth, roughly speaking, about a million and a half of dollars, but of course its value is greatly enhanced when finished. There are some 1200 men employed the year round at Sudbury, and there are from 800 to 1000 tons of ore treated each day in the production of what is called nickel-copper, a compound which is composed of sulphide of nickel and copper. The chief point of interest is the fact that Canada is coming to the front wonderfully as a country of vast mineral resources, and that in this particular product, the nations of the world must look to her for their supply of a material which is constantly increasing in value, because of its increasing application to a variety of uses. The invention of new methods of treatment will enlarge the product and give it new value. This is Canada's growing time. The future is full of promise.

## Is there room for Colleges and Academies whose distinctive purpose is the Development of Character rather than the Discipline of the Intellect?

REV. C. H. DAY, M. A.

(A paper read before the Fourth Annual Meeting of the Baptist Educational Union held at Franklin College, Ind.)

(Concluded.)

### Part II.

But now the question arises, how can schools whose pivotal purpose is the development of character rather than the discipline of the intellect, maintain high standards of scholarship? This is a question which is intensely practical at the present time. It must be confessed at the outset that to maintain such standards and a constantly advancing state of efficiency, is becoming increasingly difficult for many of the denominational schools. This arises in part from the competition of the State Universities which can offer in the way of free tuition, equipment, buildings and fellowships, greater inducements to students, and thus the constituency of the Christian school is narrowed. Besides this the State University, through governmental influence, has established a very close connection with the High School of the country, and the passage from the one to the other is made as easy and as natural as possible so that very many High School scholars gravitate as a matter of course toward the State College.

Then denominational schools as a rule suffer from a chronic lack of funds which prevents them from taking a confident stand in educational matters or from inaugurating a progressive forward movement.

Added to this difficulty is the general apathy of the denomination itself toward the schools which represent its teaching. Hundreds of parents are utterly indifferent as to whether their sons go to the Christian school or to its State College; in fact they favor the latter too frequently. Equally deplorable is the lack of interest manifested by a large proportion of the ministers toward the schools which claim their sympathy and support. Very many practically forget their Alma Mater when they have left her halls and champion her cause no more forever. But another and more direct hindrance to high scholarship in the denominational school is the fact that many of them are controlled by men who are not in sympathy with broad and progressive educational methods. As a general thing strong, wide awake, practical business men are not on the boards and if they are they do not devote much time or attention to the work of the college.

As a consequence the conservative element throttles progress, and the impression soon gets abroad that the college is not up to date, lacks energy and enterprise. Young men know where to find that at least and they go to the State school.

These are some of the difficulties with which our institutions have to contend in attempting to maintain the highest standards of scholarship and to present advantages equal to the best.

At present we are facing a crisis in our educational history. New demands are made on us, high standards of scholarship must be maintained or else our schools must go to the wall carrying with them the glorious ideals for which they have fought so long. But this will not, must not happen. There is too much of value in these ideals to let them die, too much to be contended for in this struggle for a higher truer life to allow it to waver. No, the general aim of our schools we believe is right, and what is right can be accomplished.

We have vast forces on our side. We have many magnificent Christian Presidents, an army of consecrated scholarly teachers and professors, a host of strong purposeful students who will carry the helpful moral and spiritual effects of the teaching they have received into the midst of the activities of the coming age in fuller measure than has ever before been possible. Money too is in the hands of our people. The denominations hold the wealth of this country; there is the silver and the gold sufficient to put our colleges on a sound financial basis enabling them without halting to pursue a vigorous forward policy. And finally and above all and best of all, we believe that in our seeking to further the aims of Christian education, in striving to develop the highest type of character in our young men we are on God's side, we are doing God's work, we are following in the footsteps of the Great Teacher himself. What then is our need, the need of the present hour? Is it not a better organization, administration and distribution of the forces at our disposal as a denomination? Should we not say in view of this need as Dr. Pickard has suggested in his valuable address, we must have a closer understanding between college and church; we must have the pastors all interested in the college and the college interested in the pastors, so that the educational situation may be thoroughly known. We must have our colleges thoroughly advertised, and we must as teachers enter into closer and more cordial relations with each other and with those leaders of educational thought

who labor outside the sphere of denominational and Christian enterprises. We must continue to do as we have done in the past the most thorough and painstaking work in our classrooms. And the result cannot be doubtful. The Christian college will at last take its rightful place as the recognized moulder of the educational life of the nation.

## Meditations on the Twenty-Third Psalm.

BY REV. L. L. SOWLES, D. D.

### I. The Good Shepherd. Vs 1-3

The Lord is my shepherd. Not the Lord is a shepherd, that is too indefinite; not the shepherd he might be that and be nothing to me. Not your shepherd, or even our shepherd; but my shepherd—my own personal shepherd.

1. He is a mighty shepherd, for he is "Lord."
2. He is a care-taking shepherd. "I shall not want"—"green pastures," literally grassy homesteads—"still waters"; nothing left for a sheep to desire.
3. He is a right-inspiring shepherd. "He leadeth me in the paths of righteousness."
4. He is a soul-saving shepherd. "He restoreth my soul."
5. He is tranquility-giving shepherd. "He maketh me to lie down."

### II. The Christian's Swan Song. V. 4

Swans are said to sing most sweetly just before they die, so I have christened this verse a swan song, since so many departing saints have made use of it to express their unflinching confidence in the presence of death.

The verse contains twelve important words which naturally associate themselves so as to form six pairs of words, as follows:—

1. "I," "thou." The "I" stands for utter human weakness and helplessness, while the "thou" represents divine support and protection. Before the "I" and "thou" when thus united, the King of Terror flies apace.
2. "Walk," "with." We must all walk, and, so far as earthly associates are concerned, must walk alone in the realms of death. Hence it is blessed to be able to say of the Good Shepherd, he will "walk" "with me."
3. "Valley," "rod." As soon as we are born we begin to climb. We go up the hills of physical growth, of mental development, of social enjoyment, and of financial possessions; but soon comes the close of life. When we have to make an abrupt descent into the valley that lies between the elevation of these worldly things and the mount of celestial glory. Therefore, the "rod"—shepherd's crook—is fittingly placed by the side of "valley" to form our third pair of words, as the only means to steady our slipping feet as they come down the one side, and ascend the noble heights of the other side of the valley into heaven.
4. "Shadow," "staff." "Shadow" represents darkness, and "staff" defence. That is a dark vale, indeed, from which the light of all we have loved and aspired to on earth is shut out, and where, as yet, no ray from the other side has gladdened our eager eyes. Thus traveling along a black and untried path, we instinctively look for some means of defense, and find it in the "staff" of the attending shepherd. Hence, I associate "shadow" and "staff" together.
5. "Death," "evil." "Death" and "evil" are here used as synonyms, therefore they are appropriately coupled together to form our fifth pair of words. Death is an evil that came into the world as a penalty for sin; but he who has been saved from his sins through the blood of the Redeemer can exultingly inquire, "O death, where is thy sting? O grave, where is thy victory?"
6. "Fear," "comfort." All naturally tremble at the thought of meeting with man's "last enemy"; and all know that they must meet him notwithstanding their fear. Then, since we cannot avoid the conflict, what preparation can we make that we may have some prospects of victory? The Damascus blade of medical knowledge, forged in the fires of scientific research during the centuries, will be as useless in that hour as the tin sword of a child in a saber charge in time of war. And the armor of our own merits will afford less protection from his assaults than would a lamb's fleece from a hungry lion's paw.

But they who rest in the promise of the guiding, protecting, and saving presence of the divine Shepherd will "fear no evil," and will be able to sing this swan song in the very face of the foe; and even now, in anticipation of that event, may joyfully affirm, "Thy rod and thy staff they comfort me."

### III. An Acrostic. Vs 5, 6.

There are five thoughts in these last two verses which I wish to convey by using five words, the first letter of which spell a word that expresses a state enjoyed by all who can make the language of this sweet little Psalm their own:—

1. Bounties. "Thou preparest a table before me in the presence of mine enemies." Thus God provides bountifully for his people; not a hasty meal eaten while fleeing from, or even pursuing, an enemy, but a "table"—feast eaten leisurely in the "presence" of the enemy—in spite of foes, or perhaps because the enemy is van-

quished and a captive. The Lord is never niggardly in his providing. "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." "No good thing will he withhold from them that walk uprightly." I do not wonder that Paul intimates that he "is able to do exceeding abundantly above all that we ask or think."

2. Love is the second word—"thou anointest my head with oil." To me this speaks of love. When Simon objected to Jesus permitting "a woman which was a sinner" to anoint his feet, the Master clearly indicated that her alabaster offering was acceptable because it was a love service. "My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much." (Luke 7: 46, 47).

But in the Psalm the order is changed; it is not the stoner expressing love for a compassionate Lord, but the Holy God giving expression to his love for unworthy creatures of earth—"thou anointest my head." "Beloved, if God so loved us, we ought also to love one another."

3. Imparting. This word contains the third letter of our acrostic—"my cup runneth over." God never ministers to prodigality or waste; if he blesses so that our largest capacity is overtaxed, it is that we may be the honored mediums through whom the good is to reach our fellows. Hence the cup runs over that we may have to impart to others. "I will bless thee. . . . and thou shalt be a blessing." The size of the cup that shall be filled is not indicated; bring as large a dish as you will, and he will fill it; and as you impart to others you will not be impoverished, for he will keep your measure so full that you can only impart the overflow. Reader, are others being blessed because God is blessing you?

4. Success. "Surely goodness and mercy shall follow me all the days of my life." Stronger language than that just quoted is not needed to assure success. It is in line with the declaration, "And whatsoever he doeth shall prosper." However, our standard of success is often false because we are looking through the glasses of the world's distorted, abnormal ambition. True success relates to more than this little dot of time, it reaches into eternity; therefore, it cannot be expressed in dollars and cents, as measured by the pleasures of life's short hour. In the light of the glory world, it will be seen that there has been no true success that was obtained at the expense of God's favor and blessing—that he only has had real success who has enjoyed the "goodness and mercy" of the Lord "all the days" of his life.

5. Sanctuary service—"I will dwell in the house of the Lord forever." This word, or double word, completes our acrostic. I have added "service" to "sanctuary" to impress the fact that God's house is not a place and relationship where we go to be passively entertained, but is rather a busy hive, a place of earnest activities in gathering the honey-dew of eternal life. An idle life, or one unidentical with the service and sanctuary of the Lord, is a blight, if ever, a real Christian life, and never a happy one.

The initial letters of these five first words form a word that describes a state that ought to be enjoyed, now by every child of God, and will be the portion of the redeemed throughout the countless ages of eternity, namely—bless—Rx.

## How it Looks to the Man on Foreign Field.

BY W. R. MANLEY, MISSIONARY IN INDIA.

My attention has been called to an editorial for August 28, last, which does scant justice to either the paper or the missionary whose work is criticised.

The editorial in question refers to "the largest Baptist church in the world," and very justly criticises the idea of a single church of 19,000 members, scattered over many miles of territory, and having practically little of the church organization about it. No names are mentioned, but unfortunately, that phrase, "the largest Baptist church in the world," has been so much made use of that no reader of the article who knows anything of missions could be at a loss to supply the omissions. So far as I know, the phrase has never been applied to any mission church except the one at Ongole, under the charge of Dr. Clough; and while it is true that a lot of nonsense has been talked about it in America, I am perfectly certain that the phrase never originated with him, and, in any case, is not now applicable to Ongole. For, while the last annual report of the American Baptist Telugu Mission credits Ongole with 19,642 church members, it also states that there are ten churches.

It may very likely be true that all you say in regard to the unsatisfactory condition of the "largest Baptist church" is correct; but it is also just as true of the majority of our mission churches. The fact is, it seems to be impossible to get our friends in America to realize the terrible disadvantages under which our work here among the Telugus has to be done, owing to the character of the people who constitute our churches at present, and the utterly inadequate force of missionaries for the work to be done.

I arrived at Ongole in August, 1880. At that time the Ongole field embraced everything north of a line west from Ramapatam, including the present field of Kunda-kur, Kanagiri, Podili, Cumbum, Markapur, Guzala, Vinukonda, Nunsaravapeta, Metanapalli, Bapatla and the proposed field of Darsi, which is still included in the Ongole field for want of a man to occupy it. If you, or any other minister in America, will come out here and simply make a tour of the stations I have named, traveling over the country as we had to do twenty and thirty years ago, you will never cease to wonder how in the world any one man was able to spread himself out over such an extent of territory. In those days it was no uncommon thing to have applicants for baptism who had walked one hundred miles for the purpose of joining the church. Of course, the organization as it then existed was not up to the most approved American standard, but no one knew that any better than Bro. Clough, and, at the first quarterly meeting after my arrival, in October, 1880, I had the pleasure of assisting in the setting off—organizing if you like—of seventeen separate churches in as many important centers of the great field. To be sure, there was no council called, of "sister churches," to examine the rules of faith and order adopted in each case; there were no sister churches that could send delegates, and we had to take things as they were, and try to bring them up to what we wanted them to be.

The great difficulty at that time, as it is still, was the size of our work and the impossibility of doing justice to it with the force of missionaries available. The present Ongole field, including Darsi, still embraces two large taluks, or counties, with a combined area of 143 square miles, and a population, in 1871, of 309,871. Scatter 2,000 church members over that area, and even with eleven ordained native preachers, it would be strange if the work was all done as we could wish it.

There are still fields in the Telugu Mission almost as unwieldy as the old Ongole field was. The Kurnool field, of which I am at present in charge, embraces five large counties, with a population of over half a million; and yet, when the Executive Committee of the Missionary Union was urged to allow another man for Kurnool, it decided that it was impossible. Not only so, it could not give money enough to enable the one man who is here to do his work properly. That is the way in which the Society "encourages" its missionaries to organize big churches. The Executive Committee realizes the needs, but it can meet only as the friends of missions enable it to do so.

I am making this letter much longer than I intended, but there are two more points I wish to speak of. The first is the difficulty of establishing New Testament churches—perhaps I had better say United States churches—among a people like the Madagas and Malas of the Telugu country. The New Testament model of church organization was a very simple affair indeed; but the twentieth century Christianity has added many details useful in their way, but not included in the original idea at all; and in judging missionary church organizations it would be much fairer to take the church at Corinth, in Paul's time, as the model than the Fifth Avenue or Tremont Temple churches to-day. The membership of our churches are, with few exceptions ignorant and superstitious, the majority of them knowing nothing of the Bible except as they hear it read in their public services. They are suspicious of each other and jealous, and with no idea of the democratic manner of government. The rank and file of them give just as much evidence of genuine piety, perhaps, as the rank and file of the church members in America; but the proportion of really efficient ones is very much less here than there.

But it is useless to multiply words. No one who has not had experience in the matter will ever be able to understand the difficulties, the heart-sickening discouragements we have to contend with in this part of our work, while the only human remedy—the increasing of missionary influence—is made impossible by the meagre gifts of the brethren at home who criticize us because our work is not better done. There are possibilities for these people, and, in the centres, where direct personal missionary effort has been longest exerted, we have good churches. The one in Nellore, for instance—the oldest church in the Telugu Mission—is as well organized and has as efficient a pastor as the majority of churches at home; but it is a painfully long step down from that to some of our jungle village churches.

The other point is that it is hardly fair to blame the missionary for the folly of American Baptists. The missionaries who have sought notoriety in the first instance, are few and far between; but we are only human, and as liable to be spoiled by flattery as other mortals. A few years ago the very air was made to ring with the "Apostle of Cuba." Then, when poor Diaz's head was turned by so much foolish commendation, and he began to think that so great and inspired a man as he was everywhere said to be, could surely act for himself, he was most unceremoniously dropped by the very ones who were in a large measure responsible for his mistakes.

If only our brethren at home would give us less praise when the Lord greatly blesses our work, and more of

their sympathies and prayers at all times, and the financial help so much needed, the work would be on a safer and broader basis; and we, who are down in the mine, would not so often feel that those who undertook to hold the ropes for us have let go and are criticizing us because we don't accomplish more.—Sel.

### How to Receive God's Gift.

BY REV. O. P. GIFFORD, D. D.

The condition of receiving love is faith. When Christ came to the Jordan he surrendered himself to John and went down into the water, was buried into it. The Greek word "eis" means into. That is the word used here, as also in the statement, "Whosoever believeth into Christ shall not perish." There is a world of difference between believing on and believing into. One may stand by the Jordan until he dies, but until he goes down into the water he is not buried in baptism; and you may stand and look at Christ and say, "I believe in him," but until you believe in him you are not saved, until you have let yourself down into that abiding life you do not rise to newness of life.

We may have watched the stream of Christ's life for years, but salvation only comes when we are surrendered into the gift of Christ. You may stand on the street corner and watch the street cars for hours, but they will never bring you anything until you get into them. You may stand on the third floor of a great office building and watch the elevator go up and down day by day, but until you step into it and surrender yourself to it, it is of no use to you. That is the great difference between those who stand outside and gaze and those who believe into Christ. It is by faith into and surrender to Christ that we are saved. He demands no more of me than a lawyer demands of me; he asks no more of me than a physician asks. If you do not tell the physician your symptoms he can do nothing for you, and if you stand outside your lawyer's office with closed lips it shows that you have some other counsel and are not willing to trust him. To stand outside the Lord Jesus and say you believe, is not to surrender; it is not to receive eternal life. Believe into.

Some months ago on St. Patrick's day the alarm of fire was sounded in New York, and a great hotel was given to the flames. Down yonder come the firemen with the truck and ladder and the great implements to put out the fire. The men looked up, and there on the sixth floor, eighty feet above the street, sat a woman in the window screaming for help. Before they could lift the great ladder one of the men had raised a scaling ladder and climbed to the window above, then catching on to the projecting stones he raised himself, then drew the ladder after him and finally reached the side of the doomed woman. These steps holding a purse in one hand, around her wrist a bag of jewels and in her lap a pet dog, while flames shot all around her. The man took the dog and flung it back into the room and said to the woman, "Come."

She believed into him, and slipped from her refuge, threw her arms around his neck and fastened. She had surrendered herself to him. Up the long ladder, which was now raised, came another fireman and the burden was passed from one to another until she reached the bottom and was saved. The belief into that fireman and surrender to him of every power of her being saved her. She might have sat there until the house burned down had she not shown more faith in that fireman than some of you have in Christ. The faith that saves is the faith that lets go everything and settles down upon the shoulders of the Ruler of the universe. That brings salvation; nothing else does. Now, my brother, assent to statements concerning Christ is not faith; consent to creed or forms is not. Faith is a person surrendered to a person, a life yielded to a life, the will bending to another will. That brings salvation; nothing else does.—Ex.

### "And Peter."

BY REV. S. M. PROVENCE.

It is a sad story. So sad, indeed, and withal so humiliating and so suggestive that it may well be doubted whether its deepest meanings have not been overlooked. There has been no end of blame for poor Peter, and all manner of explanations have been offered for his behavior on that sorrowful night when he denied his Lord; but the danger of offering an apology for him is so manifest that some of the simplest lessons of that occasion have been lost sight of. Peter was no pretender. He was no hypocrite. He did love his master. His master knew it. And yet he was not surprised at Peter! He knew all along what was coming. He knew it before he ever called Peter into his service. Nevertheless he called him! For me, there is infinite consolation in this: He knew all my strange lapses from the path of duty, all my faults, all my weakness, all my sins, before he ever lifted his beckoning hand to me or laid on my soul the Holy Spirit's life-giving touch! The surprise was to Peter and his friends. The unutterable shame and grief were his. His tears of repentance and the lifelong regret. There

were no tears in the master's eyes. There was fathomless love. That broke Peter's heart. If he had not loved his master, that look would have hardened him into a demon.

In this study we come upon one of the deepest mysteries of the Christian life. Why has God put his treasure into earthen vessels? And why is their earthenness, in spite of "strong crying and tears," so continuously in evidence? Peter never saw any further into this mystery than we do. He suffered as we do. No doubt the Lord's special message was what saved him from utter despair. And the painful, bitter experience was not lost upon him. It would be too much to say, though, that he never did wrong again. The apostle Paul said he did. But the memory of the Saviour's look of love and his assurance of forgiveness were forever proof against despair.

The Psalmist had some bitter experiences along the same line, and it was no doubt the unalterable divine love which seemed to make it possible for him to presume upon Jehovah's forbearance. So he prayed, "Keep back thy servant also from presumptuous sins!" And the memory of the "horrible pit" never left him. Paul refers more than once to his bitterness against the new faith, but Peter's horror of his fall was too deep for words. He never spoke of it. No doubt, as his experiences of life increased, the utter blameworthiness and inexcusableness of his denial became more and more apparent. But nothing could destroy his memory of the Saviour's love. Oh, wonderful love! How unlike anything we know in the world.

After all, is there any other radical cure for self-sufficiency and self-righteousness besides a draught of the bitterness of sin? Is there a man who does not need it? Then let him thank God every day of his life for the high exemption. So many of us, alas! seem so hard to cure. Our mastery deepens. Earthen our vessels remain to the last. We may suppose ourselves to have exchanged them for the gold of infinite purity, but the illusion does not abide. It is well! Yet we are not left without hope. Some day we shall lay aside the heartiness. There will come to us the divine alchemy that will transmute us into perfect and abiding holiness. We shall see him as he is, and in the transfiguring gaze of that undimmed and rapturous vision our glory shall be exchanged for his unending splendor.—Christian Index.

### Two Marks of Universal Identity.

BY GEORGE VARDEN, L. L. D.

To all that be in Rome, beloved of God, called to be saints, Paul writes; "There is no difference, for all have sinned, and come short of the glory of God."

And again; "There is no difference; for the same Lord over all is rich (exceedingly rich in mercy and grace) unto all that call upon him."

No difference, alas! in the universality of sin, degradation, misery and forfeiture of divine favor; no difference, thank God, in the universality of divine love, compassion, grace and pardon to all who believe.

What countless differences in race, in color, in bodily conformation, in physical development, in facial expression, in mental capacity, in intellectual attainments, in artistic accomplishments and in social position; yet the apostle here declares that in the eye of God a universal and unexceptional identity prevails in two respects; first, as to the spiritual condition of the race by nature; and, second, as to God's redemptive purpose concerning it.

All have transgressed the divine law, which is holy, just and good; all like sheep have gone astray; all, without exception, are under condemnation, or that every mouth is stopped and all the world stands guilty before God, the judge of all.

And, on the other hand, the same Lord over all, the God and Father of our Lord Jesus Christ, extends the same overtures of mercy, the same boundless riches of grace to all who call upon him—to all who call upon him in truth. The universality of grace compasses the universality of sin. Where sin has abounded, grace much more abounds. How strangely supplementary are these two utterances which the mouth of the Lord has spoken!

In Jesus Christ, neither circumlocution avails anything, nor circumlocution; there is neither Jew nor Greek, neither bond nor free, neither male nor female. All national and natural distinctions, however marked, merge into the higher spiritual unity. There is no difference.—Ex.

It is said where the most beautiful cacti grow there the most venomous serpents are found at the root of every plant. And so it is with sin. Your fairest pleasures will harbor your grossest sins. Take care—take care of your pleasures. Cleopatra's asp was introduced in a basket of flowers; so are our sins often brought to us in the flowers of our pleasure.—Surgeon.

Abraham is an example of moral courage in leaving Chaldea, but of moral cowardice in leaving the truth.

The law that he who will not work shall not eat, applies to churches.

## Messenger and Visitor

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S. MCC. BLACK

Editor

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### Our Religious Appliances.

It is not necessary to go far back in memory to see how great is the change that has come over not a few of our religious appliances, as compared with what they were once. This need not cause any surprise. "The Kingdom of God" is the same now as ever. Now, as of old, "it cometh not with observation"—yet methods and measures are changed. These are modified, as "times and seasons" pass over us. It is not wise to assert, nor is it a fact, that former times were better than those of our day and generation. "The golden age" is not behind us—it is not even before us; it is here and now, to him who prays and waits and serves, who does God's will.

It is within the recollection of many who read these pages, when there was an altogether different system of appliances from what we now witness. This is true not alone in the sphere of religion. Steam and electricity and the manifold inventions of science have worked and are now working, commercial and social revolutions. The press has reached a breadth and celerity of influence unknown and undreamed of before. It would be passing strange if these vast, potent forces should not invade the domain of religion. They are doing this, and if we would be the true descendants of Issachar, men who know what the spiritual Israel ought to do, then the lessons which they teach would be learned and pondered by us all.

But when all this is done, we must never forget nor overlook how emphatic is the emphasis laid in the Divine Word, upon such exhortations as, "Be not conformed to this world, but be ye transformed by the renewing of your minds." The reign of Christ begins within. The seed of grace never takes root from without. It germinates deep down in the soul of the individual heart. It is true, we are told, "faith comes by hearing," but it is the hearing of the incorruptible Word of God. The ear is the channel thro' which that which regenerates and saves, enters the soul. The waters of salvation never flow through "the golden pipes of the ordinance" nor the outward ritual, though there are those who seem to claim such to be the case. Vitality important is it that Baptists of all people should keep the ordinances as they were committed to us, in their unadorned simplicity and purity. As a means of saving grace, they are positive hindrances instead of helps, to the true religious life.

Thoughtful minds will see the necessity again and again of an appeal to these *first principles* of the spiritual kingdom. There were seductive influences at work in the first ages of Christianity. The great apostle to the Gentiles scented the danger and cautioned those to whom he wrote, to "beware, lest any man spoil you." The philosophy was seductive, and the traditions boastful, which assailed the faith of the first disciples. The Greek with his "wisdom," the Jew with his "signs and wonders," confronted the followers of "the Man of Nazareth," just as now we note similar though changed phenomena. But Paul's caution holds good. It meets our case with the same authority as it met theirs—"Beware lest any man spoil you." Our need then is to prove all things and hold fast only to that which stands the test, to that which is good.

### The Church He Wanted.

It is said that an inquirer called upon a minister, the hard-working pastor of a hard-working church, and desired to become one of the minister's flock.

He was willing, he said, to attend the services regularly, and to give liberally, but did not want to be put on committees, or be expected to do any active personal work. The reply came very quietly, but promptly, "You have come to the wrong place, Mr. —, the church you want is around the corner. It is known hereabouts as 'The church of the Heavenly Rest.'" If the story is not true, as somebody has well said—"It is an apt illustration of a condition of things far too common." The spirit rebuked with such kindly wit, is not confined to any one particular church or denomination.

Some time ago a certain journal of some influence made the sneering remark that the churches were getting to be "private religious club-houses, at which the members were elaborately entertained." It was charged that the music and the sermon were made to contribute as much as possible to the enjoyment of the congregation—this enjoyment being of a little higher order, perhaps than that provided in the ordinary club-house, but scarcely differing from it in kind. It was a harsh remark and an unjust remark, but it had just enough truth in it to point the sting of the sneer. There are "churches of the Heavenly Rest" to be found, especially in cities, and in every denomination, and plenty of people in town and country who want to attend them.

There is no one thing that needs more constant reiteration than the duty of every Christian to do some distinctive work for the Master. This duty is conceded, after a fashion, by everybody: but the strangest notions of what Christian work is, not only exist, but are quite common, we might say almost general. How large a proportion of church members consider their whole duty done, when they attend regularly the Sunday services, and the prayer-meeting and give something for the support of the church and for denominational objects; often not much for the latter.

One-half would not be too large an estimate; probably two-thirds would not exceed the truth. And yet all that is perfectly consistent with the ideal of the "Church of the Heavenly Rest." It necessitates nothing more than a club-house type of religious life, a Christian life, the whole object of which is to promote the happiness and profit of one's self.

Here lies the crux of the whole difficulty. The members of the "Church of the Heavenly Rest" may be Christians, but they have never learned the true secret of the Christian life. That secret was well and pithily put by Monod in the phrase "None of self and all of Thee." When that secret is learned work for Christ, soul-absorbing work, will be a joy and a necessity, instead of a task to be shunned whenever possible. Until it is learned, all selfish efforts to secure personal ease and spiritual growth will be vain. The highest type of manhood is not developed in club life, neither can the best type of Christian character be found in the "Church of the Heavenly Rest," though its doors are thronged and its pews filled with adoring worshippers.

### A Word About Duty.

A very eminent evangelist is reported to have said "I wish I might never again hear of duty," and this good man only voiced the sentiment which others have felt, if they did not give it expression. We are taught by many instructors of to-day, that we are to do this or that from love, and that duty is to be left out of the question. In our religious meetings, much is made of *feeling, enjoyment, and ecstasies*. When a religious experience is related, it is largely made up of the *happiness* that has come from the change of heart.

In all this we are liable to be misled. Happiness or its absence, is nowhere in the Scriptures (that we are aware) set down as a criterion of true religion. Religion may be accompanied by present happiness, or it may not; but true religion is always accompanied by the discharge of duty.

The same decline in a regard for duty seems to prevail everywhere. In political life, a man is put up and voted for, not because he is upright, honest, faithful, conscientious, clean in speech and morals, but because he has money and is likely to carry more votes than the other man. No man can read the newspapers without being shocked at the revelations of political immorality that comes to the surface from time to time. It is not all in the United States, or in Ontario and Quebec. We need not go outside of our own Provinces by the

sea for evidences of this moral miasma, doing its work among men.

Shall we say, must we say, that there is a good deal of the same thing abroad among the churches? We have known a church to call a minister, aware that he was below par morally, because he would "draw," because he was magnetic, because if he were in the pulpit "the collections would soon be doubled."

We are assured that there is need, and the need is imperative, that every one should take as the guide of his life "This is right, I will do it; that is wrong, I will not do it." In the long run, somewhere, here or hereafter, the discharge of duty will lead to happiness, but whether it does or not, duty is to be done.

We are to pray whether we feel like it or not. We are to read the Bible whether it makes us happy or not. We are to attend upon the worship of God, to practice charity and self denial, and purity, and other Christian virtues because it is *right*.

There is profound wisdom and truth, as well as poetic beauty in Wordsworth's memorable Ode to duty.

Stern daughter of the voice of God!  
Oh, Duty! if that name thou love,  
Who art a light to guide, a rod  
To check the erring and reprove;  
Thou, who art victory and law,  
When empty terrors over-awe;  
From vain temptations dost set free,  
And calm'st the weary strife of frail humanity.

Stern law-giver! yet dost thou wear  
The Godhead's most benignant grace,  
Nor know we anything so fair,  
As is the smile upon thy face,  
Flowers laugh before thee on their beds,  
And fragrance in thy footing treads;  
Thou dost preserve the stars from wrong;  
And the most ancient heavens, through Thee are fresh  
and strong.

### A Lesson.

About the most difficult thing to do is to do nothing. And one of the most difficult commands to obey was that which the Son gave to Moses and to Israel: "Stand still and see the salvation of God." We cannot bear to stand still. We feel that we must be doing something. We feel that we must have some part in the crepit of the victory.

Equally hard is it to wait. It must have tested the faith and the obedience of Israel, when morning after morning the sun arose and showed them the pillar of cloud still resting motionless upon the Tabernacle. Perhaps the place of their encampment was uncomfortable. Perhaps there was sickness, and they fancied that a change of location would be a gain. The sun poured down upon them by day, and they hoped that in some other place there might be shade.

And then, too, they were eager to reach their destination, the "land flowing with milk and honey." Every day of delay seemed to make it more likely that they would die in the wilderness. And yet there the unmoving cloud stood.

To advance while the cloud rested still was disobedience, was madness, was suicide.

How often we find ourselves eager to move while yet the cloud of God's providence stands still. We are eager to enter some door, but the door does not open, the way seems blocked. We are eager to leave some field, but the door out is closed. Very often there is nothing to do, but to wait—wait—wait,—until the pillar of cloud advances. Happy is he who is ready to move on when God gives the signal, no less happy is he who works on and lives on, where he is, until the signal is given.

### Rev. J. L. Miner on Intemperance

In an address of great power given in Charlestown, P. E. I., just previous to his withdrawal from the pastorate of the Baptist church in that city, the Rev. J. L. Miner spoke on the above subject. The address was the fourth of a series on "The Making of Manhood." The speaker began by referring to intemperance as one of the destructive forces in the life of young men. These forces are like heavy weights which burden the racer; they pull him down like gravitation, when he might run erect and with confidence toward the goal. The writer of the letter to the Hebrews enjoins them to "lay aside every weight." The man who strives for the mastery and desires the incorruptible crown must be temperate in all things.

In the address three thoughts were specially em-

phasized—and his hearers were counseled to be temperate.

1. In speech—as to the use of angry, idle, extravagant, and unchaste words.

2. In the use of time. In the development of the physical, mental, social and spiritual qualities give to each its due proportion of time. In amusements, those that injure health physical, mental or spiritual, are sinful in the sight of God. In reading, choose that which ennobles, elevates, enriches, rather than that which develops a false imagination, and weakens the moral sense.

3. Avoid the use of intoxicants, because these have "corrupted the life-blood of many of the fairest and purest of earth." Avoid these for your own sakes and for the welfare of your fellow-men. To help you in the battle of life you need Jesus Christ. He only can renew the heart and transform the life.

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### The Institution for the Blind.

The Thirty-Second Annual Report of the School for the Blind at Halifax has been issued from the press of the Halifax Printing Co.

The late W. C. Silver, Esq. was the President for many years and C. F. Fraser, M. A. L. D. is the Principal. Dr. Fraser is so well known throughout these Provinces that any institution of which he is the head is a sufficient guarantee of the success of that institution.

From the Superintendent's report we learn that the registered attendance Dec. 1st, 1902 was 121, of whom 69 were boys, 48 girls and 4 adults. There were, however, 145 under instruction during the year, 24 of whom graduated or remained at home, 74 were from the Province of Nova Scotia, 32 from New Brunswick, 6 from Prince Edward Island and 9 from Newfoundland. This school has an unexceptionable record. The instructors are all of them men and women of ability. The moral and religious training of the pupils is considered of great importance. Every effort is made to keep the school abreast of the times. Parents who have blind children can safely entrust them to Dr. Fraser and those who are associated with him in the management of the Institution for the Blind.

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### The Institution for the Deaf and Dumb.

The forty fifth annual report of the Institution for the Deaf and Dumb has just been issued from the press. This institution is situated in Halifax. The past year has been very successful. There has been 116 in attendance during the year. Of these 97 were from Nova Scotia, 9 from Newfoundland, one from New Brunswick and one from Bermuda. The expenditure has been greater than the income; but the Directors express the confident hope that the Government of the Province and the friends of the Institution generally, will come to their assistance with increasing financial help. The number of deaf mutes in these Provinces is not known. It would be a good thing if the different Provincial Governments could unite in the support of one school for the education and equipment for life's work of those who are deprived of hearing and speech. The institution at Halifax affords room for more pupils—and if necessary can be enlarged to meet the needs that may arise, for some time at least. One Institution for the Maritime Provinces well equipped, with the best staff of teachers obtainable, is what we ought to have. This much is due our silent brothers and sisters, and our Governments should see that they get this help.

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### Editorial Notes.

—There is much written and spoken that bears on a man's relations to his fellowman. The altruistic spirit is abroad in the land, in words at any rate. It is a right spirit, and will bear much emphasis. Dr. James Stalker has this to say on the subject. "There are people who have a deep sense of their duty to their fellow-creatures, but have little or no sense of duty to God. There are those who will give willingly to relieve poverty or famine, but will give nothing to spread the gospel or to support the ordinances of religion, and we actually have at the present day a school of atheism which denies the existence of God, the duty of Christ and the immortality of the soul, and yet makes brotherhood its motto and sums up all duty in the service of man—"O wad some power!"

—An exchange says,—"The substitutory sacrifice of Christ is the gospel for all sinners and it neither mooks

their helplessness nor leads to universalism." The centuries of experience in which sinners have been saved by believing that "Christ was crucified in order that it might be consistent with justice for God to forgive sin, by believing that sinners could not have been saved without the sacrifice of the cross," by believing that Jesus did not seek to "avoid death," but laid His life down for himself—the blessed results of preaching this doctrine, through all these centuries, warrants us to cling to it as the truth of God. Belief in Christ as our substitute, saves sinners, removes guilt, drives out wickedness. We know of no other way. We are shut up to this way. We believe in it, rely upon it and recommend it to the chief of sinners.

—Not at all commendable—and a habit to be avoided. The following statement has appeared in the press. "In listening to half a dozen sermons by as many different preachers, recently, these phrases occurred from one to three times in every sermon. "According to the best scholarship" and "The foremost scholars are agreed that" "In only one of the sermons was the further statement made that what was said was "according to the Scriptures" If men keep on we shall be at a loss to know what is and what is not "The Scriptures." In that inimitable little poem of his "The Brook," Tennyson makes the brook say,

"Men may come and men may go,  
But I go on forever."

So is it with the Book of books. Preach it and teach it and cherish it. There is nothing like it this side of heaven.

—It is reported that the large firm of Ayer & Co., of Lowell, Mass., the manufacturers of patent medicine, have given out that they will not employ any young man under twenty-one years of age who smokes cigarettes. They base this upon their personal observations of the effect of nicotine upon boys in their teens. Harmful to all, it is especially harmful to the mental and physical vigor of the younger boys. A small pamphlet entitled, "The rational consideration of the effect of cigarette smoking upon boys and young men," has been freely distributed by the firm, in hopes that "cigarette boys," may be induced to abandon their destructive habit, and all other boys warned of their danger. It is too much to expect but it would be a great blessing if some of these large employers of labor would do something to lessen the habit of profanity which obtains so largely where men and boys congregate in factories.

—It was announced at a certain church, the name of which need not be given, that on a certain Lord's day an offering would be taken for missions. The pastor made the usual preparation for the service and spoke of the work of Jesus Christ, and of the needs of men and appealed to the members of his flock to remember those who were still in the darkness of ignorance and superstition. The day set apart for the offering came, and it was a most generous one. Some surprise was expressed at the largeness of the gift of a merchant in the city. In reply he said "When I came to — with two or three dollars in my pocket, I said with Jacob, 'Of all that thou shalt give me, I will surely give a tenth unto thee.' I have got ahead of Jacob now—I give as the Lord has prospered me." The merchant felt that the New Testament did not mean that the disciples were to give less than the law required, but more. It will be a great day for our Baptist Zion when the conscience of our churches will compel all to make one-tenth of their income the least that they give. Under the New Dispensation we ought to get beyond Jacob.

—There is no need to travel all the way to St. Louis for the purpose of finding out about men who come to us from other denominations. Credentials are a good thing to have, and to furnish, when asked for. Care should be exercised as to the men whom we induct into the ministry. We ought to be hospitable to strangers, and a welcome should be extended to all Christians, but when it comes to placing men over our churches, let us have some knowledge of—"whence came they," and "what are they?" The following is not pleasant reading:—St. Louis Baptists are hardly more careful in their welcome to strangers than are those of this section. They recently ordained a man with a record. His name is Pinkston. He came to Amelia, O., last spring, bringing papers signifying that he had been in good standing among the Methodists of Kentucky, but was thoroughly convinced that "the Baptists are right"; and that covers a multitude of sins with some of us. He was "peditly baptized, and soon after a council was called for his ordination. But there were some sensible brethren on the council, and they advised a deferring of ordination for three months. Soon after the fellow ran off with a young woman from the neighborhood, and recently turned up in St. Louis, with the "credentials" received from the same Methodists, and the brethren there, with the secretary of their missionary work as moderator, gave him baptism and ordination. Then the truth began to dawn upon them, and they as unceremoniously bounced him out as they unceremoniously bounced him in. They could have saved two bouncings if they had not been so glad to receive a proselyte—one more, convinced that Baptists are right.

### Acadia Seminary.

The Vocal Recital took place Friday evening, March 13. The audience which gathered was exceptionally large and enthusiastic, and insistent in many instances in its demands for encores. The vocal students were assisted by students from the departments of piano, violin and elocution. The programme which is appended was presented in full with one exception, ("number 8) was omitted, and in its place Miss Gertrude Heales sang Gounod's "Ring on Sweet Angelus."

Miss Mewin is to be congratulated upon the quantity of work that has been accomplished, sympathy, fullness of tone and smoothness, clear articulation and naturalness characterized almost every selection, both solos and glee club work. Especially should be mentioned the splendid showing made by Miss Evelyn Starr, violinist, in her presentation of De Berlioz's Concerto in A minor. It was a most artistic performance for one who has not yet completed her thirteenth year, and a bright augury for the future.

The Elocution Recital will take place Friday, April 17, and then follow the Graduating Recitals. On Friday evening next (March 27), Dr. Sawyer will address the students. Wolfville is, for students, a place of many privileges and opportunities and among the most important of these are such as were enjoyed by us in the ministrations of Rev. W. F. Parker of Windsor, who spent a week on "the Hill." Deep religious earnestness characterized his message, producing like effect upon the students, which is bound to bear fruit in the near future. Rev. D. Hutchinson of Moncton begins one week a special service tomorrow (Sunday). May the blessing of God be upon his work that many young lives may be turned to God and righteousness. Fathers and mothers pray for us and your sons and daughters.

#### PROGRAMME.

##### Vocal Recital.

##### PART I.

- |   |             |
|---|-------------|
| 1. Merry June                           | Vincent     |
| 2. Lovely Spring                        | Coenen      |
| 3. Hunting Song                         | Bullard     |
| 4. Impromptu—No 3 op. 142               | Schubert    |
| 5. My Redeemer and My Lord              | Buck        |
| (Hilde's prayer from the Golden Legend) |             |
| 6. Doris (Pastorale)                    | Nevin       |
| Glee Club.                              |             |
| PART II.                                |             |
| 7. Two Homecomings (Reading)            | Donnell     |
| 8. (a) I would that my Love             | Mendelssohn |
| (b) O, that we two were Mating          | Nevin       |
| 9. Concerto in A Minor, op 114          | De Berlioz  |
| Allegro Maestoso. Adagio, Rondo         |             |
| 10. Se Suran Rose (Waltz song)          | Arditi      |
| 11. Clang of the Forge                  | Rodney      |
| 12. Song of the Birds                   | Rubenstein  |

##### GOD SAVE THE KING

Miss Mabel Marvin, Director.  
Miss Mary Louise Connell, Assistant.

##### GLEE CLUB

Miss Mabel Cole, Miss Jennie Eaton,  
Miss Muriel Haley, Miss Gertrude Heales,  
Miss Agnes Johnson, Miss Nora Shand,  
Miss Mamie Shaw, Miss Etta Wheelock.

##### ACCOMPANISTS:

Miss Churchill, Miss Connell.

H. T. DEWOLFE, Principals.

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THE NEWTONIAN is a magazine of 42 pages published by the students of the Newton Theological Seminary. Its purpose is to reflect the life and activities of this school of sacred learning. Through its pages it will form a bond of union between the Alumni past and present. The Newtonian will contain articles of value by members of the faculty, leading Alumni and others. The article by Prof. Brown in "The Book of Jeremiah" is a valuable addition to the bibliography of the book. The leading article by Pres. Wood on "Scholarship" is most excellent. The bill of fare by the editor and his assistants is captivating. We notice under "Our Alumni" a most appreciative reference to our Professor Keirstead of Acadia. After describing the career of this brilliant man of letters the writer closes with the following sentence—"A beautiful personality and rare spiritual gifts combine with wide and exact learning to form in Dr. Keirstead, an eminent Alumnus of Newton who is grandly serving the Master through the training of college students, all of which the MESSENGER AND VISITOR most heartily endorses.

This venture of Newton students is to be commended. The initial number, both in matter and letter press is good. The subscription price is \$1 per year in advance. The business manager is A. Bruce Gilman. The address is Newton Centre, Mass.

## ❁ ❁ The Story Page. ❁ ❁

### A Slave Story.

BY AUNT REBECCA.

Dear Young People:—I had long desired to pay a visit to my grand parents in New York, so when my holidays came round I started from St. John, N. B., on my pleasant trip. I will not stop to tell you of my journey and the cordial reception I met with at the home of my grand parents. (Grandpa was out of the city on my arrival). One fine afternoon in July, as the dear old lady sat in her easy chair so peaceful and happy, she said, "Rebecca, dear, as you have come so far to visit us I must tell you a story of my girl life to amuse you."

"Thank you, dear grandma, I will be ever so glad to hear it, and no doubt learn lessons of wisdom from what you experienced."

Placing her specs on her forehead she began thus: "When I was a girl of your age, sixteen, I lived on our plantation in old Tennessee. Our faithful slaves were strongly attached to our family and our estate, and we—the children—were taught to be kind to them and help make them as comfortable as possible. My father was not a hard master nor did he believe the negro had no soul. An old time colored preacher, who had obtained his freedom, made occasional visits to our plantation and held revival meetings, and gave the temperance pledge to old and young."

"One night a runaway slave took shelter in the big shed used for meetings and a store room, he, poor fellow, had been cruelly beaten by his hard master while under the influence of wine and a high temper. During the meeting this slave-hunter, with his blood hounds and servants, rushed in, saw and grabbed the terrified slave, who clung to the preacher and myself and begged for protection. His cries were most pitiful to hear. His master, with whip in hand, seized his property and began to deal out blows with the whip. Young as I was my Puritan blood boiled, I stepped between the slave and master. This was the signal for a field fight, our slaves being the victors. Flouting brute force could not prevail he became quiet, and we opened a court of enquiry, with myself as judge and jury."

"The slave owner made his complaint thus—'Tom refused to go to the liquor dealer on Sunday morning for my supply, said he had signed the pledge and dared not break it, nor could he violate God's Sabbath, whereupon I gave him a sound whipping, when he quickly started for the store but ran away, and I claim him as my property, my goods and chattel.' Having so said he rested his case. The prisoner was next called for his defence, which was simple and included his master's statement. I said, 'What cash value do you place on this article of yours and is it for sale?' 'Yes,' answered the plaintiff, 'and my price is \$1500, as he is a strong person and pays me a good interest on that sum.' I closed the case, reserving judgment. I said, 'Sam take this note to your master and wait for an answer.' Soon Sam returned grinning from ear to ear, and waving in the air a slip of paper which proved to be my father's cheque for the \$1500 and so Tom became our free slave, and proved a profitable investment, and the unreasonable master returned to his estate, and the meeting proceeded, but before he left I gave him a word of warning and kind advice, and showed him how well my father's estate was progressing through our kind treatment of the slaves, that they labored faithfully and would lay down their lives for us, and so we parted."

"Sometime after this event we read of the death of Tom's former master, and were glad to learn that he had, in his will freed all his slaves, having himself become a teetotaler and an earnest Christian man. Not long after this my own father passed to his reward and he also gave all our slaves their liberty, but not one of them would leave the plantation."

One day, looking over the morning news, we read the announcement that Rev. Robert—graduate from Rochester Theological Seminary, would deliver a lecture on the Abolition of Slaves, under the patronage of our mayor, in our hall. We were asked to entertain the stranger, which we most cheerfully did, and who proved to be no other than the second son of Tom's old master."

The door bell rang and a fine looking grey-haired gentleman entered the room. "Well, dear Robert," said my grandmother, "I am glad to see you again after your missionary tour and now, dear Rebecca, let me introduce you to the second son of our Tom's old master—your grandfather."

"Well, dear grandma, that's a good story, and by your permission I'll write it up and send it to the MESSENGER AND VISITOR, of our city, for the young people's story page."

AUNT REBECCA per a friend G.

P. S.—How thankful we young people, should be that cruel slavery has been done away with by our two English speaking nations. For slaves cannot live in England (and America) if they breathe the air that moment they are free. But these same Christian nations are bound by a slavery far more cruel than the slavery of the negro for

it destroys both body and soul and the curse of the Almighty will surely rest on the nations that allow this terrible liquor traffic to continue and put the "blood money" into their treasury. G.

### A Boy and a Blizzard.

BY THE REV. EDWARD A. RAND.

"And this is your first snowstorm?" asked Aunt Nabby.

Billie E. mes nodded. He was a visitor at a prairie farm-house,—a restless, inquisitive boy, and at times trying his aunt's patience, so Aunt Nabby thought. One thing he certainly did. He was forever singing, she told her husband, and she added: "Tain't good for nerves when you have a headache. Now that boy will be the death of my ears. He is just like my sister Jemmy, dead and gone a year. When she was a gal, she would sing and sing and sing."

"Jemmy dead?" asked Jason, a sandy-haired, sleepy-looking man.

"It looks so. I haven't heard from her for a year."

"Have you written her or her husband, Joel?"

Aunt Nabby shook her head.

"It is a good thing to keep up the acquaintance."

"I know it, if—if"—She changed the subject.

"There! I was going to say that Billie's singing is like Jemmy's."

Billie overheard that conversation, and for two days he did not sing. He felt rather queer and lonesome, but he had a conscience, and he did not want his singing to annoy his aunt.

On the third day he told himself he had "lots of company,"—it began to snow! Oh! how the flakes came down, so white, so thick! and Billie imagined what they were. They were flowers, they were sails, they had faces, they were birds, coming faster, flying thicker,—oh, so many! He wanted to sing in his joy, but he saw Aunt Nabby clapping her hands to her head, and he pitted her.

"Folks are lost sometimes in our snowstorms"

Billie opened his eyes

"Did you ever hear of any? Tell me, auntie."

So she told him how a man in a snowstorm lost sight of the road and the houses and the barns, and he never came home. That touched the boy heart.

He knew a song about home, and there was a bird singing it that almost hopped out of his mouth. He very considerably, though, remembered his auntie's tired head, and in silence stole up to his room.

"I can sing it there, and it won't hurt anybody," thought Billie. "Hark!" he heard his uncle's voice at the back door downstairs, and heard him stamping his feet heavily, and he caught these words:

"Nabby, it is a bad storm. Just from the barn, and the storm is covering up everything fast."

Billie went to the window of his room and looked out.

"There goes the barn. I can't see it," he cried.

The barn went somewhere, or seemed to go, and in its place was a thick wall of whiteness, purest flakes. To think any one could come to harm in such a lovely garden of flowers, blossoming up into the sky.

But Billie was singing the home song:

"Home, home, sweet, sweet home,

There's no place like home"

The boy's voice was peculiar,—a sweet and yet penetrating voice. He shut the window, went down stairs softly, remembering the "nerves," and showing his thoughtfulness, as decent boys will. He told Aunt Nabby he wanted to "help get supper."

That made Aunt Nabby smile, and she said she "liked a boy like that,—one who could help."

It was very pleasant in the farm-house kitchen, and it grew pleasanter the more Billie tried to help his aunt.

Outdoors, though,—oh, how rapidly it was getting dark! and how the great storm raged! And not far from the farm-house a man and woman, in a halting sleigh, had been nigh to despair when Billie put up his window and began to sing.

"Hark, husband!" said the woman, "I think I hear singing."

"I'd like to hear something we could follow, wife. Guess you are mistaken."

"But I did hear it."

"Which way?"

"Over there. Oh, how it blows!"

And she bowed her head before the blast which had brought the music to her.

"A woman's fancy," he was saying to himself.

"Try it, husband; right ahead go! We shall freeze here. Try it!"

"Git up, Abram," he shouted to the weary horse.

"Once more, once more, old boy, and I'll try to shove"

In a few minutes Uncle Jason, Aunt Nabby, and Billie heard a loud noise at the door.

"Oh—oh—robbers!" screamed Aunt Nabby.

"I'm not afraid," said Uncle Jason.

"Oh, take this, husband!" She handed him the poker, and then ran behind the stove. Billie held on to Uncle Jason's coat-tails. The noise increased, the door flew open.

"Why," said Uncle Jason, as the "robbers" staggered in, "if this ain't Jemmy and Joel!"

"And if this—ain't heaven!" said Jemmy, dropping into a softly cushioned arm-chair.

"And where did you snow down from?" said Aunt Nabby, rushing from her retreat behind the stove.

"We came from home, and have got to heaven, but I don't know as I ever would have found you if I hadn't heard singing."

Singing? Whose was it? Aunt Nabby and Uncle Jason looked round the room.

"I didn't," said Aunt Nabby, "and Jason can't tell a note from a door squeaking. I guess 'twas Billie."

The boy was hanging his head.

Aunt Nabby slipped away, and, going to her bedroom, she got down upon her knees.

"Lord, forgive a cantankerous woman for finding fault with a boy's singing."

Watertown, Mass.

### "The Only Way."

"Dorothy, I have had a grand offer for the boy. Just think, Richard only seven teen! Why, men of thirty would jump at such a chance. Mr Denning said to me, 'That's a smart boy of yours, smart boy!'"

Dorothy Venn was sitting by the open window, a book in her hand. She closed it and looked at her husband. A quiet, gentle-mannered woman, with finely cut features, expressive gray eyes, and a sweet smile. It was generally supposed that her husband's will was law, that she had no voice in anything; but Harry Venn knew differently. Only once had she asserted herself, and then she had made him feel that her will was stronger than his. He noticed that her lips tightened. She knew that this preface was to introduce some news which would be distasteful to her. She did not offer to help him out, but only looked inquiringly into his face. She asked no questions. She could afford to wait.

"I call it a great compliment," Mr. Venn continued, "a great compliment. He is to start after Easter. I never thought to see my boy on the road so young."

A flush suffused Dorothy Venn's face. She rose from her chair, and, looking at him steadily in the face said: "He is a great deal too young, and I have the strongest objection to his accepting the offer."

"It is too late for objections. It is all settled. Richard is delighted."

"He cannot go."

"But I saw he shall go."

She came a step nearer. "Richard is my only child. He is very dear to me. He has one fault: his will is weak. Better that he should receive half the salary than enter so young into a life of temptation. Have you forgotten what you told me when you signed the pledge?"

He lowered his eyes. He remembered well enough. In all these eighteen years she had never once alluded to the subject, never by look or suggestion had brought it up. She had given her word and had hitherto kept it. He had gone on the road for a large commercial house when quite young, and had spent much of his leisure at bars and slooons. Shortly after his marriage he had returned home in a state of intoxication, and his wife, who had the greatest horror of drink, absolutely refused to remain with him unless he became an abstainer.

The door suddenly opened, and Richard Venn came into the room. "Why, mother, have you heard the news?"

"Your mother does not approve of the arrangement," his father said, in a nervous voice.

"Why, it's a splendid chance; and I shall see the world," he replied. Then, linking his arm through his mother's, he said, in a coaxing voice: "Why, don't you think I can take care of myself? Don't fear that I shall get into any mischief. I love you too well."

"I would rather you did not go, Dick."

And that was her last protest. After Easter he left home; the day following his father started, and Dorothy Venn was left alone.

A year had passed, and Mr. Venn was laid up, and his son was deputed to fill his place. Some months after they happened to meet at the same hotel, one going south, the other north. After dinner, Richard sat down to a game of cards, called for a drink, and lighted a cigar. In the midst of the game his father came in from the dining-room.

"Playing cards! Drinking!" he exclaimed. "Dick, I am astonished!"

"You are not more astonished than I was when I stayed at The Buffalo ten days ago." He looked full in his father's face as he answered, and the elder man's eyes fell. That night they made an agreement: they both

gambled, they both drank, neither wished the mother to know. Little by little the truth dawned upon her, and before long absolute proof was forthcoming. Gently, tenderly, she spoke to her son. He was sorry, he promised, he broke his promise again and again.

One night she sat by his bedside, her cool hand on his burning forehead. There were no tears in her eyes, her lips never moved, but a prayer such as only those in agony can pray went from her heart to the world's Redeemer. She besought; nay, she almost demanded that, at whatever cost, her boy should be saved.

That fresh summer morning broke in rosy light, the first sunbeams fell on her white face, and seemed to caress her dark hair. The boy slept on until the sun was high in the heaven; but still the silent form never moved. God had heard her prayer, had granted her petition, and saved her son's soul by the only means possible. She had given her life for his, and in that terrible awakening from his drunken sleep Richard Venn realized that. The whole tenor of his life was changed. He sacrificed everything for the cause of temperance. By his eloquence, by his earnestness, he led hundreds to a new life, and became one of our great leaders.—R. B. Prestidge, in Western Christian Advocate.

### The Poor Boy's Chance.

The Charitable Man stepped briskly out into the street to take a car for the depot. A little newsboy, one leg gone and hobbling on a rude crutch, stopped him and asked him to buy a paper. The Charitable Man's sympathies were aroused at sight of the pathetic little figure, and he handed him a dime, saying: "Take this, my boy, but keep your paper, and sell it to someone else."

He was not prepared for what happened, for he had done the same thing often before, and the boy had invariably pocketed the coin with a grin and gone about his business. But the little lame newsboy was made of different stuff. He caught the Charitable Man firmly by the sleeve, and said in a positive voice: "Hold on, sir! You take your paper and your change, or take back your dime. I'm no beggar. I'm a business man." And he threw back his head proudly, and looked the man in the eye.

The Charitable Man took his paper and his change without another word. He had missed his car during the conversation, and, consulting his watch, he found that he had not time to wait for another, so he started off in a rapid walk to the station, thinking hard as he walked. The little lame newsboy had taught him a valuable lesson. The best way to help people is to help them to help themselves, and not to encourage them to depend upon some one else for assistance. He admired the boy's pluck, and decided that when he returned to the city he would find out more about him, and see if he couldn't help him in the real true way by putting him in a position to do more for himself.

Six months later any one entering the handsome office of the Charitable Man was met by a bright-faced neatly-dressed lad, who acted as an aid to walking, a handsome crutch with nickel-plated trimmings and a soft pad under his arm. This boy moved as briskly as if he had two legs, received people politely, answered all inquiries intelligently and courteously, went on important errands, and made himself generally useful. When not busy with the duties of his office he always had a book in reach, and put in every spare moment in study. He was particularly fond of arithmetic, and eagerly learned all he could about interest and things pertaining to the banking business, and now he is the President of a large bank, and a noted financier and trusted business man.

Every poor boy has the same chance of success, if he is energetic, honest and determined, especially in this country. The beloved and honored man, our late President, for whose tragic death the whole world is sorrowing, was a poor boy, and yet he attained the highest honors that any man can receive in this country, and died the recognized peer of any great foreign ruler, esteemed and revered alike by King, Czar, Emperor and prelate, and tenderly loved by the people.

Visitors to foreign countries tell us about the great number of beggars that they encounter in their travels, and speak of how much they are annoyed by their persistency. In Italy and Spain, however, these beggars—that is to say, the beggar children—have such great personal beauty and are such adroit little flatterers that it is very hard to refuse them the small coin for which they ask. These beggar boys are very much in demand as artist's models, for their coloring is rich and beautiful, and they usually pose well.

As far back as the time of the great Spanish painter, Murillo, nearly three hundred years ago, these street Arabs were sought after as artists' models. Murillo himself was a poor boy; but, like our little lame newsboy, he had energy and grit, and the determination to succeed. His parents, who were of the humble class, early recognized his artistic talents and gave him all the aid toward developing it that they could afford, but his training under his first teacher was largely mechanical. Murillo learned rapidly, and thoroughly all his first master could teach him, but he longed to paint from life, and a living model was very expensive. The boys who studied in the same class with him would occasionally take turns in baring an arm or a limb for their fellow students to study from; but Murillo began making sketches of the beggar boys whom he saw on the streets and in the market-place, and later made some pictures of them that are still admired and copied. While these beggar boys make very attractive pictures, it is much better to be a hard-working Murillo transferring them to canvass and studying them as aids to his art. Where are they now? Who knows anything of the mischievous, idle ragged urchins who played in the market-place of Seville? But the great painter Murillo is known the world over and his works are still treasured and admired.

Many of the greatest men that the world have known have sprung from humble origin, and had to contend with the direst poverty; but they owed their ultimate success to such a spirit as the little lame newsboy manifested when he said to the Charitable Man: "Take what belongs to you, or take back your money. I am no beggar. I am a business man."—The Children's Visitor.

## The Young People

EDITOR W. L. ARCHIBALD.

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

### Daily Bible Readings.

Monday.—Isaiah's sympathy and compassion for a heathen nation in distress. Isaiah 16:1-12

Tuesday.—The union of all the world in the worship of Jehovah, the God of Israel and the God of the whole earth. Isaiah 19:16-25

Wednesday.—All heathen nations must acknowledge the sole deity of Jehovah, Israel's redeemer. Isaiah 43:1-21

Thursday.—The Servant of Jehovah will not only restore Israel but will also be a light to the Gentiles. Isaiah 49:1-13

Friday.—Worldwide invitation on the basis of the Servant's vicarious sufferings. Isaiah 55:1-13

Saturday.—Zion to inherit the glory and wealth of the Gentiles. Isaiah 60:1-12

Sunday.—The Great Commission. Matt. 28:18-20.

Rev. Z. L. Fash, of Woodstock, N. B., a friend of the young people's work since its inception, will write the comments on the April Topics.

### Prayer Meeting Topic—March 29th.

Our heritage among the heathen. Psalm 68:29-31; Isaiah 43:3

#### ELECTION AND MISSIONS.

Abraham was chosen of God in order that he might be a blessing to all nations. Israel's election as Jehovah's people carried with it the duty of priestly instruction and intercession. "Ye shall be named the priests of Jehovah; men shall call you the ministers of our God" (Isa. 61:6). Every believer elected by the love of God an heir of salvation is solemnly set apart to a ministry of loving service on behalf of the unsaved. There is no better proof of our own eternal election to share the glories of the heavenly kingdom than a burning passion for soul-winning.

#### MISSIONS AND COMMERCE.

The missionary nations are the nations of first importance in commerce. Into their laps is poured the wealth of the outside world. Witness England, America and Germany. It is fitting that the peoples who carry abroad the torch of truth should be rewarded in material prosperity for their labor of love. Missionaries have done much to provide markets for the manufactures of Christian lands. We do not wish to put undue emphasis on the commercial argument for missionary activity, but to recognize it as an evidence of God's blessing upon unselfish toil for the world's redemption.

#### MISSIONS AND REVIVALS AT HOME.

Stop the outflow of men and money for the worldwide evangelization, and you will soon have occasion to note the decay of piety at home. Spiritual stagnation would breed a thousand diseases in the homeland. When we give our best men and women to China and Japan and India and Africa, God will raise up a race of spiritual giants to take their places. The fountain is not impoverished, but the rather enriched and sweetened by its constant generosity. Selfishness breeds death in the realm of the spiritual. Liberal giving to the heathen is as the breath of God in kindling revival fires among the churches at home.

#### MISSIONS AND UNIVERSAL PEACE.

Heathen China is a menace to the world's peace. Spiritual Christianity is the only safeguard against the yellow peril." We do not forget the costly armaments among so-called Christian nations. The gospel has much to do yet in Europe and in America; but it will perfect its work all the more rapidly by giving largely in men and money to the conversion of the heathen. Make Jesus king everywhere, and swords will be beaten into plowshares and spears into pruninghooks.—John R. Sampey, in Baptist Union.

#### Africa—A Mission Study.

The area of Africa is about 11,500,000 square miles. Its population is 130,500,000. Mr. Thornton, in "Africa Waiting," gives the number of Protestant missionaries as 1,186 from Europe and 228 from America; and Dr. Leonard, in "Missionary Annals," says, "Over two hundred natives are ordained, while the active helpers number perhaps 7,000. About 90,000 are taught in the schools, 250,000 are church-members, while perhaps as many as 1,000,000 are, in some considerable measure, under the influence of the means of grace."

Forty Protestant missionary societies are at work. But great as is the force, there are vast regions of unreached people. Only three years ago it could be said that "Northern Africa has one Protestant missionary to 125,

000 Muhammadans. The Sahara has one Protestant missionary to 2,500,000 Muhammadans. The Soudan States have one Protestant missionary to 45,000,000 Muhammadans and Pagans. West Africa has about one Protestant missionary to 30,000 Pagans. Central Africa has one Protestant missionary to 80,000 Pagans. Southern Africa has one Protestant missionary to 14,000 Pagans."

Of the soil of Africa the European nations are now almost complete owners. Great Britain had 2,500,000 square miles before the absorption of the Dutch republics, and not including Egypt and the Sudan, which would add 1,000,000 more. Portugal has about 850,000 Spain 200,000, Germany 800,000, and Italy 600,000. Can civilized nations acquire rights without also incurring obligations? If a nation takes another people's land, the least that can be given in return is enlightenment and the gospel.

Instead, we have given as our greatest gift to Africa the curse of the liquor traffic. In 1884 the imports from Europe were nearly 8,000,000 gallons, and from America about 1,000,000. The area in which liquor may be freely imported we have happily greatly circumscribed, and in this area increasing duties have been imposed, but the curse is still there. "It is my sincere belief," said Sir Richard Burton; "that if the slave trade were revived, with all its horrors, and Africa could get rid of the white man with the gunpowder and rum which he has introduced, Africa would be the gainer by the exchange."

On the west coast of Africa the first Protestant mission was established in Sierra Leone by the Church Missionary Society of England in 1804. In 1811 the Wesleyans followed. The American Baptists began work in Liberia, in 1821. In South Africa the Moravians came first in 1742. Robert Moffat entered the field in 1816. The American United Presbyterians began their great work in Egypt in 1854, and have now more than 6,000 church members and 13,000 pupils in their schools. The London Missionary Society began work in Madagascar in 1818. Now almost every great church is represented in the effort to heal "the world's open sore." The most wonderfully successful of all the missions is, perhaps, the mission of the Church Missionary Society in Uganda.

That work began with martyrdoms, but no martyr for Africa can have done more for it by his death than David Livingstone, who first called it "the world's open sore," did both by his life and his death. "In the annals of exploration of the Dark Continent," said Stanley, "we look in vain among other nationalities for such a name as Livingstone's." He traveled 29,000 miles in Africa, and added a million square miles to the regions of the globe. May the spirit which filled him, and which is nobly embodied in the words over his body in Westminster Abbey, rule our lives too.

"For thirty years his life was spent

In an unwearied effort

To evangelize the native races.

To explore the undiscovered secrets,

To abolish the detestable slave trade,

Of Central Africa,

Where with his last words he wrote,

"All I can add in my solitude is,

May Heaven's richest blessing come down

On every one, American, English, or Turk,

Who will help to heal

The open sore of the world."

—R. E. Speer in S. S. Times.

#### Short Rules for Christians.

1. Never neglect daily private prayer; and when you pray remember that God is present, and he hears your prayers. Heb. 1:6.
2. Never neglect daily private Bible reading; and when you read, remember that God is speaking to you, and that you are to believe and act upon what he says. I believe all backsliding begins with the neglect of those two rules. John 5:39.
3. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, "What am I doing for him?" Matt. 5:13-16.
4. If ever you are in doubt as to a thing being right or wrong, go to your own room and kneel down and ask God's blessing upon it. If you cannot do this, it is wrong. Col. 3:19.
5. Never take your Christianity from Christians, or argue that, because such a people do so and so, therefore you may. II. Co. 10:12. You are to ask yourself, "How would Christ act in my place?" and strive to follow him. John 10:27.
6. Never believe what you feel, if it contradicts God's word. Ask yourself, "Can what I feel be true, if God's word is true?" and if both cannot be true, believe God, and make your own heart the liar. Rom. 3:4; I John 5:16, 11.—The Christian Guardian.

## 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 MARCH.

That the Spirit's power may graciously descend upon mission helpers, schools, outstations, and that all who are halting may now decide to live for Christ. For Mission Bands and their leaders.

The following article will be read with great interest and mingled feelings by the many friends of our dear Miss Johnstone. "Being dead she yet speaketh," and one can almost hear her voice and see her face as they read. May it prove to many a message from the Master to help spread abroad the Saviour's fame.

Spreading Abroad the Saviour's Fame.  
BY THE LATE AMY E. JOHNSTONE.

"But they, when they were departed, spread abroad his fame in all that country." Matthew ix: 31

It is not to be wondered at that these two men spread abroad the fame of Jesus. How could they help it? It may be that they had been blind from their very infancy. Fancy what it must have been to have their eyes opened to see not only the faces of their fellow-men, but the face of Nature; to see the glorious sun, whose power they had often felt, but whose form they had never realized; to look skyward at eventide and gaze upon the host of heaven, recalling to their minds the ancient promise of the All-Faithful One to their father Abraham; to look around and see "the fields white unto the harvest;" to walk, conscious of their own strength, no longer depending on others to "be as eyes" to them. These, and a thousand other charms would fill their hearts with gratitude and joy. Their feelings could not be held in. Forgetful of the Lord's injunction, they broke the silence; "out of the abundance of the heart" their mouths spoke. The burden of their speech was Christ—the blessed Christ. Their experience was so strange, so wonderful, they could not but speak of him who had given them the power to see—who had opened up to them such springs of joy, such worlds of interest and wonder unknown to them before.

We may be sure these men did not tell their story in a formal, listless way. "He cared me!" one would say with intensest emphasis; and the other would promptly echo the words; each eager to extol the Healer's grace and power. Oh! if Christians everywhere were acting in the same manner, how speedily and splendidly would redemption's wondrous story be spread abroad, and the whole world would be filled with the Redeemer's sounding praise. But we, who have been blessed so much, are as fat and hearted; halting, hesitating, shrinking, and even trying to frame excuses for our guilty silence. We are so contented in telling the story of the Saviour's love, half-blushing, to one or two, and whispering it timidly here and there. We do not spread abroad his fame. Do you not suppose that these men would describe the very look, and repeat the very words of Jesus? With what glowing language would they describe the gentle touch of his finger upon their long sealed eyes! With what reverential memory they would recall, and with almost unconscious effort they would repeat, although but as a broken and feeble echo, the music of his voice! Why, with their own souls thrilled, thrilled almost to excess with new found joy, the souls of their hearers, singly or in groups, would be thrilled with astonishment; and intense exertion would be awakened to gaze for themselves this Wondrous Man.

Redeemed from soul blindness—is it for us to hold our peace? We know a healer, a Saviour, that others know not of. We have heard his voice of love. We have felt his gracious touch. He has removed present gloom, and has both purchased and promised future glory. We can speak of what we know; of what others do not know; of what others ought to know, and know through our direct personal effort. We can imagine how these men, by the intensity of their feelings, would compel others to listen. Not only their tones, but the joy so visible in every line of their faces, would make people pause and give attention to their story—a story backed up by clear proof—a story impossible to forget.

And they both spread abroad that fame. They had both been blessed, and both spoke glowingly, readily, and untriflingly of the Saviour's love and power. What, if one was younger than the other? What, if one was less gifted than the other? Well, each will tell his own experience in his own way, and according to his own ability, though neither had the tongue of an orator or the learning of a scribe. It is not for us to do less. Instead of few voices spreading abroad the Saviour's fame, there should be many. Among these fame-spreading voices

ours should be often heard. One voice should support another, one testimony should be confirmed by another. "In the mouth of two or three witnesses shall every word be established."

These two men filled the whole region with the fame of Jesus. They carried the tidings of his goodness far and wide. Happy in their employment, they could not stop. "They spread his fame in all that country." It is wonderful what a few earnest souls can do. When so much else is talked of, how much our own country needs to hear from flaming lips the story of saving grace! Are we, as we ought, trying to make it known? Our hearts must warm to the holy work. Let our own dear Saviour's fame be spread through every town and street, through every village and settlement, through every centre and corner of our country, until every tongue shall speak, and every bit of peopled land shall echo, our great Redeemer's praise.

"The Lord hath done great things for us." He has delivered our soul from death, our eyes from tears, and our feet from falling. Is it right that our lips should be silent? Have we not been silent too long? What an experience we have had—brought from darkness into light! What a vision we have seen—the Saviour, the Saviour in his deeds of mercy! Let us meditate on his love, and gaze upon his glory, until our lips shall abundantly utter the memory of his great goodness, and sing of his righteousness. Let us rejoice, and greatly rejoice, in his salvation; and when any shall ask, as ask they will, if they see redemptions gladness abiding on our countenances and radiant in our lives,—let us tell them that God's dear Son hath opened our eyes, and filled our souls with holy joy and Calvary purchased peace, and that the same great blessings may be theirs if they will only turn to him and trust his holy name.

Moneys Received by Treasurer of Mission Bands.

FROM FEBRUARY 18 TO MARCH 18.

Leinster Street, F M, \$7; Point de Bute, F M, \$5, H M, \$5; Bridgetown, F M, \$5, H M, \$5; Bellisle Station, support of Annie Belleisle, F M, \$1.42; Halifax (Tabernacle) F M, \$3, H M, \$3; Barrington Passage, F M, \$4.50, H M, \$4.50; Melverna Square, F M, \$12; Berwick to constitute Miss Gladys Roy sorden life member, F M, \$10, T M, \$2.50, H M, \$5; Clyde River, to constitute Miss Katie McLean, life member, F M, \$10; Kingston, F M, \$5.75; Kingsboro, F M, \$5; Fouchie, F M, \$2, H M, \$2; South Brookfield, to constitute Mrs Melbourne Waterman, life member, H M, \$10; Lewisville, toward Chicacole Hospital, F M, \$7; Germain St (Junior band) F M, \$5; St John (Tabernacle) F M, \$5; Moncton, F M, \$65.

MRS. IDA CRANDALL, Treas. Mission Bands.  
Chipman, N. B.

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

FROM FEB. 12TH TO MARCH 3RD.

Amherst Shore, F M, \$5, H M, \$3.20; Tidings, 50c; Mabon, F M, \$5; Fredericton, F M, \$25; Morganville, Tidings, 25c; Boylston, Aid and Mite Society, F M, \$3, H M, \$2; Summerville, F M, \$3, H M, \$2, Reports 31c; Tidings, 25c; New Minas, leaflets, 33c; Greywood, F M, \$2, H M, \$2.25; Weymouth, F M, \$9.50; Salem, branch of Amherst, F M, \$8.75; Lower Woods Harbor, F M, \$3; Wolfville, F M, \$38, H M, \$12; Glace Bay, F M, \$10.75, H M, \$5; Greenfield, F M, \$10; Union Corner, F M, \$12; Lawrencetown, F M, \$12.30, H M, \$2; Miss Newcombe's salary, \$1.00; Reports, 20c; New Albany, F M, \$2, H M, \$5; Melverna Square, F M, \$3; Bible w men \$19; Port Hawkesbury, F M, \$2.75, H M, \$2; Deep Brook, F M, \$5, Laconic, F M, \$2.70, H M, \$1.15; Argyle Head, F M, \$1, H M, \$1; Wellington, F M, 16; Morristown, F M, \$6.25, H M, 50c; Moncton, Reports, 70c; Great Village, F M, \$2; Christmas Offering, H M, \$5; Truro Immanuel Church, F M, \$6.38; Christmas Offering, H M, \$5.75; Reports, 6c; Goldboro, F M, \$11; Aylesford, F M, \$16.50; St John, West, F M, \$3.25, N B C 85c, G L, 85c, N W, 85c; Anagnance, Tidings, 25c; Chipman, "a friend," N W M, \$10; Windsor, F M, \$20; Gibbon, H M \$44.80; River Hebert, F M, \$6, H M, \$6; Reports, 25c; Rosaway, Tidings, 25c; Westport, F M, \$12; Mahoe Bay, F M, \$6.75, H M, \$1.82; Gabarus, F M, \$4; Falmouth, F M, \$10, H M, \$6; Halifax, North church, Tidings, 25c.

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

FROM MARCH 5TH TO MARCH 18TH.

Centreville, Tidings, 25c; Truro, Prince St. Christmas Offering, F M, \$4.25; North River, F M, \$8; McDonald's Corner, F M, \$23.15; Jacksonville, F M, \$4, H M, 50c; Albert, F M, \$10, H M, \$5; Somerset, Tidings, 25c; McDonald's Point, F M, \$11, Tidings, 25c; Florenceville, F M, \$3, H M, \$3; Upper New Norton, leaflets, 30c; Berwick, leaflets, \$8.26; Port Williams to constitute their president, Miss Addie Cogwell, a life member, F M \$25; East Point, F M, \$6, H M, \$18.25; Reports, 25c; New Tusket, F M, \$5; North Brookfield, leaflets, 30c; Parrabro, F M, \$4; Lower Aylesford, F M, \$13.83; H M, \$16.20, twenty-five dollars of which constitutes Mrs A J Huntly a life member; Dartmouth, to constitute Mrs Henry Baker a life member, F M \$25; Dartmouth to constitute Mrs Artemas Elmer a life member, H M, \$25; Hampton Annapolis county, F M, \$7.50, H M, \$4.75, to constitute their president Mrs Isaiah Brown a life member, F M, \$75; Hampton, Tidings, 25c; Sudy Cove, F M, \$2, Tidings,

25c; New Mines, F M, \$8; North Kingston, F M, \$15, H M, \$10; Tidings, 25c; Kendrick, F M, \$3; Wine Harbor, F M, \$3, H M, \$1.50; Boylston, proceeds of public meeting, F M, \$3.25, H M, \$3.25; Antigonish, F M, \$1, H M, \$10; Fredericton, H M, \$40; Brookville, Cheverie, F M, \$2.75; Granville Centre, F M, \$5.  
MRS MARY SMITH, Treas. W. B. M. U.  
Amherst, P. O. B. 513.

## Foreign Mission Board.

NOTES BY THE SECRETARY.

The Foreign Mission Board is very desirous that the Foreign Mission day will be generally observed this year. The last Sunday in March is reserved as the day of all the days in the year, when the subject of Foreign Missions will be prominently brought to the notice of the churches, Sunday Schools, Mission Bands, B. Y. P. U.'s, and any other organization under the auspices of the church. Will the pastors generally in their preaching, and in many other ways, refer to this great and growing work. The outlook is cheering from many points of view. The needs are so great and pressing that it is only when all Christians lend the helping hand we can hope to reach the largest and best results. Our Sunday Schools are the right arm of the church. Oh, that the superintendents might all be imbued with the Christ spirit, which is emphatically the spirit of missions. Let special prayer be made to the God of missions for the missionaries on the field, that they may be greatly blessed; for the native helpers that they may be preserved from every form of evil; and for those having the oversight of the work in the homeland, that they too may be divinely guided, and that our churches may be "filled with the Spirit." We have a great work on our hands. We have given ourselves to it. Let us prosecute it with unswerving fidelity. Pray, brethren, pray.

On every occasion of un-ness we should retire to prayer, that we may give place to the grace and light of God; and then form our resolutions, without being in any pain about what success they may have.—John Wesley.

## Eczema

It is also called Salt Rheum.  
Sometimes Scrofula.

It comes in patches that burn, itch, 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.

**CANADIAN  
PACIFIC RY.**

Commencing Feb. 15 and until April 30,  
1903.

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Kootenay Points.

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\$56.50

Proportionate Rates from and to other points.  
Also Rates to points in COLORADO, IDAHO, UTAH, MONTANA, WASHINGTON and CALIFORNIA.

For Full Particulars call on  
W. H. C. MACKAY, C. T. A.,  
Or Write to  
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**ALLEN'S LUNG BALSAM**  
 Cures  
 Deep-seated Colds  
 Coughs · Croup · Bronchitis · LARGE BOTTLES \$1.00  
 MEDIUM 50¢ TRIAL SIZE 25¢

**West Guysboro Conference.**

The Quarterly Meeting of the West Guysboro Baptist Conference was held at Isaac's Harbor, commencing on Wednesday evening the 18th of March, and continuing throughout the following day. Pastor Snelling preached a helpful sermon at the opening session from Ex. 17:7, pointing out the evidences by which we may be able to answer the question, "Is the Lord with us or not?"

Reports from the various churches of Guysboro West were fairly encouraging, yet by no means as satisfactory as could be desired. Several fields are pastorless; but we learn with pleasure that arrangements have already been made for securing the services of pastors at an early date. Goldboro has done nobly in pushing forward its financial affairs; and the interior of the fine church building in that community is being finished in a very neat and artistic manner. Isaac's Harbor reports active effort in all departments of church work with many cheering indications of progress.

Goshen, St. Mary's and Country Harbor, though hampered by many difficulties are being cared for by Pastor Snelling, in a manner worthy of much commendation. Port Hillford is awaiting the coming of a popular and successful pastor from P. E. Island.

The subject of Sunday Observance came up for warm and prolonged discussion. The tendency among business men, especially among steamboat and mining companies, to violate our wholesome laws relating to the proper observance of the Lord's day was pointed out, and all present seemed determined to expose and prevent this unnecessary and unjustifiable infringement of our social usages. Unless promptly checked these lawless tendencies would speedily turn Sunday into an ordinary working day. Letters from high legal authority advised prompt measures in preventing these violations of time-honored statutes.

The evening session was given to platform addresses. Pastor Brown spoke with much earnestness in relation to the subject of Foreign Missions, indicating their aims, encouragements and successes. He was followed by Pastor Snelling who dwelt upon the importance of the Lord's work in the Home fields. He emphasized the need of larger generosity in contributing to this object, and pointed out the many discouragements under which laborers in this department of Christian effort have to carry on their work. The Secretary gave

**"KING'S EVIL"**

Those old English Kings made history. Those old English Kings were fast liver. Those old English Kings got sick.

One disease became so common to them as to be called "King's evil"—a royal disease. It is now among us—the well known scrofula. Those old English Kings handed it down, spread it through the nations, and here it is.

Too bad Scott's Emulsion was not made in time for those Kings. Scott's Emulsion is a positive cure for King's evil—or scrofula. It heals the sores, adds strength and flesh and brings good health.

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



**William Allen White**

Will write a series of articles on the political situation at Washington as he sees it from week to week. Exclusively in

**THE SATURDAY EVENING POST**



There are perhaps three or four men in the length and breadth of the country who can write on political topics as sanely, shrewdly and clearly as Mr. White; but not one of them possesses in like degree his fine native humor or his ability to wring the last drop of human interest out of his subject and into his writing. Mr. White has also the rare gift for stripping a complex theme of its non-essentials and showing it forth in its simplest terms.

**How the Cabinet Does Business**

By Charles Emory Smith

Former Postmaster-General. A very general ignorance of the inner workings of the Cabinet room prevails, and yet the Cabinet is the least formal, the most active, of the arms of the Government. Mr. Smith will illustrate with anecdotes of actual occurrence how the assembly handles grave questions.



**A Congressman's Wife**

A regular letter from one of the brightest women in Washington, giving us all the social gossip of the Capital, telling us the good things said at the social functions; bright, sparkling, full of life—the social life of Washington.

The Saturday Evening Post will be sent to any address every week from now to July 1st, 1903, on trial, on receipt of only 50 cents.

It is the handsomest weekly magazine you ever saw

The Curtis Publishing Company, Philadelphia, Pa.

Fred. A. Clawson, 54 Stanley St., will deliver The Saturday Evening Post to any address in St. John.

a brief address on the subject of Collegiate Education, directing attention to the excellent work done at Acadia College and its affiliated schools, and urging the friends to favor the movement looking towards accepting Rockefeller's splendid offer of \$100,000 for endowment.

W. H. WARREN, Sec'y.  
 Isaac's Harbor, March 20.

**Notices.**

The next regular session of the Lunenburg County Quarterly Meeting will be held at Western Shore, Mar. 30, 31. A good programme is arranged for.

M. B. WHITMAN, Sec'y.

The invitation from the Baptist church at Bear River, to hold the next meeting of the N. S. Western Association in that place has been accepted.

W. L. ARCHIBALD, Clerk.  
 J. W. PORTER, Moderator.

**A GUARANTEED CURE FOR DYSPEPSIA K.D.C. OR MONEY IS FOUND IN REFUND**  
 Highest endorsements. Write for testimonials & guarantee.  
 K.D.C. CO. Ltd. Boston, U.S. and New Glasgow, N.S., Can.

**\$25** APRIL, MAY and JUNE

Bookkeeping, Correspondence, Penmanship, Typewriting, Arithmetic, Law and Forms, Spelling, Shorthand.

On our employment list there are unfilled positions with salaries ranging from \$5 to \$80 per month. We receive over one call per day for MARITIME-TRAINED students.

Send for Calendar to

KATLBACH & SCHURMAN,  
 Chartered Accountants,  
 MARITIME BUSINESS COLLEGE,  
 Halifax, N. S.

This Will Interest Many.

P. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, or neuralgia, will send their address to him at 805-45 Winthrop Building, Boston, Mass., he will direct them to the perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

**GATES'**

**Life of Man Bitters**

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

**Nothing Will Be Found**

superior to the "Life of Man Bitters" as a restorative agent. It strengthens the system, better withstands the winter, cold, and builds up the whole system. This has been verified many years ago. Hence people now use Gates' Bitters preferably to any other.

50 cents per bottle.

Sold everywhere by

**C. Gates, Son & Co.**  
 MIDDLETON, N. S.

When answering advertisements please mention the Messenger and Visitor.

ARE YOU RUN DOWN?  
*The D.L. Emulsion*  
 Trade mark.  
 Puts new life into you.  
 Builds up Nerve and Muscle.  
 Adds pounds of solid flesh to your weight.  
 Positively cures Anæmia, General Debility, Lung Troubles, including Consumption if taken in time.  
 Be sure you get "The D.L."

JUST A COLD  
 SETTLED IN THE KIDNEYS,  
 BUT IT TURNED TO DROPSY.  
 IT WAS CURED BY

**DOAN'S KIDNEY PILLS.**

Read of This Wonderful Cure.  
 It May Do You or Your Friends Some Good to Know About It.

Miss Agnes Crochran, Upper Smithfield, N.S., writes: "About 18 months ago I caught cold. It settled in my kidneys, and finally turned into Dropsy. My face swelled, and feet were very much bloated, and I pressed my finger on them it would make a white impression that would last fully a minute before the flesh regained its natural color. I was advised to try DOAN'S KIDNEY PILLS, and before I had used half a box I could notice an improvement, and the one box completely cured me. I have never been troubled with it since, thanks to DOAN'S KIDNEY PILLS."

Price 50c. per box, or 3 boxes for \$1.25; all dealers, or The Doan Kidney Pill Co., Toronto, Ont.

Not Only Relief; A Cure.

**ASTHMA**

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

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

HIRNOD'S ASTHMA CURE is a standard remedy prescribed by many eminent physicians and sold throughout the world for over a quarter of a century. A truly remarkable testimonial in itself.

HIRNOD MFG CO., 14-16 VESLEY ST., NEW YORK. For sale by all druggists.

**Earn This WATCH**  
 With patches silver lined open face case, the back elaborately engraved. Easy to read, rugged, heavy braced crystal and gasket. Wind, imported works, by selling only 15 large packages of seeds 1/2 lb. each at 10c. each. The patches are beautifully decorated in 12 colors and each one contains 2 of the seeds, best and most fragrant varieties in every imaginable color. Everybody buys Pore Bell, Little Bells, Ont., said: "The seeds sold here will give you a fine crop. Write us a post card today and we will send you the seeds post paid. Don't delay." Edward Gilbert, Petrolia, Ont., says: "I received my watch in good condition. It is a dandy and I am very much pleased with it." THE DOMINION SEED CO., DEPT. 1948, TORONTO, Ont.

**CHURCH BELLS**  
 Chimes and Peals,  
 Best Superior Copper and Tin. Get our price.  
 M. SHANE BELL FOUNDRY

When answering advertisements please mention the Messenger and Visitor.

**The Home**

**RHUBARB PIE.**

The peculiar adaptability of rhubarb for pie gained for it the name of pie plant. The question of dredging with flour is a moot one, as also the matter of one crust or two. As ordinarily made, a rather deep pie plate is lined with paste. This is then filled with rhubarb in quarter inch lengths, thoroughly mixed with sugar and just a light sprinkling of flour. Heap the rhubarb in the centre of the plate, then cover with a top layer of crust, binding the edge of the pie with a narrow strip of cotton cloth wrung out of cold water.

As the chief ingredient in a cobbler, the rhubarb shines transcendent.

Butter a deep earthenware dish and fill with rhubarb cut in inch pieces. Make a batter of flour, milk, salt and eggs, allowing a tablespoonful of flour to each egg and milk enough to make a batter of the constituency of that used for fritters. Pour this over the rhubarb and bake until a golden brown.

With the advent of Lent there should come a change in the family dietary, even if churchly reasons have nothing to do with the case.

There is the flagging appetite, the "tired feeling" and not infrequently a complexion the outward exponent of disordered blood and a torpid liver.

First harbinger of the vernal season comes the pale pink and green rhubarb, or "spring fruit," as it was called in the eighteenth century.

While the fruit value of the rhubarb is small, it is valuable for its agreeable flavor and its diuretic properties. It contains so large an amount of oxalic acid that persons troubled with acidity are counselled not to indulge to excess, but for the ordinary individual it gives a filip to appetite and starts the liver with renewed activity.

The early spring rhubarb is much more tender and succulent than the second growth, which comes after mid-summer. The latter contains more pectose, and on this account it is better for making rhubarb jelly.

In combination with rice, prunes, dates or raisins, it makes a suitable dish for the children's table, while canned or stewed with equal quantities of pineapple and cranberries, it gives a sweet of "peculiar flavor and attractiveness. Other agreeable changes may be obtained by using chopped almonds, orange juice, bananas or strawberries with the rhubarb.

Rhubarb should never be preled, as in that case the pretty color will be lost. Wash thoroughly and trim off the rusty or discolored ends.

Baked rhubarb is better than the stewed. Allow a cup of sugar to each pint of fruit cut in inch pieces. Add a small quantity of water, cover loosely and bake until the rhubarb is tender.

**MENDING SMALL BREAKS.**

A small jar filled with plaster-of-Paris, is one of the necessities in the storeroom of the careful housewife. Its uses can scarcely be enumerated. When one of these inevitable breaks in the walls occurs a few teaspoonfuls of plaster-of-Paris mixed with cold water and applied quickly with a palette knife will mend it beautifully. After it dries, the patch may be covered with a bit of wall paper neatly pasted on, or by a touch of oil or water-color paint from an artist's box, mixed to match exactly the tint of the wall. Nothing proves so excellent a mending medium for broken china, marble or statuary as a tablespoonful of plaster-of-Paris blended with dissolved gum tragacanth. Use it when the mixture is about the thickness of cream. Have the edges of the china clean and dry, then cover with the cement and press tightly together; wipe off the particles of paste that show, and etc. Leave for three or four days to become perfectly hard. When mouse-holes appear in the pantry or kitchen, fill them full of shavings of strong laundry soap, then fill

up the hole with a paste made from plaster-of-Paris. For mending lamps which grow shaky in their sockets, for fastening in the chain which is so apt to leave its hole in the marble washstand, for repairing loosened tiles in the fireplace or floor, for filling tiny breaks in picture frames or mouldings—indeed, for a hundred other small household purposes, plaster-of-Paris is almost as indispensable as the family glue-pot.

**THE HOUSEKEEPER'S CORNER.**

If marks and stains are on papered walls, try French chalk on a piece of dry bread gently rubbed in.

To remove grease stains, rub with ben-zine, lay between two pieces of blotting paper, and iron with a moderately hot iron.

All acids are injurious to the teeth. Medicines containing acids should be taken through a glass tube and the mouth rinsed with a little borax and water.

Fashion just now gives prominence to leather and leather effects in draping the walls of the dining room and the main hall, particularly in country houses.

Use a long-handled brush in cleaning the walls, or more properly, a long handle ending in a wire frame covered by a lambswool bag, which may be slipped off and beaten and washed.

Paint should never be scrubbed, but wiped with a soft woolen cloth dipped in warm water. A slight touch of sand soap may be used on a stubborn stain. Dry with a piece of flannel cloth after a good rinsing.

To clean swansdown make a warm lather of soap and then gently squeeze the down in it until it is quite clean. Rinse in fresh cold water with a little bluing in it. Afterwards shake the water out and hang in the air to dry.

In selecting a cheap or medium quality of table damask choose a pattern that nearly covers the ground. Such a cloth will wear and look better than one of the same quality where there is a good deal of plain surface displayed.

French dressing is made from 1/2 pint of white vinegar, one gill of olive oil, one tablespoonful of white sugar, one teaspoonful of salt, 1/2 teaspoonful red pepper and one tablespoonful dry English mustard. Put all of the above ingredients in a deep china bowl and whip with an egg beater three minutes and put in a cool place at least an hour before using.

The C. P. R. having acquired a number of the Elder Dempster & Co's steamers operating from Liverpool, Bristol and London, together with the good will pertaining to their Canadian steamship business, the steamship company has issued a circular letter asking for the C. P. R. a continuance of the support extended to them. Many of the employees who have successfully managed the Elder Dempster steamers will be retained by the C. P. R. Company and all business entrusted to their care will receive prompt attention.

**CROSS BABIES.**

Some babies appear always ugly tempered. It can't be all original sin either not in your baby anyhow. Your baby is not a cross baby for nothing. He is cross because he is uncomfortable. A difference like magic is effected by Baby's Own Tablets. They do immediate and permanent good; they cannot possibly do any harm. No trouble; no spilling; no difficulty getting them into baby's mouth; for very young infants they can be crumbled to a powder or given in water. They are sweet and children like them. No mother has ever used Baby's Own Tablets without finding that they do good for children of all ages. Mrs. M. Waters Sheenboro, Que., says:—"I have used many medicines for little ones but have never found anything equal to Baby's Own Tablets. I simply would not be without them in the house, and I sorely recommend them to all other mothers."

Baby's Own Tablets cure all the minor ailments of little ones and you have a positive guarantee that they contain no opiate or harmful drug. Sold by all druggists or mailed post paid at 25 cents a box by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.

**Piles.**

**Pyramid Pile Cure, the Only Known, Certain Remedy for Piles and Hemorrhoids.**

Trial Package Mailed Absolutely Free to Any Sufferer Sending Name and Address.

Pyramid Pile Cure is guaranteed to cure any case of piles whether they be itching, bleeding or blind; any case of hemorrhoids or rectal ulcers and to do it quickly and permanently.



They are made in the form of suppositories and contain nothing which can possibly harm the most delicate; are antiseptic, analgesic and healing and are applied by yourself in the privacy of your own home, without an embarrassing, indelicate and expensive examination by your physician and without the torture of a surgical operation which at best gives only temporary relief.

The trial treatment which we send you by mail free will give instant relief and if it be promptly followed up by the use of Pyramid Pile Cure, which any druggist will sell you for 50 cents a box, a cure is guaranteed or your money refunded, if after using one-half a full box you are not satisfied that it will cure you. If you prefer to have the remedy come direct from us, we will mail it in perfectly plain packages on receipt of price. PYRAMID DRUG CO., 116 Main St., Marshall, Mich.

**MILBURN'S HEART AND NERVE PILLS**

Make Weak Hearts Strong. Make Shaky Nerves Firm.

**THEY CURE**

Nervousness—Sleeplessness—Palpitation of the Heart—Nervous Prostration—Faint and Dizzy Spells—Brain Fog—After Effects of La Grippe—Anæmia—And all Troubles Arising from a Run-down System.

Read what T. L. Foster, Mining, Ont., has to say about them:—"I was greatly troubled with palpitation of the heart, a sudden blindness would come over me, and floating specks before my eyes caused me great inconvenience. Often I would have to gasp for breath, and my nerves were in a terrible condition. I took MILBURN'S HEART AND NERVE PILLS, and they have proved a blessing to me. I cheerfully recommend them to all sufferers from heart and nerve trouble."

Price 50c. per box, or 3 for \$1.25; all dealers or The T. Milburn Co., Limited, Toronto, Ont.

**To Dye At Home**

Learn how to do it successfully, easily, quickly. Get a cake of the famous English Home Dye, Maypole Soap, that washes and dyes at one operation. Brilliant, fadeless. The dye of highest quality that sells for a small price.

Sold everywhere. 10c. for Colors. 15c. for Black.

**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. K.D.C. CO. Ltd., Boston, U.S., and New Glasgow, Can.

The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

Second Quarter, 1903.

APRIL TO JUNE

Lesson I. April 5. Acts. 20: 28, 38

PAUL'S FAREWELL TO EPHESUS.

GOLDEN TEXT

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.—Acts 20: 35.

EXPLANATORY.

COUNSELS TO THE CHURCH.—V. 28, 35. TAKE HEED TO YOURSELVES, SERVES. That ye be right and true, a good example, filled with the Spirit, taught of God, a fit and willing instrument for his work. Take heed to body and soul, to thought and to life.

AND TO ALL THE FLOCK.—The church, the disciples, who are like a flock of sheep to be guarded from danger, folded and fed, guided into green pastures by still waters. That church accomplishes most which looks best after the children. OVER THE WHICH. Better in the R. V., "in the which," for in the Christian church the leaders are part of the flock, not rulers over it. THE HOLY GHOST HATH MARKED YOU. Because he directed the church to choose you; he endowed you with the needful talents; he gave you the needful spiritual grace. OVERSEERS, usually translated "bishops." The Greek term episcopos denotes a superintendent in the widest sense of the word. FEED THE CHURCH, do all that is necessary in caring for a flock. For the church is most precious since it is his own which HE HATH PURCHASED (acquired, made his own at great cost to himself) WITH HIS OWN BLOOD. At the cost of his life, in Christ.

FOR I KNOW, both from observation and experience, and from the insight given by the Holy Spirit. AFTER MY DEPARTING, from Ephesus SHALL GRIEVOUS (rapacious) WOLVES. The avowed enemies of the flock. They may come in sheep's clothing (Matt. 7: 15) under the guise of friends and teachers. They were those who taught false doctrines, evil principles, and bad morals, and brought worldliness and contentions. NOT SPARING THE FLOCK. Seeking their own selfish interests, no matter how many were lost or injured by it.

ALSO ON YOUR OWN SELVES. The wolves were enemies from without; but there were equal or greater dangers lurking within the fold, perhaps as yet like seeds planted beneath the soil which favorable circumstances would cause to spring up as thorns choking the good plants, or as upstart trees, poisoning the atmosphere. SPEAKING PERVERSE THINGS. Truths distorted from their true meaning, as objects are in an imperfect or curved mirror; caricatures of truth.

THEREFORE WATCH, as a soldier on picket duty. The word expressed not a mere act, but a state of wakefulness and watching; the wakefulness and diligence that overlooks no duty, indulges no indolence. BY THE SPACE OF THREE YEARS. In round numbers, such as any one would naturally use in such an address. WARN

FOOLED THE HOSPITAL.

Was Pronounced Incurable But Got Well on Pure Food.

Sometimes in a case of disease resulting from the use of impure food the symptoms are so complex that medical science cannot find the seat of trouble, and even the most careful hospital treatment fails to benefit. A gentleman of Lee, Mass., says:— "On April 1st, 1900, I was sent home by one of our Massachusetts hospitals, saying nothing more could be done for me. I have been a great sufferer from nervous disease and rheumatism and nervous prostration and had previously been treated at Swarth Springs and by a number of doctors without getting much assistance.

"One day I was feeling worse than usual when I read an article about your Grape-Nuts that impressed me so that I sent out for a package. I commenced using it at breakfast the next day. "For fifteen months I never missed one day. If you ever saw anyone grow strong and improve it was I. I gained from 125 pounds to my old weight 165. I will always be a cripple from rheumatism but (there- wise I am so much improved that I now feel as well as any man in this country." Name furnished by Boston Co., Battle Creek, Mich.

There is a recipe book in each package of Grape Nuts that will interest the house-keeper.

NIGHT AND DAY WITH TEARS. The dangers must have been very great, and the blessings to be attained exceedingly valuable, to make Paul so earnest.

32. AND NOW I COMMEND. commit to one's care. TO THE WORD OF HIS GRACE. The precious truths and promises which God has sent to us in his Word and by his Word Jesus Christ (John 1: 1-14) ABLE TO BUILD YOU UP. The Christian is to be built up upon the foundation of Jesus Christ, like a temple, costly, beautiful, lighted, filled with worship and love. The whole church were to be built up in numbers and in graces, in truth and in good works, till they became fitting temples of the Holy Ghost.

AND TO GIVE YOU AN INHERITANCE AMONG ALL THEM WHICH ARE SANCTIFIED. Made holy. Without holiness no man can see God. As the Jews who came out of the wilderness, and the Gentiles who wished to become true worshippers of God, could have a portion and inheritance in the land of promise, so God will give all who become disciples of Christ an inheritance among his people.

33. I HAVE COVETED etc. I have sought you, and not yours. I have not even coveted what you possess, or envied the rich for having more than I.

34. And I have shown it as YE YOURSELVES KNOW, by supporting myself by the labor of my hands at tent-making, as at Corinth (Act. 18: 3) In his letter to the Corinthians, written at Ephesus, he refers to his labors with his hands (I Cor. 4: 12).

35. I HAVE SHOWN YOU ALL THINGS. Not "all things," as the object of "showed," but "as to" all things, in all ways, by teaching and by example. YE OUGHT TO SUPPORT the burdens of the poor and weak, and help them to bear them. THE WEAK. That is, those unable, in consequence of physical infirmity, to labor for their own support.

AND TO REMEMBER THE WORDS OF THE LORD JESUS. The words are not in our gospels. John says (21: 25) that a great number of Christ's sayings are not there. From what source Paul obtained these words is unknown, but he calling on the elders to remember them shows that they were familiar words. IT IS MORE BLESSED TO GIVE THAN TO RECEIVE. It is blessed to receive, to be loved, to be ministered unto. This blessedness is so great that it is the chief object of many lives. But the blessedness of giving is much greater and higher, for, (1) it brings greater happiness, more intense; (2) it produces a higher quality of happiness; (3) it is the mark of a nobler character; (4) it is the blessedness of God, who is the Great Giver; (5) it is the blessedness of Christ, who "came not to be ministered unto but to minister;" (6) it is the blessedness of heaven, where the inhabitants are ministering spirits; (7) it is the blessedness of the Christian religion, which is founded on love, and lives in loving and giving; (8) it is the blessedness that endures, not like a glass of water, but like a fountain; not like a tune, but like the instrument that sends forth music. Hence, the most blessed part of life is the giving forth of what we have,—not merely money, but knowledge, sympathy, help, character, hope, faith, love.

THE FAREWELL SCENE.—Vs 36-38. 38. HE KNEELED DOWN. The most appropriate attitude for praying. A natural attitude of the body is an aid to the spirit of prayer.

37. THEY ALL WEPT SORE. "Tears are often a relief in sorrow, and when people who are in affliction cannot weep, we fear for the results of their grief. We may therefore thank God for tears in a world of sorrow; they relieve the overstrained mind, and soothe the troubled spirit; and we can be yet more thankful for that coming day when sorrow shall be ended, and when God shall wipe away tears from all faces. AND KISSED HIM, they showered kisses upon him, they kissed him over and over again. The word is used for the betrayal kisses of Judas (Matt. 26: 49) the father's embrace of the returning prodigal (Luke 15: 20), and of the tender caressing of the Lord's feet in the Parisee's house (Luke 7: 38).

28. THAT THEY SHOULD SEE HIS FACE NO MORE.

Hon. Mr. Tarte, speaking at a St. Patrick's anniversary concert in Toronto, March 15, announced he had under consideration, an offer of a seat in the British House of Commons. He thought, however, he had sufficient to occupy him in Canada at present.

The Grand Trunk Pacific bill for a trans-continental road is ready for presentation to Parliament. The capital stock is placed at \$75,000,000. Among the directors are Senator C. A. Cox, Senator Wm. Gibson, J. R. Booth, Ottawa; a Pellatt and Wood, Toronto. C. M. Hayes, Mr. Wainwright and Mr. Morse, of the Grand Trunk.

Sore Throat! Don't delay; serious bronchial trouble or diphtheria may develop. The only safe way is to apply Painkiller a remedy you can depend upon. Wrap the throat with a cloth wet in it before retiring, and it will be well in the morning. There is only one Painkiller, "PERRY DAVIS."

I. T. KIERSTED Commission Merchant AND DEALER IN ALL KINDS OF COUNTRY PRODUCE City Market, St. John, N. B. Returns Promptly Made. apt5

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

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

Dated the seven'teenth day of February A. D. 1903

F. F. DEMILL, Administrator of the Estate and effects of Alfred H. De Mill, assignee of the Mortgage. George W. Gerow, Auctioneer

Equity Sale. THESE will be sold at Public Auction on Saturday, the 25th day of April, next, at 12 o'clock, noon, at Chubb's Corner (so called), in the City of Saint John, pursuant to the directions of a certain decretal order of the Supreme Court in Equity, made on the 16th day of December, A. D. 1902, in a certain cause thereat depending wherein Lewis J. Almon and Allen O. Earle, Trustees, under the last will and testament of Charles Lawton, deceased, Plaintiff, and Harry R. McLellan and Annie McLellan, his wife, Edward H. Flood, Thomas F. Flood and the Calais National Bank of Calais, Maine, are Defendants. And by amendment between Lewis J. Almon and Allen O. Earle, trustees under the last will and testament of Charles Lawton, deceased, Plaintiff, and Harry R. McLellan and Annie McLellan, his wife, Edward H. Flood, Thomas J. Flood, G.

Herbert Flood, the Calais National Bank of Calais, Maine, and Samuel C. Drury, doing business under the name of J. Drury & Son, Defendants, with the approbation of the undersigned Referee in Equity, the lands and premises described in the first paragraph of said Plaintiff's bill and in the said decretal order as follows, that is to say: All that certain lot, piece or parcel of land and premises situate, lying and being in Lansdowne Ward, in the said City of Saint John, in what was formerly the Parish of Portland, described as follows in the deed or conveyance thereof from George W. Roberts and wife to Thomas B. Barker, recorded in the office of the Registrar of Deeds for the City and County of Saint John in Book F. No. 5 of Record, pages 126, 127 and 128, commencing on the south-easterly side of road leading to the Suspension Bridge, five hundred and thirty (330) feet distant from the Indian town road or the centre of the iron gate now there, thence south forty-eight degrees and thirty minutes west along the said road leading to the Suspension Bridge ninety-five (95) feet to an iron bolt or pin, thence south forty-five degrees east two hundred and eighty-four (284) feet to a stake on the corner of a log wall or garden fence, thence north fifty-seven degrees east ninety-five (95) feet to a bolt in a log in said fence, thence northwesterly to the centre of the iron gate the piece of beginning, the said lot, piece or parcel of land being part of lot No. 2, conveyed by R. Simonds and wife to the said George W. Roberts by deed recorded in the said Registrar's office in Book F. No. 4 of Records, pages 248, 249, the said lot being subject to and together with the right of way and passage and easement mentioned and granted by the said deed or conveyance from the said George W. Roberts and wife to the said Thomas B. Barker and more particularly mentioned therein, with the erections and improvements thereon, and the rights, members, privileges and appurtenances thereunto belonging. And the mortgaged premises described in the second paragraph of the Plaintiff's bill and in the said decretal order as: All that certain lot, piece or parcel of land hereafter sold and conveyed by George W. Roberts and wife to David V. Roberts by deed dated 12th June, A. D. 1885, and recorded in the office of the Registrar of Deeds for the said City and County of Saint John in Book F. No. 5 of Records, pages 141, 142 and 143, the said lot being situate in Lansdowne Ward, in the said City of Saint John and described as follows: On the easterly side of the road leading to the Suspension Bridge, and commencing on the southeasterly side of the said road at a point distant four hundred and fifty (450) feet from the Indian town road, on the said road leading to the Suspension Bridge at the northwest corner of a stone wall, thence south 45 degrees and 30 minutes west along the said road leading to the Suspension Bridge eighty (80) feet to the centre of the iron gate now there, thence southeasterly two hundred and eighty-four (284) feet to a bolt in a log in the fence at the rear of said lot, thence north 57 degrees, east forty-five (45) feet to a bolt in a log in the same fence thence north 16 degrees, east eighty-five (85) feet to another iron bolt in a log in the same fence, thence north 74 degrees, west eighty-five (85) feet to a stake, thence north 41 degrees and 30 minutes, west one hundred and eighty (180) feet to the place of beginning, the said lot being part of lot Number 3, conveyed by Richard Simonds and wife to the said George W. Roberts by deed recorded in the said Registrar's office in Book F. No. 4 of Records, pages 248 and 249. Also all that certain other lot, piece or parcel of land situate in said Lansdowne Ward, conveyed by Edward Simonds and wife to the said David V. Roberts by deed recorded in the said Registrar's office in Book N. No. 5 of Records, pages 168 and 169, described as commencing on the Douglas road (being the road leading to the Suspension Bridge) as the northern corner of the present lot (1888) owned by the said David V. Roberts, thence running southerly along the eastern side line of said lot one hundred and eighty (180) feet, thence at right angles to the eastern street, to a point distant one hundred and fifty (150) feet from said street, thence parallel to said street to the western side line of a lot at present (1888) under lease to one Simon Bailey, thence northwesterly along said western side line to Douglas road aforesaid, and thence southwesterly along said Douglas road nine-two (92) feet to the place of beginning, the said two (2) lots or pieces of land before described having been conveyed by the executors of the said David V. Roberts to the said Harry R. McLellan by deed dated 17th May, A. D. 1888. Also all that certain other lot, piece or parcel of land situate in Lansdowne Ward aforesaid, heretofore sold and conveyed by George W. Roberts and wife to Thomas B. Barker by deed recorded in the office of the said Registrar in Book F. No. 5 of Records, pages 126, 127 and 128, and by the said Thomas B. Barker conveyed to Samuel F. Wilson by deed recorded in said office, and by Samuel F. Wilson conveyed to Samuel F. Wilson to the said Harry R. McLellan by deed dated 25th April, 1889, registry No. 70347, the said lot being described in the said deed to said Samuel F. Wilson as follows:— On the southeasterly side of Douglas Avenue or the road leading to the Suspension Bridge and bounded as follows: Commencing on the southeasterly side of the road five hundred and thirty (530) feet distant from the Indian town road or Main street on Douglas Avenue or the road leading to the Suspension Bridge or at the centre of the iron gate now there, thence south 48 degrees and 30 minutes west along the said road leading to the Suspension Bridge ninety-five (95) feet to an iron bolt or pin, thence south 45 degrees, east two hundred and eighty-four (284) feet to a stake or the corner of a log wall or garden fence, thence north 57 degrees, east ninety-five (95) feet to a bolt in a log in said fence, thence northwesterly to the centre of the iron gate, the place of beginning, the said piece of land being part of lot number two (2) conveyed as hereinbefore mentioned by the said Richard Simonds and wife to the said George W. Roberts, the said described lot being now subject to a mortgage given by the said parties hereto of the first part to the said parties hereto of the second part to secure payment of the sum of twenty-five hundred (250) dollars with interest, the said mortgage bearing date the first day of June, A. D. 1899, No. 78818; together with all the rights of way, roads, passages, easements, privileges and appurtenances to the said three (3) several lots of land belonging or in any way respectively appertaining, the said three lots intended to be hereby conveyed, having together a frontage of two hundred and sixty-seven (267) feet on the southeasterly side of said Douglas Avenue or the said road leading to the Suspension Bridge, with the erections and improvements thereon, and the rights, members, privileges and appurtenances thereunto belonging. For terms of sale and other particulars apply to the Plaintiff's Solicitor or the undersigned Referee. Dated at the City of Saint John this 14th day of February, A. D. 1903. W. A. EWING, Plaintiff's Solicitor. E. H. McALPINE, Referee in Equity. GEORGE W. GEROW, Auctioneer.

### From the Churches.

#### Denominational Funds.

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

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

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

CHEROOOGIN, N. S.—I baptized ten persons Sunday 8th. The fruit of six weeks special services. The Free Baptist and ourselves united. They expect some to come forward and follow the Lord in his appointed way. Others are converted whom we expect to see come forward and offer themselves to the church for baptism. One of the above ten was Willie our youngest son. JOHN MILES.

UPPER GAGGETOWN.—On the evening of March the 13th, the good people of this place met at the parsonage to make their annual donation, which they did in true Upper Gaggetown style. The evening was spent very pleasantly by the large number present. After partaking of refreshments generously provided by the ladies, Deacon Hoben called the meeting to order, delivered an interesting address and presented the pastor with \$35 in cash to which was added a lot of groceries. The above is in addition to a valuable present made by the ladies to Mrs. Mutch a few weeks ago. All these donations which find their way to us from time to time are in addition to a promptly paid salary which in itself is quite sufficient for our support. These tokens of kindness from our people we duly appreciate and are thankful to God for his kindness shown us through his people in these our declining years. R. MUTCH.

BRIDGEWATER, N. S.—The Bridgewater Baptist church has recently closed six weeks of special service, following the week of prayer. In these services the pastor was assisted for twelve days, by Rev. H. S. Erb, of Lunenburg, and for fifteen days by Rev. W. B. Bezinson, of Mahone Bay. The meetings were largely attended. It became necessary to move from the vestry into the main audience room of the church to accommodate the people. The Holy Spirit was present with great prayer and many were under deep conviction. The spiritual life of the church has been greatly improved, and several wanderers have returned. Upwards of forty profess to have trusted in Christ. Last Sunday at the morning service, twenty-eight were baptized, the new baptistry being used for the first time. At the evening service, thirty-two received the right hand of fellowship. One of this number was Rev. Stephen March, whose long pastorates in this church have endeared him to all hearts. It is now more than forty years since he began his first pastorate here. Bro. March assisted in the services both morning and evening. At both hours the church was filled to its utmost capacity. Others are approved for baptism, and we expect to baptize again next Sunday. The members of this church residing at Lapan are making a noble effort to erect a house of worship. The time has come when a house is very much needed at Lapan and we expect to have the building up before the Association meet. C. R. FREEMAN.

#### Carlton and Victoria Quarterly.

The Carlton and Victoria Co's Quarterly met with the Baptist church at Bristol, Carlton Co., March 10, at 3 p. m. A devotional service of one hour was conducted by Rev. C. N. Barton in which a number made grateful mention of the mercies of God. The reports from the churches which were then listened to were encouraging, when we consider that this quarter has extended over three cold and severe winter months, when country roads and church buildings are not the most desirable places to be. The speaker at the evening service was Rev. R. W. Demmings who chose as his text John 8:36, "If the son therefore shall make you free ye shall be free indeed." Notwithstanding the heavy rain a respectable audience was given the speaker whose discourse was not only interesting but helpful and appropriate. A pleasing feature of the service was a solo sung by Miss Alveretta Estabrooks. On Wednesday morning

after brief devotional services a paper on "Individual Work" was read by our president, Rev. B. S. Freeman. The paper revealed the writer's practical knowledge of the subject, as it was both instructive and suggestive, it stimulated a discussion which was most helpful. A series of questionings on the subject of "Revival Meetings" was then conducted by the secretary. The following questions were asked and suggested answers given by Pastors Barton, Demmings, Fash and Stirling respectively. 1. Should we have special revival meetings or should the evangelistic work of our churches be done by the regular prayer and preaching services? 2. Should we call in evangelists to conduct such services? 3. Should we endeavor to get the church in good condition first by having subjects applicable to them alone or should we begin with the sinner at once? 4. Do you think it well to receive persons into fellowship with the church while they are yet within the spirit of evangelistic meetings? The discussion which followed each answer was spirited and helpful. In the afternoon Pastor Barton opened a discussion on "How we are to interest our churches in Home Missions." A suggestion of Pastor Fash, that the pastors of the Quarterly have a scheme of exchange of pulpits, made the discussion the more interesting and profitable. The result was a resolution to appoint a committee to draw up such a scheme of exchanges. Further discussion was had concerning the condition of some of the weaker churches in the Quarterly, which resulted in the appointment of a committee composed of Pastors Barton, Freeman and Demmings through which these fields, the board, and student missionaries could be brought in touch with each other. A most pleasing and harmonious spirit pervaded all the discussions, so we were in a receptive mood as we filled the house on Wednesday evening to listen to the Quarterly sermon as preached by Rev. Z. L. Fash, M. A. The preacher chose as his text John 3:16. The discourse was most lucid and fresh on these mysterious and well worn themes: "The love of God to man." The evangelistic service which followed very pleasantly brought to its close a Quarterly which was not only interesting, but profitable and practical. W. H. SMITH, Sec'y.

#### SIGNS OF SPRING.

It is a Season When Most People Feel Miserable, Easily Tired and Fagged Out.

The spring season affects the health of almost everyone—of course in different ways. With some it is a feeling of weariness after slight exertion; others are afflicted with pimples and skin eruptions. Fickle appetite, sallow cheeks and lack-lustre eyes are other signs that the blood is clogged with impurities and must have assistance to regain its health giving properties.

This is the season above all others when everyone—young and old—need a tonic to brace them up, and the best tonic medical science has discovered is Dr. Williams' Pink Pills. These pills tone the nerves and fill the veins with new, pure, rich, red blood. That's why they give you a healthy appetite and cure all blood and nerve diseases—anaemia, skin diseases, eczema, rheumatism, neuralgia, palpitation of the heart and a score of other troubles caused by bad blood and bad blood alone. Dr. Williams' Pink Pills will give you new blood, new life, new energy—you cannot do better than start taking them to-day.

Mr. Jos Poirier, M. P. P., Grand Aube, N. B., says: "Both my wife and daughter have been greatly benefited by Dr. Williams' Pink Pills. My daughter was in very poor health; pale, thin and apparently bloodless, but through the use of the pills she has regained her health and is again able to enjoy life. I think Dr. Williams' Pink Pills is the best medicine when the blood is poor. Substitutes are sometimes offered, but they never cure if you can't get the genuine pills from your dealer send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and they will be mailed at 50 cents a box or six boxes for \$2.50."

#### Personal.

The Rev. J. L. Miner the late pastor of the Charlottetown church preached in the Brussels St church on Sunday last to good congregations which greatly enjoyed two vigorous and thoughtful sermons.

Rev. Dr. Trotter gave a call last Thursday on his return from the United States,

## It is an ill wind that blows no one good

but all winds are hard on the man with weak lungs, they mean colds for him, and these colds have a way of hanging on.

# Shiloh's Consumption Cure

has made its reputation by its thousands of absolute cures of chronic coughs and old colds that have hung on for months. Shiloh's is the most wonderful Lung Tonic of the ages. It is the remedy that is guaranteed to cure or money refunded. Surely it is worth a trial, isn't it?

#### A Rabbi's Experience.

Toronto, Ontario.  
I have used your Shiloh's Consumption Cure when suffering from a very heavy cold and it quickly cured me. I would recommend it to any one who is in any way affected with a cough, throat or lung trouble of any kind. It is the best thing I have ever used.

G. BRISLIN, Rabbi,  
University Ave. Synagogue.

#### Effect Was Wonderful

Independence, Iowa.  
My wife was very ill with a cold on her lungs, and found much difficulty in breathing. She took one sample bottle of your Shiloh's Consumption Cure and the effect was nothing short of wonderful. An improvement was apparent from the first dose, and she was cured before she had finished the sample bottle.

J. H. JOSLIN.

Shiloh's Consumption Cure is sold by all druggists in Canada and United States at 25cts. 50cts. \$1.00 a bottle. In Great Britain at 1s. 2d., 2s. 3d., and 4s. 6d. A printed guarantee goes with every bottle. If you are not satisfied go to your druggist and get your money back.

where he has been spending a few weeks, recruiting his own health, and the financial health of old Acadia, at the same time. The genial Dr. is in the best of spirits, and very cheerful over the prospects of the College. The outlook is certainly encouraging and Dr. Trotter is the man to make the most of his opportunity.

Rev. E. T. Miller, of Heborn, N. S., passed through the city last week on his way to Chipman, N. B., where he spent last Sunday. We understand that Mr. Miller has received a unanimous call to the pastorate of that church. Mr. Miller is one of our most acceptable preachers. If he accepts the call thus extended he will have a warm welcome as he returns to his native Province.

We notice in the Daily Press the demise of Mrs. T. R. Black, of Amhurst last week—the wife of Hon. T. R. Black. Mrs. Black was a most estimable lady, quiet and unassuming in manner, but most lovable in disposition. To the bereaved husband and family the MESSENGER AND VISITOR tenders sincere sympathy and regard.

Rev. F. H. Beals who has supplied the pulpit of the Brussels St Church for several Sundays, has been engaged as the permanent supply for the church until a pastor is settled. Mr. Beals will enter upon his work the last Sunday in this month. We trust the arrangement thus made will be mutually helpful and that both may be greatly blessed by the Lord. The MESSENGER AND VISITOR has a good word for Mr. Beals and for the old Brussels St. church as well.

True Merit Appreciated.—Brown's BRONCHIAL TROCHES are world-renowned as a simple yet effective remedy for Coughs and Throat Troubles.

In a letter from HON. MRS. PERRY, Castle Grey, Limerick, Ireland, they are thus referred to:—

"Having brought your 'BRONCHIAL TROCHES' with me when I came to reside here, I found that, after I had given them away to those I considered required them, the poor people will walk a mile to get a few."

# RADWAY'S READY RELIEF FOR PAIN

The Cheapest and Best Medicine for Family Use in the World.

Instantly stops the most excruciating pains; never fails to give ease to the sufferer. FOR SPRAINS, BRUISES, BACKACHE, PAIN IN THE CHEST OR SIDES, HEADACHE, TOOTHACHE, CONGESTION, INFLAMMATION, RHEUMATISM, NEURALGIA, LUMBAGO, SCIATICA, PAINS IN THE SMALL OF THE BACK, or any other external PAIN a few applications act like magic, causing the pain to instantly stop. ALL INTERNAL PAINS, COLIC, SPASMS.

## Dysentery, Diarrhoea, Cholera Morbus.

A half to a teaspoonful of Radway's Ready Relief in a half tumbler of water, repeated as often as the discharges continue, and a funnel saturated with Ready Relief placed over the stomach and bowels, will afford immediate relief and soon effect a cure.

Radway's Ready Relief taken in water will, in a very few minutes, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Fainting Attacks, Nervousness, Sleeplessness, Sick Headache, Flatulency and all internal pains.

There is not a remedial agent in the world that will cure fever and ague and all other malarious, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. Sold by druggists, 25c. a bottle. RADWAY & CO., 7 St. Helen Street, Montreal.

#### A Little Girl's Life Saved.

Dear Sirs—Will you please send me without delay a copy of your publication, "False and True." I have been using Radway's Ready Relief, and it cannot be beat. It has saved my little girl's life of the cholera morbus. Yours very respectfully,

MRS. J. G. FENLEY, Tampa, Fla.

#### BOWEL TROUBLES.

Dr. Radway—For 30 years we have been using your medicine (Ready Relief and Pills) always getting the desired result, and we can truly say that they are worth ten times their weight in gold. Especially so in a climate like ours where all kinds of fevers are raging the year around, and where bowel troubles, such as dysentery, are epidemic. I have converted hundreds of families to the use of your remedies, and now they would no more be without them than their family Bible. I am now 73 years old, hale and hearty, and would like your advice regarding my hearing, that has been troubling me lately, etc., etc.

S. FULDA.

1704 Edward Street, Houston, Tex.

**MARRIAGES.**

**JONES-RICHARDS.**—At the Baptist parsonage, Springhill, March 18th, by Rev. H. G. Estabrook, Allison Andrew Jones of Petticoat, N. B., to Beatrice Avon Richards of Springhill Junction, N. S.

**SOLLOWS-WALKER.**—At their new home Tiverton, Digby County, N. S. Feb. 26th, by the Rev. K. H. Howe, assisted by Rev. Mr. Robbins, Christian Evangelist, Church Hill Sollovs, Esq., of Tiverton to Cinda Walker of Central Grove.

**WENZELL-MEISNER.**—At Pleasantville on the 11th of March, by Pastor J. E. Blakney, Thomas R. Wenzell of Conquarall Bank, N. S. to Minnie R. Meisner of New Cumberland, N. S.

**FRASER-MYSHRALL.**—At the residence of Deacon Joseph Myshrall, Kingsclear, March 10th by Rev. C. W. Sabie, Charles Fraser of Fredericton and Eva M. Myshrall of Kingsclear.

**ALBRIGHT-DICKINSON.**—At the residence of the bride's parents March 18th, by Rev. J. D. Wetmore, Harry L. Albright of Victoria, to Kate E. Dickinson, of Rosedale, Carleton. Co.

**WEAGLE-NAUGBE.**—In Bridgewater, N. S. March 9, William Weagle of Summerside and Edith Naugbe, of Oak Hill Section.

**DEATHS.**

**LYNDS.**—On Feb. 16th, by an illness of two or three days David Lynds of Onslow was stricken down at the age of fifty four. A widow and three children are left to mourn the loss of a kind husband and father, and a large circle of relatives and friends are deeply bereaved.

**CARTER.**—At Lower Windsor Car. Co., March 14th, of brain fever, Marion C. daughter of Colin C. and Josephine E. Carter aged 7 year and 9 months. The little flower is gathered to bloom in a fairer climate.

**BAIN.**—Mrs. Hannah Bain, aged 95 years fell asleep in Jesus after a long pilgrimage on the 14th of this month. She had not been herself for some months and her continual theme was God and heaven. She made a profession of her faith in Jesus 49 years ago and united with the Chegogin church Vermont Co., N. S. Her husband preceded her four years ago. Three children are left to mourn their loss. Of her it can be appropriately said, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season." Job 5: 26.

**DURKEE.**—Passed away peacefully on the 10th of March at Sandford, Yarmouth Co., N. S., Mr. John Durkee, aged 77. His departure was expected as he had been ailing for some time. He was a faithful and consistent member of the Chegogin Baptist church for many years having been dismissed from the Ohio church in 1888. He was baptized by Father Harding. He leaves a widow and seven children to mourn the loss of a faithful husband and loving father. The large number who attended his funeral indicated the esteem in which he was held. The funeral services were conducted by Rev. J. Miles assisted by Rev. Mr. McNich, F. B.

**MORTON.**—At Middlefield Queens Co., N. S., March 1st, Matilda, beloved wife of Deacon James Morton, aged 62 years. In 1889, Sister Morton was converted, baptized by Rev. F. E. Bleakney now of Pleasantville. She was received a member of the Lunenburg Co. Baptist Church at the above place. She was a consistent member of the church until called to higher services. Her daily life gave power to the profession she had made she was never too tired or busy to help in every good work in the church and community. She will be sadly missed by the few who are left to toil, but more sadly in the home by the son and husband who together with a son now settled near Boston and a large circle of friends and neighbors, are left to mourn their loss. Two daughters have passed on before her and now another thread is added to the silver cord that in memory and thought will bind those left to the heavenly love.

**LYONS.**—On Monday, March 2nd, Deacon John Lyons, for many years deacon of the Berwick Baptist Church. He was born on the 5th of March, eighty two years ago and was born from above, some sixty years ago. He ascribed his salvation entirely to the sovereign grace and almighty power of God, through the finished work of Jesus. The text, which he gave his pastor for the day of his burial was the victorious shout of his dying Saviour, "It is finished." His last days of consciousness were full of great suffering and rejoicing. He leaves a wife, Sarah, daughter of the late James

Ilisley, four sons, Benjamin of Bridgetown, N. S., Holmes M. and Edwin of Massachusetts and Charles of Manitoba, also one daughter, Leva, wife of Rev. C. W. Corey of Liverpool, N. B. "He loved me and gave himself for me."

**RUDDERHAM.**—On Jan. 24th, Mrs. Banks Rudderham, of North Sydney, only daughter of Mr. and Mrs. Lauchlin McQuarrie of Sydney, at the age of 15. Hattie was baptized into the Pitt St. Church by Rev. Isa Wallace, and has been a faithful member until she was dismissed to unite with the North Sydney church. The deceased was one of the most popular young women in the church and greatly beloved by all who knew her. She was one of the faithful few always in her place in the regular meetings of the church and Sunday school and for years a member of the choir her death has thrown a gloom over the whole community and the Lord is making this deep sorrow a great blessing, and quickening the spiritual life of many, and leading others to himself. She leaves a heart broken husband and infant son, a father, mother and three brothers to mourn the loss of a faithful wife a dutiful daughter and a loving sister. The family have the deepest sympathy of the community in their affliction. Her remains were brought to Sydney and the funeral service was held at the residence of her father, Pitt St., Tuesday Jan 27th at 3:30 p. m. Funeral service was conducted by Pastor Vincent assisted by Revs. Forbes (Pres) and Young of North Sydney. Pastor Vincent spoke from text "she is not dead but sleepeth."

**DAVIDSON.**—At the Royal Victoria Hospital, Montreal March 12th, Artimus C. Davidson aged 27 years, after a painful illness passed peacefully to his eternal rest. The deceased was a son of Mr. and Mrs. Allen C. Davidson and brother of Jasper, the train despatcher, and Mrs. S. M. Moores all of whom reside in Campbellton, N. B. He was also a brother of Miss Ada Davidson, who is a nurse in some U. S. A. hospital. He was born in Cumberland county, N. S., was converted at an early age and united with the Immanuel Baptist Church, Turro, N. S. and has since been a devoted Christian. Up to the time of his illness he was employed as ticket agent in the I. C. R. station Picton, N. S. His remains were brought to his brother's home at Campbellton from which his funeral took place. The service was conducted by Rev. J. E. Keirstead assisted by Rev. E. B. Thomas. The choir of the Baptist Church was also present and rendered appropriate music. After Mr. Keirstead had finished his brief

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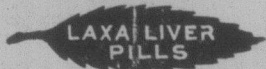
**GEO. W. PARKER,**  
Prov. Manager,  
St. John, N. B.

service at the Rural Cemetery where the interment took place the order of F. and A. M. took charge and laid their departed brother's remains to rest with Masonic honors.

**STRONG.**—At Kentville on March 10, passed to her reward, Mrs. Gideon Strong in the 91 year of her age. A severe attack of gripe which later developed into pneumonia was the immediate cause of her death. Mrs. Strong who was the daughter of the late John Lyons, Esq., of Brooklyn Street, Cornwallis, was born on May 27, 1812. When she was nineteen years of age she gave her heart to Christ and united with the West Cornwallis Baptist church then under the charge of Rev. William Chipman. He it was also, who on March 14, 1832 united her in marriage to Mr. Gideon Strong of Cornwallis. For sixty-three years this happy relationship continued until Mr. Strong's death in 1895. Mrs. Strong was the mother of thirteen children, eight sons and five daughters of whom the four still living are Mrs. W. H. Cousdon and Mrs. C. F. Beckwith of Port Williams, N. S., Mrs. T. A. Porter of Saugus, Mass. Mr. S. Strong of Kentville, N. S. Mrs. Strong was remarkably bright and cheerful, which disposition she maintained up till the day of her death. This cheerfulness grew out of her firm trust in the goodness and mercy of God. Her faith never seemed to falter for a moment. Though evidently in distress at the last from difficulty of breathing, Mrs. Strong kept trying to sing the songs that she had learned in her youth. One phrase which she repeated often, was "His loving kindness Oh, how great!" The writer has never been privileged to witness a more happy and triumphant death. It seemed as though the gates of the Celestial City opened wide and she passed in with songs and rejoicing. Truly one may say on looking upon such a scene, "Let me die the death of the righteous and let my last end be like his!" The funeral service held in the church, and conducted by Rev. C. H. Day, was very largely attended.

The pastor spoke from Ps. 116: 15. Precious in the sight of the Lord is the death of his saints." The Rev. Mr. McMillan of the Presbyterian church assisted in the service. Conspicuous among the floral offerings was a large crown of flowers, a loving tribute to the departed from the Kentville Baptist church. Mrs. Strong was laid to rest in the Oaks Cemetery. Much sympathy is expressed for Mr. S. Strong, the only living son of the deceased, and his family who have lost a wise and loving mother and friend.

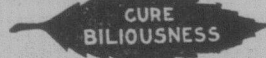
**MILBURN'S**



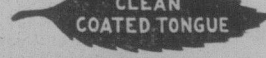
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Sick Headache, Jaundice, Heartburn, Catarrh of the Stomach, Diarrhea, Stitches and Pimples.

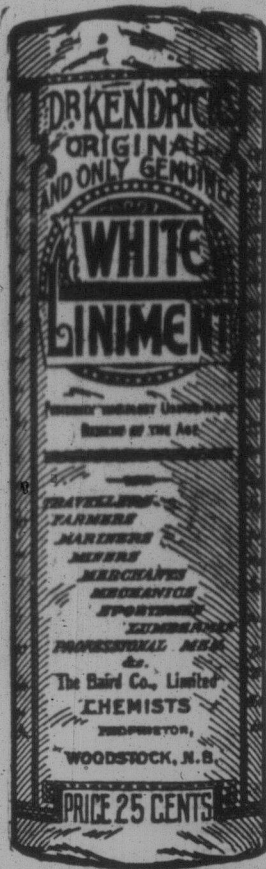


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Turns Bad Blood into Rich Red Blood.

This spring you will need something to take away that tired, listless feeling brought on by the system being clogged with impurities which have accumulated during the winter.

Burdock Blood Bitters is the remedy you require.

It has no equal as a spring medicine. It has been used by thousands for a quarter of a century with unequalled success.

### HERE IS PROOF.

Mrs. J. T. Skine of Shigawake, Que., writes: "I have used Burdock Blood Bitters as a spring medicine for the past four years and don't think there is its equal. When I feel drowsy, tired and have no desire to eat I get a bottle of B.B.B. It purifies the blood and builds up the constitution better than any other remedy."

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

### CAME TO HIMSELF.

It does a man good, in the midst of his wasteful life, to come to himself, for then he begins to think, and honest thinking always leads to resolutions that are the means of bringing back the prodigal son to his father's house. Such was the case of a man who was robbing himself and family that the saloonkeeper might buy porterhouse steak.

He followed the occupation of a blacksmith, so the pathetic story runs, and receiving his usual wages Saturday night, found himself in possession of five dollars and twenty-five cents. He started down town to buy some food for his family, on his way drifted into a bar-room, where he was too frequently a visitor. One drink made him generous, and he was prepared to "set 'em up" to the large crowd of bar-room dead beats, and an hour passed in the rough hilarity which disgraces such places of resort.

At length, he, late in the evening, thought himself that it was time to go, and called for his account. The barkeeper figured up the amount, and it was just five dollars and twenty-five cents. The poor fellow handed out the five dollar bill, saying to the barkeeper, "You will have to credit me for the quarter," and he started for the beef market.

Entering the butcher's stall he said: "What have you got that you can sell me for twenty-five cents? It's all the money I have, and I must have something for my family."

"There is a bunch of soap bones that you can have for twenty-five cents," was the reply.

He accordingly purchased them, had them put into a parcel, and was about starting home — not without some reproachful thoughts — when the dramseller, with whom he had spent the evening entered the market, ordered a quantity of the best beefsteak, pulled out a five dollar bill — he felt sure that it was the identical one he had paid him — and gave it to the butcher.

Our dram-drinking friend had seen enough. He started for home, and probably did more solid thinking than he had for several years before. Entering the house he gave his wife those ugly, almost bare soup-bones, and said: "There, wife, this is the last time you will ever have to live on soup-bones that I may furnish money to a barkeeper to buy porterhouse steak with."

After that his wife and children were treated to steak instead of bare soup bones. He had quit the dram-drinking habit for ever.—Selected.

### MR. SHELDON'S NEW PLAN.

Dealing with some present-day problems in America, Dr. Charles Sheldon has referred in the "Homiletic Monthly" to the shifting of base, to meet the changing conditions of the physical life of man which characterizes the present transition period in the work of the churches. If the work of a modern church is worth anything, it is based upon the eternal redemptive power of Jesus Christ, which never changes; therefore, he says, in words that apply with equal force on this side of the Atlantic: "The gospel does not change, but it may move over another track. The track is temporary, the gospel is permanent. . . . We ministers, as a rule, preach too much to grown-up people. We prepare too many elaborate sermons and too few helpful messages. We define a sermon as "an effort," and have in view when we prepare it the best minds among the grown-up intellectual people in our congregation. The best thing we could all do for six months in the year, would be to preach to our Sunday schools. Give the simplest message containing the gospel to the children. Why not? The old people in our churches have been preached to all their lives. I have no doubt many of them need preaching yet, but they would all stay and hear the sermon to children. The trouble with most of us is our unwillingness to serve in the capacity of teacher through the slow but effective process of making disciples. We want to shine in the pulpit as eloquent speakers, rather than as simple candles of the Lord to light me along the way of life."

Deacon (to country minister): "I s'pose, parson that the advance in your salary from five to six hundred dollars will be a big help to you."  
 Minister: "Yes, indeed. The addition of one hundred dollars will enable me to hire a man to collect the five hundred dollars."—Christian Work.



## DRESSED DOLL FREE!

GIRLS, would you like to have this beautiful dressed doll? If so, send us your name and address on a post card and we will send you one doz. large, beautifully colored packages of Sweet Pea Seeds postpaid. Sell them at 10c each, within 60 days and we will immediately send you the most beautiful Doll you have ever seen. Dolls stylish and fashionably dressed, including a stylish hat, undecorated to match with face, stockings and shoes. Little signs ornamented with silver buckles. She has lovely yellow curly hair, pretty teeth, beautiful eyes and pointed toes.

Write to us at once for our free catalogue and we will send you a postpaid package of Sweet Pea Seeds. I received the postcard from you and I have just received the Doll. It is just what I needed for my little girl. I have never seen one like it before.

Girls, just stop and think what a lovely beautiful Doll you are getting. You can get this lovely big Doll completely dressed for selling only ONE DOZEN packages of Sweet Pea Seeds. Each package is beautifully decorated in 12 colors and contains 125 seeds, 100 of which are of the finest variety in every imaginable color. They are wonderful sellers. Everybody buys.

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With 2 doz. large beautifully colored packages of Sweet Pea Seeds to sell for us at 10c. each. For your trouble we will give you a beautiful little Watch with Gold bands on which a large rose with buds and leaves is elegantly enameled in seven colors. Eva Robinson, Pownson, Ont., says: "My watch is a perfect beauty." Write us a Post Card today and we will send you the Seeds postpaid. A \$5.00 Certificate free with each package. Grace Brown, Ch. Verle, N.S., said: "I sold all the Seeds in a few minutes." THE DOMINION SEED CO., DEPT. 104, TORONTO, ONTARIO.

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In the Growing Town of Berwick and Vicinity.

A very fine dwelling house, nearly new, finished throughout. Burnside, Hot and Cold water, in the house. Six acres of land, 1/2 under cultivation, attached, partly filled with fruit trees. Particularly adapted for the growth of small fruit. Three minutes walk to Post Office, Bank, Church, and ten minutes to the station. Finest situation in town.

Also twenty six acres of orchard land adjoining the camp ground, part under cultivation and filled with sixteen hundred fruit trees, consisting of Apples, Plums, Pears and Peaches—the variety of plums are largely Burbank and Hudson and New bearing—abundantly. Five minutes walk to station. Also one of the finest farms in the Valley. Cuts from 60 to 70 tons hay, large orchards—bearing and just in bearing. Produce now \$30 to 1.00 bbl. apples per year and well-cultivated produce 150.00 bbl. All these farms finished throughout, nearly new, 4 to 6 barns—all in first class order.

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

For further information apply to A. A. FORD, Berwick Real Estate Agency, Established 1867.

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### Should Have Changed

our mind sooner, but couldn't get time to think about it

Students in a tender age always have first claim on us. Progressive students next. And we have been rushed with work.

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

**THE BERWICK COLLEGE** S. Kerr & Son  
 Oldfield's Hall.

### This and That

#### GLIMPSES OF WHITTIER.

In "Under the Old Elms" Mrs. Clafin gives a few glimpses of Whittier, one of the most welcome guests in a home noted for its wide hospitality.

Whittier's attachment to his own sect—"our folks" he always called them—was exceedingly strong. He could not bear the thought of any change in their habits of worship. One day he came home in a state of great indignation.

"Our folks have got to talking 't much!" he declared. "They even want a glass of water on the table, and some of them want singing in meetings. I tell them if they want singing they've got to get the world's folks to do it for them, for two hundred years of silence have taken the sing out of our people."

Yet although he could not endure the idea of singing in meeting, he dearly loved to listen to a simple ballad sung by a friend. Even then, however, he was careful not to express too much interest.

"Thy voice is very sweet," he would usually say. Everything in the way of statuary, whether tiny figure or colossal bust, Whittier called a "graven image." Secretly he was rather fond of graven images—at least, some of them. At one house where he visited was a life-size figure of Ruth, which the poet was often seen examining in private. The figure turned upon a pivot, and one day it happened to be left in such a way as to present its back to those approaching it. Whittier was so much disturbed that he went to his hostess about it.

"Thy graven image appears to be backing folks 't much," he said, gently. I think thee better turn her round."

Nor was it graven images alone that he observed. One day, when Mrs. Lydia Maria Child had been at the house, he remarked to his hostess, "Lyddy had something new on her bunnit. She has worn that bunnit for ten years, but she had some new fixin' on it to-day. What does thee think it was?"

One more picture Mrs. Clafin gives, which has an element of pathos. Whittier was always painfully conscious of his own shortcomings. One day she discovered him in the library, evidently much depressed. The reason came in a few minutes.

"Tennyson," he sighed, "has written a perfect poem. It is a great thing to write a perfect poem. Tennyson is so grand!"

#### THE COUNTRY CHURCH.

For a long while to come it may be necessary to deplore the condition of some country churches. Careful observers have said the country church is gradually dying. Perhaps this is putting too much

#### BETTER SHOW

For her children than she had.

They will do it because they don't think carefully, but parents who give coffee to children reap their own punishment in the puny, sickly looking little ones.

Many and many a child has been started on the road to disease that ended in death, by being improperly fed and given coffee, which is a rank poison to many a highly organized human being.

A lady of Atlanta, Ga. says, "My Mother was a slave to the whims of her children and let us eat and drink anything we called for, particularly she gave us coffee and lots of it.

I grew up delicate, nervous, half sick and miserable. When I was about grown I began having serious spells with my heart and my condition became so bad my friends decided I could not live long. At a consultation of physicians one of the doctors proposed that I discontinue coffee. This was years ago before Postum was discovered. I quit the coffee and in a year or two my heart was perfectly well.

Several years later when I had a home of my own I imagined that the stimulant of coffee might benefit me, so I started in on it and in a few days the old symptoms of heart trouble returned. I quit it and took up Postum Food Coffee for my morning beverage and the heart trouble disappeared. I find Postum aids my digestion and has helped to build up my whole system.

I now use it three times a day and give it to my children with the knowledge that it is a powerful, delicious liquid food instead of a pernicious poison." Name given by Postum Co., Battle Creek, Mich.

black in the picture, but there is ground for fear that a good deal of heavy shading is necessary to make the picture true to facts. Railroad towns are in reach of almost every community. Here the school's are located, here is the market, here is the center of trade, here is larger society as well as the place of popular entertainment. Gradually the towns are drawing the surrounding districts into their own life. Generally, too, the town church is aggressive and more often the country church is content to put up with preaching once a month and to get along with a programme of services which is not very engaging. For three Sundays a month the doors are closed. Perhaps the pastor lives at a distance and remains but two or three days when he makes his monthly visit. There is no earthly hope that a strong church life can be built up where such methods prevail. Once a month attendance will not form a strong habit of church going. Little or nothing can be done in the way of giving systematic instruction in training for Christian work or in creating strong bonds of church fellowship. In the early day when the church had few members and little money the style of once a month preaching, was adopted as the only one possible but now, when ability has increased three or four fold, it is unreasonable that three out of four of the Lord's Sundays should be entirely sacrificed.—Central Baptist.

#### THE RIDICULOUS OPTIMIST.

There was once a man who smiled Because the day was bright, Because he slept at night,

Because God gave him sight To gaze upon his child; Because his little one Could leap and laugh and run, Because the distant sun Smiled on the earth, he smiled.

He smiled because the sky Was high above his head, Because the rose was red, Because the past was dead!

He never wondered why The Lord had blundered so That all things have to go The wrong way here below The overarching sky.

He toiled and still was glad Because the air was free, Because he loved, and she That claimed his love and he Shared all the joys they had!

Because the grasses grew, Because the sweet winds blew, Because that he could hew And hammer, he was glad.

Because he lived he smiled And did not look ahead With bitterness or dread, But nightly sought his bed As calmly as a child.

And people called him mad For being always glad With such things as he had, And shook their heads and smiled.

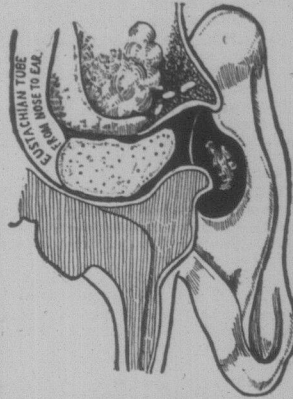
—Chicago Times-Herald.

"A lawyer, whose name was Strange," said an American to his English friend, said that when he died he wanted put on his tombstone the simple words, "Here lies an honest lawyer;" and of course all who read his epitaph would say at once, "That's Strange!" "Excellent, bah Jove!" responded the Englishman, and carried the story to the club, where it was retold as follows: "There was once a lawyer and his name was Strange. He said when he came to die he wanted them to put on his tombstone the words: 'Here lies an honest lawyer,' and people passing by would at once say, 'Why, that's queer.'" The Englishman waited anxiously, expecting his hearers to be convulsed over what he considered the most clever joke of the times, but to his surprise some one spoke up, "I don't see anything funny about that." "I don't either now, but I did when the other fellow told it."

#### ONLY ONE.

Hundreds of stars in the lovely sky, Hundreds of shells on the shore together, Hundreds of birds that go singing by, Hundreds of flowers in the sunny weather, Hundreds of dewdrops to greet the dawn, Hundreds of bees in the purple clover, Hundreds of butterflies on the lawn, But only one mother the wide world over. —Selected.

## HEAD NOISES



Cross Section of Ear and Head Passages

The sounds are in themselves disagreeable—their effect on the nerves is even worse. But the most serious result of Catarrh in the ear passages is this—unless taken in hand it is sure to produce Deafness.

You may suffer from Catarrh in the ear passages and yet not even realize that you have Catarrh. The usual discharge from the nose and throat may be lacking, yet the work of destruction is going on inside your ear all the time. The Eustachian Tube, the passage that runs from the throat to the ear, is slowly but surely closing up. Its delicate lining is irritated and inflamed, and the trouble is certain to spread through the inner passages of the ear.

To stop these disquieting, disagreeable head noises, you must cure the Catarrh. That done, the noises will vanish; the ear passages will open up; the hearing becomes clear and distinct. The irritated nerves will be soothed and even the general health will improve with the passing away of the uncomfortable affection.

Dr. Sproule, B. A., the eminent English Specialist, has for many years made a particular study of the ear and its troubles. Thousands of cases of head and ear noises have been treated by him and always with success. If you are affected in this way he will gladly

#### HELP YOU FREE

- Do your ears throb?
- Do your ears crack?
- Is your hearing falling?
- Do your ears feel full?
- Do you have pains in the ears?
- How long have you had the noises?
- Did the noises come on gradually?
- Is the sound sometimes a ringing one?
- Do the noises trouble you at night?
- Is the sound sometimes a hissing one?
- Have you had discharges from the ear?
- Do the ears ever feel thick and hardened?
- Are the noises worse when you have a cold?
- Do the noises ever keep you awake at night?
- Do you notice the noises more in the day or at night?
- Is there a snapping sound in the ears when you blow your nose?

with consultation and advice. He extends this offer to you honestly and in good faith because he has always believed it to be a physician's duty to give freely in his skill and sympathy to all who need it. Remember, head noises mean more than discomfort—they are forerunners of a terrible affliction. Do not delay. Dr. Sproule will study your case carefully, and will give you valuable medical advice that will cost you nothing. Consider what this means. You will receive, without any charge whatever, information and counsel from one of the leading specialists of North America. The offer is too generous to be passed by. Write to him now—today.

Answer the above questions, yes or no, write your name and address plainly on the dotted lines. Cut out and send to Dr. Sproule, B. A., English Specialist (Graduate Dublin University, formerly Surgeon British Royal Naval Service) 7 to 13 Doane St. Boston. He will tell you just what to do for yourself.

## OGILVIE'S FLOUR

is preferred before all others by good bakers and good housewives. The reason for this is probably the same one which explains why it is used in the household of H. R. H. THE PRINCE OF WALES, viz :

It is the BEST FLOUR made.

Consumers can always distinguish the brand, by the PURPLE HOOPS.

### COWAN'S PERFECTION

### Cocoa.

It makes children healthy and strong.

#### NOTICE.

Notice is hereby given, application will be made to the Legislature of New Brunswick, at its next session for an Act to incorporate the Maritime Christian Missionary Society. Objects: The promotion of Christian Missions in Canada and other countries.

W. A. BARNES, Secretary Annual Meeting. St. John, N. B., Feb. 13th, 1903.

